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by **Flavio Pajer**, editor

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**Typology:** **B** = Book, e-Book, Essay, Thesis (*total: 23 abstracts*). **D** = Document, Act, Report (*21 abstracts*). **J** = Article in academic Journal, e-Journal (*62 abstracts*). **P** = Paper, Opinion, Project (*17 abstracts*). **T** = Tool for RE, Didactic support (*7 abstracts*).

**P01** – ABMEIER, Karlies (2023), *Religion als ordentliches Lehrfach in Berlin. Chance für eine moderne Religionspolitik?*, *EIR (Experten Initiative Religionspolitik)* 07.06.2023 - <https://www.experteninitiative-religionspolitik.de/themen/religion-als-ordentliches-lehrfach-in-berlin-chance-fuer-eine-moderne-religionspolitik/> - Die neue Koalition in Berlin überraschte mit der Absicht, Religion als ordentliches Lehrfach in der regulären Schulunterricht einzuführen. Im religiös und weltanschaulich vielfältigen Berlin bietet eine Verstärkung religiöser Bildung eine Grundlage für eine Religionspolitik. Die religiösen und weltanschaulichen Strömungen Entfaltungsmöglichkeiten schafft und auf Zusammenhalt und Respekt zielt.

**J02** – ALDRIDGE, David (2023), *Paul Hirst and religious education's curriculum question: or how Hirst never thought religion was a form of knowledge at all*, *Journal of Philosophy of Education*, 2023; qhad014, <https://doi.org/10.1093/jopedu/qhad014> - Hirst consistently listed religion as a form of knowledge. He had numerous chances to revise this position but did not. However, whenever Hirst actually considered religion and the curriculum in specific detail, either he did so without reference to the curriculum principles of liberal education, or he implicitly or explicitly *rejected* his own claim that religion was a form of knowledge. In this article I hope to contribute to an appreciation of Hirst's work by showing how attempting to understand his thinking on religious education against the background of forms of knowledge both adds to confusion about what Hirst intended the forms of knowledge to be and hinders an understanding of what his explicitly stated curriculum position on religion was. I speculate that Hirst included religion as a form of knowledge only as an 'agnostic placeholder' acknowledging the *possibility* that religion might *turn out* to be a form of knowledge. I then offer a brief assessment of this revised interpretation of Hirst's position from the perspective of contemporary scholarship in the philosophy of religious education.

**P03** – AL SAHLAWI, Mohammed (2023), *A mosque, a church and a synagogue: forging a historic moment for interfaith dialogue* [Arab Emirates], *Euractiv* 13 June 2023, <https://www.euractiv.com/section/global-europe/opinion/a-mosque-a-church-and-a-synagogue-forging-a-historic-moment-for-interfaith-dialogue/> - The Middle East has always been the home of an incredibly diverse mix of people and faiths. The UAE itself is home to around 200 nationalities and vibrant multicultural communities resulting from the country's promotion of diversity and coexistence. As a regional and international leader in pluralism, the UAE has made it its mission to bring people and cultures together. This is a testament to the country's inclusive approach towards interfaith harmony, which forms part of the UAE's identity and is reflected in its foreign policy and pursuit of deeper relations with countries of different faiths. The UAE's commitment to ensuring religious freedom represents its broader aim to promote interfaith and intercultural dialogue in efforts to advance a culture of peace and understanding among the three Abrahamic religions – Judaism, Christianity and Islam.

**B04** - ALTNURME, Riho, Elena ARIGITA, and Patrick PASTURE (2023), *Religious diversity in Europe: Mediating the past to the Young*, *Canopy Forum*, June 13, 2023. <https://canopyforum.org/2023/06/13/religious-diversity-in-europe-mediating-the-past-to-the-young/> - This book is one result of a European research project, Religious Toleration and Peace (RETOPEA), funded by the European Commission (GA 770309). Considering that European public spheres express their anxiety about the growing religious and ethnic diversity in the age of globalization, the central aim of the project was to develop an educational methodology to stimulate mutual comprehension and tolerance with regard to religious and convictional differences among young people. With this in mind we developed a "learning with history" method that appeals to young people's creativity and openness but is at the same time based on serious research and stimulates critical thinking. In this perspective, an interdisciplinary team involving scholars from all over Europe (Belgium, Estonia, Finland, Germany, North Macedonia, Poland, Spain, and the UK) analyzed historical peace treaties as well as contemporary representations of religion in various settings, and selected "clippings," short texts or images, that could start a discussion among young people (age 12-18) about their experiences with religious and interconvictional diversity in an open and safe environment. These clippings and discussions constituted the starting point for inviting young people to make "docutubes," short, vlog-like videos, and reflect further. It is a method that appeals to the young people's curiosity and creativity and allows them to discuss and reflect about religious and other possibly contentious issues in a safe and engaging way while also learning to think critically with history. The methodology can be used for other purposes and in other contexts and places as well. A Badged Open Course has been made for educators to get acquainted with the subjects and the methodology. RETOPEA's website contains all information, including more than 4000 "clippings" and examples of the "docutubes," for all who are interested: <http://retopea.eu>. The project also required to map the contemporary religious landscape of Europe. This book is the result of that exercise. It contains 10 chapters

written by the interdisciplinary team of the RETOPEA project and is available in different formats at [Bloomsbury](#).

**J05** – ANDREI, Constantin (2023), *The training of the religion teacher* [Romania], *Technium Social Sciences Journal, Technium Science*, volume 40(1), pages 409-415, February 2023. - <https://ideas.repec.org/a/tec/journal/v40y2023i1p409-415.html> - The most complete knowledge of the situation of the Christian family today and the deeper understanding of its spiritual vocation in the Church and society are imposed as two fundamental coordinates of the teacher of religion. This fact evokes the need for faithfulness and discernment for the faith of every Christian, as well as his need to face the complex reality of today's society. Respecting the missionary principles of the Church and those of general pedagogy, the religion teacher has several pedagogical roles. The continuous formation of educators who teach religion in schools foresees a necessary and mandatory missionary involvement of the Orthodox Church.

**J06** – ARIAS-ORTEGA, Katerin, Gerardo MUÑOZ, Segundo QUINTRIQUEO (2023), *Perceived discrimination among teachers and traditional culture educators in intercultural education in La Araucanía, Chile*, *Educ. Pesqui.*, São Paulo, v. 49, e250586, 2023. <https://www.scielo.br/j/ep/a/vhqwn7mrZpvCzfDFSS64zPh/?format=pdf&lang=en> - The article presents research results on the educational relationship between mentor teachers and traditional culture educators in the implementation of Programa de Educación Intercultural Bilingüe (Bilingual Intercultural Education Program, BIEP) in La Araucanía, Chile. Research methodology is mixed, in which a Likert-style scale questionnaire is applied to a total of 155 participants, of which 105 are traditional culture educators and 50 are mentor teachers. Results show practices of explicit and implicit discrimination perceived by Mapuche students in the educational relationship they establish with the teacher. Both mentor teachers and traditional culture educators recognize that an educational relationship of involvement, recognition and collaboration could reverse such discriminatory practices. We conclude that the educational relationship in school education is based on implicit and explicit forms of racism towards the teaching of indigenous language and culture at school. Thus, the discrimination perceived by tradition educators challenges the school and its historical role in the processes of subalternization of the Mapuche people. In this context, there is a need for an intercultural educational intervention that provide a relevant response to the social, cultural, and linguistic diversity present in school education. This constitutes a challenge for directors, teachers, parents, and community members to advance in an inter-epistemic dialogue, based on respect, ethics, political commitment, co-responsibility, negotiation, mediation and abandonment of biased frames of reference.

**D07** – AUSTRALIAN HUMAN RIGHTS COMMISSION (2023), *Religious educational institutions and anti-discrimination laws*, 2 March 2023, pp. 70 - [https://humanrights.gov.au/sites/default/files/submission\\_alrc\\_religious\\_educational\\_institutions\\_review\\_0.pdf](https://humanrights.gov.au/sites/default/files/submission_alrc_religious_educational_institutions_review_0.pdf) - School education (primary and secondary) is compulsory for children and young people between the ages of 6 and 16. Religious schools, colleges and universities have a significant role in public life in Australia. They provide education to a large proportion of the Australian public. Around 1.4 million primary and secondary school students attend a faith-based school, and approximately 30 per cent of primary and secondary schools in Australia are faith based. In some remote areas, a faith-based school is the only one available. Religious educational institutions also employ a large number of people. In 2022, non-government schools (the overwhelming majority of which are faith-based) employed approximately 173,000 full time equivalent teaching and non-teaching staff.

**J08** – AZEMBEH, I. Joseph (2023), *Supporting Christian education in today's Nigeria*, *SBS Journal of Religious Studies and Humanities*, vol. 3, n. 1, 2023 - [http://sbsjrsh.org/index.php?journal=sbs&page=article&op=viewFile&path\[\]=19&path\[\]=19](http://sbsjrsh.org/index.php?journal=sbs&page=article&op=viewFile&path[]=19&path[]=19) Christian schools and theological colleges are facing special challenges and dynamics in terms of funding despite the usefulness of this type of education in Nigeria today. Churches do not see the need to take up the responsibility even though they desire a morally free society. Books, journal articles and personal observations combined to serve as the Sources for the work. The major question addressed relates to how Christian Education can be supported in our contemporary society. In an attempt to answer the query, the meaning of Christian Education is examined, and the advent, necessity and why Christian education should be supported in Nigeria are discussed.

**D09** – BELKACEM L., CHAUVEL S., NYAMBEK MEBENGA F. (2023), *Agir au nom de la laïcité. Dilemmes parmi des professionnel·le·s de l'éducation populaire* [Île-de-France, 2015-2021], INJEP Notes & rapports/Rapport d'étude, Mars 2023, pp. 129 - <https://injep.fr/wp-content/uploads/2023/04/rapport-2023-03-Laicite.pdf> - [...] Les travaux sur cette question ont montré comment les défenseur·seuse·s d'une « nouvelle laïcité », laquelle consiste en « l'application du principe de neutralité religieuse à d'autres publics que les fonctionnaires de l'État » (Karimi, 2021), sont parvenu·e·s à mettre à l'agenda politique et médiatique le « problème de l'islam », et à associer la question de « la laïcité » à celle de « l'intégration » – ou plutôt du supposé « défaut d'intégration », du « danger communautariste », ou encore du « prosélytisme » – de certaines populations catégorisées comme « issues de l'immigration », en particulier musulmanes. Cette laïcité narrative a donné lieu à un changement de régime de la laïcité juridique, avec une restriction des libertés religieuses au-delà des seul·e·s agent·e·s en mission de service public : loi « sur les signes religieux dans les écoles publiques » (2004), « affaire de la crèche Baby Loup » (2008), loi « interdisant la dissimulation du visage dans l'espace public » (2010), « circulaire Châtel » concernant les accompagnateur·trice·s de sorties scolaires (2012), etc. [...] (extrait de la *Synthèse*, p. 5 du rapport).

**J10** – BLACK, Derek W. (2023), *Religion, discrimination, and the future of public education*, 13 U.C. IRVINE L. REV. 805 (2023). Available at: <https://scholarship.law.uci.edu/ucilr/vol13/iss3/5> - The Supreme Court's recent decisions regarding the free exercise of religion threaten fundamental changes to public education. On their face, these decisions are relatively narrow. They prohibit states from explicitly excluding religious schools from participating in states' tuition subsidy programs, otherwise known as private school vouchers. But school choice advocates and some scholars argue that the rationale in these cases also extends to religious organizations that want to operate public charter schools. While these changes would drain enormous resources from an already underfunded public education system, even more important interests are at stake: antidiscrimination and basic core curriculum. More specifically, the further expansion of religion into voucher and charter programs calls into question whether states can require religious organizations to comply with antidiscrimination protections and deliver non-religious educational content that is consistent with state standards. This Article is the first to demonstrate that religious schools' right to participate in certain education programs is not a right to reset all the rules of those programs. First, states retain authority to control the curriculum that public dollars support in both charter and private schools. Second, states have an affirmative obligation under federal law to ensure that all parties participating in state education programs comply with secular and antidiscrimination standards. Thus, rather than using the Court's recent free exercise cases as an excuse to retreat from antidiscrimination and secular standards, states must reinforce those norms in a way that is consistent with newly established - but limited - free exercise rights.

