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Typology: **B** = Book, Essay • **D** = Document, Act • **J** = Article in academic Journal • **P** = Paper • **T** = Tool for RE

D01 – ALBERTA EDUCATION ACT [Canada], *Religious and Patriotic Instruction*, Section 58 – 1st Jan. 2023 - <https://www.alberta.ca/education-guide-education-act.aspx#jumplinks-19> - Section 58 of the *Education Act* states that: [1] A board may: (a) prescribe religious instruction to be offered to its students; (b) prescribe religious exercises for its students; (c) prescribe patriotic instruction to be offered to its students; (d) prescribe patriotic exercises for its students; (e) permit persons other than teachers to provide religious instruction or exercises to its students. [2] Where a teacher or other person providing religious instruction or exercises or a teacher providing patriotic instruction or exercises receives a written request signed by a parent

of a student that the student be excluded from religious instruction or exercises or patriotic instruction or exercises, or both, the teacher or other person shall, in accordance with the request of the parent, permit the student: (a) to leave the classroom or place where the instruction or exercises are taking place for the duration of the instruction or exercises, or (b) to remain in the classroom or place without taking part in the instruction or exercises.

J02 – ANDRO, Gaïd, *Quelles postures professionnelles de neutralité en éducation morale et civique (EMC) en France ? Cahiers de la recherche sur l'éducation et les savoirs*, 21, 2022, 69-86. <https://journals.openedition.org/cres/5852#quotation> - Cet article se fonde non seulement sur un constat établi par les rapports rédigés par le Centre national d'étude des systèmes scolaires (CNESCO) mais également sur les enquêtes menées auprès des enseignants sur les difficultés professionnelles vécues concernant l'enseignement de l'EMC (enseignement moral et civique) dans les classes de collège et de lycée. L'hypothèse mise au travail est qu'au-delà d'un enjeu de mise en œuvre pédagogique cet enseignement achoppe sur deux difficultés professionnelles majeures que l'on peut aborder de manière corollaire : l'incapacité à identifier les apprentissages réellement visés (notamment en termes de savoir scientifique) et la précarité d'une posture professionnelle de « neutralité » qui permette simultanément de transmettre les valeurs portées par l'école républicaine tout en composant avec la diversité politique, culturelle et religieuse des élèves de la classe. À partir de l'observation d'un groupe d'enseignants débutants en formation, cet article cherche à rendre visible ce qui fait obstacle chez les enseignants dans leur représentation de la posture professionnelle attendue et dans la distinction didactique entre opinions, savoirs et valeurs au sein de la classe.

P03 – APNME (The Asia-Pacific Network for Moral Education), *The Challenges facing Moral Education in our Future Society, The 17th Annual Conference*, June 2 to June 6, 2023, Joetsu University of Education, Joetsu, Japan. *Call for papers*: <https://www.apnme.org/2023/call-for-proposals/> - Our recent technological innovations, such as AI robots and self-driving cars, are remarkable. It has been said that such innovations will eliminate several occupations in the near future. This technological progress has changed our lives and also brought about changes in the social system itself. Under these circumstances, aren't morality and moral education also changing? In the Asia-Pacific region, the importance of moral values has been understood in every culture and society since ancient times. Moral values themselves may not have changed so much; however, their specific meaning or content may be beginning to change along with the above-mentioned technological innovations and social changes. For example, who is responsible for traffic accidents caused by self-driving cars? Considering these kinds of problems, it seems that moral education in the future will have to play a leading role in our society, and also may need to change as the society itself changes. Based upon the aims of the APNME, this conference welcomes participants whose papers or presentations will be concerned with the following issues and questions. 1/ What will moral education be or become in our future society? How does innovation relate to moral education? What is now, and perhaps what will be, the role of moral education in our highly computerized era? 2/ Just as technology can be understood as being universal, can a universal morality really be established? Will it be possible to create a common moral education curriculum in and for the Asia-Pacific region? 3/ Are cultural diversity and moral education compatible? Can we have new moral values flexible enough to help us understand different cultures? What may be the differences between moral education in the West and in the Asia-Pacific? 4/ Is it possible to deal with diverse religions in the context of moral education? Can moral education help us to overcome the conflicts between and among the world's religions? 5/ How does moral education relate to career education and citizenship education? 6/ What role do "minorities" play in moral education? How are moral education and human rights issues related?

B04 – BARNES, Philip (ed.), *Religion and Worldviews. The Triumph of the Secular in Religious Education*, Routledge 2023, pp. 204 - <https://www.routledge.com/Religion-and-Worldviews-The-Triumph-of-the-Secular-in-Religious-Education/Barnes/p/book/9781032206196> - This book provides the first serious analysis and review of the Commission on Religious Education's proposed worldviews framework for the subject. It argues that RE has an important contribution to make to the aims of liberal education and examines whether the shift to a worldview framework can overcome current weaknesses and initiating a new positive direction for the future. Chapters explore the role of worldviews in RE, covering key debates including: *Whether there is need for new legislation on RE - The nature of professionalism and the role of 'experts' - The extent to which there is educational value in study of the personal worldviews of students - The role of the religious voice in*

RE - The relation of religions to religious worldviews - The aims of RE - The relationship between the state and religion - Consideration of the nature of a worldview - The personal reflections of a member of the Commission on its proposals. The chapters provide all that is necessary to understand and to evaluate the current debate on the appropriateness of a worldviews approach to RE. Bringing together leading names in the field, this is essential reading for trainee and practising teachers of RE, RE advisers and schools' leaders responsible for curriculum development.

J05 – BEAUCHAMP, Gilles, *Epistemic injustice as a ground for religious education in public schools*, *Religious Education* 21 Febr. 2023 - Doi=10.1080/00344087.2023.2181916&area - <https://www.tandfonline.com/doi/full/10.1080/00344087.2023.2181916?src=> Should the state provide religious education in public schools; if yes, what form should it take? I argue that alertness to epistemic injustices that religious persons can suffer can help us answer those questions and can provide grounds for fostering religious literacy. I argue that, if religious persons can suffer testimonial injustice, we should reject inadequate religious education and that, if religious persons can suffer hermeneutical injustice, we should also reject an absence of religious education. That leaves us with the remaining option to have a proper form of religious education which I suggest religious literacy can provide.

J06 – BERGLUND, Jenny, *Swedish Religion Education in Public Schools. Objective and Neutral or a Marination into Lutheran Protestantism?* *Oxford Journal of Law and Religion*, 2023, pp. 1-13, published: 10 January 2023 - <https://doi.org/10.1093/ojlr/rwac018> - This article takes its point of departure in the recommendations by the Council of Europe, and Organization for Security and Co-operation in Europe (OSCE) that recommend that European states should offer education *about* religions for all school students, regardless of religious or non-religious background. Sweden is one of the countries that provides such education through a compulsory non-denominational religion education (RE) school subject. The compulsory nature of the school subject is possible as long as the teaching is both 'objective and pluralistic'. In this article, the concept of objectivity but also neutrality is discussed, using the Swedish school subject as an example. The argument pursued is that RE in Sweden, although presented as objective and neutral, also can be understood as 'marinated' in Lutheran Protestantism. In the end, the protestant *taste* of the Swedish non-denominational and compulsory RE is used as a call for further awareness of how the religious history of a given country affects not only education but also the way people perceive the phenomena called religion. These are important perspectives not only for RE teachers who are demanded to teach in a neutral and objective manner, but perhaps also for lawyers?

P07 – BERNARDELLI, Giorgio (ed.), *Battle over compulsory Islam in schools and rights denied*, *AsiaNews* 04/18/2022. <https://www.asianews.it/news-en/Battle-over-compulsory-Islam-in-schools-and-rights-denied-55609.html> - "Turkey's Constitutional Court upheld two rulings by the European Court of Human Rights against the government's failure to respect certain rights. One father started the legal battle against the mandatory Islamic education course for his daughter. Turkey's right-wing and government officials slam the decision. Few expect the ruling to be implemented. For the country, this is a major if not an historic decision in terms of religious freedom, given past controversial cases and president Recep Tayyip Erdoğan's support for nationalism and Islam. The justices ruled that forcing children and teenagers to attend religious classes against the will of their parents is a clear violation of their rights. Still, few expect the government to accept the decision and adapt its policies to the court's ruling. Religious education was optional until the military coup of 1980. The junta led by Kenan Evren changed that with the aim of controlling radical or fanatical ideas and enshrined it in the 1982 constitution. However, the classes offered ended up promoting Sunni Islam causing unease among secular students and parents, who demanded more history of religions and fewer Islamic teachings. [...]"

P08 – BHARGAVA, Rajeev, *For State-funded Inter-religious Education*, *Royal Institute of Philosophy Supplements*, vol. 91, published online by Cambridge University Press, May 2022, pp. 25-37 - <https://www.cambridge.org/core/journals/royal-institute-of-philosophy-supplements/article/abs/for-statefunded-inter-religious-education/0E057C3AE9227671478F4B41F8229DF7> - "In this paper I address the vexed question of the relationship between secular states and religious education." (*the Author*).

J09 – BOSSI, Luca, MEZZETTI, Giulia, *Islam: giovani e cittadini. Un'indagine su come le politiche d'inclusione pagano*, *Il Regno attualità*, 2022, 20, 656-659 – Alle prime generazioni di musulmani immigrati di oltre 40 anni fa sono succedute le seconde, nate in Italia, mentre le terze entrano oggi in età scolare. Si sono trasformate nel tempo le attività delle associazioni, culturali, educative, religiose: quali nuovi bisogni esprimono? Quali servizi prestano di fatto? Quale l'impatto delle politiche d'inclusione nel tessuto sociale? Quale il ruolo della scuola? Bambini e ragazzi, vivendo in contesto occidentale e secolarizzato, sentono sempre meno 'attraente' la religione, e anche la moschea, pur di "non perdere i giovani", elabora proposte convincenti di aggregazione coniugate sulla falsariga della partecipazione allo sport e al volontariato più che sulla tradizionale iniziazione coranica o sulla istruzione etico-religiosa.

J10 – BREANT, Hugo, *La laïcité à Mayotte. Un cas d'école*, *Cahiers de la recherche sur l'éducation et les savoirs*, 21, 2022, pp. 109-129 - <https://journals.openedition.org/cres/5959> - Le territoire de Mayotte a très tôt été exclu du champ d'application de la loi de séparation des Églises et de l'État en 1905. Un siècle plus tard, la loi de 2004 interdisant le port de signes religieux ostensibles dans les établissements scolaires publics est dès lors devenue la pierre angulaire d'une politique laïque dans le 101^e département français. Cet article entend saisir la mise en œuvre de ce modèle d'une école publique et laïque dans un département au sein duquel la majorité des élèves est musulmane et fréquente en parallèle l'école coranique. Les débats législatifs ont mis en avant les spécificités du contexte mahorais et établi une démarcation nette entre un voile culturel problématique et un voile culturel toléré. L'analyse des pratiques pédagogiques et disciplinaires, menées notamment par les directions des établissements et par les enseignant-es dans leurs classes, démontre quant à elle toute la fluidité de cette frontière. La gestion de la laïcité en actes est marquée par des accommodements constants.

J11 - BROOKS, S. J., TIAN, L., PARKS, S. M. *et al.*, *Parental religiosity is associated with changes in youth functional network organization and cognitive performance in early adolescence*. *Scientific Report* 12, art. 17305 (2022). <https://doi.org/10.1038/s41598-022-22299-6> - Parental religious beliefs and practices (religiosity) may have profound effects on youth, especially in neurodevelopmentally complex periods such as adolescence. In $n = 5566$ children (median age = 120.0 months; 52.1% females; 71.2% with religious affiliation) from the Adolescent Brain Cognitive Development study, relationships between parental religiosity and non-religious beliefs on family values (data on youth beliefs were not available), topological properties of youth resting-state brain networks, and executive function, inhibitory control, and cognitive flexibility were investigated. Lower caregiver education and family income were associated with stronger parental beliefs ($p < 0.01$). Strength of both belief types was correlated with lower efficiency, community structure, and robustness of frontoparietal control, temporoparietal, and dorsal attention networks ($p < 0.05$), and lower Matrix Reasoning scores. Stronger religious beliefs were negatively associated (directly and indirectly) with multiscale properties of salience and default-mode networks, and lower Flanker and Dimensional Card Sort scores, but positively associated with properties of the praecuneus. Overall, these effects were small (Cohen's $d \sim 0.2$ to ~ 0.4). Overlapping neuromodulatory and cognitive effects of parental beliefs suggest that early adolescents may perceive religious beliefs partly as context-independent rules on expected behaviour. However, religious beliefs may also differentially affect cognitive flexibility, attention, and inhibitory control and their neural substrates.

B12 – CHAZAN, Barry, *Principles and Pedagogies in Jewish Education*, Palgrave MacMillan 2022, pp. 97 - <https://link.springer.com/book/10.1007/978-3-030-83925-3> - This book is aimed at improving contemporary educational practice by rooting it in clear analytical thinking. The book utilizes the analytic approach to philosophy of education to elucidate the meaning of the terms "education," "moral education," "indoctrination," "contemporary American Jewish education," "informal Jewish education," "the Israel experience," and "Israel education." The final chapter of the book presents an educator's credo for twenty-first Jewish education and general education.

J13 – CICALATELLI, Sergio, *Sulla modifica della scelta di avvalersi o non avvalersi dell'insegnamento della religione cattolica. Un punto di vista scolastico*, *Stato, Chiese e pluralismo confessionale*, *Rivista telematica* 2023, n. 4, pp. 69-90 - <https://www.statochiese.it> - A recent judgement of the Judicial Administration has authorized the free modification of the choice to attend or not attend teaching of Catholic Religion in Italian schools, against the Concordat between Italian Republic and

Holy See. The article discusses the judgement formally (highlighting a lack of jurisdiction) and on the substance (a confusion between a cultural and a cultic meaning of the teaching). In addition to institutional relations between State and Church, there are epistemological consequences on the nature of the same teaching.

D14 – *Comprehensive Report: Understanding Islamic Education in Russia the struggle over identity and belonging in Russia’s Muslim-majority regions*, by Alisa SHISHKINA ed., January 13, 2023, pp. 27 - <https://cepa.org/comprehensive-reports/understanding-islamic-education-in-russia-the-struggle-over-identity-and-belonging-in-russias-muslim-majority-regions/> - Islam has played a shifting and sometimes contentious role in the social construction of Russia’s Muslim-majority regions since the end of the Soviet Union. Among these processes, a growing interest in Islamic education has drawn an increasing number of young Russian citizens into a sphere that remains poorly institutionalized and practically unregulated. Islamic educational institutions could satisfy the demand for religious and religiously grounded education among young people and reduce the potential risks of youth involvement in radical and extremist groups. However, ill-advised and ineffective attempts to control this sphere by local authorities, regardless of the situations in the regions, risks provoking radicalization, contributing to socio-political instability in Russia’s Muslim-majority regions, in Russia more broadly, and globally.

D15 – CONFERENCIA EPISCOPAL DE COLOMBIA, *Estandares para la ERE*, 2022, pp. 84 - <https://elcatolicismo.com.co/sites/default/files/documentos-iglesia/Est%C3%A1ndares%20de%20la%20educaci%C3%B3n%20religiosa%20%286%29.pdf> – Los Obispos de Colombia proponen estos *Estandares* para la ERE como un paso adelante en el camino que ha producido los precedentes *Estandares* aprobados en los años 2004, 2012 y 2017.

D16 - COUNCIL OF EUROPE, *United Kingdom: Commissioner warns against regression on human rights, calls for concrete steps to protect children’s rights and to tackle human rights issues in Northern Ireland*, 9 December 2022 - <https://www.coe.int/en/web/commissioner/-/united-kingdom-commissioner-warns-against-regression-on-human-rights> - “Both the overall system for protecting human rights, and the rights of specific groups, are currently under pressure in the United Kingdom (UK). The authorities should spare no effort to reverse this trend”, warns today the Council of Europe Commissioner for Human Rights, Dunja Mijatović, while releasing the report following her visit to the UK in June 2022. The report focuses on the overall human rights landscape in the UK, children’s rights, and specific human rights issues relating to Northern Ireland. “The report reflects the anxiety about the direction of human rights protection in the UK that I encountered during my visit. This anxiety is fed by what appears to be an increasingly antagonistic attitude towards human rights by the UK government, and especially by recent and proposed changes to laws and policies”, she observes. [...]

J17 – CUCINIELLO, Antonio, PASTA, Stefano, *Alfabetizzazione religiosa e contesti educativi plurali, Ricerche di Pedagogia e Didattica*, 2022, 17, 1-14 - DOI: <https://doi.org/10.6092/issn.1970-2221/14353> - Dato il crescente ambiente multireligioso quale quello italiano, l’articolo prende in considerazione il concetto di analfabetismo religioso, specificamente nei contesti educativi, come fenomeno che può comportare costi sociali in termini di incidenti (inter)culturali, se non conflitti nei luoghi della quotidianità, e ostacolare la convivenza e l’integrazione sociale. Inoltre, a partire dal corso “Lo spazio trans-mediterraneo e il mondo islamico: l’integrazione nel contesto scolastico”, realizzato dal Centro di Ricerca sulle Relazioni Interculturali dell’Università Cattolica del S. Cuore di Milano nell’ambito del progetto PRIMED, si riportano i primi dati dell’analisi delle UdA dei docenti partecipanti. Specificamente, agli insegnanti è stata fatta richiesta di progettare interventi didattici per la classe che potessero contrastare l’analfabetismo religioso e/o affrontare il tema della diversità religiosa. I risultati emersi possono essere enucleati in un evidente bisogno di educazione interreligiosa per il dialogo, la pace e la coesione sociale, come strumento necessario per formare gli studenti ad una cittadinanza globale.

B18 - DOMSGEN, Michael, WITTEN, Ulrike (Hg.) *Religionsunterricht im Plausibilisierungsstress Interdisziplinäre Perspektiven auf aktuelle Entwicklungen und Herausforderungen*, Bielefeld: transcript Verlag, 2022, 372 Seiten. <https://doi.org/10.14361/9783839457801> - Der schulische Religionsunterricht (RU) agiert in Deutschland in einem Spannungsfeld, das gegenwärtig immer deutlicher in seinen Ambivalenzen zum

Ausdruck kommt. Einerseits ist er das einzige Unterrichtsfach, das grundgesetzlich Erwähnung findet und deshalb in besonderer Weise geschützt ist. Andererseits lassen sich landesweit eine Reihe von Initiativen zur Neuausrichtung und - Gestaltung dieses Fachs aufzeigen, mit denen auf gegenwärtige Herausforderungen zu reagieren versucht wird. Die Frage nach der Zukunftsfähigkeit des Fachs gehört zu den religionspädagogischen Grundfragen. Der Begriff der Zukunftsfähigkeit, der gegenwärtig oft gebraucht wird, fungiert dabei als Platzhalter für Gegenwartsdiagnosen. In der Vergegenwärtigung von Zukunft verbergen sich spezifische Einschätzungen aktueller Entwicklungen. Relativ unbestritten in alledem ist, daß sich auch der RU verändert und auch verändern soll. Auffällig ist, daß die Auseinandersetzung darüber bisher hauptsächlich fachintern geführt wird. Zwar finden sich gelegentlich Seitenblicke über die unmittelbaren Fachgrenzen hinaus, doch ist eine explizite multiperspektivische Verständigung über den RU bisher unterblieben. [...] (aus : *Einleitung*).

J19 – DURISCH GAUTHIER, Nicole, *L'enseignement relatif aux religions en Suisse francophone et dans le canton de Vaud au prisme de la diversité religieuse et non religieuse*, *Cahiers de la recherche sur l'éducation et les savoirs*, 21, 2022, 7-22. <https://journals.openedition.org/cres/5710#quotation> - La Suisse, comme d'autres pays européens de l'Ouest, est marquée par des processus de pluralisation et de sécularisation qui se manifestent par une augmentation de la diversité religieuse dans la société et à l'école et par une augmentation des personnes se déclarant sans appartenance. Ces mutations ont aussi un impact sur l'école en Suisse romande où l'enseignement relatif aux religions est demeuré une spécificité cantonale. À travers une analyse des prescrits romands de cette dernière décennie et une série d'entretiens conduits avec huit enseignantes novices du canton de Vaud, cet article entend analyser comment la diversité est conçue et pratiquée. L'entrée par la diversité religieuse et non religieuse permettra également d'identifier les matrices disciplinaires dans lesquelles l'enseignement relatif aux religions est ancré en Suisse romande et de proposer des pistes didactiques attentives aux mécanismes d'essentialisation et d'assignation identitaire identifiés en sociologie.

P20 – EBNER, Angelika, *Ethikunterricht. Welches sind die Rahmenvorgaben und die Möglichkeiten, die die Schulen bei der Einführung des Ethikunterrichts haben?* *Salto.bz*, 29.10.2022 - <https://www.salto.bz/de/article/29102022/gesetzliche-rahmenbedingungen> - Die Einführung des Ethikunterrichts an den Pflichtschulen Italiens, und damit auch an den Pflichtschulen Südtirols, steht in direktem Zusammenhang mit der Organisation des katholischen Religionsunterrichts an den öffentlichen Schulen. Hierin steht Italien nicht allein da, denn die organisatorische Nähe des Ethikunterrichts zum Religionsunterricht ist in vielen europäischen Ländern gegeben. Die italienische Verfassung von 1948 betont im Art. 7, daß Staat und katholische Kirche unabhängig und souverän sind und ihre Beziehungen durch die Lateranverträge regeln. Juridisch sind die Lateranverträge internationale Verträge, zwischen der Republik Italien und dem Staat der Vatikanstadt (...). [NB - *salto.bz* ist das erste zweisprachige online Nachrichtenportal in Südtirol. Wir bieten aktuelle Information, Kommentare und Analysen mit Schwerpunkt auf Politik, Wirtschaft, Umwelt und gesellschaftliche Themen].

D21 - *Education at a Glance 2022 - OECD Indicators* - <https://www.oecd.org/education/education-at-a-glance/> published on October 03, 2022 (also available in German) - Education at a Glance is the authoritative source for data on the state of education around the world. It provides information on the structure, finances and performance of education systems across OECD countries and partner economies. More than 100 charts and tables in this publication – as well as much more data available online – provide key information on the output of educational institutions; the impact of learning across countries; access, participation and progression in education; the financial resources invested in education; and teachers, the learning environment and the organisation of schools. The 2022 edition focuses on tertiary education, looking at the rise of tertiary attainment and the associated benefits for individuals and for societies. It also considers the costs of tertiary education and how spending on education is divided across levels of government and between the state and individuals. A specific chapter is dedicated to the COVID crisis and the shift from crisis management to recovery. Two new indicators on professional development for teachers and school heads and on the profile of academic staff complement this year's edition.

B22 – ELLIS, Justine, *The Politics of Religious Literacy. Education and emotion in a Secular Age*, Brill 2023, 232 pages - <https://brill.com/display/title/59483> - Religious Literacy has become a popular concept for navigating religious diversity in public life. Spanning classrooms to boardrooms, *The Politics of Religious*

Literacy challenges commonly held understandings of religious literacy as an inclusive framework for engaging with religion in modern, multifaith democracies. As the first book to rethink religious literacy from the perspective of affect theory and secularism studies, this new approach calls for a constructive reconsideration focused on the often-overlooked feelings and practices that inform our questionably secular age. This study offers fresh insights into the changing dynamics of religion and secularism in the public sphere.

D23 – *Est e Ovest per la coesistenza umana. Forum del Barhein per il dialogo nelle e tra le Religioni.* Dichiarazioni di Ahmad Al-Tayyeb e di papa Francesco durante il viaggio apostolico del Papa nel Regno del Bahrein, 3-6 novembre 2022, *Il Regno-documenti* n. 21, 1° dicembre 2022, pp. 650-658 – Estratti: “[...] Chiedo agli studiosi e ai pensatori religiosi di impegnarsi maggiormente nell’educazione dei giovani su questi fatti indiscutibili di comunanza religiosa. Dovrebbero essere adattati nei moderni programmi accademici per insegnare e convincere i giovani che, agli occhi della filosofia religiosa, c’è spazio nella vita per coloro che hanno fedi, razze, colori e lingue diverse, e che l diversità culturale arricchisce la civiltà e stabilisce la pace che manca” (Ahmad Al-Tayyeb). “Dove mancano opportunità di istruzione aumentano gli estremismi e si radicano i fondamentalismi. E, se l’ignoranza è nemica della pace, l’educazione è amica dello sviluppo, purché sia un’istruzione veramente degna dell’uomo, essere dinamico e relazionale: dunque non rigida e monolitica, ma aperta alle sfide e sensibile ai cambiamenti culturali; non autoreferenziale e isolante, ma attenta alla storia e alla cultura altrui; non statica ma indagatrice, per abbracciare aspetti diversi ed essenziali dell’unica umanità a cui apparteniamo” (Francesco).

D24 – EUROPEAN COMMISSION, *TEAM: A project to promote harmony and understanding of cultural differences in the School and the local community*, updated Nov. 2022 - https://ec.europa.eu/migrant-integration/integration-practice/team-project-promote-harmony-and-understanding-cultural-differences-school-and_fr - The TEAM project is based upon the premise that together everyone achieves more; that our community as a whole, functioning together to promote high achievement, is greater than the sum of our parts. In order to achieve this aim the school has looked for opportunities to bring together the families *from all the different faiths and cultures* and promote understanding and to ensure that our pupils feel valued by the school. A core principle of the scheme is to raise attainment and to that end the school looks for opportunities within the current practices of school to promote understanding of the different faiths and to share experiences and learning opportunities. This has resulted in the project enriching our curriculum and not being an addition to the already crowded timetable.

B25 - EUROPEAN UNION AGENCY for FUNDAMENTAL RIGHTS and COUNCIL OF EUROPE, *Handbook on European law relating to the rights of the child*, edition 2022, pp. 301 - https://www.observatoriodelainfancia.es/ficherosoia/documentos/7859_d_handbook-child-rights-2022.pdf - This second edition of the Handbook on European law relating to the rights of the child has been jointly prepared by the European Union Agency for Fundamental Rights (FRA). It is the fifth in a series of handbooks on European law jointly prepared by our organisations. Previous handbooks were dedicated to European law relating to non-discrimination, asylum, borders and immigration, data protection and access to justice. [...] Since we published the first edition in 2015, there have been several legislative changes, as well as important case law relevant to the rights of the child. This handbook is designed for legal professionals, judges, public prosecutors, child protection authorities, and other practitioners and organisations responsible for ensuring the legal protection of the rights of the child. We trust that this handbook will provide them with the knowledge needed to integrate a child’s rights perspective into all their decisions in all situations. (*Foreword*)

J26 – FANCOURT, Nigel and HENDEK, Abdurrahman, *National, international and supranational perspectives on religious education, law and the judiciary: past, present and future*, *British Journal of Religious Education*, 2022, 44:4, 411-419 - DOI: 10.1080/01416200.2022.2080357 - In this editorial, we discuss the past, present and future of research and scholarship on the relationship between religious education, law and the judiciary, through national, international and supranational perspectives. The past is explored through highlighting previously published articles in this journal over eight decades, illustrating some perennial issues and challenges, both in the UK and internationally; it thereby acts as a catalyst for the new scholarship and research in this special issue. The present is explored through a discussion of the papers of this special issue, which range from Colombia to Scotland and from national to international/supranational perspectives, exploring various issues related to religious education, law and the judiciary. We then present

broad comments on the future of research and scholarship on the relationship between religious education, law and the judiciary.