**J11** – BOARD of EREnews (2023), *Secularism and Academia* [Italy], Monographic Section by Federica Candido, Francesco Carta, Giulia Conti, Luciano Del Monte, Isabella De Paolis, S. Giorgetti, Filippo Mariani, *EREnews XXI* (2023) 2, 23-52 – <https://erenews.uniroma3.it/> - From the *Introduction* (by F. Mariani and S. Giorgetti): “[...]The monographic section of this issue of EREnews opens with the very question that arises spontaneously when dealing with these observations: what is secularism? After an initial collection of phrases by leading figures from the world of politics and the Catholic Church, who briefly give their views on the question, we have studied the term 'secularism' from the perspective of three contemporary thinkers: the Indo-Catalan philosopher and theologian Ramon Panikkar (1918 - 2010), the Italian theologian Carlo Molari (1928 - 2022) and the Italian philosopher Giorgio Agamben (1942). These three figures, coming from extremely varied cultural horizons, each interpret the concept of 'secularism' and the dualistic State-Church relationship in their own way, providing a tangible demonstration of the complexity and multiplicity of facets that the issue can encompass. Subsequently, we have chosen to propose an analysis of the relationship between secularism and law, with a particular focus on the national and European context: starting from the Italian Constitution and some elements of Italian and international law, we have asked ourselves what are the legal terms and concrete elements that connote the secular nature of a State. It was only after this analysis that we decided to try to specifically investigate the relationship between secularism and the academic world, limiting the focus of this issue to Italian universities alone. We therefore asked ourselves whether the Italian university can be defined as secular and whether there is a single way of understanding this concept throughout the country or whether, on the contrary, the same term is interpreted on a daily basis according to a multiplicity of facets, which characterise each single university. Firstly, the statutes of universities were examined, a reading of which revealed a clear distinction between private and public universities. Our attention focused above all on public

universities, which understand the theme of secularism in a free and varied manner, as emerged from a sample analysis carried out on the statutes and the inauguration ceremonies of the academic years [...]”.

**B12** – BÖTTIGHEIMER, Christoph and Wenzel Maximilian WIDENKA (Eds.) (2023), *The concept of Soul in Judaism, Christianity and Islam*, Vol. 11 in the series *Key Concepts in Interreligious Discourses*, De Gruyter 2023, pp. 140 - <https://doi.org/10.1515/9783110748239> - This volume investigates the roots of the concept of "soul" in Judaism, Christianity and Islam. The human soul fascinates not only believers in the three monotheistic faiths. Believing in an immortal entity, surpassing body, material and their temporality and thus seeming to be closer to the creator than the mere body was and remains to be a vividly discussed theme in theological and practical debates. Even our secular, post religious environment is unable to disengage from the key concept of the soul. Numerous proverbs, undefined concepts and hopes to prove this fact. Asking for the soul means asking fundamental questions like life after death and therefore asking for one of the most fundamental and uniting hopes of human beings, be they secular or religious. The volume presents the concept of "soul" in its different aspects as anchored in the traditions of Judaism, Christianity and Islam. It unfolds commonalities and differences between the three monotheistic religions as well as the manifold discourses about peace within these three traditions. The book offers fundamental knowledge about the specific understanding of the soul in each one of these traditions, their interdependencies, and their relationship to secular world views.

**P13** – BOYON, Nicolas (2023), *Two global religious divides: geographic and generational*, 11 May 2023, <https://www.ipsos.com/en/two-global-religious-divides-geographic-and-generational> - A new Ipsos Global Advisor survey shows wide variations across countries and generations in the prevalence of religious affiliation and practice, beliefs, the role of religion, and the extent to which it defines personal identity and morality. Most geographic differences tend to follow a similar pattern, opposing a highly religious Global South to a mostly secular Global North. However, major generational shifts are emerging in many of the 26 countries surveyed where younger people are less likely than older adults to identify as Christian, especially Catholic, and more likely to identify as Muslim or of some other faith.

**J14** – BOWMAN, Jonathan M. (2023), *Infusing theology in changemaking curricula: Engaging justice natives with Christian social thought*, *Teaching Theology & Religion*, online 15 June 2023, <https://doi.org/10.1111/teth.12641> - As “justice natives,” today's undergraduate students are motivated to engage directly with the world around them in ways unseen throughout most previous generations. Interestingly, secular humanistic perspectives on changemaking are in keeping with a wide variety of biblical teachings and principles of Christian social thought. At the same time, educators and practitioners can better engage these students to lessen a disconnect that often seems to emerge between social justice causes and the modern church. This paper applies a praxis-based approach, Kingian Theology, the Beatitudes from the gospels, elements of liberation theology, Wesley's thoughts about community engagement, and principles of both Catholic and broader Christian social thought to the modern idea of changemaking, positioning Christianity and the gospels as a liberating force for equality rather than as a colonizing or even racist-associated oppressive ideology.

**B15** – BRAVO, Nassim and John STEWART (eds.) (2023), *The modern experience of the Religious*, Brill, pp. 370 - <https://brill.com/display/title/64130> - The articles in *The modern experience of the Religious*, edited by Nassim Bravo and John Stewart, explore the many ways in which religion was impacted by the emergence of modernity, particularly after the Enlightenment, which underscored the centrality of human reason and thus called into question traditional forms of religiosity. Modernity raised several questions that are studied by the authors of this volume: What should be the role of religion in a secular or pluralistic society? How does the human being relate to God? Can instituted religion be compatible with modern values such as civil liberties, pluralism or environmentalism?

**J16** - BROER, N. (Nico), van der WALT, J., & WOLHUTER, C. (2023), *Educational freedom and educational ideals in the Netherlands*, *International Journal of Christianity & Education*, 0(0). First published online June 22, 2023 - <https://doi.org/10.1177/20569971231174867> - <https://journals.sagepub.com/doi/10.1177/20569971231174867> - The Netherlands has a unique dual education system. The government funds both public and private schools. Parents have much freedom to set up schools to realize their religious ideals. The freedom of education enshrined in the Dutch Constitution is controversial. The question has arisen

as to whether the government should fund private schools. This paper describes what the Dutch freedom of education entails, gives an overview of educational ideals and mentions some areas where freedom of education is under threat. The conclusion is that although schools still have a great deal of freedom, this is decreasing, and alertness is required.

**J17** – BSANTI, Puneet (2023), *Bridging the gap: How a Greek University is supporting Thessaloniki's Muslims*, *Religion Unplugged*, 30 June 2023, <https://religionunplugged.com/news/2023/6/14/bridging-the-gap-how-a-greek-university-is-supporting-thessalonikis-muslims> - “Visitors to this city, also known as Thessalonica, see a vivacious community of Greeks as well as historic Greek Orthodox churches scattered around the metroplex. Catching sight of active mosques is a rarity despite the fact that the city at times was filled with Muslims in centuries past and a site of bad blood, conflict and animosity at times between Muslim, Christian and Jewish people over the centuries. Some Muslims, Jews and other religious minorities in Thessaloniki also believe the city has found some harmony between Abrahamic faiths in the past and can do so again. And one such olive branch toward religious understanding is taking root at the School of Theology in the Aristotle University of Thessaloniki, which is the first Greek university to implement an academic program on Islamic studies [...].

**B18** – BUCHANAN, Michael T. (2023), *Sustaining Religious Education leadership. Implications for policy reform* [Australia]. In *Discourse and Communication for Sustainable Education*, vol. 14,1,72-84. <https://sciendo.com/it/article/10.2478/dcse-2023-0007> - Religious education leaders promote the religious identity of the school as well as foster a sense of connectedness through building school community. However, these leaders who play a key role in this area are at times the ones who feel the least connected to the school community and are more likely than other leaders to resign from the position prior to completing their full term. One of the things principals of schools fear the most is the resignation of the religious education leader in their school. The high turnover rate of these leaders and the dearth of applicants to fulfil this role have resulted in less experienced personnel being appointed to these positions. RE leaders themselves as well as principals are concerned with the lack of suitable successors willing to take on the role. They want successors who are experienced and capable of senior leadership. Over the past decade the religious education leadership policy reforms and initiatives from diocesan based centralised authorities for Catholic education across Australia have attempted to address these concerns. Drawing on the insights from a study into the kinds of support religious education leaders need to do their job effectively, this chapter explores the general limitations of these policies and proposes some recommendations for policy reform that will sustain RE Leadership as a viable career pathway.

**J19** – CARDOSO, Carla, Sofia MARQUES DA SILVA, Teresa MEDINA (2023), *‘There are two types of faith’: exploring young Portuguese people’s participation in World Youth Day*, *Journal of Beliefs & Values*, vol. 44, 2023, n. 2, pp. 267-278 - [https://journals.scholarsportal.info/details/13617672/v44i0002/267\\_attofeppiwyd.xml](https://journals.scholarsportal.info/details/13617672/v44i0002/267_attofeppiwyd.xml) - The present study aimed to examine the significance of young Portuguese people’s experiences of participating in a global Catholic event, the World Youth Day, by discussing their motivations and learning opportunities. World Youth Day is seen as a major experience full of many small experiences that become part of the lifelong process of socialisation. These may include non-formal and informal educational experiences. The literature has pointed to the religious/spiritual significance of the event, but other aspects have yet to be studied. The present study used a mixed-methods methodology that included a questionnaire ( $N = 1,351$ ) and 20 semi-structured interviews, to Portuguese young people participating in the event. The results showed that the religious/spiritual dimension was important as motivations and effects, but cultural and social aspects were also very relevant. Membership of a Catholic youth group was crucial in the decision to participate and to the process of learning to live with others. The Pope appeared as a central figure in the event, and the way he communicated with participants enhanced their sense of belonging to the Catholic Church.

**J20** - CASTAÑEDA BARRERA, C., CONTRERAS HENRÍQUEZ, Y., & MUENA JOFRÉ, M. A. (2023), *La renovación curricular de la clase de Religión en Chile: Un proceso de discernimiento sinodal*, *Revista de Educación Religiosa*, 2(6), 49–79. <https://doi.org/10.38123/rev.v2i6.336> - El objetivo del presente ensayo es exponer el proceso participativo de renovación del Programa de Religión Católica (2020), estableciendo los principales hitos y aprendizajes en el desarrollo de este proceso, en el cual contribuyeron diferentes

instituciones, organismos e instancias de concreción participativa. La pregunta inicial refiere a cómo poder plasmar y evidenciar los antecedentes, lineamientos y procesos que contribuyen a la construcción final de los instrumentos curriculares de las Bases Curriculares y Programa de Asignatura de Religión Católica (2020). La propuesta de análisis busca esquematizar el proceso participativo de la renovación curricular, tanto en sus hitos previos como en la ejecución de un discernimiento sinodal sobre la EREC en Chile, por medio de jornadas de trabajo que involucraron diversos equipos de personas que aportaron desde sus experiencias, conocimientos disciplinares y responsabilidades educativas y eclesiales. Las implicancias de este proceder evidencian el trabajo inédito que culminó con la entrega al país del Programa de Religión Católica, el que orienta, en la actualidad, la educación religiosa de los miles de niñas, niños y jóvenes presentes en las aulas escolares de los diferentes ambientes educativos chilenos.

**D21** – CENTRE SUISSE ISLAM ET SOCIÉTÉ [Université de Fribourg] (2023), *Diversité religieuse, perspectives interreligieuses et enseignement religieux islamique en Suisse : Etat des lieux et marges de manœuvre*, par Hansjörg Schmid, René Pahud de Mortanges, Andreas Tunger-Zanetti, Tatiana Roveri. Rapport de recherche publié en avril 2023, pages 138 – <https://folia.unifr.ch/unifr/documents/324243> - Une étude du Centre suisse Islam et société, menée avec différents partenaires explore pour la première fois l'enseignement musulman confessionnel à l'école en Suisse. Une approche qualitative, qui montre entre autres que les différences entre cours confessionnel et leçons sur le fait religieux ne sont pas si claires. La recherche analyse huit établissements scolaires dans quatre cantons (Lucerne, Zurich, Thurgovie, Schaffhouse) dispensant un enseignement confessionnel musulman. Elle revient aussi sur les formations au fait religieux dispensées dans les cantons de Genève et de Vaud. Un chapitre est dédié au cas du Tessin, marqué par un enseignement confessionnel catholique. Des entretiens qualitatifs avec des acteurs clés de l'enseignement confessionnel musulman et des cours publics de culture religieuse ont été menés. Les points de vue des administrations, des écoles et des communautés religieuses sont aussi pris en compte. Un volet de la recherche revient sur les fondements juridiques – différents selon chaque canton – de l'enseignement religieux en Suisse.

Voir également l'interview à H. Schmid : <https://www.reformes.ch/religions/2023/04/opposer-enseignement-confessionnel-et-de-culture-religieuse-ne-fonctionne>

**D22** – The CHURCH OF ENGLAND (2023), *Our Hope for a Flourishing Schools System: Deeply Christian, Serving the Common Good*, Education Office, June 2023, pp. 15 - <https://www.churchofengland.org/sites/default/files/2023-06/our-hope-for-a-flourishing-schools-system-report.pdf> - The Church of England has launched a new publication outlining its hopes for students, teachers and educators to flourish across the schools system. Underpinned by the Church's 2016 Vision for Education, the new document, entitled 'Our Hope for a Flourishing Schools System' makes recommendations including a once-in-a-generation re-imagining of Special Educational Needs and Disabilities (SEND) funding, provision, training and development, wise and compassionate accountability systems for school inspections and performance measures and steps to ensure teaching is again regarded as a vocation in which adults can truly flourish and commit long-term. The document sets out the importance of collaboration in different local contexts, particularly between schools in smaller rural areas, to ensure every child in every community receives an effective provision. It concludes with recommendations for four leadership levels: Schools, School Trusts, Dioceses and Government, and invites dialogue and engagement across the sector to develop flourishing partnerships.

**J23** – CIBOTARU, Verónica (2023), *Interreligious dialogue: A challenge for phenomenology*, *Religions* 2023, 14(3), 302; <https://doi.org/10.3390/rel14030302> - This article assesses the possible role and scope of phenomenology for the emerging field of interreligious studies while at the same time bringing forth a critical reflection on the practice of phenomenology itself, and more particularly of phenomenology of religion. It contends that phenomenology can be used as a descriptive method in order to understand the structures of experience which are at stake in interreligious dialogue, thus complementing the current approaches in interreligious studies towards this question which are mainly normative. Moreover, it can offer a comprehension of the paradoxical dimension of interreligious dialogue which is marked by a tension between openness and closedness, by drawing on Husserl's phenomenology of the world, and its dynamic opposition between home world and foreign world. This analysis is structured around four argumentative moments: (1) an overview of the main features of the history of the phenomenology of religion and its problematic relationship towards the interreligious space; (2) an assessment of the main advantages of the phenomenological method for the study of religious and especially interreligious studies; (3) a sketch of a

possible phenomenology of dialogue, grounding mainly on Merleau-Ponty's phenomenology; (4) a sketch of a possible phenomenology of interreligious dialogue, drawing on Husserl's phenomenology.

**D24** – CONFERENCE DES ÉVÊQUES CATHOLIQUES DU CANADA (2023), *Vivre en catholiques sur la place publique – liberté de religion et liberté de conscience au Canada*, Lettre pastorale du 22 Juin 2023 - [https://www.cecc.ca/wp-content/uploads/2023/06/Vivre-en-catholiques\\_2023\\_CECC.pdf](https://www.cecc.ca/wp-content/uploads/2023/06/Vivre-en-catholiques_2023_CECC.pdf) - La lettre pastorale rappelle que la liberté de religion et de conscience, telle qu'elle est garantie par la *Charte canadienne des droits et libertés*, constitue le fondement de notre société. Elle souligne également le rôle crucial de l'État dans la défense des libertés fondamentales et la promotion d'une vie collective axée sur le bien commun. Elle appelle à un véritable pluralisme qui reconnaisse et respecte le *droit d'avoir des convictions religieuses et morales distinctives, même lorsqu'elles remettent en cause les idées dominantes*. « Plusieurs provinces canadiennes ne possèdent plus ou presque plus d'institutions proprement catholiques (écoles, hôpitaux, foyers de soins, etc.). Sous prétexte de ne privilégier aucune religion, les gouvernements prônent parfois une laïcité « fermée » qui ne permet la présence d'aucune activité ou de signes religieux ostentatoires dans les institutions civiles [y compris l'école publique]. Il arrive aussi qu'on impose, dans les institutions qui s'identifient encore comme catholiques, des programmes ou des pratiques qui vont carrément à l'encontre de l'enseignement de l'Église catholique et de la vie de foi des fidèles catholiques. De telles mesures briment la liberté de religion et privent une grande partie de citoyennes et de citoyens de confession catholique de services qui pourraient répondre à leurs besoins spirituels et religieux. Cela va aussi à l'encontre d'une véritable laïcité qui rend possible l'expression et la manifestation de la foi des croyants dans la sphère publique » (n.19).

**D25** – CONGRESO DE LA REPÚBLICA [Perù], *Proyecto de ley que precisa los alcances de la patria potestad sobre el derecho-deber de los padres de educar a sus hijos (libertad de enseñanza, educación moral y religiosa conforme convicciones)* (2023), <https://ojs.uc.cl/index.php/bjur/article/view/63269/50579> - La propuesta normativa: “[...] Nuestro marco constitucional y legal reconoce el derecho de los padres de familia de dirigir y participar en el proceso educativo de sus hijos. Sin embargo, existen sectores de la sociedad e instituciones públicas que pretenden desconocer dicha regulación, reduciendo el derecho de los padres a una mera "opinión". Por consiguiente, estimamos necesario que dicho derecho sea reconocido expresamente como integrante del concepto de patria potestad regulado por el Código Civil, con la finalidad que se evidencie que cualquier vulneración a él, resulta también una vulneración a la patria potestad. En ese sentido, se propone incorporar en el inciso 2 del artículo 423 del Código Civil, el derecho de los padres a participar en la educación de los hijos, lo que comprende lo establecido en la legislación supranacional que rige el país, esto es, el derecho de los padres de hacer que sus hijos reciban la educación religiosa o moral que esté de acuerdo con sus propias convicciones para lo cual se plantea también que dicho desarrollo legislativo sea expresado literalmente en la Ley General de Educación.”

**D26** – CONSEIL ŒCUMÉNIQUE DES EGLISES (2023), *Edifier la solidarité interreligieuse dans notre monde blessé. La voie de la formation commune* («*Building interreligious solidarity in our wounded world. The way of common formation*»), pp. 16 - <https://www.oikoumene.org/resources/publications/building-interreligious-solidarity-in-our-wounded-world> - Le 28 juillet, à l'occasion du cours d'études interreligieuses, à l'Institut œcuménique de Bossey (CH), le Conseil œcuménique des Églises (COE) a présenté ce document, qui décrit les cinq principes fondamentaux de la «formation formatrice» et contient dix conseils pratiques pour les initiatives de formation commune. La version finale du texte a été établie en décembre 2022 par une équipe d'éducateurs et d'éducatrices disposant d'une grande expérience des processus de formation de groupes multiconfessionnels. Le livret constitue un prolongement de la conférence sur *L'avenir du dialogue interreligieux* organisée par le Programme du COE sur la coopération et le dialogue interreligieux en décembre 2021, événement au cours duquel les participant-e-s ont examiné les principes pour une formation commune en tant qu'élément essentiel à l'avenir du dialogue interreligieux.

**B27** – COTTER, Christopher R. e Davis G. ROBERTSON (eds.) (2023), *Oltre le religioni mondiali. Ripensare i Religious Studies*, Morcelliana 2023, pp. 320 – Edizione italiana a cura di G. Lapis - <https://www.morcelliana.net/scienze-e-storia-della-religione/4640-cotter-robertson-oltre-le-religioni-mondiali-lapis> - Il paradigma delle “religioni mondiali” è da tempo oggetto di controversie nel campo dei *Religious Studies*, perché nel suo sforzo normativo, che pone tradizionalmente in rilievo come religioni universali i grandi monoteismi – cristianesimo, ebraismo, islam – seguiti da induismo e buddhismo, rischia di essere non inclusivo e riduttivo del fenomeno reale delle religioni, differenziate tra loro storicamente e geograficamente, e nelle loro forme primitive o più recenti. In quest'ottica il volume fornisce elementi per



ripensare il modo di concepire e insegnare le religioni, presentando un'ampia gamma di soluzioni innovative rispetto agli schemi tradizionali. I contributi di studiosi internazionali, che illustrano le sfide poste al paradigma delle "religioni mondiali" nei loro diversi contesti scientifici, istituzionali e geografici offrendo specifici suggerimenti bibliografici, rappresentano una prospettiva di ricerca innovativa negli studi di religionistica e nell'approccio all'insegnamento stesso della religione.

**D28** – COVENTRY UNIVERSITY (2023), *Building positive relationships among university students across Religion and Worldview diversity. The interfaith diversity experiences and attitudes longitudinal survey - United Kingdom (IDEALS UK)*, Report 2023, pp. 44 - <https://www.coventry.ac.uk/research/research-directories/current-projects/2021/ideals/> - How do we create a positive university climate for student engagement across religion and worldview diversity? In the USA, answers to this question were pursued through the IDEALS (Interfaith Diversity Experiences and Attitudes Longitudinal Survey) project, a [research study](#) led by the project's Co-Is in partnership with Interfaith Youth Core, that examined the experiences of over 20,000 students who began attending 122 universities as first-years in 2015. By adapting the project for the United Kingdom's higher education sector, IDEALS UK will explore through survey and case study research how different campus climates enable or impede positive relationships among students of different faiths and worldview perspectives, including varieties of faith, spirituality and non-religion. The project will enable universities and religion and belief-focused organisations to enhance inter- and intra-faith relations among students, better equipping them to relate respectfully to those with a different outlook from their own. Project objectives are: to determine how students' attitudes and behaviour towards religion and worldview diversity change during university; to explore what impact attending universities of a different ethos or institutional identity has on students' attitudes toward religion and worldview diversity; to assess how different aspects of university life shape interfaith learning and development; to identify implications for the future of interfaith work in universities and other educational settings.

**J29** – CUCOŞ, Constantin, Ana Nicoleta GRIGORE, Alexandra MAFTEI (2023), *More intercultural sensitivity, less cyberbullying: the role of religious education among high-school students*, *Journal of Beliefs & Values*, vol. 44, 2023, n. 2, pp. 229-242 - [https://journals.scholarsportal.info/details/13617672/v44i0002/229\\_mislctoreahs.xml](https://journals.scholarsportal.info/details/13617672/v44i0002/229_mislctoreahs.xml) - The present study aimed to explore the link between intercultural sensitivity, the four dimensions of cyberbullying, i.e. aggression, victimisation, cyber-defending, and passive bystander behaviour), and religious education as a formal study discipline in schools. Our sample consisted of 241 high school students ( $M = 18.54$ ,  $SD = .49$ , 61% males). Our results suggested significant negative associations between intercultural sensitivity and cyber-perpetration, cyber-victimisation, and cyber-bystander behaviour. No significant gender differences were found concerning intercultural sensitivity. Our findings also suggested that the participants who studied religion as a formal discipline in high school reported higher intercultural sensitivity. Furthermore, we also found a significant interaction effect between intercultural sensitivity and religion as a formal school discipline, in the case of cyber-aggression and cyber-victimisation dimensions of cyberbullying. Finally, we discuss our findings considering their practical implication, primarily in educational settings.

**J30** – DELIĆ, Haris (2023), *Religiosity among Bosnian youth – attitudes towards Islam and practical worshipping of it*, *Journal of Religion and Education* vol 4, 1, 2023 - <https://mahabbah.org/e-journal/index.php/mjre/article/view/66> - Interest in individuals' religious beliefs has a long tradition in philosophy, sociology and psychology and attempts are made to understand the spiritual and physical in humans. This quantitative study investigates the religiosity of young people, primary and secondary school students, in Bosnia and Herzegovina (henceforth B&H) and their practical manifestation of religious activities. The results indicate that the Bosnian primary and high school students are not largely religious, and their religiosity is not largely expressed in their practical performance of religious duties, such as praying, reading a Holy book and visiting a mosque. Moreover, the research points out that young people in B&H are quite religious when it comes to external exposure to religion and a little less when it comes to the practical implementation of religious regulations that are mandatory in Islam. Friday prayer for men is a religious obligation that is taken more seriously and performed than other daily prayers that are also obligatory. This research contributes to a clearer insight into the practical religiosity of young people in BiH and helps in understanding the priorities for improving and increasing the religiosity of young people. Also, this work can serve as a basis for other more comprehensive research in this field.

**J31** – DIAS PEREIRA, Luiz Felipe (2023), *Cristianismo ortodoxo, relações Igreja-Estado e posicionamento pró-Rússia na Grécia e Romênia contemporâneas*, *Carta Internacional*, Belo Horizonte, vol. 18, n. 1 - DOI: 10.21530/ci.v18n1.2023.1300 - This research aimed to analyze the pro-Russia stance in Greece and Romania in the religious aspect. The hypothesis is that the secular environment of the favours a distancing of these countries from the European Union. This different perception of the role of religion in public life may contribute to a favourable perception of Russia as the protector of Orthodox Christians in the world. The theoretical framework was composed mainly of critical constructivism and the debate regarding religion in the field of International Relations. The applied methods were Guzzini's interpretive process tracing and content analysis.

**B32** – DIEZ DE VELASCO, Francisco (2023), *La diversidad religiosa en España: reflexiones y ejemplos*, ed. Zenodo 2023, pp. 317 - <https://zenodo.org/record/7738372> - El libro es el resultado de la maduración de una serie de investigaciones y reflexiones que tienen a España como foco y a la diversidad religiosa y su construcción progresiva como eje. Dividido en cinco capítulos que tratan de la visibilización de las minorías religiosas, la presencia de la religión en la escuela y la opción de futuro que resultan los espacios multiconfesionales, se trata de la sistematización de una línea de investigación desarrollada desde hace tres decenios por el Autor, profesor de Historia de las religiones en la Universidad de La Laguna. El capítulo cuarto se enfoca en la enseñanza de las religiones en la Escuela española, con una especial dedicación a las asignaturas de orientación no confesional. Utiliza materiales y reflexiones que se incluyeron en publicaciones diversas que reflejan el reto que resultó para un docente universitario en la disciplina Historia de las religiones que se plantease incluir un tipo de enseñanza plural y no confesional en el aula en los niveles previos a la universidad. Este capítulo presenta una redacción refundida y recombina de varios artículos publicados anteriormente por el mismo Autor.

**P33** – DION-VIENS, Daphnée (2023), *Québec reporte d'un an l'implantation du cours Culture et citoyenneté québécoise*, *Le Journal de Québec*, 21 Mars 2023 - <https://www.journaldequebec.com/2023/03/21/quebec-reporte-dun-an-limplantation-du-cours-culture-et-citoyennete-quebecoise> - Québec met le frein à l'implantation du cours *Culture et citoyenneté québécoise*: le nouveau programme qui remplacera *Éthique et culture religieuse* sera enseigné dans toutes les écoles un an plus tard que prévu, à partir de la rentrée 2024. L'implantation du nouveau cours se fera 'progressivement' à l'automne 2023, peut-on lire dans les documents budgétaires présentés dernièrement. Selon nos informations, les écoles pourront alors enseigner les nouveaux contenus sur une base 'volontaire'. Il faudra attendre à la rentrée 2024 avant que tous les élèves y aient accès. Au cours des derniers mois, des syndicats de personnel enseignant ont réclamé à plusieurs reprises le report de l'implantation de ce nouveau cours pour la rentrée. La version finale du programme n'est pas encore disponible, et le personnel enseignant réclame davantage de formation afin de pouvoir bien rendre les contenus complexes et parfois délicats, qui comprennent notamment des notions d'éducation à la sexualité. Les maisons d'édition ne seront pas non plus en mesure d'imprimer les nouveaux manuels pour l'automne.