J27 – FERNÁNDEZ ESPINOSA, Verónica, and LÓPEZ GONZÁLEZ, Jorge, *Virtues and values education in schools: a study in an international sample*, *Journal of Beliefs and Values*, published online: 04 Jan 2023 <https://www.tandfonline.com/doi/full/10.1080/13617672.2022.2158018?src=> - The study contributes to a better comprehension of moral education (particularly in character education) in Spain and Latin America. It provides an understanding of the differences and similarities between virtue and values education in the minds of educators. It offers information on the main practical strategies linked to character education as well as reflections on how to carry out character education in Latin America. Finally, the study offers a comparison between the paradigm of virtue education and the paradigm of values education that can be inferred from the responses of school managers and teachers. These are two competing but compatible paradigms of moral education. Our proposal is that there should be a constructive dialogue between paradigms and even a synthesis.

P28 – FERRARI, Silvio, “*Minorities and Religious Attire in Europe: The Data of the Atlas of Religious or Belief Minority Rights*”, *Canopy Forum of the Interactions of Law & Religion*, January 9th, 2023 - <https://canopyforum.org/clothed-in-religion-law-and-religious-attire/> - “The issue of religious attire is like a strong wind that suddenly arose some 20 years ago and blew across Europe for a long time. Now that the force of the wind has abated somewhat, it is possible to take an initial stock of the damage this storm has caused to freedom of religion. I shall do this through the lens provided by the data from the Atlas of Religious or Belief Minority Rights, a research project that takes into consideration the rights of 13 religious or belief minorities in 15 European Union countries...”

J29 – FIRTH, Walter B., *Special Religious Education in a post-secular Australia*, *Verbum Ecclesiae* (online issue) volume 43 n. 1, Pretoria 2022 - http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2074-77052022000100042 - Special Religious Education (SRE) classes are held in New South Wales public primary schools weekly. This article is built on a review of SRE classes based on Anglican past experiences to develop recommendations to ameliorate shortcomings and enhance their quality and value in New South Wales public primary schools in a post-secular society. The research was a literature study and evaluative interpretation of Anglican SRE in New South Wales from the newly emerged post-secular context. It described and discussed the history of SRE and education in New South Wales: making a contextual inquiry into the history of such education in a secular society. It used a qualitative approach to describe and interpret historical interview responses of Anglican adults about their experiences as students in SRE classes while attending New South Wales public primary schools. Three meta-themes arose from their experiences: a space for questioning; the importance of relationship and the temporal experience of SRE lessons. Recommendations to improve and deepen the SRE curriculum were made as a result of these responses, and a possible pedagogical framework to work on improving both the curriculum and learning experiences of students in SRE was suggested. This research confirmed an expectation that there will be religion and Christian teaching within the secular education system to embed virtues, values and ethics into Australian society; it is in programmes, such as SRE, children can question the way we live and act, develop a sense of belonging and a sense that they matter. It also showed that the current way is not the most conducive model for this to occur. In the context of the secular/non-religious public reflex in Australian society there are conflicting views in the community about the place of SRE in government schools. In this context, it is critical that Christian educators can support their claims of the continued value and role of SRE.

J30 – FITZGERALD, Timothy, *Japan, Religion, History, Nation*, *Religions* 2022, 13, 490. <https://www.mdpi.com> - I connect the invention of Japanese ‘religion’ since the Meiji era (1868–1912) with the invention of other modern imaginaries, particularly the Japanese Nation State and Japanese History. The invention of these powerful fictions in Japan was a specific, localised example of a global process. The real significance of this idea that religion has always existed in all times and places is that it normalises the idea of the non-religious secular as the arena of universal reason and progress. The invention of Japanese ‘religion’ had—and still has—a significant function in the wider, global context of colonial capital and the continual search for new ‘investment’ opportunities. Meiji Japan illustrates, in fascinating detail, a process of cognitive hegemony, and the way a globalising discourse on ‘progress’ transformed the plunder of colonial sites into a civilising mission.

The idea that there is a universal type of practice, belief or institution called 'religion' as distinct from government, 'politics' or 'science' was not only new to Japan. It hardly existed in England or more widely in Protestant Europe and North America until the eighteenth or even 19th century. The idea of a secular constitutional nation state was only emergent in the late 18th century with the Declaration of Independence and the US Constitution. Most of Europe - including the colonial powers England and France - were still Christian confessional church states through most of the 19th century. The franchise was granted only to Christian men of substantial property, and denied to women, servants, wage labour, colonised subjects, and slaves. This critical, deconstructive narrative helps us to see more clearly the ideological function of the generic category of religion in the wider configuration of modern secular categories such as constitutional nation state, political economy, nature, history, and science. I also discuss the relation between History as a secular academic science, and the invention of 'the Past' in universal Time. I argue here that the invention of the Past by professional Historians has a significant role in transforming modern inventions such as 'religion' and the secular categories into the inherent and universal order of things, as though they have always been everywhere. I reveal this on-going process of ideological reproduction by close readings of some recent 'histories of Japan' and the way they uncritically construct 'the Past' in the terms of contemporary configurations.

B31 – FRANKEN, Leni, GENT, Bill (eds.), *Islamic Religious Education in Europe: A Comparative Study*, Routledge 2023, pp. 312 (*forthcoming publ.*) - <https://www.ibs.it/islamic-religious-education-in-europe-libro-inglese-vari/e/9780367748197> - Against the backdrop of labour migration and the ongoing refugee crisis, the ways in which Islam is taught and engaged with in educational settings has become a major topic of contention in Europe. Recognising the need for academic engagement around the challenges and benefits of effective Islamic Religious Education (IRE), this volume offers a comparative study of curricula, teaching materials, and teacher education in fourteen European countries, and in doing so, explores local, national, and international complexities of contemporary IRE. Considering the ways in which Islam is taught and represented in state schools, public Islamic schools, and non-confessional classes, Part One of this volume includes chapters which survey the varying degrees to which fourteen European States have adopted IRE into curricula, and considers the impacts of varied teaching models on Muslim populations. Moving beyond individual countries' approaches to IRE, chapters in Part Two offer multi-disciplinary perspectives - from the hermeneutical-critical to the postcolonial - to address challenges posed by religious teachings on issues such as feminism, human rights, and citizenship, and the ways these are approached in European settings. Given its multi-faceted approach, this book will be an indispensable resource for postgraduate students, scholars, stakeholders and policymakers working at the intersections of religion, education and policy on religious education.

J32 – FRIEDMAN, Howard, *Canadian Court says school demonstration of Indigenous Rituals did not violate Religious Freedom, Religion Clause*, December 2022 - <http://religionclause.blogspot.com/2022/12/canadian-court-says-school.html> - In *Servatius v. Alberni School District No. 70* (BC CA, Dec. 12, 2022), the Court of Appeal for the Canadian province of British Columbia held that a public elementary school did not violate the religious freedom rights of an evangelical Protestant mother when her daughters' classes were made to view a demonstration of indigenous cultural practices. A Nuu-chah-nulth elder demonstrated a smudging ceremony and later a hoop dancer performed at a school assembly and said a prayer during his performance. The appeals court agreed with the trial judge's conclusion that there was no violation of the Charter of Rights and Freedoms because the children merely viewed and did not participate in the smudging or the prayer. The court said: "religious freedom is not compromised when students are taught about other beliefs." *CTV News* reports on the decision.

J33 – GARCÍA-SEGURA, Sonia, MARTÍNEZ-CARMONA, María J., GIL-PINO, Carmen, *Analysis of the perceptions shared by young people about the relevance and versatility of Religion in culturally diverse contexts*, *Education Sciences*, 2022, 12, 667, pp. 11 – <https://www.mdpi.com/journal/education> - This paper analyses the relevance of religion for adolescents in the realm of peer relationships, both within and outside of educational institutions. The sample consisted of 385 young individuals attending different Secondary Education institutions located in a Spanish province characterized by its cultural diversity. The tool used to collect the information was the REDCo questionnaire. The results of the data analysis indicate that young people confer a certain relevance to religion on an internal and personal level, and that they attribute a historical value to it as a discipline. They also relate the versatility of religion to changing processes regarding beliefs and

belonging to a religious community. Therefore, dialogue becomes the key tool for social cohesion in multicultural societies beyond mere tolerance, creating spaces for mutual transformation and generating a symmetrical relationship between the “Self” and the “Other”.

J34 – GOMEZ, Raul, *How have secularisation and educational expansion affected support for the mainstream right in Western Europe?* *West European Politics*, publ. December 8th, 2022, DOI: 10.1080/01402382.2022.2150943 -While the electoral decline of Social democracy has received considerable attention in the literature, much less is known about how the structural changes experienced by advanced capitalist societies in the past decades have affected support for the mainstream right. In order to fill this gap, this article examines the relationship between secularisation, educational expansion and support for Conservative and Christian democratic parties in 18 West European democracies since the 1960s. The analysis reveals that secularisation is negatively associated with support for the mainstream right, but the effect is only significant for Christian democratic parties. Moreover, the findings support the expectation that social conservatism tends to damage the electoral prospects of mainstream right parties in highly educated societies. This suggests that, although engaging in cultural wars might sometimes seem like a winning strategy in the short term, it is unlikely to produce long-term positive electoral returns for the centre-right in post-industrial contexts.

B35 – GROSSHANS, Hans-Peter and KALAITZIDIS, Pantelis (eds.), *Politics, Society and Culture in Orthodox Theology in a Global Age*, Series *Eastern Church Identities*, vol. 11, Brill 2023, pp. 370 - <https://brill.com/edcollbook-oa/title/62117> - The articles in the book show that today’s Orthodox theology is constructively relating to modernity in politics, society and culture. In 20 articles very prominent Orthodox theologians and experts on Orthodox theology and Orthodox Christianity from academic fields like sociology of religion or political studies are discussing, in what sense politics, society and culture are considered in Orthodox Theology in a global horizon. Contributors are Alfons Brüning, Ina Merdjanova, Nathaniel Wood, Cyril Hovorun, Dimitrios Moschos, Lucien Turcescu, K. M. George (Kondortha), Pantelis Kalaitzidis, Branko Sekulić, Georgios Vlantis, Nikolaos Asproulis, Atanas Slavov, Sveto Riboloff, Haralambos Ventis, Ioannis Kaminis, Irena Pavlović, Athanasios N. Papathanasiou, Chris Durante, Kateřina Kočandrlé Bauer, Vasilios N. Makrides.

B36 – HISBON MATEMBA, Yonah and COLLET, Bruce A. (eds.), *The Bloomsbury Handbook of religious education in the Global South*, Bloomsbury, London 2022, pp. xxii + 491 - <https://www.bloomsbury.com/uk/bloomsbury-handbook-of-religious-education-in-the-global-south-9781350105836/>- This work presents new comparative perspectives on Religious Education (RE) across the Global South. Including 23 chapters written by scholars from the Global North and South, this is the first authoritative reference work on the subject. The *Handbook* is thematically organised into seven sections. The first three sections deal with provision, response to changes in contemporary society, and decolonizing RE. The next four sections explore young people and RE, perspectives on teachers, RE in higher education, and finally, challenges and opportunities for RE. The term 'Global South' is used here primarily to signify the deep economic divide with the Global North, but the concept is also examined in historical, geographical, political, social and cultural terms, including the indelible influence of religion in all four broadly defined regions. Exploring RE from local, cross-national as well as regional and sub-regional perspectives, the handbook examines RE from its diverse past, present realities, and envisioned future revealing not only tensions, contestations, injustices and inequalities of power, but importantly, how inclusive forms of RE can help solve these problems.

J37 – HORII, Mitsutoshi, *Introduction: Critical Approaches to ‘Religion’ in Japan: Case Studies and Redescriptions*, *Religions* 2022, 13(8), 763; <https://doi.org/10.3390/rel13080763> - This special issue of the online open access journal *Religions* is entitled *Critical Approaches to ‘Religion’ in Japan: Case Studies and Redescriptions*. It has eight articles that problematise the concept ‘religion’ (JP: shūkyō) in Japanese contexts. The theme of this volume echoes Timothy Fitzgerald’s methodological and theoretical proposal, which I have repeatedly quoted in my own works (e.g., Horii 2018, 2019, 2020, 2021). That is: “the category ‘religion’ should be the object, not the tool, of analysis”. Rather than assuming ‘religion’ is a universal category of human phenomenon, we should examine the process in which a certain human phenomenon comes to be identified as ‘religious’ and the norms and values which govern such classificatory practice. Put simply, the question this Special Issue asks is not “Is a specific human phenomenon religious or not?” but “When and how is it (classified as) religious?”. It is in this spirit that contributors have been asked to disaggregate and

redescribe what is often uncritically denoted as ‘religion’ in their analysis of the Japanese context without invoking the sui generis idea of religion. Given this methodological and theoretical thread, this Special Issue focuses on the following two areas. The first is cases of negotiations over contested meanings and definitions of ‘religion’ from the Meiji era to the present in relation to a variety of individual and institutional interests and identity claims. The second area consists of historical investigations that disaggregate what has been assumed to be ‘religion’ in pre-Meiji Japan, where the idea of religion did not exist, and then to reassemble and redescribe its components in more nuanced ways. The subjects of disaggregation in this area include not only the anachronistic projection of the religious-secular distinction, but also that of other related binaries such as religion/politics, sacred/profane, immanent/transcendent, and the like.