**J34** – DURAN, Norma Maria (2023), *As Ciências das religiões, o Ensino Religioso e sua relação com a cidadania para a educação atual* [Brasil], *Revista Foco*, vol. 16, issue 2, pp. 1-12 - <https://focopublicacoes.com.br/foco/article/view/680> - Este estudo têm-se por objetivos analisar o Ensino Religioso e defender o papel das Ciências das religiões nesse processo. Para tanto, realizou-se uma pesquisa bibliográfica, fundamentada na preocupação dos educadores com a formação do cidadão mediante o ER nas escolas instituídas pela Base Nacional Comum Curricular. O Estado e as instituições religiosas, mesmo sob tensões históricas, caminham unidos na tentativa de estabelecer tanto o poder educacional quanto a proteção às crianças e aos adolescentes. Isto por meio de algumas entidades que assistem os menores desamparados e de escolas que primam pela qualidade de ensino. Nesse cenário, as Ciências das religiões poderão, pelas vias das pesquisas científicas, isto é, pelo princípio da cientificidade, observar, experimentar, buscar os indicadores de negligências tanto do Estado quanto da sociedade, apontando soluções viáveis ao desenvolvimento da educação, das instituições religiosas e do ER. O estudo revelou um ER interdisciplinar e transdisciplinar, que se apresenta como uma disciplina que colabora com outras ciências, o que justifica a necessidade de compreender o ER por meio de construções teórico-filosóficos/sociológicos das religiões. Ante o ER atual, as Ciências das religiões podem contribuir de forma neutra e sem comparar as religiões entre si.

**D35** – EDUCATION REVIEW OFFICE, *Education for all our children; Embracing diverse ethnicities* [New Zealand], published 15 March 2023, pp. 131 - <https://ero.govt.nz/our-research/education-for-all-our-children-embracing-diverse-ethnicities> - Aotearoa New Zealand is ethnically diverse, and is rapidly becoming more so. In schools across the country more of our learners are from ethnic communities. By 2043, it is expected that more than one in four learners in New Zealand will be from an ethnic community. In Auckland, we expect more than two in five learners will be Asian. It is critical that education meets the needs of all our children. This study looks at how education meets the needs of our learners from ethnic communities. It finds that many learners from ethnic communities do well at school. Learners from ethnic communities are more likely to achieve well at NCEA and go on to university. But this study also finds that our learners from ethnic communities encounter widespread racism, isolation, and lack of cultural understanding. It also finds that education is not always reflecting what New Zealand's ethnic communities want. As New Zealand's schools become more diverse, there is an exciting opportunity to look again at what we teach and how we teach. Many schools are already changing to embrace diverse ethnicities, but more change will be needed. This report includes options for change to make Aotearoa New Zealand a great place to learn for our children and young people from ethnic communities.

**D36** – EGYPTIAN MINISTRY OF EDUCATION (2023), *Egypt's quest to reform its school curriculum*. Report by Dalia ZIADA and Eldad PARDO editors, et aa., April 2023, pp. 138 - <https://www.impact-se.org/wp-content/uploads/Egypt-Quest-to-Reform-its-Curriculum-IMPACT-se-Report-April-2023.pdf> - About textbooks: "There is slow improvement in attitudes toward Jews. Traditional antisemitic stereotypes were removed from the revised textbooks and replaced with tolerant ideas. However, textbooks in higher grades present harmful attitudes toward Jews. The curriculum lacks information about Jewish history in general, and Jewish presence in Egypt in particular, although stories about the Prophet Moses and a passage on Jews in Alexandria are included. The Holocaust is not taught. Christianity is depicted as a religion of noble values, and Christians are treated with respect. Social unity between Christians and Muslims is emphasized. New Christian Education textbooks acknowledge a Jewish connection to the historical land of Israel and the existence of a Jewish temple built by King Solomon in Jerusalem. Yet, the same new textbooks state that the Jews crucified Jesus. [...] The Egyptian Ministry of Education is managing a comprehensive reform of its textbooks, which will be implemented between 2018-2030, covering education from kindergarten until high school "graduation 1". As of the 2022-23 academic year, the Ministry has introduced a revised curriculum for grades 1 to 5, while each year an additional grade is added to the reform. The reformed textbooks align with government assurances that *textbooks will reject violence and extremism; promote dialogue; emphasize recognition of differences and coexistence; and combat hate and intolerance. The textbooks promote general concepts of peace and tolerance, introducing new, positive content on common values shared by monotheistic religions and principles of dialogue, ethics, justice, equality, tolerance, human rights, and coexistence [...]*" (from *Introduction*, p. 4).

**J37** – ELSAYED, K. G., A. A. LESTARI, and F. A. BROUGHAM (2023), *Role of Religion in shaping ethical and moral values among the youths in Athens, Greece*, *Journal of Sociology, Psychology & Religious Studies*, vol. 5, no. 1, Apr. 2023, pp. 11-20, doi:10.53819/81018102t5153 - <https://stratfordjournals.org/journals/index.php/Journal-of-Sociology-Psychology/article/view/1467> - Religion can be understood as a system of beliefs, practices, and values that relate to the nature of existence and the universe, and that often involve a belief in one or more supernatural or divine entities. Different religions have different beliefs, practices, and values, and there is often significant diversity within a particular religion as well. Many religions provide a set of moral and ethical principles that guide behaviour and decision-making, helping individuals to navigate complex ethical issues and make choices that align with their values. Ethical and moral values are principles or beliefs that guide behaviour and decision-making. Moral values are important for individuals to live in harmony with others and to make ethical choices. Moral values among youths are shaped by a variety of factors, including family, education, religion, and culture. It was discovered that young people who are actively involved in religious communities are more likely to exhibit prosocial behaviour, such as volunteerism, empathy, and moral reasoning, than those who are not involved in religious communities. Religion provides a supportive and nurturing environment for young people, and offers guidance and support as they navigate complex ethical and moral issues. The study concluded that religion plays a significant role

in shaping human history and culture, influencing art, literature, music, and philosophy, and contributing to the development of social and political institutions. The study recommended that religious institutions should strive to create welcoming and inclusive environments that foster a sense of community and belonging among young people. Religious leaders should engage with young people and encourage them to develop their own moral compass. Religious institutions should also collaborate with parents and educators to promote positive values and ethical behaviour among young people.

**D38** – ETHICS & RELIGIOUS LIBERTY COMMISSION [USA] (2023), *The rights of religious expression in public schools*, Article published by ERLC Staff on 3 August 2023 - <https://erlc.com/resource-library/articles/the-rights-of-religious-expression-in-public-schools/> - “A survey by Pew Research taken in 2019 found the vast majority of Christian teenagers (86%) attend public schools. Even among evangelicals, the Christian group with the most children being homeschooled or in private school, the rate is more than 3 in 4 (82%). Yet while most teens (68%) report seeing at least one type of religious expression or activities in their public schools often or sometimes, fewer than half (41%) say they commonly see more than one of the most common religious behaviours, such as praying at lunch or inviting a classmate to church. The reason for the lack of expression may be because students have misperceptions of what is allowed in public schools. Many students and parents are aware that the U.S. Constitution, through the First Amendment, guarantees the right of freedom of religion and expression for every citizen. But they might not know that these rights don’t end when students step onto school grounds or when parents interact with public educational institutions. Here’s an overview of these rights and how they apply to Christian parents and students in public schools: the right to pray, to express religious beliefs, to form religious clubs, to wear religious symbols, opting out of assignments or activities, access to religious materials, celebrating religious holidays, the right to involve legal authorities or counsel”.

**D39** – EUROPEAN PARLIAMENT (2023), *State of play of academic freedom in the EU member States. Overview of de facto trends and developments*, pp. 204 - [https://www.europarl.europa.eu/RegData/etudes/STUD/2023/740231/EPRS\\_STU\(2023\)740231\\_EN.pdf](https://www.europarl.europa.eu/RegData/etudes/STUD/2023/740231/EPRS_STU(2023)740231_EN.pdf) - Ever since the early history of European Universities, academic freedom has been acknowledged to be a fundamental feature of any higher education research system or institution. The emergence of the research university model in Germany in the early 1800s, highlighting the basic concepts of *Lehrfreiheit* and *Lernfreiheit*, contributed strongly to the central position of academic freedom in present-day higher education systems. Following the widespread democratisation of Europe and other parts of the world during the second half of the 20th century, academic freedom became no longer simply an abstract concept; in many countries it was codified as a specific freedom. More recently, academic freedom has been recognised as a basic condition for a healthy democracy and an essential feature of any democratic political order. Currently, major breaches of and threats to academic freedom can be observed across Europe and the world. Presenting independent research into the de facto state of play of academic freedom in the EU Member States, this study has been designed to contribute to a better understanding of potential and real threats to academic freedom in the EU Member States, and ways in which the protection of academic freedom can be strengthened.

**T40** – FEDERAZIONE DELLE CHIESE EVANGELICHE IN ITALIA (FCEI), *Quali alternative all’insegnamento della religione cattolica?*, a cura dello *Sportello Scuola, laicità, pluralismo*, maggio 2023, pp. 14 - <https://www.fcei.it/2023/05/26/quali-alternative-insegnamento-religione-cattolica/> - Lo “*Sportello Scuola, laicità, pluralismo*” della Federazione delle Chiese evangeliche ha pubblicato un documento in forma di vademecum, in vista della scelte delle opzioni alternative all’insegnamento della religione cattolica, previste e avvenute quest’anno dal 31 maggio al 30 giugno. Il testo analizza le diverse opzioni di scelta e la questione del credito scolastico. Spiega, inoltre, come e perché anche lo studio individuale partecipa alla definizione dei crediti scolastici per l’acquisizione della media del profitto scolastico.

**J41** – FILIPOVIĆ, Ana Thea, Stanko RIHTAR (2023), *Religiosity as a factor of social-emotional resilience and personal growth during the COVID-19 pandemic in Croatian adolescents*, *Journal of Religious Education*, May 03, 2023. - <https://doi.org/10.1007/s40839-023-00197-x> -The coronavirus pandemic and measures to protect against the spread of infection have had a specific effect on individual age groups. This research is focused on adolescents (from 13 to 19 years old) because young people at that age are already going

through a developmental crisis, which is further intensified by pandemic circumstances. The survey, conducted in Croatia from December 2020 to February 2021 (N = 857), sought to identify the possible personalizing of faith in adolescents as well as the impact of religiosity on their coping with the pandemic, especially in terms of social-emotional resilience and personal growth. In addition to descriptive indicators, the analysis used inferential procedures to check the statistical significance of differences (t-test, ANOVA), as well as connections and determinations between variables (correlation and regression analysis). The hypotheses were confirmed that the faith of religious adolescents became more personal and that it had a positive effect on psycho-social resilience and personal growth, but in combination with family cohesion, which on the one hand was stimulated by religiosity, and on the other, influenced personal growth.

**D42** – FONDAZIONE BRUNO KESSLER – CENTRO PER LE SCIENZE RELIGIOSE (2022), *Preventing discrimination and persecution. Models of inclusion of religious minorities in the Euro-mediterranean space (ReMinEm)*. Final Report (by Silvio Ferrari editor, et aa.): September 2022, published online April 2023, pp. 32. - [https://www.esteri.it/wp-content/uploads/2023/04/FB-Kessler\\_Preventing-discrimination-and-persecution.pdf](https://www.esteri.it/wp-content/uploads/2023/04/FB-Kessler_Preventing-discrimination-and-persecution.pdf) - The research compares the rights of RMs in some European and Middle Eastern countries and reveals some significant differences that highlight the need for policy and legal reforms. *Public and Faith-Based Private Schools key findings:* [...] 11. In all ReMinEm countries RE is part of the instruction provided by public schools and is given through a system of teaching of religions; the system of teaching about religions is only (and partially) followed in Denmark. 12. In many ReMinEm countries some minority religions cannot be taught and, where the teaching is possible, it is subject to important restrictions that do not apply to majority religions. 13. In no ReMinEm country the teaching of a particular religion can be imposed on students who do not wish to receive it except in Egypt where, contrary to international standards, students are not entitled to opt out from RE. 14. In the ReMinEm countries RM symbols cannot be officially displayed in public schools, with few and limited exceptions. 15. The right to open and manage faith-based private schools is granted to all RMs in the DeGIP countries, only to the recognized ones in Egypt and Lebanon.