J38 – HUSEBØ, Dag, JOHANNESSEN, Øystein L., *Impact of action research in Norwegian religious education*, *British Journal of Religious Education*, Jan 2, 2023, <https://discovery.researcher.life/article/impact-of-action-research-in-norwegian-religious-education/0e81e7e667c43769995f02127e963102> - For more than a decade, the authors have engaged in several collaborative action research projects in established communities of practice, generating new knowledge and promoting practice development in religious education (RE) in schools and higher education. Based on this, this article asks what characterised the collaborative processes, and how the projects impacted on new RE-knowledge and practices. For some participants, the dynamics of the community of practices changed the way they came to see their own RE-teaching practice and role as RE-teachers, the relationship between RE-research and their own practice and their personal theory of practice in religious education and beyond. The degree of such changes and how they can be described, is often difficult to trace over time. A critical question raised, is whether such projects could benefit from being more explicit and detailed about their aims from the start, in collaboration with the networks that initiated the projects. This would make it more realistic to document and discuss their outputs, outcomes, and impacts, and have implications for future action research.

P39 – HYNES, Alan, *Ireland: reconfiguring school patronage can work if Church and State co-operate for the common good*, *Irish Times*, January 24, 2023 - <https://www.irishtimes.com/ireland/education/2023/01/24/reconfiguring-school-patronage-can-work-if-church-and-state-co-operate-for-the-common-good/> - Our journey as a society in Ireland is now one of increasing pluralism, of ethnic and national backgrounds and of religious and philosophical beliefs. The patrons of Catholic schools recognise the challenges and opportunities in that increased pluralism, understanding that Catholic schools are uniquely placed to respond, belonging as they do to a global Catholic community, present in many cultures, speaking in hundreds of languages, joined together in communion as part of the living body of Christ. Part of this increased pluralism is a growing wish by some parents for a greater choice of school type at primary, wishing to have their children educated in multi or non-denominational schools. The Catholic patrons, the bishops, have stated clearly their agreement to work with the State to respond to this need for school choice, and have engaged in a pilot project to explore reconfiguration of patronage in several communities in Ireland [...].

J40 – ICA/ISTITUTO DI CATECHETICA (UPS, Roma), *L’IdR allo specchio. Identità, formazione e professionalità riflessiva*, *Catechetica ed educazione*, VII, 3, dic. 2022 - <http://rivistadipedagogiareligiosa.unisal.it/?p=24844> – Questo numero monografico attira l’attenzione su un tema nuovo nella proposta formativa e sottolinea il quadro delle competenze richieste all’Idr dai fatti e dal profilo professionale, che lo rendono un docente particolare, talora atipico, nel panorama scolastico. In tale prospettiva sono proposti diversi articoli: i primi tre (A. Porcarelli, A. Peron, G. Cavicchi) presentano la situazione, leggono la figura dell’Idr, prendendo in considerazione i risultati della quarta indagine nazionale (2017) e ne tracciano un bilancio; altri due studi (D. Grzadziel, G. Cursio) analizzano i criteri e i punti di riferimento per dare una prospettiva in termini di competenze umane e professionali; i tre ultimi articoli (L. Raspi, F. Rovida, S. Cicatelli) puntualizzano situazioni e azioni che vedono gli Idr come referenti e protagonisti. In appendice, tre Idr (G. Migliorini, A. Valentinetti, S. Miliozzi) testimoniano gioie e ansie del proprio operato professionale.

J41 – IDRIS, Muh, et alii, *Availability and Accessibility of Islamic Religious Education Elementary School Students in Non-Muslim Base Areas, North Minahasa, Indonesia*, *Education Research International* Volume 2022, Article ID 6014952, <https://www.hindawi.com/journals/edri/2022/6014952/> - This study aims to (1) describe the position of Islamic Religious Education in the Indonesian National Education System, (2) reveal the condition of Islamic Religious Education (IRE) in North Minahasa, and (3) analyze the accessibility

of IRE for Islamic students in non-Muslim elementary schools. A qualitative-descriptive method was used for this analysis, with primary data being obtained and identified through informants. Meanwhile, books, scientific journals, and other pieces of relevant literature were used as secondary data and analyzed inductively. The results showed that elementary schools did not pragmatically have IRE services although the rights of the Muslim students in obtaining them had been guaranteed by the Indonesian Government through the National Education System (NES) Law Nr 20 of 2003. This led to the inaccessibility of the educational services, with the main factor being the insufficient number of Islamic students, as required by the NES. Despite the unfulfilled quota to obtain these services, government control as policymakers was still needed. This indicated that the ministry and the education office at the central and regional levels should have alternative solutions, respectively, without being negligent in resolving the problematic condition. Based on these results, the patterns by which the state failed in the equal availability and accessibility of religious education to Indonesian students were observed at all levels of state elementary schools under its regulation. These subsequently strengthened inequalities in this educational field while practicing religious discrimination based on accessibility. Additionally, the results suggest that the central and regional Indonesian governments, as well as other related agencies, need to be more proactive in providing RE services to all institutional students. This leads to the availability of equality in obtaining education for all citizens, as mandated by law.

D42 – IFOP Sondage, *Les enseignants face à l'expression du fait religieux à l'école et aux atteintes à la laïcité*, publié le 8/12/2022 - <https://www.ifop.com/publication/les-enseignants-face-a-l'expression-du-fait-religieux-a-lecole-et-aux-atteintes-a-la-laicite/> - A l'occasion de la journée nationale de la laïcité (9 décembre 2022), l'IFOP publie pour la revue mensuelle *Ecran de Veille* une grande enquête visant à évaluer l'ampleur et l'évolution de ces atteintes au principe de neutralité religieuse dans l'espace scolaire. Réalisée auprès d'un échantillon national représentatif de 1000 enseignants du primaire et du secondaire, cette étude montre que la loi interdisant les signes religieux à l'École (loi Stasi 2004) n'empêche pas une montée des manifestations identitaires religieuses aussi bien en classe que durant d'autres moments de la vie scolaire (ex : cantine, sorties scolaires...). Permettant de mesurer des problèmes qui ne sont pas signalés à l'administration, cette étude tend ainsi à montrer que les signalements recensés par les équipes du Ministère ne sont que la partie émergée de l'iceberg d'une poussée du religieux beaucoup plus large.

J43 – IMAGES, Frances, *Challenges of Catholic educación popular in Latin America and a case study of Ignatian educación popular in a deprived rural region of Ecuador*, *International Studies in Catholic Education*, 23 Febr. 2023 - <https://www.tandfonline.com/doi/full/10.1080/19422539.2023.2171629> - This paper explores the current challenges of Catholic popular education in Latin America, with a focus on Ecuador. It identifies the current economic and political context – threats to democracy and economic crises – that affects the social fabric as well as challenging educational outcomes exacerbated by the pandemic. It focuses on Fe y Alegría, a Jesuit-affiliated network, to explore these issues as well as the transmission of faith, spirituality, and Christian leadership. It then presents a case study of contextualised Ignatian popular education in Ecuadorian indigenous communities. The challenges entailed in fostering individual integral development and community transformation through agency, citizenship and participation are discussed, as well as the difficulties of transmitting faith as underpinning for justice, with implications beyond Ecuador.

P44 - *Indian state's plan to teach Hindu texts in schools criticized*, by *UCA News Reporter*, January 2023 - <https://www.ucanews.com/news/indian-states-plan-to-teach-hindu-texts-in-schools-criticized/100137> - It is a secular country and every religion must be treated equally, says a Catholic leader from Madhya Pradesh Church leaders and opposition party members have criticized the move by the head of a central Indian state to introduce the teaching of Hindu scriptures in government schools. Madhya Pradesh Chief Minister Shivraj Singh Chouhan announced on Jan. 23 that Hindu religious texts such as *Ramayana*, *Mahabharata*, *Vedas*, *Upanishads* and *Bhagwad Gita* will be taught to impart moral values to students in government schools. "Ancient epics are invaluable holy texts and they help in building the moral character of human beings," said Chouhan, a leader of the pro-Hindu Bharatiya Janata Party (BJP), according to a report in *The Hindu* daily (*read more*).

J45 – KALESI, Eleni, *La rappresentazione de la laïcité dans les manuels scolaires grecs depuis son adhésion à la Communauté européenne (1981-2018)*, *Cahiers de la recherche sur l'éducation et les savoirs*, 21, 2022, 47-67 - <https://journals.openedition.org/cres/5777#quotation> - Depuis l'établissement de l'État grec moderne au XIX^e siècle, son système éducatif véhicule un discours scolaire imprégné de la religion orthodoxe : participation au cours de religion, fêtes religieuses et prière matinale dans le milieu scolaire en sont quelques exemples significatifs. Mais, que s'est-il passé depuis que la Grèce a adhéré à la Communauté européenne en 1981 et qu'elle est désormais obligée de se conformer aux règles européennes en matière de liberté de religion ? Cet article traite de ce défi, dit laïcité, et des moyens que le système éducatif grec utilise pour intégrer le concept dans son discours scolaire. Il se base sur les grandes composantes de la laïcité afin d'analyser le contenu des manuels scolaires de religion, d'histoire et d'éducation civique de l'enseignement primaire et secondaire au cours de ces quarante dernières années (1981-2018) et, ensuite, de constater les transformations éventuelles dans la façon dont la laïcité est présentée.

D46 – KARJALAINEN, Mira (Ed.), *Engaging with Diversity in European Universities. The Diversity Council of Una Europa*, This is an Una Europa document published on 30 September 2022, pp. 51 - <https://unaeuropa.pantheonsorbonne.fr/sites/default/files/2022-11/engaging-with-diversity-in-european-universities-final.pdf> - Una Europa established its Diversity Council to fuel the transformation towards more diverse and inclusive university communities that are to change the future world. Diversity – promoting equity and social justice to end discrimination and to foster inclusion – is the foundation on which a Una community is built. Guided by this approach, the current report summarises the work of the Diversity Council and its four Action Groups on data collection, research, education and sharing good practices, bringing together the key findings and recommendations on diversity across all Una Europa universities. Reflecting on and exploring the ways in which Una Europa and other European universities can embed diversity in their practices, the report consists of five parts: 1. an introduction to the role of the Diversity Council within Una Europa, and its main aims and goals; 2. the Diversity Council's definition of diversity for Una Europa; 3. the key findings and recommendations of the four Action Groups; 4. students' views, including the Student Challenge on Diversity and the Affordably Abroad initiative; and 5. a conclusion, with key findings, lessons learned and future steps. The report supports building a more diverse Una Europa and, by extension, a European Higher Education space with potential impact on civil society and stakeholders. In this space, all members may feel safe, express themselves as they are and be acknowledged as valuable contributors to the advance of European social, cultural and economic progress and wealth.

T47 – KASPER, Walter, *Ebrei e cristiani. L'unico popolo di Dio*, Queriniana 2023, GdT 448, pp. 192 - <https://www.queriniana.it/> - Dinanzi all'antisemitismo che periodicamente divampa, questo saggio del cardinal Kasper è di grande rilevanza per alimentare stima e attenzione reciproche fra ebrei e cristiani. In questo libro il teologo e pastore sviluppa idee nuove per l'ulteriore intensificazione del dialogo, dopo la catastrofe della shô'âh, affinché ebrei e cristiani possano assieme rendere testimonianza di un Dio che cammina con gli uomini. Deve diventare tema ancor più centrale nell'insegnamento scolastico della religione. «Sollecitato a ripensare agli anni nei quali sono stato responsabile del dialogo internazionale tra ebrei e cristiani, ho raccolto i contributi più importanti di quel periodo e li ho integrati con ricerche e considerazioni che mi si sono delineate nel frattempo» (W. Kasper). «Mi auguro che questa pubblicazione possa stimolare a opporsi, con tutte le forze, all'antisemitismo che purtroppo ancora divampa. Ho il piacere di dedicare il libro agli amici ebrei che ho potuto incontrare e con i quali ho avuto l'onore di collaborare» (W. Kasper).

J48 – KASSELSTRAND, Isabella, *Secularization or Alternative Faith? Trends and Conceptions of Spirituality in Northern Europe*, *Journal of Religion in Europe*, 2022 (June 10), pp. 27-55. https://brill.com/view/journals/jre/15/1-4/article-p27_2.xml - In the debate on European secularization, it has been argued that conventional religion has given way to *spirituality*, and that religion is thus *changing* as opposed to diminishing. Focusing on northern Europe, this study uses semi-structured interviews and survey data from the International Social Survey Program (ISSP) to explore meanings and trends of spirituality and religious beliefs. Findings highlight a movement away from both religiosity and spirituality. Moreover, individuals who identify as 'spiritual but not religious' hold diverse beliefs about the supernatural and various interpretations of spirituality, some of which are in essence secular. Ultimately, this study suggests that current trends of spirituality are consistent with broader patterns of secularization in northern Europe.

J49 – KOLLUOGLU, Biray & DINCER, Evren M, *Parenting and education: Navigating class, religiosity and secularity in Istanbul*, *Review of Education, Pedagogy, and Cultural Studies*, Febr. 2023 - <https://www.tandfonline.com/doi/citedby/10.1080/10714413.2023.2176152?scroll=top&needAccess=true&role=tab> -

This article studies the educational choices that secular and religious professional and managerial middle-class parents in Istanbul make for their children. It explores the ways in which class intersects with religion in Turkey where, politics, culture, social, and even economic life are marked by a deep divide among the religious and the secular. Focusing on a particular segment of the middle classes, that with higher economic and social capital, the article brings to fore the ways in which religiosity and secularity structure the processes of transforming privileges into acquired rights in the form of educational qualifications and extracurricular skills. It explores the current sociological conjuncture that bereaves both groups, albeit in different ways, of their ability to fully mobilize their accumulated economic, social, and cultural capitals in reproducing their class position in their children. The article argues that exploring the parenting of education along the secular and the religious divide can unravel the foundational elements of the ongoing competition and conflict in Turkey and enables a deeper understanding of the current divide and the potential for a future reconciliation. The study relies on a qualitative study that entails interviews with thirty families and two focus groups.