**J43** – FOWLER, Mark (2023), *The position of religious schools under international human rights law*, *Australian Journal of Law and Religion*, posted: 19 Jan 2023, Last revised: 3 Apr 2023, 20 pages - [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=4326484](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4326484) - This article considers the international human rights law concerning the employment of persons by religious schools. In particular, it considers the claim, increasingly made in support of Australian domestic legislative reform, that the application of an 'inherent requirements' test to employees within religious schools appropriately gives effect to the requirements of international law. The article observes that that law is found in two primary protections: the protection provided to religious schools as the collective manifestations of the religious beliefs of individuals, including parents and guardians, and the protection against discrimination. The article illustrates the domestic implications of these regimes by considering the human rights rationales offered by the governmental proponents of the Victorian Equal Opportunity Amendment Religious Exceptions Bill 2021.

**J44** – GHANA ASSOCIATION OF AUTHORS AND PUBLISHERS (2023), *Apology for Ghana textbook critical of missionaries*, *Africa Live /BBC*, 30 May 2023 - [https://www.bbc.com/news/live/world-africa-65361205?ns\\_mchannel](https://www.bbc.com/news/live/world-africa-65361205?ns_mchannel) - The Ghana National Association of Authors and Publishers (GNAAP) has apologised to those unhappy about a history textbook for primary schools that gives a controversial explanation about the activities of Christian missionaries. History of Ghana for Basic Schools, Learners Book 4, states that the existence of religion, particularly Christianity, was the cause of doctrinal conflicts and increased poverty in the country. One radio station tweeted a photo of the offending page from the book, which shows the heading: "Negative effects of Christian missionary activities". Some parents and others have condemned the content of the book, saying it denigrates Christianity.

**B45** – GÓRAK-SOSNOWSKA, Katarzyna, MARKOWSKA-MANISTA, Urszula (Eds.) (2023), *Non-inclusive education in Central and Eastern Europe. Comparative studies of teaching ethnicity, religion and gender*, Bloomsbury 2022, pp. 248 - <https://www.bloomsbury.com/uk/noninclusive-education-in-central-and-eastern-europe-9781350325265/> - This book presents research into inclusive education in Central and Eastern Europe (CEE), written by scholars based in CEE. Inclusive education has become a framework for understanding and embracing diversity but most of the research in this area has been carried out in intercultural or culturally diverse settings within a relatively inclusive and open framework of democratic/liberal and multicultural

Western societies. Unlike many Western societies, the realities of CEE countries are often much less diverse and connected with different fragile historical and political processes, which puts tackling sensitive topics in a different context. The editors and contributors address the dominant Western ways of looking at inclusive and global education in CEE. They argue that Western leveraged pedagogy has been imposed on CEE and outline the context-specific problems of teaching global education in CEE. Collectively, the chapters offer critical responses to the issues of exclusion and exclusionary practices of 'silenced' minorities in CEE. Written by academics based in Czech Republic, Germany, Hungary Poland, Romania and Russia, the book cover topics including Roma genocide in Poland, teaching about Islam and teaching about LGBTQ+ issues. The book includes a preface written by Jacqueline Bhabha, Prof. of the Practice of Health and Human Rights at Harvard University.

**B46** – GUYON, Régis (2023), *Des religions et l'école* [France], *Diversité*, monographie janvier-mars 2023, n. 201, pp. 230 - <https://publications-prairial.fr/diversite/index.php?id=3668&file=1> - Durant les deux dernières décennies, l'école et les acteurs éducatifs, ne cessant d'être mobilisés et remobilisés pour prendre en charge la question vive des religions à l'école, se trouvent au centre d'un jeu politique tendu dans lequel ils ne se retrouvent pas toujours, au moins comme professionnels. D'un côté, ils doivent veiller à l'interdiction de tous les signes religieux ostensibles qui pourraient s'introduire dans l'espace scolaire, avec l'intention de le protéger comme un espace laïque complet ; de l'autre côté, et le rapport de Régis Debray comme les travaux de Dominique Borne qui l'ont suivi portent cette intention, on demande aux enseignants d'intégrer les religions au sein du curriculum, notamment par un « enseignement laïc des faits religieux ». Il faut alors, comme le souligne Pierre Kahn dans ce numéro, lancer la bataille contre « l'analphabétisme culturel des élèves en la matière ». Mais force est de constater que ce lien de causalité - étudier les religions pour éduquer à la laïcité - rencontre beaucoup de limites et d'obstacles.

**B47** – HAYNES, Jeffrey (ed.) (2023), *Routledge Handbook of Religion and Politics*, 3rd Edition, First published 2023, eBook published 30 May 2023, London, Routledge, pages 468 - DOI <https://doi.org/10.4324/9781003247265> - The third edition of the successful *Routledge Handbook of Religion and politics* provides a definitive global survey of the interaction of religion and politics. From the United States to the Middle East, from Asia to Africa, and beyond, religion continues to be an important factor in political activity and organisation. Featuring contributions from an international team of experts, this volume examines the political aspects of the world's major religions, including crucial contemporary issues such as religion and climate change, religion and migration, and religion and war. Each chapter has been updated to reflect the latest developments and thinking in the field, and the handbook also includes new chapters on topics such as religious freedom, religion and populism, proselytizing, humanism and politics, and religious soft power. The four main themes addressed are: World religions and politics – religion and governance – Religion and international relations – Religion, security and development. References at the end of each chapter guide the reader towards the most up-to-date information on these key topics. This book is an indispensable source of information for students, academics, and the wider public interested in the dynamic relationship between politics and religion.

**B48** – HEIL, Uta, Annette SCHELLENBERG (2023), *Zukunft der Theologie – Theologie der Zukunft: 200 Jahre Evangelisch-Theologische Fakultät Wien*, Vandenhoeck & Ruprecht, June 12, 2023, 463 Seiten - [https://books.google.it/books?id=U3bCEAAQBAJ&dq&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=U3bCEAAQBAJ&dq&source=gbs_navlinks_s) - Im Jahr 2021 feierte die Evangelisch-Theologische Fakultät der Universität Wien ihr 200-Jahr-Jubiläum. Aus diesem Anlaß hat die Fakultät ihre Feiertage unter das Motto »Zukunft der Theologie – Theologie der Zukunft« gestellt. Dieser Band bietet die Vorträge der Festveranstaltung zusammen mit Grußworten sowie die Ringvorlesung des Professoriums zum Thema. Darüber hinaus enthält er weitere Beiträge aus aktuellen Forschungsperspektiven von Mitgliedern der Fakultät. In 2021, the Faculty of Protestant Theology at the University of Vienna celebrated its 200th anniversary. To mark the occasion, the Faculty has placed its celebrations under the motto "Future of Theology – Theology of the Future". This volume offers the lectures of the festive event together with greetings as well as the professorial lecture series on this topic. In addition, it contains further contributions from current research perspectives by members of the faculty.

**P49** – IAGĂRU, Laurentiu-Ioan (2023), *Development of religious education in Romania from the communist period until today* -Extended abstract of a dissertation for the award of PhD in the professional field 2.4. "Religion and Theology", Faculty of Theology, Sofia 2023, pp. 84 – <https://www.uni-sofia.bg> This dissertation is the first study to examine the continuity of religious education within the last two successive historical periods from the perspective of a theological paradigm. For the first time, some

archival items related to Romanian history and education during the communist period are promulgated. A detailed comparative analysis is made of the educational content reflected in textbooks of the three main types of confessional education – Orthodox, Catholic and Neo-Protestant. An empirical study has been carried out, from which theoretical conclusions have been drawn about the role of faith and worship as conscious values in the religious formation of students.

**J50** – JAN, Qasim et al. (2023), *Religion, politics and science education in Pakistan: Analysis of Islamisation of science textbooks in tribal districts*, *Herv. Theological Studies, Pretoria*, v. 79, n. 1, p. 1-9, 2023. [http://www.scielo.org.za/scielo.php?script=sci\\_arttext&pid=S025994222023000100001&lng=en&nrm=iso](http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S025994222023000100001&lng=en&nrm=iso). <http://dx.doi.org/10.4102/hts.v79i1.8151> - Historically, education has largely been used for political gains and to strengthen positions of power. Similarly, ruling elites in Pakistan achieve their political interests by using education as a tool. This study problematised the religious content in the secondary school science textbooks of the national curriculum. This was illustrated in the context of the post-conflict scenario of 11 September 2001 (9/11) in the newly merged tribal districts of Khyber Pakhtunkhwa, Pakistan. A thematic analysis of the content of the science textbooks (physics and biology) was used to develop the findings of this study. This was supported by field data gathered from students' experiences and interactions with the sample textbooks. By incorporating Foucault's concept of the 'regime of truth' and Talbani's conceptualisation of Islamisation, the study found the use of the Qur'anic verses in the sampled textbooks to be influential 'technologies of power and self' to Islamise science and scientific Islam to prove it as a scientific religion. In addition, it makes education increasingly irrelevant to changing socio-economic realities and aspirations among students. The study can contribute both to theory and practice. By Islamising science education and instilling obscurantism in textbooks for schools, there is a substantial sociopolitical impact, as well as a negative impact on students' critical thinking skills. The policymakers and actors in the Pakistani education system should therefore pay close attention to this issue. Unless the current educational system is changed, a number of generations will experience stunted growth that will be nearly impossible to reverse in the future.

**J51** – JIRASEK, Ivo (2023), *Spiritual literacy: non-religious reconceptualisation for education in a secular environment*, *International Journal of Children's Spirituality*, posted online 23 Jan 2013 - DOI: [10.1080/1364436X.2023.2166467](https://doi.org/10.1080/1364436X.2023.2166467) - This article aims to facilitate the transition from a religious definition of spiritual literacy to a non-religious, secular one. Philosophical anthropology emphasises the spiritual dimension as an anthropological constant. However, research in various fields frequently considers its intersection with religiousness. Non-religious spirituality cultivates experiences of transcendence but does not enter into the processes of *hierophany* (the sacred, the holy). The term 'spiritual literacy', which emphasises that the given mode of human experience is not constant but can be intentionally cultivated, proves optimal for education even in secular environment of public schools. A spiritually literate (cultivated) personality is an individual who reflects and cultivates skills of self-reflection, who can act in relation to other people in a mode characterised by prosocial orientation and altruism, who can experience environmental sensitivity and kinship with nature, and who is capable of astonishment and amazement at experiencing transcendence in relation to the wholeness.

**J52** – KHOUMA, Seydou (2022), *Education religieuse et laïcité au Sénégal : enjeux politiques, éducatifs et didactiques au préscolaire selon les acteurs*, *Echanges* n. 18, Juin 2022, pp. 133-150 - [https://uploads-ssl.webflow.com/62001f6f0ca3da06103fe174/62d2d535683aff378292cf7c\\_KHOUMA.pdf](https://uploads-ssl.webflow.com/62001f6f0ca3da06103fe174/62d2d535683aff378292cf7c_KHOUMA.pdf) - En s'appuyant sur des observations participatives, menées dans 7 régions du Sénégal, analysées avec une approche d'explicitation en rapport avec des textes législatifs et réglementaires et des données théoriques sur la thématique de l'enseignement religieux, cet article évalue les enjeux politiques, éducatifs et didactiques qui doivent encadrer l'offre d'éducation religieuse dans les structures de la petite enfance (préscolaire) selon un échantillon d'acteurs du système éducatif. Comment ces acteurs perçoivent cette offre d'éducation dans une école laïque ? Qu'est-ce que l'éducation religieuse ? Pourquoi cette offre à l'école ? Comment devrait-elle se faire ? Pour répondre à ces questions, l'article est articulé autour de trois axes : légalité et légitimité, objectifs et contenus et approche pédagogique. L'article présente les questions de recherches, les résultats obtenus et leur discussion.

**B53** – KLEIN, Rebekka, Katharina PYSCHNY und Henrick SIMOJOKI (2023), *Theologie und Kinder*, De Gruyter Verlag, volume 40 (2023) in the series *Berliner Theologische Zeitschrift*, pp. 372 - <https://www.degruyter.com/document/isbn/9783111327662/html> - Wie wird die Perspektive von Kindern in

der Theologie repräsentiert? Diese selten gestellte Frage wird im vorliegenden Band als eine gesamttheologische Herausforderung thematisiert. Ausgangspunkt dafür ist die Wahrnehmung einer nicht auflösbaren Polarität: Wenn die Theologie es mit ihrem Subjektbezug ernst meint, ist es ihr aufgegeben, die Perspektive von Kindern sensibel wahrzunehmen und kritisch zur Geltung zu bringen. Um Grenzüberschreitungen zu vermeiden, muss sie sich aber stets neu vergewissern, was ihr am kindlichen Sein nicht zugänglich ist. Das Spannungsverhältnis zwischen der Notwendigkeit und den Grenzen der Repräsentation von Kindern wird in den Beiträgen des Bandes aus biblischer, historischer sowie systematischer Sicht ausgelotet und auf seine Implikationen für eine kindorientierte Bildung hin befragt.

**J54 – KLIMAVIČIUTŪTE, Iveta (2023), *Representation of religious minorities in Lithuanian confessional education, Occasional Papers on Religion in Eastern Europe: Vol. 43, 2023: 2, Article 6.* DOI: <https://doi.org/10.55221/2693-2148.2408>** - This article analyzes the situation of religious minorities in a Christian dominated sociopolitical environment in Lithuania through the confessional religious education system. Representation of religious minorities based on confessional model thus raises questions on majority and minority religions' coexistence, whilst the latter neither legally, nor normatively experience such linkage with the State as majorified religion does. The empirical part of the study, based on content analysis of curricula and teaching aids, reveals that although tolerance of other religions is mentioned, there is also a visible hegemony of the Roman Catholic Church, and of Christianity in general. Non-traditional religious communities that are not recognized by the state are considered as belonging to the new religious movements, which are often associated with the words "dangerous," "destructive," etc. Thus, the study reveals legislation shortcomings of RE, dominance of the majority religion, Christian and Catholic normativity both within society as well as the curriculum and teaching aids, and close Church-State relations.

**J55 – KNOBLAUCH, Christoph (2023), *Cultural and religious diversity in Early Childhood Education. Implications of socialization and education for the geographies of childhood [Germany], Religions, 14 (4) 555*** - <https://doi.org/10.3390/rel14040555> - Cultural and Religious Diversity in ECE is discussed from multiple perspectives and influenced by different parameters. In this context, culturally and religiously sensitive education faces various dynamic and conflictual challenges, such as different comprehensions of the concepts of culture and religion or current transformations in society. Social spaces such as kindergartens play a major role in offering the potential for diversity to be experienced and reflected in the context of socialization and education. Focusing on the manifold relations between cultural and religious diversity in education, this paper discusses evaluation findings from a qualitative study in the German Early Education sector. Perspectives from children, parents, and educators on the implications of socialization and education for the geographies of childhood are presented with a special focus on options for culturally and religiously sensitive education. The empirical findings, therefore, focus on experiences and assessments from different participants in the field of ECE, offering a multiperspective view on the topic. The study uses semi-structured qualitative interviews and content-based evaluation, interviewing over 200 children, educators, and parents in group interviews. The results are discussed in categories such as socialization of children, competencies of educators, underlying pedagogical concepts, experiential learning, and others. In this context, the paper offers an in-depth discussion of the potential of a culturally and religiously sensitive education and the role of communities and religious institutions. Against this backdrop, the question discussed is how these results can be constructively implemented to improve the constructive perception and the usage of educational spaces in ECE.

**J56 – KOMALASARI, Ida, Risbon SIANTURI, Taopik RAHMAN (2023), *How to Implement the development of early detection instruments for the development of religious and moral values of children aged 5-6 years?* [Indonesia], *International Journal of Religion Education and Law*, vol. 2 (2023)1, <https://rayyanjournal.com/index.php/ijrael/article/view/241>** - In this day and age, the Indonesian nation is experiencing a crisis that is so influential, namely a crisis of character. Where there are many deviations from social norm, legal norm, and even religious norms. The inculcation of religious and moral values from an early age through early childhood education institutions is very important to be carried out consistently and continuously, bearing in mind that there will be a lot of immoral behaviour in society due to the weakness of the moral education system in schools. This study aims to describe the planning, pattern of implementation and evaluation of the inculcation of religious and moral values for children aged 5-6 years at Pertiwi DWP Kindergarten, Tasikmalaya City. This research method uses a descriptive qualitative method. Data collection was carried out using observation techniques, interviews, and documentation studies. The results showed that of the 7 children studied, on average it could be said to have developed as expected. This can be seen from several indicators of the development of religious and moral values that have been achieved.



**J57** – KONDRLA, Peter (2023), *Sustainability values in religious education* [Slovakia], *Journal of Education Culture and Society*, 14(1), 19-32. <https://doi.org/10.15503/jecs2023.1.19.32> -The aim of the article is to identify opportunities for religious education in the field of promoting the values of sustainable development. By identifying key concepts, define options for future strategies in the implementation of sustainable development values in school teaching of religious education. The starting point is the analysis of the current religious education curriculum, which governs the teaching of religious education and is approved by both state and church authority. Based on the analysis, identify strengths and weaknesses and define potential areas within the curriculum where sustainability values can be applied. The values of sustainable development and Christian values are based on a common anthropological platform, which is based on the dignity of the human person. Religious education should also be based on this platform. In order to apply the values of sustainable development, it is necessary to adjust the current curriculum in terms of content and scope of topics. At the same time, it is necessary to innovate in the way of training future teachers. The goal of innovations is the internalization of sustainability values within the value orientation of both teachers and students. Christian values and the values of sustainable development are not in conflict. The content of the religious education curriculum has the potential to innovate its content to meet the current requirements of the United Nations agenda as well as the teachings of the magisterium.

**J58** – KOSIM, Mohammad, Faqihul MUQODDAM, Faidol MUBAROK & Nur Quma LAILA (2023), *The dynamics of Islamic education policies in Indonesia*, *Cogent Education*, 10:1, DOI: [10.1080/2331186X.2023.2172930](https://doi.org/10.1080/2331186X.2023.2172930) - <https://www.tandfonline.com/doi/full/10.1080/2331186X.2023.2172930> - Since Indonesia's independence in 1945, policies related to Islamic education have undergone a shift from a domestication approach to an accommodation approach. This paper aims to examine the forms of government policies that have regulated Islamic education during this time period, and to analyze the underlying factors and consequences of these policies on Islamic education. This research employs a qualitative, historical approach, relying on a literature review for data. The findings indicate that the origins of the domestication policy can be traced to differences in views between the government and Muslims concerning the role of religion in state affairs, as well as the slow modernization of madrasas (Islamic schools) and *pesantren* (Islamic boarding schools), which led to a weak position for Islamic education within the national education system. On the other hand, the accommodative policy was influenced by a variety of factors, including the New Order regime's efforts to strictly and consistently implement Pancasila as the state ideology; the need to maintain power by appealing to the majority Muslim population; the intellectual transformation of a new generation of Muslim political thinkers and activists towards a more harmonious relationship between Islam and the state, allowing for Islamic ideas to be more easily accepted; and the increased social, educational, economic, and political mobilization of Muslims, which allowed for more educated Muslims to be involved in policymaking.

**J59** – KOWALSKI, Monica, et alii (2023), *Measuring students' sense of school Catholic identity* [Poland] *Journal of Catholic Education*, vol. 26 (2023) 1 - DOI: [10.15365/joce.2601052023](https://doi.org/10.15365/joce.2601052023) - As a ministry of the Catholic Church, Catholic schools are charged with educating students' hearts and minds. Multiple standardized academic tests and other student assessments are available for monitoring both student and teacher outcomes in Catholic schools, but fewer measures exist for considering the school's faith-related mission. Although tests of student religious knowledge and benchmarks related to specific Catholic elements of the school are available, we do not yet have a robust set of instruments that provide teachers and leaders an understanding of their progress in providing a school environment permeated by Catholic culture and faith. To consider how students in Catholic schools perceive the Catholicity of their school and how these perceptions vary among different student groups, we developed, piloted, and validated the Sense of School Catholic Identity Survey (SSCI). This 20-item survey measures Grade 5 through 8 students' perceptions of their Catholic school as personal and invitational, sacramental, unitive, and eucharistic. Findings from the pilot study suggest that responses differ by student grade level, religious tradition, and gender. Future testing of the scale will examine school-level differences in Catholic identity.

**J60** – KRUIJA, Genti (2022), *Interfaith harmony through education system of religious communities* [Albania], *Religion & Education*, 49:1, 104-117 - <https://www.tandfonline.com/doi/abs/10.1080/15507394.2021.2009305> - Public awareness on perceiving religious dialogue as a determinant of conflict prevention and social peace building in intercultural and multi-religious societies is increasing day by day. For a long time, the debate over religion was characterized by the idea that the increasing secularism of Western societies would lead to a gradual withdrawal of religion from public space. However, the last decade, returned religion in public

discussion as a determinant of peace building. Regardless of the variety of how this discussion unfolds in European countries, the study of the impact of “religion” on intercultural dialogue and on tensions and social conflicts seems to be becoming increasingly important. Meanwhile education and religious education is an important element for shaping the critical skills of future citizens, for intercultural dialogue and for peace building as well. This research focuses on contribution of the different religious communities’ education system for promoting of the peace building in Albania multi-religious society. An explorative research methodology is implemented to achieve this aim through collecting primary and secondary data. Documents and studies in the field of religious education were collected from Central State Archive for the pre-communist period and data from the current schools of different religious communities in Albania were evaluated. The study brings to attention the Albanian case, where religious education had in the past and has currently a decisive impact on interfaith harmony. Religious communities have dozens of schools and four universities, where thousands of students’ study and their graduates constitute a vital part of the society. Education plays an essential role in intercultural understanding, in favor of coexistence and tolerance and the contribution of these schools to society is enormous as they are strengthening interfaith dialogue and its transmission to young people. In addition to the collaboration between the three theologies, cooperation is also increasing between universities, which despite being founded by religious communities, have in general and other secular departments of various academic fields.

**J61** – KUSUMA A., ISMAIL F., WIN AFGANI M., KAROMA K. & ASTUTI M. (2023), *Influence application theory study constructivism and principles learning education Islam* [Indonesia], *International Journal of Humanities, Social Sciences and Business (INJOSS)*, 2023, 2(2), 155–169 - Retrieved from <https://injooss.org/index.php/joss/article/view/64> - The aims of this study were: 1) describe the constructivism learning theory of students in Islamic religious education subjects; 2) describe the principles of Islamic religious education for students in Islamic religious education subjects; 3) describing students' learning interest in the subject of Pekerti Islamic Religious Education; 4) testing the effect of constructivism learning theory on students' learning interest in Islamic Religious Education subjects; 5) testing the effect of the principles of Islamic religious education learning on students' learning interest in Islamic Religious Education subjects; 6) testing the influence of constructivism learning theory together. The implication for students is to be able to increase interest in learning by reducing the habit of constructivist learning theory by means of good time management and setting priority scales for an activity, as well as increasing the principles of learning Islamic religious education so that they are brave in facing assignments with full responsibility and researchers. Furthermore, those who are interested in conducting research on academic procrastination, the principles of learning Islamic religious education and learning achievement, are advised to pay attention to other factors such as difficulty making decisions, fear of failure and several other factors.

**J62** – LACHMANN, Rainer (2023), *Bayerischer Religionsunterricht in christlich-ökumenischem Blickfang* *Zeitschrift für Pädagogik und Theologie*, March 2023, Volume 75(1), pp. 86 - 98 – DOI: <https://doi.org/10.1515/zpt-2023-0008> - Ausgehend von einer fragwürdigen Verpflichtungserklärung wird der traditionell nach Konfessionen getrennte Religionsunterricht in Bayern der ökumenischen Perspektive ausgesetzt. Dabei wird festgestellt, daß weder die „Gemeinsame Erklärung zur Rechtfertigungslehre“ von 1999 noch die Aufnahme der Barmer Theologischen Erklärung in die bayerische Kirchenverfassung oder einschlägige parteipolitische Anträge an den Landtag auf Seiten der Evangelisch-Lutherischen Kirche in Bayern eine Wirkung in Richtung eines gemeinsam mit der katholischen Kirche verantworteten christlich ökumenischen Religionsunterrichts zeitigte. Erst die von der Corona-Pandemie verursachte „natürliche Revolution“ ließ den Staat „eine von beiden Kirchen autorisierte Form eines temporär kooperativen Religionsunterrichts im Klassenverband“ verordnen. Umgehend wurde diese Form von den Verbänden der Religionslehrkräfte abgelehnt, was nach einer aktuellen Umfrage auch der Meinung der praktizierenden Lehrer:innen entspricht, die sich mit großer Mehrheit für einen konfessionell getrennten RU aussprechen. Daß es dementsgegen in unserer inzwischen nachchristlichen Gesellschaft die gleichsam letzte Chance sei, durch einen gemeinsamen christlich ökumenischen Religionsunterricht das christliche Profil im schulischen Bildungsgeschehen zu erhalten und damit zu verhindern, daß ein konfessioneller Religionsunterricht wie bisher schließlich ersatzlos von einem religionskundlich-ethischen Unterricht abgelöst werde, ist Anliegen und religionspädagogisches Vermächtnis des Artikels.

**T63** – LANCINI, Matteo (2023), *Sii te stesso a modo mio. Essere adolescenti nell'epoca della fragilità adulta*, Raffaello Cortina, pp. 208 – L’a. auspica che il mondo adulto acceda a una “alfabetizzazione emotiva”, un processo obbligato “per comprendere il significato degli agiti adolescenziali, per dotarsi del coraggio e della

autorevolezza necessari a decodificarli, senza che la loro fragilità li induca a mettere al centro il proprio sé, a far sparire l'altro, a tapparsi le orecchie per allontanare al più presto il dolore dei propri figli” (p.137). Un passaggio fondamentale per l'adulto-educatore, che lo fa capace di nominare le cose, di rivelare un orizzonte di senso, di accogliere vissuti ed emozioni persino sgradevoli dei ragazzi, consapevole che non ci sia niente di più disarmante del dolore dei figli o degli alunni. Ma affinché questa consapevolezza si verifichi è necessario uno scatto ulteriore: riconoscere agli adolescenti “il diritto alla sofferenza e al fallimento” (p.136).