B50 – KRAML, Martina, SEJDINI Zekirija, BAUER, Nicole and KOLB, Jonas, *Conflicts in Interreligious Education. Exploring Theory and Practice*, De Gruyter 2022, pp. 232 - <https://www.degruyter.com/document/doi/10.1515/9783110762877/html> -

Whenever people from different cultural and religious backgrounds converge, it produces tension and ambivalence. This study delves into conflicts in interreligious educational processes in both theory and practice, presenting the results of empirical research conducted at schools and universities and formulating ground-breaking practical perspectives for interreligious collaboration in various religious-pedagogical settings. ■ Empirische Analyse der Durchführung von interreligiösen Bildungsprozessen; Systematische Untersuchung von Konflikten und Konfliktpotentialen; Impulse und Anregungen für die praktische Durchführung von interreligiösen Bildungsprojekten.

B51 – KREß, Hartmut, *Religionsunterricht oder Ethikunterricht? Entstehung des Religionsunterrichts – Rechtsentwicklung und heutige Rechtslage-politischer Entscheidungsbedarf*, Nomos Verlag, 2022, 238 Seiten, broschürt - <https://www.nomos-shop.de/nomos/titel/religionsunterricht-oder-ethikunterricht-id-104977/> -

Denominational RE in the Federal Republic of Germany is undergoing a deep structural crisis. It has been the subject of controversial discussions in educational and legal policy since as early as the 19th century. During the deliberations on the Weimar Constitution and subsequently on the Basic Law (Grundgesetz) of the Bonn Republic, religious education triggered serious disputes. Meanwhile, the legal problems pertaining to RE have worsened across the federal states of Germany. The book emphasises the need for political reform. In the future, the existing RE should be replaced by the subject of ethics/religious studies.

J52 – LAFRARCHI, Naïma (2022) *The Hikmah Model as a Means for Interconvictional Dialogue and Citizenship Education in Francophone (Belgian) secondary education*, *Religious Education* 2022 - DOI: 10.1080/00344087.2022.2135265 -

Much attention has been given to interreligious dialogue in recent decades. However, less attention has been devoted to models that support citizenship through Islamic religious education in secondary education. Based on Lipman's Philosophy for Children, Hashim developed the Hikmah model. This model contributes to cognitive, social, and affective skills of Muslim pupils. A theoretical framework regarding interreligious education and the Hikmah model exploring the didactic opportunities is given. The explorative qualitative research aims to explore the potential of the Hikmah model for Islamic religious education (IRE) in Francophone secondary education.

B53 – LEVAND, Mark A., *Inclusion and Sexuality in Catholic Higher Education. Possibilities for Institutional Change*, Routledge 2023 (*forthcoming on April*), pp. 232 - <https://www.routledge.com/Inclusion-and-Sexuality-in-Catholic-Higher-Education-Possibilities-for/Levand/p/book/9781032110370> -

Drawing on research conducted at 17 Catholic universities in the US, making it the largest study of its kind, this volume explores effective practice in improving institutional policy relating to issues of sexuality. The text calls attention to campus cultures of fear, shame, or denial around sexuality and highlights possible points of institutional resistance to changes in policy. Discussing topics such as sexual identity, sexuality education in the curriculum, Title IX, employee termination and morality clauses, the book shows how staff and faculty are crucial in effecting change across Catholic campuses, providing valuable insight into the “unspoken rules” around sexuality within the shadow culture at Catholic institutions. Moreover, the text illustrates how

institutions can maintain fidelity to Church teachings and even embrace notions of human dignity, solidarity, and the common good to achieve sexual inclusivity. A unique study demonstrating how Catholic teaching can help support inclusive change around issues of sexuality and gender in higher education, it ultimately puts forward a practical framework for effecting change and improving student and staff support structures in Catholic institutions. It will thus appeal to researchers and academics working in the fields of Higher Education Management, Gender and Sexuality in Education, Religion, Gender and Sexuality, and the Sociology of Religion.

J54 – LINDHARDT, Eva, *Human rights education as a framework for transmitting religion as cultural heritage*, *Human Rights Education Review*, 2022, 5(1), 5–27. <https://doi.org/10.7577/hrer.4452> - The child's right to freedom of religion and belief and fundamental principles such as equality and non-discrimination constitute an international frame for religious education (RE). However, these rights might be challenged when RE is allocated a major role in transmitting the majority religion as national cultural heritage and national identity. This article will explore and discuss this issue. It is based on an analysis of the transmission of Christianity as cultural heritage in the national RE curriculum for primary and lower secondary schools in Denmark. The article argues that principles from human rights education could provide a basis for a more pluralistic, objective, and critical approach to RE, thus enabling the classroom to function as a community of disagreement.

J55 – LLORENT-BEDMAR, Vicente et Alii, *The Use of Religious Signs in Schools in Germany, France, England and Spain: The Islamic Veil*, *Religions*, 2023, 14, 1-27 - <https://www.mdpi.com/journal/religions> - The use of religious signs in schools, as in other areas of the public sphere, is a current topic, given that legislative changes are constantly taking place. In countries as close as Germany, France, England and Spain, the legislation governing the wearing of the Islamic veil differs considerably due to their different historical, cultural, social, economic and idiosyncratic contexts. Leaving aside the ethnocentric perspective, in this paper a comparative study of the situation was carried out in these four countries. The main results include a negative attitude towards the wearing of the Islamic veil in France as opposed to a more tolerant position in England and Spain. In the case of Germany, there is a greater diversity of positions due to the characteristic autonomy of each federal state. Given the different types of veils, the reasons for wearing them, the traditions of each society and regional idiosyncrasies, it is considered that, a priori, there should not be a fight against its use, although it is recommended to adopt a belligerent stance against its imposition.

P56 - MAEMONAH, M., PURNAMA, S., ROHBINAH, R., 'AZIZ, H., BASTIAN, A. B., & SYAFII, A., *The shift in the authority of Islamic Religious Education: A qualitative content analysis on online Religious Teaching*, *The Qualitative Report*, 2022, 27(9), 1830-1846. <https://doi.org/10.46743/2160-3715/2022.5325> - <https://nsuworks.nova.edu/cgi/viewcontent.cgi?article=5325&context=tqr> - This article is brought for free and open access by the *The Qualitative Report* at NSU Works. It has been accepted for inclusion in *The Qualitative Report* by an authorized administrator of NSU Works. For more information, please contact: nsuworks@nova.edu.

J57 – MENGESHA, Negga Demissie, *Practices and challenges of diversity management to ensure educational equity in some selected secondary schools of Jimma zone*. *Science Development*. Vol. 3, No. 4, 2022, pp. 132-142. Doi: 10.11648/j.scidev.20220304.12 - This study was conducted to investigate the current practices and challenges of diversity management to ensure educational equity in secondary schools of the Jimma zone. To carry out this study descriptive survey design along with mixed method was employed. Participants of the study were 88 teachers 16 school leaders. They were selected by using simple random sampling and optimal sampling method respectively. The data were collected by using questionnaire, interview and document analysis. Data collected through questionnaire were analyzed and summarized using statistical tool such as frequency, percentage; mean and standard deviation while qualitative data were analyzed using content analyze approach. The finding of the study indicates that the practice of secondary school creating effective diversity management was low. Due to this, the status of practice on creating school diversity management was not satisfactory. The study also shows that, poor relationship between the school leaderships and teachers of the school, teachers believe that school leaders are the only person responsible to maintain effective school diversity management, and the presence of multicultural background of the students were internal challenge that hindered creation of effective diversity management, Whereas, the interferences of

external bodies and lack of support from woreda education office, were revealed as one challenge that hindered the creation of school diversity management. Based on the major findings, providing short term trainings, providing funds, active participation of stakeholders, empowering governing bodies, building stallholders relationships and sharing common vision and mission were recommended to create and enhance effective diversity management in the study area.

J58 – MERCIER, Charles, *L'enseignement du fait religieux à l'école laïque : quel bilan ? The Conversation*, 13 décembre 2022 - <https://theconversation.com/lenseignement-du-fait-religieux-dans-lecole-la-que-quel-bilan-194411> - L'année 2022 a marqué les 20 ans du « rapport Debray », remis en février 2002 au ministre socialiste de l'Éducation nationale, Jack Lang. Sa proposition clé consistait à instaurer un « enseignement du fait religieux » à l'école publique et laïque. Dans un premier temps, malgré un changement de ministre de l'Éducation suite aux élections, les recommandations ont pour partie été mises en œuvre. L'IESR a été créé en juin 2002. En 2005, les faits religieux ont été définis comme faisant partie du socle commun des connaissances. Les programmes et les manuels ont par ailleurs été retravaillés pour développer une approche plus scientifique des faits religieux. En revanche, la formation des enseignants sur ces questions n'a jamais été généralisée, malgré la mise en place de modules dans certains instituts de formation des maîtres, et le développement, par l'IESR (renommé IREL, Institut d'étude des religions et de la laïcité, en 2021), d'une offre de cours. Petit à petit, la mobilisation autour de l'enseignement des faits religieux s'est affaiblie, alors que d'autres urgences éducatives apparaissaient l'éducation au développement durable, à l'esprit critique et aux médias, à l'égalité garçon-filles, etc. Le remaniement des programmes, jugés trop lourds par les enseignants, n'a pas permis d'y développer la place des faits religieux.

J59 – MERTES, Klaus, *Religiöse Bildung für alle: Religionsunterricht in konfessionspluraler Schülerschaft*, *Stimmen der Zeit*, Hefte 6, 147, 2022, 465-473 - <https://www.herder.de/stz/hefte/archiv/147-2022/6-2022/religioese-bildung-fuer-alle-religionsunterricht-in-konfessionspluraler-schuelerschaft/> - Wenn Religionsunterricht auch für konfessionsfremde Schülerinnen und Schüler zugänglich wird, bietet das besondere Herausforderungen und Chancen auch für die katholische Pädagogik. Vorgängig zu Fragen der konkreten Gestaltung des Religionsunterrichts in einer weltanschaulich pluralen Schülerschaft klärt Klaus Mertes SJ, Redakteur dieser Zeitschrift, einige grundlegende Aspekte des Selbstverständnisses eines solchen Unterrichts. Das betrifft auch Vorstellungen vom Bildungskonzept insgesamt, unabhängig von der Schulform.

B60 – MOSHER, Lucinda (ed.), *The Georgetown Companion to Interreligious Studies. A comprehensive collection provides guidance and deep insight from a variety of experts in this emerging field*, Georgetown Presse 2022, pp. 564 - <http://press.georgetown.edu/book/georgetown/georgetown-companion-interreligious-studies> - The rapidly developing field of interreligious studies fosters scholarship engaging two or more religious traditions at a time. Inherently multidisciplinary, the field brings the academic consideration of religions into conversation with the humanities and social sciences, employing relational, intersectional, experiential, and dialogical methodologies as it examines the interrelationship of individuals and groups with differing alignments toward religion. Edited by Lucinda Mosher, *The Georgetown Companion to Interreligious Studies* features an international roster of practitioners of or experts on Judaism, Christianity, Islam, Hinduism, Jainism, Sikhism, Buddhism, Ruism, Humanism, and African, North American, and South American Indigenous lifeways. Each author offers a unique perspective on the nature of this emerging discipline. This companion provides fifty thought-provoking chapters on the history, priorities, challenges, distinguishing pedagogies, and practical applications of interreligious studies. Anyone who seeks a deeper appreciation of this relatively new academic field will find it useful as a textbook or research resource.

J61 – MOYAERT, Marianne, *Towards a New Program for Interfaith Learning. Reflections from an Interreligious Educator Working in the Netherlands*, *Interreligious Studies Journal*, 2023, 38, 3-15 - <https://irstudies.org/index.php/jirs/article/view/737> - Over the years, I have developed a pedagogical approach to interfaith learning, which focuses on interpersonal learning and revolves around the exchanges of life stories. The focal point of this pedagogy is not so much increase of knowledge about different traditions, but rather lived religion—that is, beliefs, practices, and everyday experiences of people of different faiths. Learning with and from others, students acquire appreciative knowledge about different faith traditions and learn to recognize and de-essentialize difference while gaining the skills to construct relationships with people who believe and practice differently. However, my work as an interfaith scholar and educator has also revealed to me some of the limitations of this approach to interfaith learning and the

need to complement the focus on interpersonal exchange with a more structural approach that challenges and unsettles normative thinking. In this essay, I argue that an exchange of difference ought to go hand in hand with a critical exploration of normativity and how institutionalized claims to normativity translate in an unequal distribution of social power.

J62 – NELSON, James & YANG, Yue, *The role of teachers' religious beliefs in their classroom practice – a personal or public concern?* *Journal of Beliefs & Values*, 2022, DOI: 10.1080/13617672.2022.2125672 - This article reports on research into the influence of teachers' religious beliefs in religious education. Drawing on accounts from eleven teachers in Controlled Schools in Northern Ireland, it shows the contested space many of them occupy in relation to handling personal beliefs, teaching about diverse religions and articulating a public rationale for their subject in the face of challenges from pupils and parents. In particular, we investigate how and why they teach World Religions in the way that they do. The findings are considered in the light of debates on the role of teachers' beliefs in religious education. In contrast to other studies in this field which offer personal reflection as a way to resolve such challenges, the case is made here for understanding teachers' choices within a wider lens which acknowledges the public nature of the space within which they operate. We argue that the challenges cannot be resolved or mitigated by individuals alone. Changes in policy to provide an inclusive and balanced curriculum with robust pedagogical purposes is needed along with clear ethical expectations around how teachers approach teaching religious education.