**D64** – LAWS COUNCIL OF AUSTRALIA (2023), *Religious educational institutions and anti-discrimination laws*. Australian Law Reform Commission, 24 March 2023, pp. 50 - <https://www.alrc.gov.au/wp-content/uploads/2023/03/428.-Law-Council-of-Australia.pdf> - From the Executive Summary (p. 6): “The Law Council of Australia (the Law Council) welcomes the opportunity to comment on the Australian Law Reform Commission’s (ALRC’s) consultation paper on Religious Educational Institutions and Anti-Discrimination Laws (28 January 2023) (the Consultation Paper), released as part of the inquiry into Commonwealth laws that effectively permit (though the operation of bespoke exceptions) religious educational institutions to discriminate against students and staff on the basis of their sex, gender identity, marital or relationship status [...].

**J65** – LAW-DAVIS, Sharon (2023), *Early childhood teachers’ confidence to teach Religious Education and the influences which impact their teaching of Religious Education in Catholic primary schools* [Australia], *Religions* 2023, 14(2), 198; <https://doi.org/10.3390/rel14020198> - This article reports findings from a study that examines the factors which influence early childhood and care (ECEC) early career teachers’ confidence in teaching Religious Education (RE) and how it impacts their teaching of RE in Catholic primary schools in Western Australia. Teachers’ confidence is a teacher’s belief in their ability to accomplish a goal and refers to strength of belief. Research in this area has shown that confidence is correlated with the sense of teaching efficacy and responsibility for student learning. Whilst there has been some research into teacher confidence, there has been insufficient research into early childhood teachers’ confidence to teach RE in Catholic schools in an Australian context. Literature supports the notion that if early childhood teachers have a strong teacher confidence for a subject, they are more motivated to teach the subject and this has a positive correlation with positive student outcomes. The epistemological approach underpinning the research is constructivist in nature; therefore, it is based on understanding the constructed realities of what humans know of the world and themselves as produced by communications and systems of meaning. Three case studies follow teachers from their early career to second-year experience in Catholic schools. This study investigates support structures and aspects that contribute to teacher confidence in the teaching of RE. The main themes identified by the data that contributed to confidence or lack of confidence included training, family and religious backgrounds, teaching and learning, mentoring and support in the first year of teaching. The implications of the results for pre-service teacher training and support for graduate teachers are discussed and some suggestions are offered about the courses provided by universities and what schools and education systems can do to support early career teachers to teach RE effectively in Catholic schools.

**J66** – LEIBOLD, Steffen (2023), *Unseen diversity from the Protestant point of view. A plea for acknowledging intrareligious plurality in religious education by a diversity sensitive realigning of the curricula* [Germany], *Theo-Web*, 22 (2023) H. 1, 127-142 - DOI: <https://doi.org/10.23770/tw0291> - More often than not Protestant religious lessons do not reflect the intrareligious diversity of their students. There are no empirical findings showing the causes for this yet, however the curricula for Protestant religious education (RE) – here by the example of the curricula for Protestant RE in North Rine-Westfalia – are one-dimensional with reference to other Christian confessions and consider ecumenism only as an exchange between the Protestant Church and Catholic Church in Germany. In order to initiate the visibility of the confessional diversity of the student body in the curricula, first changes must be made in the realms of judgement competence and technical competence, which then influence other realms such as teacher training and schoolbook development.

**T67** – LESTER, Emile, W. Y. Alice CHAN (2023), *Equipping educators to teach religious literacy. Lessons from a teacher education program in the American South* [USA], Routledge, pp. 162 - <https://www.routledge.com/Equipping-Educators-to-Teach-Religious-Literacy-Lessons-from-a-Teacher/Lester-Chan/p/book/9780367775223> - This volume provides a detailed evaluation of a unique education program implemented in secondary schools in Georgia to enhance teachers’ religious literacy and their ability to promote this in schools and classrooms. The text demonstrates that religious literacy can be proactively taught

to students, whilst also highlighting key considerations and tensions around religious liberty in the American South. Spanning rural, urban, and suburban Georgia, the text presents an original approach to the growing field of religious literacy by foregrounding community voices and perspectives. Using rich empirical data and qualitative interviews with religious and political leaders, scholars, teachers, parents, and students, the book evaluates the challenges, efficacy, and benefits of the program in view of rising political polarization. In doing so, the text tackles historical and contemporary issues around race and religion and considers tensions between religious and nonreligious groups in the US. Ultimately, the book presents a significant contribution to the dialogue around fostering religious literacy in schools. This text will benefit researchers, academics, and educators with an interest in religious education, teacher education, and religious literacy more broadly. Those interested in the sociology of education, as well as diversity and religion in America, will also benefit from this volume.

**J68** – LEWIN, David, Janet ORCHARD, Kate CHRISTOPHER & Alexandra BROWN (2023), *Reframing curriculum for religious education* [England], *Journal of Curriculum Studies*, DOI: [10.1080/00220272.2023.2226696](https://doi.org/10.1080/00220272.2023.2226696) - Published online: 21 Jun 2023 - This article arises out of work undertaken within the After Religious Education project. It synthesizes the curriculum expertise of established researchers, with the expertise of current teachers of RE in England. A question drives our shared interests: how should we approach curriculum development in RE and how do we justify the approach taken? The article proceeds in three steps. First, we elaborate, contextualize, and justify this question by introducing varied approaches to the curriculum production in RE. We argue that these approaches lack a foundational influence from general didactics: an understanding of subject matter that is informed by distinctively educational theory. Addressing this omission, the second step presents an alternative approach to RE established on the 'Bildung/didactic' tradition, and the specific general didactic analysis of Klafki. Third, we explore this approach in relation to two teaching contexts, modelling these applications, and the principles they exemplify. We demonstrate the value of synthesizing theoretical and practical expertise for RE theory and practice.

**J69** – LEWIS, Carl Emilio (2023), *The European Court of human rights and its search for common values*, *European Convention on Human Rights Law Review*, 4(2), 179-220. Doi: <https://doi.org/10.1163/26663236-bja10063> - Values play a significant role in the jurisprudence of the European Court of Human Rights (Court), and carry the potential to influence the Court's interpretation of the European Convention on Human Rights (Convention). This is particularly evident when the Court refers to common values whilst engaging in European consensus analysis. By exploring sociological approaches to the concept of values and Gilbert's summative and plural subject accounts of shared values, this article argues that it is reasonable for the Court to search for common values amongst the member states of the Convention, in an effort to align its interpretation of Convention rights with such values. However, the article contends that when the Court ascribes normative authority to shared values identified purely through a comparative analysis of state practice, it is confounding the summative and plural subject accounts of common values in its reasoning, thus raising legitimacy concerns.

**J70** – LICASTRO, Angelo (2023), *Principio europeo di non discriminazione religiosa e approcci nazionali alla "neutralità" del pubblico dipendente* [Principle of non-discrimination on the grounds of religion in EU law and national approaches to the "neutrality" of the public employee], *Rivista telematica "Stato, Chiese e pluralismo confessionale"* (<https://www.statoechiese.it>), fascicolo n. 12, 26 giugno 2023, pp. 31 - For the first time, the Court of Justice of the European Union has been called upon to give a preliminary ruling on prohibition on wearing visible signs of political, philosophical or religious belief imposed by a public employer, from the perspective of the principle of non-discrimination on the grounds of religion enshrined in the Council Directive 2000/78/EC of 27 November 2000 (establishing a general framework for equal treatment in employment and occupation). After a look at principles of State neutrality in France, Germany and Belgium, the paper examines this issue by taking a cue from the Conclusions presented by the Advocate General in case C-148/22. According to the Author, national identity, to which Article 4(2) TEU refers, leaves in this particular sector a wide margin of discretion to the Member States.

**P71** – MARTÍNEZ, Rodrigo, María José ATIENZA (2023), *Religious education in schools has the challenge of strengthening its identity* [Latin America], *Omnes* 19 April 2023 - <https://omnesmag.com/en/newsroom/interview-rodrigo-martinez/>. In this interview with *Omnes*, Rodrigo Martínez, president of the Regional Board of Catholic Education of the bishopric of San

Isidro (Argentina) emphasizes how school religious education in Latin America needs a broad reflection on popular religiosity and training in the subject and in the didactics of teachers to respond to the current challenges of teaching.

**B72** – McCARTHY, Francesca Luise (2023), *Victims and survivors of symbolic violence: An examination of the lived experiences of ‘near-miss’ pupils within an academically selective education system*. A thesis submitted in partial fulfilment of the requirements for the degree of Doctor of Philosophy UCL [UK], 2023, pp. 297. - [https://discovery.ucl.ac.uk/id/eprint/10169087/9/McCarthy\\_10169087\\_thesis\\_sigs\\_removed.pdf](https://discovery.ucl.ac.uk/id/eprint/10169087/9/McCarthy_10169087_thesis_sigs_removed.pdf) - Eleven of the 151 Local Education Authorities which contain secondary schools in England are classified by the DfE as being ‘highly selective’. Pupils who live in such areas take a test (‘the 11+’) in their final year of primary school which determines whether they gain access to an academically selective school (‘a grammar school’). This thesis focuses on the lived experiences of three pupils who took but did not pass the 11+, but whose Key Stage 2 attainment (as measured by statutory testing administered to all pupils across England in the final year of primary school) categorised them as ‘higher attainers’ (‘near-miss pupils’). This thesis draws upon Bourdieu’s thinking tools to explore the relationship between the subjective lived experience of an individual pupil and the objective, but often unseen structures of the education system they were part of. I draw upon the Mosaic approach as a means of centralising the participant within this research and use a multi-method approach to create an overall ‘picture’ of their lived experiences. Using an analytical framework centred around a narrative approach, I construct and analyse thematic narratives based on the stories which emerged from the participants’ data and then use these to re-present the lived experiences of the participants. The synthesis of the re-presentations leads to the findings of this research. These demonstrate that in addition to falling victim to symbolic violence, the participants’ survival was also evident, resulting from their knowledge of the ‘game’ and its rules. This therefore presents a more nuanced perspective on academically selective education than the dominant/dominated binary within Bourdieu’s conceptualisation of symbolic violence. In addition, this thesis highlights that qualitative engagement with pupils’ perspectives on academically selective education has, to date, been largely underused within both education policy and academic literature. This thesis argues that centralising such perspectives serves to raise important considerations for the relationship between education and social justice by demonstrating what can be learned from engaging with the nuances within the lived experiences of pupils.

**J73** – MELO, Márcia Luz de (2023), *Religious teaching in public schools and the principle of secularism* [Brazil], *Revista Científica Multidisciplinar Núcleo do Conhecimento*, VIII, vol. 04, pp. 113-125, April 2023 - <https://www.nucleodoconhecimento.com.br/science-of-religion/principle-of-secularism> - The Brazilian educational system has never been alien to the many movements of society, so it could not be distanced from the religious phenomenon either, since the school is a part of the community and all the expressions of a society are found in it, even if in smaller proportion. The present article in question seeks to carry out a about the importance of respecting the various religious beliefs existing in the country. In the development of this research, which was built through the analysis of bibliographies and analyses of legislation that legitimize religious teaching, the following question is discussed: can the professor of the religious teaching discipline, participant of an integral formation, be able to teach classes of this discipline without be biased, considering the context of religious diversity and existing legislation in the country? Finally, it is understood that, although criticized for the risk of being able to become a violator of human rights, religious education, obeying the criteria established in legislation, including creating legislation that favours the training of educators for this purpose, can become in an important mechanism for improving peaceful coexistence and respect for the pluralities that form the identities of the subjects that make up Brazilian society.

**J74** – MEMON, Nadeem, Samantha SCHULZ, Stephen KELLY & Dylan CHOWN (2023), *Schools, religion, and affect: unpacking Australian educator discomfort*, *Asia-Pacific Journal of Teacher Education* 51:3, 266-282, DOI: [10.1080/1359866X.2023.2199449](https://doi.org/10.1080/1359866X.2023.2199449) - Religious bigotry, including incidents of discrimination and violence based on religion, continues to rise across Australia. Religion is consequently considered a destabilising factor in Australia’s commitment to diversity. But does Australia’s religious diversity pose a threat to social cohesion or an opportunity? In Australia’s public schools, despite significant curricular and pedagogical advances in the areas of equity and inclusion, it remains unclear how and to what extent educators support the diverse religious identities of learners. Informed by an affective-discursive analytic, this study

unpacks a series of emotional encounters at one primary public school in Sydney that serves a community where most families self-identify with a religion. Educators were invited to discuss how their school responds to religious diversity. This article explores the discomfiting affects that entangle liberal humanist commitments to freedoms and secular schooling that emerged in focus groups. The article argues that emotional responses to learners' religious diversity, particularly of fear or apprehension, speak to a broader national teacher education context in which how religious and secular beliefs and knowledges should come into conversation remains unsettled. If Australian teacher education is to prepare educators for social cohesion, how can learners' religious identities be genuinely included in curriculum and pedagogy?

**P75** – MERCER, Joyce Ann (2023), *Preparing for the 2023 REA annual meeting* [USA]. Editorial: *Religious Education*, 118:2, 85-86, DOI: [10.1080/00344087.2023.2198410](https://doi.org/10.1080/00344087.2023.2198410) - On July 10–14, 2023, the Religious Education Association (REA) will hold its annual meeting online, addressing the theme “Whose Children Are They?: Responsibilities for Religious Formation of a New Generation.” This issue of the journal opens with a preconference forum section intended to whet your appetite for the conference. In the forum, various authors consider the theme's significance for their own lives and work. The essay leading off this section comes from this year's program chair, Karen-Marie Yust, for whom explorations of children's spirituality have been central across her entire career. Yust invites us to reflect on the question posed by the conference theme, “Whose children are they?” from multiple perspectives, including descriptive, normative, imaginative, and hybrid approaches toward answering it. Essays by Jerome Berryman, Amy Castell, Tony Eade, Brendan Hyde, coauthors James Kirylo and Meir Muller, and Rode Molla each take a different perspective on the topic.