J63 – NEUMANN, Eszter, *Education for a Christian nation: Religion and nationalism in the Hungarian education policy discourse*, *European Educational Research Journal*, 27/01/2002 - <https://journals.sagepub.com/doi/full/10.1177/14749041211072691> - In the past decade, right-wing populist parties have brought back nationalism and religion into European politics. While a growing literature explores the political strategies, style and success of these parties and the challenge they pose to the European project, less attention has been paid to how right-wing populist governing is done at specific policy areas. This paper explores the education policy discourse of the Hungarian right-wing populist government. Drawing on the Discourse-Historical Approach to critical discourse analysis, the analysis concentrates on political speeches performed between 2010 and 2020 to examine the discursive framings and strategies utilised in relation to three nodal points identified in the speeches: upbringing, teaching Christian values and the nation. While in the political rhetoric, a coherent religious nationalist, neoconservative narrative took form, over time this narrative shifted from a strategic project of crafting a new language to justify paradigmatic legislative and policy change to a language disconnected from policy work and predominantly displaying features of nationalist extremism. In the discussed period, as a combined result of the right-wing government's Christian indentitarian project and the ambition of the Christian churches to increase their power and legitimacy, religion has increasingly permeated the secular spaces of Hungarian education.

B64 – NIYIGENA, Jean-Paul, *Education à la paix et à l'environnement. Interrogations et perspectives de l'école catholique*, L'Harmattan 2022, pp. 420 - https://www.editions-harmattan.fr/livre-education_a_la_paix_et_a_l_environnement_interrogations_et_perspectives_de_l_ecole_catholique_jean_paul_niyigena-9782343247861-72117.html - Cet ouvrage interroge l'école sur sa capacité à prévenir les conflits, les injustices, les inégalités et le rapport irresponsable à la nature. L'école catholique est interpellée quant à sa mission d'éduquer à la paix et à l'environnement dans le monde marqué par les conflits fratricides, le radicalisme religieux, le tribalisme, la corruption, le repli identitaire, le populisme, l'individualisme, le règne de l'immédiateté, l'exploitation et l'exclusion des plus faibles, la déforestation et la pollution. Fidèle à l'esprit de la Fondation Internationale *Religions et Sociétés*, ce livre met en dialogue les expériences de terrain présentées et analysées par les pasteurs ainsi que les réflexions des chercheurs du Sud et du Nord.

J65 – PACHOD, André et DENNY, Jean-Luc, *L'enseignement religieux en Alsace-Moselle : Histoire, modèles, perspectives, Recherches & éducations* [En ligne], 25, 2023, mis en ligne le 08 mars 2023 - <https://doi.org/10.4000/rechercheseducations.13881> - Aujourd'hui encore, dans trois départements français - le Bas-Rhin, le Haut-Rhin, la Moselle -, un enseignement religieux, catholique, protestant et israélite, obligatoire mais soumis à dispense, est présent dans les établissements publics du primaire et du secondaire. Cette situation particulière relève d'un « droit local alsacien-mosellan », qui s'appuie sur un double héritage de dispositions juridiques et de coutumes administratives, d'origine française avant 1870 et d'origine allemande de 1870 à 1918. Cette survivance juridique s'accompagne d'évolutions continues relatives aux programmes, à la fréquentation de ces cours, aux personnels d'enseignement. C'est dans un contexte d'érosion

continue des effectifs et de sécularisation avérée que se pose « la justification du bien-fondé d'un tel enseignement » en école publique et dans les locaux des établissements scolaires.

J66 – PEACOCK, Lucy, *Contact-based interfaith programmes in schools and the changing religious education landscape: negotiating a worldviews curriculum*, *Journal of Beliefs & Values*, 44 (1), 1-15 – Jan 2023 - https://journals.scholarsportal.info/details/13617672/v44i0001/1_cipisaelnawc.xml - This article explores the implications of a proposed move towards a religion and worldviews curriculum in England for contact-based interfaith programmes in schools, through a case study of the Faith and Belief Forum's School Linking programme. Quantitative and qualitative data collected through 1,488 teacher and student surveys, teacher focus groups and participant observation in schools reveal that despite students reporting an increase in religious knowledge after taking part in School Linking, the type of knowledge gained does not accurately capture the religious and worldview plurality of the programme's participants. In positioning School Linking's theoretical underpinnings of intergroup contact theory as driving this issue, the article proposes an alternative theoretical grounding for interfaith programmes in schools, the 'deategorization' model of contact. Interfaith programmes as communicated through deategorization ensures that such extra-curricular activities explore religious and non-religious worldviews in their complexity and complement students' learning developed through a religion and worldviews curriculum.

J67 – PELLEGRINI, Chloé, *Former des citoyens pieux, révérencieux, performants et compétitifs : un dilemme de l'enseignement public marocain*, *Cahiers de la recherche sur l'éducation et les savoirs*, 2022, 21, 177-199. <https://journals.openedition.org/cres/6082#quotation> - Au Maroc, l'Islam est religion d'État et l'éducation islamique fait partie intégrante du curriculum. En parallèle, les réformes éducatives actuelles valorisent l'approche par compétences et les *soft skills*. Cet article vise à mettre au jour les tensions qui se jouent au sein du système éducatif national, dans les programmes scolaires et les pratiques d'enseignement des langues arabe, française et anglaise, entre une conception identitaire arabo-musulmane d'un citoyen, sujet pieux et révérencieux du royaume, et une conception libérale et pragmatique d'un citoyen autonome, performant et compétitif sur la scène économique mondiale.

J68 - PEREZ-VARGAS, John Jairo, MONCADA GUZMAN, Ciro Javier, HOYOS ORTIS, Carlos Andrés, *Representaciones sociales y narrativas sobre la Educación Religiosa Escolar*, *Veritas* n. 52, ago. 2022 <http://dx.doi.org/10.4067/S0718-92732022000200095> - Este artículo tiene por finalidad indagar sobre las representaciones sociales que se tejen en torno de la educación religiosa escolar (ERE). Para ello, se empleó una investigación cualitativa amparada en una perspectiva hermenéutica y un método narrativo desarrollado a través de redes semánticas naturales y análisis de contenido. El trabajo de campo se realizó con una población de estudiantes de dos instituciones educativas de carácter privado, en la ciudad de Popayán. El análisis permitió identificar los aportes de la ERE a los sujetos abordados, la descripción de sinónimos con los cuales se asocia la ERE y algunas temáticas que se deberían abordar en esta área. Estos tránsitos permitieron analizar las variaciones y tendencias que posibilitan la inferencia de su articulación con la dimensión espiritual.

J69 – PRENDEVILLE, Paula, & KINSELLA, William, *Ethics, values and Values Based Practice in educational psychology*, *Cambridge Journal of Education*, 2022, 52:6, 735-757, DOI: 10.1080/0305764X.2022.2047893 - This paper examines the theoretical foundations of educational psychology from a meta-theoretical critical realist perspective focusing on ethics and values. This examination is considered in light of the increasingly complex educational contexts that require the support of educational psychologists (EPs). It reviews ethics frameworks that have informed ethical practice to date and reframes this practice within critical realism. This paper presents Fulford's Values Based Practice to strengthen theory and practice to support EPs to resolve ethical issues that can arise. Values Based Practice is presented as a laminated system within critical realism to inform this practice. As a framework, it allows for interdisciplinary practice and the integration of ethical practice, values and the centrality of the child or young person in shared decision making facilitated by an EP in collaboration with other professionals. An overview that demonstrates the applicability of this framework to the applied work of EPs is also presented.

T70 – PRETTENTHALER, Monika, *Befreit und aufgerichtet leben. Tod und Auferstehung Jesu als Thema des Religionsunterrichts*, *Theologisch-Praktische Quartalschrift*, 170 (2022), 145-155 - http://www.thpq.at/2022/quartal_02/b4_prettenthaler.html - Der Kontext Schule bietet eine besondere Herausforderung für das Reden über Auferstehung. Ist das Thema schon für gläubige Menschen in den christlichen Kerngemeinschaften

eine schwierige Glaubensaufgabe, treffen in den Schulen Persönlichkeiten zusammen, denen religiöse Rede manchmal fremd ist und der Zugang zu „Glaubenswahrheiten“ wie jene der Auferstehung besonders schwerfallen kann. Der Beitrag skizziert die Anforderungen der Lehrpläne an den Religionsunterricht, schildert die Situation in der Oberstufe und eröffnet schließlich Wege der Rede über Auferstehung bis hin zu einem Praxisbeispiel. Dabei wird nicht nur in Bezug auf die religionspädagogische Praxis, sondern weit darüber hinaus deutlich, daß gute Möglichkeiten einer angemessenen Rede über schwierige Glaubenssätze vor allem in der Vielfalt der Ausdrucksweisen liegen – und zwar nicht zuletzt in solchen, die in den Lebenswelten und im Alltag der Menschen beheimatet sind. (*Redaktion*)

J71 – RAZUM, Ružica and JURIŠIĆ, Marija, *Methodical Approaches to Intercultural Education in Confessional Religious Education in the Republic of Croatia*, *Religions*, 2022, 13, 1112, 1-14 - <https://www.mdpi.com/journal/religions> - After many years of neglecting the religious dimension within intercultural education, today there is a broad consensus in Europe that RE represents an important dimension in the intercultural education of young people. Awareness of the connection between intercultural and interreligious learning is becoming increasingly stronger and more present. One of the important questions related to intercultural education in general, and especially to the religious dimension of that education, relates to the qualification of the confessional RE teachers regarding the achievement of intercultural goals and especially the qualification to develop intercultural competence in students. This paper consists of two parts. The theoretical part elaborates on issues related to the development of intercultural competence in confessional RE. The second part presents some of the results of the quantitative research (descriptive statistics methods were used), which was carried out in the Republic of Croatia and aimed to examine the attitudes and opinions of RE teachers regarding the necessary intercultural competence for work in schools. The results have revealed that RE teachers highly value the development of intercultural competence in students, as well as great motivation and openness of RE teachers of confessional classes for the development of intercultural education. At the same time, they point to the relative scarcity of methods within religious teaching that promote intercultural and interreligious learning.

B72 - REISS, Michael J. *Worldviews – a threat to Religious Education but ignored in science education?* In *Religion and Worldviews: The Triumph of the Secular in Religious Education*, Barnes, L. P. (ed.), Routledge, Abingdon 2023, pp. 152-168.- https://www.researchgate.net/publication/364910816_Religion_andWorldviews_The_Triumph_of_the_Secular_in_Religious_Education - The possibility of Religious Education (RE) changing so that it explicitly includes non-religious worldviews, to the extent that the subject itself changes its name, is deeply contentious. It has unsurprisingly been welcomed by humanists (secularists) who have long been frustrated at their inability to colonize RE and has been seen by some within the RE community as a way of rescuing the subject from its perceived decline. Others, though, see the inclusion of non-religious worldviews as ‘selling out’ and have raised a number of objections to the proposal. In this chapter I examine why the proposal that worldviews play a much greater part within RE has been so contentious when comparable calls for worldviews to play a greater part within science education have had little influence, to the extent of frequently being ignored. I situate these debates within recent calls for school curricula to focus on Big Ideas both in science education (Wynne Harlen and colleagues) and RE (Barbara Wintersgill and colleagues). I conclude that the reasons for these differences between RE and science education with respect to the perceived importance of worldviews are primarily to do with how these two subjects see themselves and are seen in the school curriculum, and to the place that religion and science occupy more generally in society. I argue that both subjects would do well to pay attention to worldviews and to introduce this concept to students but that neither subject should envisage changing its name.

B73 - *Religious Diversity, State, and Law, National, Transnational and International Challenges*, Editors: Joseph Marko, Maximilian Lakitsch, Franz Winter, Wolfgang Weirer, and Kerstin Wonisch, Brill 2023. <https://brill.com/edcollbook/title/62328> - Globalisation, migration, and (de-)secularisation have fundamentally transformed the concepts of religion, state, and law during the last decades. The main goal of this interdisciplinary approach is to clarify the multifaceted theoretical and practical challenges of religious diversity and socio-political pluralism in Europe. In twenty-two chapters, the contributions to this volume revisit basic concepts, structures and institutional settings such as sovereignty; the dogma of the separation of state, church and/or religion; human and minority rights; gender and religion; varieties of fundamentalisms; interreligious dialogue and peacebuilding; and, not least, religious education, particularly part IV: chapters 13-16, on “Religion and education” (pp. 267-338).

J74 – RICHARDSON, Norman, *Religion, schooling and conflicting nationalisms: educational perspectives from Northern Ireland*, *Journal of Religious Education*, 2022, 70, 273–285. <https://doi.org/10.1007/s40839-022-00186-6> - To what extent do teachers' sense of their religious, cultural, and national identity impact on their attitudes and approaches to the teaching of religion in publicly funded schools in Northern Ireland? In a context where schooling remains largely separate according to perceived religious identity, can RE contribute positively to the peace process in a society emerging from conflict? This paper will draw on research conducted with serving teachers, teacher education students and other groups to examine the role of religion in schools and to explore how it may contribute, positively or negatively, to the improvement of relations between communities still divided by conflicting nationalistic loyalties. Some comparisons will be made with the significance of religion in education in other conflicted societies.

J75 – ROEBBEN, Bert and VON STOSCH, Klaus, *Religious Education and Comparative Theology: Creating Common Ground for Intercultural Encounters*, *Religions*, 2022, 13(11),1014 - <https://www.mdpi.com/2077-1444/13/11/1014>: <https://doi.org/10.3390/re113111014> - In this paper, a conversation is initiated about the relationship between religious education (RE) and comparative theology (CT). It is the first time that these are both addressed explicitly in an international academic discourse. The authors are colleagues in a university setting of RE teacher education and are both involved in local RE research programs. Our approach is theological, and our shared interest is the existential lifeworld of children and young people. Firstly, we wish to bring RE and CT into conversation with each other, based on five common characteristics. Secondly, we describe how this conversation can possibly stimulate discussion on new pathways of intercultural encounters in the RE classroom, and this not only from a German (mainly confessional) perspective but also in light of other forms of non-confessional RE. After a (1) contextualization of RE in Germany, the authors describe (2) five central features of contemporary RE, followed by (3) five CT observations, connecting to these features. In (4), the relationship between the two is discussed as common ground for intercultural encounters and as a promising praxis and research field awaiting further development.

B76 – ROLOFF, Carola, KNAUTH, Thorsten (Eds.), *Buddhistischer Religionsunterricht. Bestandsaufnahme und Perspektiven*, Waxmann 2023, 248 Seiten, - Das inklusive Modell Religionsunterricht für alle der Stadt Hamburg unterstützt die Ausbildung islamischer, alevitischer und jüdischer Lehrkräfte, um Schüler*innen unterschiedlicher Konfessionen gemeinsam mit evangelischen und katholischen Lehrkräften zu unterrichten. Religionen wie der Buddhismus, Hinduismus und das Bahaitum wurden ebenfalls in die neuen Bildungspläne aufgenommen. Dieser Band wirft ein Schlaglicht auf die aktuelle Situation des Buddhismusunterrichts an Schulen in Deutschland. Erörtert werden sowohl Schwierigkeiten als auch Perspektiven, insbesondere im Hinblick auf die Entwicklung fachdidaktischer Methoden, die Bereitstellung authentischer Unterrichtsmaterialien und die Qualifikation von Lehrkräften. Expert*innen aus Religionswissenschaft und Pädagogik sowie angrenzenden Disziplinen legen Konzepte und Erfahrungen für den Buddhismusunterricht vor und diskutieren den Ethik- und Philosophieunterricht als mögliche Alternative zum Religionsunterricht.

P77 – RYBIKI, Adam, MAKOSA, Pawel, MAZUR Radoslaw, *Religious Education and the concept of universal fraternity in the light of the encyclical Fratelli tutti of Pope Francis*, Wiley online Library, First published: 03 January 2023 - <https://doi.org/10.1111/teth.12627> - In the face of growing tensions between nations, communities, and individuals, it is necessary to build understanding and dialog between them. Political, economic, and cultural activities are not always sufficient and effective, because attitudes toward other people depend less on systemic solutions, laws, and procedures than on what is inside human beings, their empathy and solidarity. Pope Francis has therefore proposed a platform for understanding and peace-building between people that relates to people's interior development, that is, the idea of universal fraternity. This term, used after pope Francis, is understood as fraternity of both men and women, brothers and sisters. The article analyses this concept and indicates how RE in a broad sense can contribute to the promotion of this idea. The problem hereof can be expressed in the questions: How to understand the idea of universal fraternity, how to realize that we are all sisters and brothers, what concrete fruits could the realization of this idea bring? What role does RE play in acceptance and understanding, and then implementation as well as promotion of this idea that cannot be reduced to the transmission of knowledge alone?

J78 – SAJAK, Claus Peter, *Alternativen zum konfessionellen Religionsunterricht? Eine Religionsdidaktische Einordnung aktueller Organisationsformen*, *Kirche und Schule*, 2022, 6, 11-17 - https://www.bistum-muenster.de/fileadmin/user_upload/Website/Downloads/Aktuelles/Publikationen/Kirche-und-Schule/2022/2022-06-KuS-Gesamtausgabe.pdf - Der konfessionelle Religionsunterricht in seiner traditionellen Gestalt ist

in der Krise: Zwar wird er in zwölf der 16 Bundesländer weiterhin schulgesetzlich garantiert, doch alternative Modelle, wie sie sich in Hamburg, Bremen oder Brandenburg etabliert haben, gewinnen in der religionspädagogischen Diskussion an Bedeutung. Angesichts der immer weiter schrumpfenden Mitgliederzahlen der beiden Großkirchen, die weniger aus den hohen Austrittszahlen als vielmehr aus den niedrigen Taufzahlen in beiden Kirchen resultieren, kommen auch die gemäß Art. 7 III GG verantwortlichen Religionsgemeinschaften nicht umhin, neue Organisationsformen des Religionsunterrichts (RU) zu entwickeln, da dieser sich sonst in der schulischen Praxis nicht mehr organisieren lassen wird.

J79 – SALMENKIVI, E., KASA, T., PUTKONEN, N., & KALLIONIEMI, A., *Human rights and children's rights in worldview education in Finland*, *Human Rights Education Review*, 2022, 5 (1), 47–69. <https://doi.org/10.7577/hrer.4456> - In this article we examine the profiling of human rights and children's rights in religious education (RE) and its secular alternative in Finland. We use the term 'worldview education' to describe the combination of these subjects. We analyse what kinds of human rights and ethical issues are raised in Finnish worldview education. One specific focus is the explicit mention of human rights and children's rights in the worldview education section of the Finnish national core curriculum (2014). We conclude that the curriculum gives plenty of space to human rights and children's rights, and that this enables one to conceive of human rights as being an overarching ethical perspective in worldview education. Nevertheless, we indicate that the organisation of worldview education in Finland has some problems when it comes to the realisation of children's freedom of thought, conscience, and religion.

B80 – SARIKAYA, Yaşar, ROTHGANGEL, Martin, GRÜN, Déborah Kathleen, SOYHUN, Mehmet (Hrsg.) *Hadithdidaktik im Diskurs*, Waxmann 2023, 314 Seiten – Studien zur Islamischen Theologie und Religionspädagogik, Band 6 - ISBN 978-3-8309-4642-7 - Was ist die Relevanz und Funktion des islamischen Überlieferungsgutes für die religiöse Bildung und Lebensgestaltung? Eine plausible und fachwissenschaftlich begründete Theorie des Lehrens und Lernens von Islam und seinen Quellen zu entwickeln, gehört derzeit zu einer grundlegenden Aufgabe der islamischen Religionsdidaktik und insbesondere der Hadith- und Korandidaktik. Ausgehend von Zehn Thesen für ein neues Lehren und Lernen mit Hadithen von Yaşar Sarıkaya haben islamische Theolog*innen und Religionspädagog*innen Reaktionen und Reflexionen verfaßt. Dabei werden neben grundlegenden Impulsen für die Hadithdidaktik auch spezifische didaktische Impulse für Hadithe im Islamischen Religionsunterricht sowie weiterführende Perspektiven der Hadithdidaktik formuliert. Der Band möchte den fachwissenschaftlichen wie -didaktischen Diskurs über Hadithe vertiefen und im Sinne einer Didaktik religiöser Schriften den Dialog zwischen der christlichen und muslimischen Religionspädagogik anregen.

B81 – SCHWEITZER, Friedrich, FREATHY, Rob, PARKER, Stephen G., SIMOJOKI, Henrik (Hrsg.), *Improving Religious Education through Teacher Training. Experiences and insights from European Countries*, Waxmann 2023, 272 Seiten - ISBN 978-3-8309-4637-3 - https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2%5Bbuch%5D=BCUC128363&tx_p2waxmann_pi2%5Baction%5D=show&tx_p2wa - This book brings together two topics which have both been of increasing interest in different countries. The first refers to the quality of RE as a school subject (RE) in general, the second is about the education of teachers of RE and its possible contribution to better quality RE. There have been many public, and often controversial, debates concerning both of these topics. The chapters contained in this volume, however, are not meant to continue such debates (even if it is inevitable that they will contribute to these debates as well), but to make use of research, especially research on teacher education in the field of RE, to provide insights based not just on political or personal opinions, but on rigorous academic scholarship.

D82 – SECRETARIAT FOR EDUCATION IN CATHOLIC SCHOOL [Malta], *Regulations for Admission into Church Schools, Malta 2023-2024 - Regulations Serious Cases. These Regulations form part of the Regulations for Admission into Church Schools Malta*, 31 Jan. 2023 - <http://ms.maltadiocese.org/WEBSITE/2023/CHURCH%20SCHOOLS/REGULATIONS/Regulations%20Serious%20Cases%202023-2024.pdf>, pp. 13.

J83 - SEYDA SUBASI, Singh, *Enriching or challenging? The attitudes of Viennese teachers towards religious diversity in urban schools*, *Intercultural Education*, 2022, 33:5, 526-539 – DOI: 10.1080/14675986.2022.2144116 -This study explored Viennese teachers' ideas about religious diversity in schools. School teachers from three different school districts were interviewed about their attitudes towards having religious diversity in their classrooms and about their experiences with it. The aim was to explore reflections on the

recent discussion about religious diversity in Austrian schools. The study showed that teachers reduce religious diversity to the presence of Muslim pupils in their classrooms. In addition, religious diversity is regarded as a source of tension, challenge, and restlessness. They further relate Christianity to secular norms. For many, having various religions in schools is not seen as an enrichment, but a hindrance to creating unity in schools and society. Islam is perceived also as a deterrent for school-parent cooperation, integration, and German learning, while religion-based Muslim peer groups are seen as undesired social groups.

J84 – SHANAHAN, Angela, *Reforms could change ethos of Australia's religious schools*. *The government could force teachers to follow a syllabus which undermines fundamental values*, Mercator Net, 23 February 2023 - <https://mercatornet.com/reforms-could-change-ethos-of-australias-religious-schools/83210/> - [...] Since the state aid battles of the 1960s there has been a settlement in this country that acknowledges the vital importance of parental choice in the education of children. However, that choice effectively will disappear if the *Australian Law Reform Commission's recommendations* on anti-discrimination in line with the wishes of the Albanese government become law. By removing the exemptions, which govern student behaviour and hiring of teachers that give a school its special character and ethos, there will be no difference between a state school and a religious school. Considering that more than a third of all Australian children are being educated outside state systems – overwhelmingly in religious schools – this means the government is effectively ignoring the wishes of a third of Australian parents. [...] The Catholic schools are the largest non-government sector but the fastest growing is low-fee Christian schools. Lately there are bigger numbers of Islamic and Jewish schools. So it is puzzling that the government seems hellbent on depriving a large bloc of parents of the choice enjoyed in this country for over a generation.

B85 – SHERMA, Rita D., PURUSHOTTAMA, Bilimoria (eds.), *Religion and sustainability: interreligious Resources, interdisciplinary Responses*. *Intersection of Sustainability Studies and Religion, Theology, Philosophy*, Springer 2022, pages XXI+323 - <https://link.springer.com/book/10.1007/978-3-030-79301-2#about-this-book> - This volume brings sustainability studies into creative and constructive conversation with actions, practices, and worldviews from religion and theology supportive of the vision and work of the UN SDGs. It features more than 30 chapters from scholars across diverse disciplines, including economics, ethics, theology, sociology, ritual studies, and visual culture. This interdisciplinary content presents new insights for inhibiting ecosphere devastation, which is inextricably linked to unsustainable financial, societal, racial, geopolitical, and cultural relationships. The chapters show how humanistic elements can enable the establishment of sustainable ways of thinking, feeling, and acting. This includes the aesthetic and emotive dimensions of life. The contributors cover such topics as empowering women and girls to systemically reverse climate change; nurturing interreligious peace; decolonizing landscapes; and promoting horticulture, ecovillages, equity, and animal ethics. Coverage integrates a variety of religious and theological perspectives. These include Buddhism, Judaism, Hinduism, Islam, Christianity, and other traditions. To enable the restoration and flourishing of the ecosystems of the biosphere, human societies need to be reimagined and reordered in terms of economic, cultural, religious, racial, and social equitability. This volume illustrates transformative paradigms to help foster such change. It introduces new principles, practices, ethics, and insights to the discourse. This work will appeal to students, scholars, and professionals researching the ethical, moral, social, cultural, psychological, developmental, and other social scientific impacts of religion on the key markers of sustainability.

J86 – SKREFSRUD, Thor-André, *Rethinking the Intercultural Potential of Religious Education in Public Schools: Contributions from Intercultural Theology*, *Religions* 2023, 13 (2) - DOI:[10.3390/rel14020224](https://doi.org/10.3390/rel14020224) - This paper asks how intercultural theology can inspire a critical and constructive reflection on the intercultural potential of non-confessional religious education (RE). Taking the Norwegian non-confessional RE subject as a starting point, the paper draws attention to the tendency to present religions, worldviews, and denominations as single entities with distinct characteristics. As emphasized by Jackson, Jones and Meyer, and others, a systemic-oriented approach will largely capture the institutionalized sides of religion. Consequently, in schools, the intercultural dimension of RE can easily be reduced by emphasizing students' need for encyclopaedic knowledge about different traditions, overlooking how religion is embedded in social life and transforms, develops, and interconnects through everyday practices outside of institutionalized religious life. This line of argument sets the stage for the next part, examining how intercultural theology can create critical awareness of the inner diversity and interconnectedness of denominations and religious traditions. The paper argues that the descriptive and normative framework of intercultural theology can inspire educators to reflect critically on the intercultural dimension of a non-confessional RE.

J87 – SMALLEY, Paul, *Opportunity for RE? A possible vision of the future for Religious Education structures in England, drawing on the implications of Education for All*, the UK Government's 2022 education White Paper, *Journal of Beliefs & Values*, DOI: [10.1080/13617672.2022.2147291](https://doi.org/10.1080/13617672.2022.2147291)- This paper critically examines the White Paper, *Opportunity for all*, published by the UK Government's Department for Education in March 2022. This has several recommendations for schools in an attempt to 'level up'. In particular, there is a promise to deliver 'a fully trust-led system with a single regulatory approach [and] a clear role for every part of the school system'. Such a system provides a serious challenge to the way that Religious Education structures in England are currently built: in short, when Local Authorities no longer have schools under their control – what is the point of a SACRE? Arguing that the 'local settlement' for RE serves two purposes – a curricular purpose and support and monitoring purpose – this paper will suggest that future RE curricula will be planned at the Trust level, with the monitoring and support functions being moved from the local to the regional.

J88 – SMET, Stijn, *State Neutrality and Religious Diversity in Europe*, *Oxford Journal of Law and Religion*, publ. 05 Jan.2023; rwac019 - <https://doi.org/10.1093/ojlr/rwac019> - [Extract] "In Europe, states are under a duty of 'ensuring, neutrally and impartially, the exercise of various religions, faiths and beliefs', or so the European Court of Human Rights has repeatedly held. But what does it mean, exactly, for a state to be neutral towards all religions and beliefs? The answer to this question is not obvious, given that the principle of state neutrality *vis-à-vis* religion and belief is contested and illusive. The concept of neutrality even has all the markings of an essentially contested concept, as attested to by persistent and fundamental disagreement over its interpretation. In constitutional and political debates, there is normative 'contestation at the core' about the content and implications of neutrality. These debates are, moreover, not confined to conceptual discussions. They extend to normative disagreement, in the sense that disputes about the meaning of neutrality are inherently linked to normative disagreements about its implications. In Europe's constitutional democracies, the principle of state neutrality *vis-à-vis* religion and belief is often intimately related to the construction and understanding of the relationship between state and religion. This latter relationship is construed and understood differently in different European states. Whereas some states (for instance, France and Turkey) enforce a relatively strict separation between religion and state, others maintain a closer relationship between both (for instance, Norway and the UK). The remaining states are located somewhere in between both ends of the continuum. Importantly, different constitutional understandings of the relationship between state and religion translate into—or, rather, correlate with—distinct interpretations of the neutrality principle throughout Europe. Whereas some states enforce a more restrictive understanding of neutrality (for instance, France), others favour a more open or inclusive variant (for instance, Germany). In other states, still, it remains unclear what neutrality means, exactly (for instance, Belgium) [...].

J89 – SPADARO, Nadia, *La segregazione etnico-religiosa nel sistema educativo in Irlanda del Nord* [*Ethnic-religious segregation in the education system of Northern Ireland*], *Stato, Chiese e pluralismo confessionale* (Rivista telematica) 2023, n. 4, 99-119 – www.statoechiese.it - After many years of conflict, Northern Ireland still appears today as a deeply divided society that bears the marks of centuries of ethnic hostility with a strong religious connotation. The context in which, more than any other, the segregationist tension between the two communities, Protestant and Catholic, is still clearly perceivable is the education system, which is characterized by a significant separation of students according to their religious affiliation. The paper aims at reconstructing the origins and outlining the focal points of such an education system, which was recently brought to the attention of the Northern Ireland Supreme Court, with reference to discrimination against students belonging to other religions or beliefs.

J90 – SULTANA, Carl-Mario, *Religious Education in transition: from Content-Centred to Student-Centred*, *Religions* 2022, 13, 986, pp. 12- <https://doi.org/10.3390/rel13100986> - Catholic Religious Education as a subject in school curricula is an area in which the need for change is constantly felt. This change is driven by the paradigm shift in -anthropology brought about by Vatican Council II, which sought to put the human being at the centre. Notwithstanding this shift proposed more than 50 years ago, we are still struggling to handle and implement this change. In practice, this calls for a re-evaluation of the traditional doctrinal methods, which have been associated with teaching RE in the past and seeking to adopt new methods which are more anthropological and depart from where the human being actually stands and seek to answer the existential questions which contemporary human beings pose. The point of departure for such a vision is the etymological meaning of the term 'education' from the Latin root *educere*. In practical terms, such a shift from a content-

centred to a more student-centred approach entails adopting a constructivist approach and putting into practice the principles of what is referred to as ‘Adaptive Religious Education’ which seeks to educate children in all the six dimensions of the human being simultaneously in a holistic way.

D91 – UK PARLIAMENT, *House of Commons Library*, 1st November 2022 - <https://commonslibrary.parliament.uk/research-briefings/cdp-2022-0182/> - As schools’ policy is a devolved topic, this briefing mainly focuses on Religious Education teaching in England – although there is also some limited Information on other parts of the UK. For England, this page provides a brief overview of the rules around RE in state-funded schools. It also outlines concerns that have been raised about the quality and extent of RE teaching. Religious Education must be taught by all state-funded schools. However, it has an unusual position on the curriculum: it is part of the basic curriculum but not the National Curriculum and is one of two subjects (along with sex and relationship education) where parents have a legal right to withdraw their children from class.

B92 – ULFAT, Fahimah, *Forms of Muslim Children’s Spirituality. A critical contribution to the Didactics of Islamic Religious Education Studies*. Series: “Studies in Critical Pedagogy, Theology, and Spirituality”, Vol. 2, Brill 2022, pp. 330 - <https://brill.com/display/title/63928> - The empirical study on the broad spectrum of Muslim children in Germany and their relations to God is fundamental for the scientific understanding of the development and formation of their faith. At the same time the findings of this work are also highly relevant for the further development of an academic and empirically based Islamic religious education both in a secular and in a highly individualized society. The aim of this book is to provide a framework for the life of young believers in a religiously plural society, in which the individual relationship to God and the reflexivity of one's own religion are a decisive prerequisite for preventing radicalization and moral rigidity. This book favors an anthropological shift and an approach that takes the potential of children with their theology and their search for the meaning of life seriously.

J93 – URBANSKI, Sébastien, VALENTE, Gabriela et BOISSON, Didier, *École, religions, laïcité : approches comparatives et interdisciplinaires*, *Cahiers de la recherche sur l’éducation et les savoirs*, 21, 2022, 7-22 - <https://journals.openedition.org/cres/5694#quotation> - Ce dossier des *Cahiers de la recherche sur l’éducation et les savoirs* s’intéresse, dans une perspective internationale, à la place des religions en milieu scolaire public. Il étudie notamment les contenus d’enseignement, les relations entre autorités politiques et établissements scolaires, ainsi que les situations éducatives et de formation. La thématique s’avère complexe, pour deux raisons au moins. La première concerne les processus socio-historiques qui conduisent à une polysémie de la notion de « religion ». La seconde a trait aux principes politiques qui prétendent définir l’espace et les limites du rôle social de la religion dans différents pays.

D94 – USCIRF, *Tolerance, Religious Freedom, and Authoritarianism* - Washington, DC – The United States Commission on International Religious Freedom today [Dec. 13, 2022] released the following new Report. <https://www.uscirtf.gov/release-statements/uscirtf-releases-new-report-religious-tolerance-promotion-and-religious-freedom> - This report details how authoritarian states promote religious tolerance without necessarily ensuring freedom of religion or belief. It distinguishes between these two concepts and explains the origins of religious tolerance promotion as a tool of statecraft. The report then presents case studies of countries engaged in religious tolerance promotion, such as Azerbaijan, Bahrain, Saudi Arabia, United Arab Emirates, Egypt, Jordan, Kazakhstan, Qatar, Russia, Uzbekistan. It provides suggestions for the U.S. government to encourage the promotion of religious tolerance by other states, while also holding those governments accountable for providing religious freedom as outlined in international legal instruments like the United Nations Universal Declaration of Human Rights, as required under the International Religious Freedom Act of 1998.

J95 – VALENTE, Gabriela, *Le fonctionnement des établissements scolaires et le mythe de la “tolérance religieuse” au Brésil : approche ethnographique comparée*, *Cahiers de la recherche sur l’éducation et les savoirs*, 21, 2022, 131-152. <https://journals.openedition.org/cres/6004#quotation> - L’article met en question l’image convenue d’une “tolérance religieuse” au Brésil, forgée par des représentations de sens commun et par certains travaux scientifiques censés rendre compte voire orienter les pratiques enseignantes. Nous répondons aux questions suivantes : comment les situations impliquant les religions sont-elles traitées dans le milieu scolaire brésilien ? De quelle manière le fonctionnement de l’établissement contribue-t-il à la construction d’une “tolérance religieuse”, envisagée comme un idéal mais aussi comme un mythe ? Suivant une perspective

d'ethnographie comparée, deux établissements scolaires avec des caractéristiques sociales éloignées sono presentati. Conclusion : le fonctionnement des établissements offre des conditions de possibilità differenziées en vue d'une logique d'azione pragmatica, souvent privilegiée par les professionnels, qui peut véritablement favoriser la tolleranza religiosa dans certains cas, ou l'édification de son mythe dans d'autres cas.

J96 - WHITTLE, Sean, *Why it is time to embrace non-confessional RE in Catholic schools: some reflections from the English context*, *Journal of Religious Education*, 2022, 70, 287–297 <https://doi.org/10.1007/s40839-022-00185-7> - This article presents an analysis of why advocates of RE in English Catholic schools have managed to avoid seriously engaging with confessional RE. The arguments presented here are set against the context of curriculum change in RE with the impending introduction of the *Religious Education Directory* in England and Wales (in September 2025). In this time of curriculum change and innovation, an argument is developed in favour of embracing a non-confessional account of RE in Catholic schools.

J97 – ZEMBYLAS, Michalinos, *Decolonising religious education through the prism of affect theory: analytical perspectives for approaching Islamophobia in curriculum and pedagogy*, *British Journal of Religious Education*, 2023, 45:1, 3-13, DOI: [10.1080/01416200.2022.2042672](https://doi.org/10.1080/01416200.2022.2042672) - This paper outlines a set of analytical perspectives grounded in affect theory for decolonising religious education. In particular, these perspectives are: recognising the role of religious feelings; examining the extent to which decolonial affective spaces can be created in the classroom; and, understanding how contemporary public discourses about multiculturalism and religious difference are affectively experienced by students and educators in their everyday lives. It is argued that these perspectives contribute to push further the uncovering of colonial legacies within contemporary religious education, especially in relation to Islamophobia. Further, it is emphasised that it is imperative for the project of decolonising religious education to pay attention to the affective dimensions of decolonisation; this implies not only interrogating the affective legacies of coloniality such as Islamophobia, but also producing decolonised affective communities in classrooms and schools.

T98 – ZOCCATELLI, Pierluigi, *Non solo Islam. Un panorama ragionato del pluralismo religioso in Europa*, Incontro della sezione 'Dialogo interreligioso' del CCEE (*Consilium Conferentiarum Episcoporum Europae*), 15 febbraio 2022 - <https://www.ccee.eu/wp-content/uploads/sites/2/2022/02/Pierluigi-Zoccatelli-IT.pdf> - “Gli studiosi non hanno mai realmente concordato su cosa sia esattamente la modernità, ma negli anni 1970-1980 molti credevano che essa determinasse ciò che Max Weber (1864-1920) chiamava “disincanto”, cioè la scomparsa della fede nelle forze soprannaturali, sostituita da una generale fiducia nella scienza e nel materialismo. Peter Berger (1929-2017) ha aggiunto che il pluralismo religioso moderno contribuirebbe alla fine della religione: se diverse religioni coesistono, molti finiranno per ritenere che nessuna sia vera. [...] Nel secolo XXI si è cominciato a parlare di «modernità multiple» – che mettono in discussione il modello di un unico rapporto fra religione e modernità (ogni situazione locale è diversa dalle altre) –, «secolarizzazioni multiple» e processi di «reincanto». Sempre che, come suggerito da Jason Josephson-Storm in un controverso ma importante studio del 2017, il «disincanto», in realtà, non sia mai esistito [...]” (*extr. dal powerpoint, che riporta significative statistiche aggiornate sulla diversità religiosa in area europea e italiana*).

J99 – ZULEHNER, Paul M., *Il cristianesimo europeo sta morendo? Il Regno-attualità*, 2, 15 gennaio 2023, 57-67 – L'articolo è tratto dal volume *Hoffnung für eine taumelnde Welt. Entwurf einer europäischen Pastoraltheologie* di prossima pubblicazione presso Schwabenverlag. L'impianto di base riecheggia i quattro volumi di teologia pastorale editi dall'Autore austriaco fin dagli anni Ottanta (ed. it. Queriniana 1992), ma gli interrogativi della teologia pastorale cui l'opera ambisce rispondere sono decisamente nuovi: qual è la situazione del cristianesimo in Europa oggi? Come sta evolvendo nelle diverse culture e religioni europee? Può ancora pretendere di incidere nel vissuto delle persone e nelle strutture delle culture? Cosa presagire realisticamente per il futuro della fede degli Europei? Il teologo pastoralista cattolico prende qui in analisi l'area di lingua tedesca, quella dell'Europa centro-orientale, e le aree di lingua francese e italiana. Nonostante il processo di unificazione del continente, lo sviluppo della pastorale – inclusa la riflessione critica sulla prassi educativa scolastica delle Chiese – resta per lo più ancorato a collaudati paradigmi regionali: “manca ancora una riflessione pastorale-teologica sull'azione della Chiesa nell'intero continente europeo” (p. 65).

T100 – ZULKIFLI, Hafizhah et alii, *Designing the content of religious education learning in creating sustainability among children with learning disabilities: A fuzzy delphi analysis*, *Frontiers Psychol.*, 22

November 2022 Sec. Educational Psychology - <https://www.frontiersin.org/articles/10.3389/fpsyg.2022.1036806/full> - Teachers found it is hard to figure out what are the best approach and strategies shall be employed to create an effective learning activity that can benefit the children. Children with learning disabilities have distinctive learning difficulties, depending on each individual. Therefore, this requires modification and adaptation in the learning activities to make sure they can learn effectively. Teachers need to make adjustment to the instructions, learning materials, assessments, and activities to accommodate the children with learning disabilities. Therefore, the objective of this research is to develop the content of RE for children with learning disabilities using *fuzzy delphi*. This research used method of design and developmental research approach which have three phases. In this research, the researchers focus on the second phase of *fuzzy delphi*. There were 20 panel experts involved in this research to rank the elements in developing RE model. Findings showed that, all the elements such as learning style, rights of people with disabilities manners and universal design were above 70% that considered suitable and applicable. It is hoped that this model can assist and guide teachers in teaching RE for children with learning disabilities.

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