**J76** – METCALFE, Jason, K. KRISTJÁNSSON & A. PETERSON (2023), *Exploring religious education teachers' perspectives on character development and moral virtues, in state-funded, non-faith schools in England*, *Journal of Beliefs & Values*, DOI: [10.1080/13617672.2023.2186644](https://doi.org/10.1080/13617672.2023.2186644) - This article details the findings of a qualitative interview study with 30 Religious Education [RE] teachers, working in state-funded, non-faith secondary schools in England. Salient findings included participants' almost unanimous agreement about the role of RE in developing character, virtue literacy, and moral, intellectual and performance virtues. Whilst there was general agreement that RE contributes to educating moral virtues, participants differed concerning whether moral virtues were a) both a subject aim and a taught element, b) either of these respective positions, or c) an implicit by-product of RE lessons. There was no indication of this disagreement being due to participants' personal characteristics, suggesting that further guidance is necessary to clarify the role of RE vis-à-vis moral development. These findings mark a distinctive contribution to the literature on the role of RE, at a time when Ofsted is considering character education amongst the requirements of schools that are judged as good or outstanding.

**P77** – MIHARA, Reiko (2022), *Schools for Muslims in Japan: A comparative study of school accreditation with reference to cases in the Netherlands and England*, Manuscript\_MIHARA\_Final\_Dec 2022(1).pdf - With the recent increase in the number of Muslims in Japan, there is a shared concern among the Muslim communities regarding the education of second-generation children. This has led to a new trend to establish Islamic schools. This article provides an overview of the history and the current situation of these schools. It also addresses, through a comparison with Islamic schools established in the Netherlands and England, the issues surrounding school accreditation. Through these studies, the paper identifies and analyses the challenges Islamic schools must face in Japan.

**B78** – MIKVA, Rachel S. (2023), *Interreligious Studies: An introduction*, Cambridge University Press 2023, pp. 355 - <https://books.google.it/books?id=zqXBEAAAQBAJ&printsec=copyright#v=onepage&q&f=false> The emergence of the field of interreligious studies is emerging as a response to critical issues within our religiously plural world. Religious conflicts, large and small, continue to plague our society, as the challenges of navigating religious difference emerge in daily encounters among people who would like to get along in the public square that they fashion together. These challenges unfold within families, congregations, college campuses, workplaces, communities, media, and cyberspace. This volume offers a comprehensive introduction to interreligious studies. Providing an overview of the history, terms, and characteristics of the field, Rachel Mikva explores the ethical, philosophical, and theological foundations for pluralism. She also presents guidelines and case studies that demonstrate how interreligious understanding and solidarity can be achieved. Designed for use in undergraduate and graduate courses, the volume also will be useful to medical doctors,

social workers, police officers, corporate managers, and others whose work requires multi-cultural competence.

**J79** – MUJKIČ, Ernest (2023), *Religion(en) und Demokratie als Aufgabenfeld politischer Bildung* [Germany], *Zeitschrift für Religion, Gesellschaft und Politik*, 7 (2023), 395–418. <https://doi.org/10.1007/s41682-023-00152-5> - <https://link.springer.com/article/10.1007/s41682-023-00152-5> - Ausgangspunkt der vorliegenden Arbeit ist ein Überblick über politiktheoretische Betrachtungen der Frage nach der Reichweite der Einbeziehung von religiös argumentierenden Bürgerinnen und Bürger in die Öffentlichkeit liberaldemokratischer Verfassungsstaaten. Vor diesem Hintergrund wird auf zwei Herausforderungen näher eingegangen, die mit gegenwärtig dominanten Politisierungsformen der Religion in der Bundesrepublik Deutschland in Verbindung stehen, und zwar einerseits die leitkulturelle und andererseits „identitäre Politisierung der Religion“. Abschließend wird aufgezeigt, warum und wie das Verhältnis zwischen Politik und Religion zum Aufgabenfeld der politischen Bildung resp. zum Inhaltsfeld der außerschulischen und insbesondere auch der schulischen politischen Bildung im Sinn des Demokratie-Lernens, das lt. Gerhard Himmelmann Demokratie als Gesellschafts-, Herrschafts- und als Lebensform umfaßt, gehören kann bzw. soll.

**J80** – MUSLIMI, Imam & ABIDIN, Munirul (2023), *Controversial religious issues for improving students critical thinking skill in higher education* [Indonesia], *International Journal of Instruction*, 16(1), 119-134. <https://doi.org/10.29333/iji.2023.1617a> - This study investigates whether the application of controversial religious issues in learning impacts increasing students' critical thinking skills. The research conducted quasi-experimental research with a non-equivalent group design. The study applied to students in Malang Islamic University's third-seventh semester. Instruments for collecting the data are in the form of tests, and questionnaires are arranged in multiple-choice, and essays conducted before and after treatment. Hypotheses were tested using two-way ANOVA in SPSS 20 version. This study found that implementing controversial religious issues in learning positively improved student critical thinking skills. However, differences in gender and semester groups do not affect differences in student achievement. The study implies that lecturers may apply the controversial religious issues method to students in higher education in any group of gender and semester. Mentally, higher education students are ready to discuss controversial religious issues that will affect students' critical thinking skills and student achievement.

**J81** – NADZEYA MATSULEVICH, Serafina (2023), *Educazione e formazione: l'approccio, le sfide e la risposta audace di Edmund Bojanowski* [Education and Training: Edmund Bojanowski's Approach, Challenges and Bold Response], *The Person and the Challenges*, Volume 13 (2023) Number 1, p. 189–202 DOI: <https://doi.org/10.15633/pch.13112> - Edmund Bojanowski, an esteemed Polish pedagogue who lived in the XIX century, dedicated his life to the creation of education services for small children in his country, (which he called *Ochronki* (= protection), and to the training of the women instructors (*Ochroniarki* = the protectors). His objective was a preschool education inspired by Catholic values, as man was created “in the image and likeness of God”; he envisioned a system that would raise good citizens and good Christians, enabling them to tackle the challenges of life. Blessed with a strong educational vocation, he put great effort in preparing the women instructors for this task, providing them with both pedagogic knowledge and rigorous moral principles, as well as promoting critical thinking and sense of responsibility, with the authority borne of love for the true good. He strived to promote these abilities in his instructors, so that they would transfer them to the children; he felt these qualities transform knowledge into life wisdom and allow a person to live with dignity and respect for oneself and others. These core beliefs were also the basis for the creation of a religious order of nuns.

**P82** – NOTTEAU, Rachel (2023), *Philippe Delorme : « La force de l'enseignement catholique est de proposer une laïcité ouverte »* [France], *Le Pèlerin*, publié le 06/06/2023 - <https://www.lepelerin.com/dans-l-hebdo/decryptage/philippe-delorme-la-force-de-l-enseignement-catholique-est-de-proposer-une-laicite-ouverte-7540> - Alors que de plus en plus de parents non catholiques scolarisent leurs enfants dans le privé, le secrétaire général de l'Enseignement catholique en France revient sur les enjeux que pose cette évolution pour l'enseignement religieux. « Notre préoccupation est de continuer à assurer un enseignement de qualité dans une société sécularisée et déchristianisée. Il ne s'agit pas de renoncer à parler de catholicisme mais de se rendre intelligible, grâce aux cours de culture religieuse par exemple. Mais on ne peut pas imposer aux élèves de croire ; la catéchèse est donc réservée aux élèves croyants ou ceux qui sont en cheminement ».

**P83** – NOJAN, Saugher (2023), *Racial-Religious decoupling in the University: Investigating Religious students' perceptions of institutional commitment to diversity*, *AERA Open*, Saint Jose State University, January-December 2023, Vol. 9, No. 1, pp. 1–18 - <https://doi.org/10.1177/23328584221121339> - [https://scholarworks.sjsu.edu/cgi/viewcontent.cgi?article=3261&context=faculty\\_rsca](https://scholarworks.sjsu.edu/cgi/viewcontent.cgi?article=3261&context=faculty_rsca) - Muslims face racism based on their racialized religious identities, yet few address their experiences through critical race theory or campus racial climate. This paper addresses how religious students rate institutional commitments to campus diversity when considering racial and religious respect. This study examines undergraduate experience surveys across nine campuses and a Muslim student photovoice project through a mixed-methods design. I argue that racial and religious respect derived from interpersonal, discursive, and material sources influence Muslim students' perceptions of institutional commitment to diversity. I introduce racial-religious decoupling to refer to how the separation of race and religion as distinct social experiences hinders campus commitments to diversity, equity, and inclusion for addressing anti-Muslim racism and intersections of race and religion. This study uses critical race theory to demonstrate how hegemonic Whiteness embedded in higher education includes Christian normativity, which racializes non-Christians as outsiders who have to justify their needs and resources for their communities.

**J84** – OBIAGU, A. N. et aa. (2023), *Toward a decolonized moral education for social justice in Africa*, *Journal of Black Studies*, 54(3), 236–263. <https://doi.org/10.1177/00219347231157739> - Many moral and social problems affecting African people and development could be associated with (neo)colonial moral education problems in Africa: perpetuation of excessive materialism, individual competitiveness, and demonization of African traditional values. To solve African moral problems and realize Pan-African goals, we need a more contextualized approach to moral education in schools that takes into account moral values from African context. Hence, this paper proposed strengthening moral education in Africa through a decolonial educational approach that disrupts the conventional through anti-colonial curricular and pedagogical practices of moral education for social justice. It first conceptualized moral education and social justice and reviewed literature on moral education in Africa to illuminate its colonizing elements. The proposed decolonized moral education model, critiquing Kohlbergian moral development theory as ignoring the (neo)colonial struggles of colonized and Indigenous people, draws on Ubuntu philosophy, Afrocentricity, and postcolonial theories to develop five processes for the decolonization—(a) Indigenous knowledge, values, and practices' consciousness raising, (b) moral diversity mapping and comparison, (c) critical evaluation of Indigenous moral disrupters, (d) prosocial anger toward historical/ongoing moral annihilation and complicity, and (e) Indigenous moral agency. The curriculum and practice implications of the Model are discussed.

**D85** – ORGANISATION DES NATIONS UNIES (2023), *Lutte contre l'intolérance, les stéréotypes négatifs, la stigmatisation, la discrimination, l'incitation à la violence et la violence visant certaines personnes en raison de leur religion ou de leurs convictions*, Rapport du Haut-Commissaire des Nations Unies aux droits de l'homme, 52<sup>ème</sup> Session 27 Février – 31 Mars 2023, pp. 17 - <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G22/620/01/PDF/G2262001.pdf?OpenElement> - Le présent rapport est soumis en application de la résolution 49/31 du Conseil des droits de l'homme, dans laquelle le Conseil a demandé aux États de mettre en œuvre un plan d'action pour lutter contre l'intolérance, les stéréotypes négatifs, la stigmatisation, la discrimination, l'incitation à la violence et la violence visant certaines personnes en raison de leur religion ou de leurs convictions. Le rapport comporte des renseignements donnés par les États et d'autres parties prenantes sur les initiatives et mesures prises pour mettre en œuvre le plan d'action, ainsi que des points de vue sur les mesures de suivi qui pourraient être adoptées pour améliorer encore son efficacité. On y trouvera aussi des recommandations sur les modalités de ladite mise en œuvre, en particulier le respect de la liberté de religion ou de conviction en ligne et hors ligne, la rapidité de réaction aux infractions inspirées par la haine et la protection des minorités religieuses et des minorités de conviction. Chaque partie du plan défini dans la résolution 49/31 du Conseil devrait être l'objet d'une action concertée des États, des institutions nationales des droits de l'homme, des entités des Nations Unies, des experts indépendants et la société civile, y compris les acteurs confessionnels.

**J86** – PAPALOI, E., BALASI, A., & IORDANIDIS, G. (2023), *Ethical leadership in the field of education in Europe: A comparative analysis*, *European Journal of Education*, 6(1), 1–16. Retrieved from <https://revistia.org/index.php/ejed/article/view/6049> - The purpose of this research is to explore the characteristics of ethical leadership in in the field of education in Europe. In an era, when there are no transcendental principles and universally accepted values and, within organizations, a mainly “situational” and “procedural” ethics has been developed (Voyé, 1999), educational mission, goals and procedures are changing. Thus, it could be



extremely challenging to explore aspects of educational leadership that are not considered necessarily self-evident, maintaining at the same time a critical and skeptical attitude regarding power relations and the promotion of moral values and democratic processes at school. The present research was carried out in Greece, Great Britain, Germany, Italy, France and Spain and, the sample consisted of 451 primary and secondary education teachers. The findings of this research demonstrated that, according to teachers' perceptions, principals at schools- in carrying out their duties- have to develop responsibility and moral values so as not to deviate from the main goals of education, which are system's eudaimonia through the all-round development of the future citizens of a democratic society (Goldring & Greenfield, 2002). More specifically, teachers from all participating countries affirmed that educational leaders put the emphasis- to a great extent- on core values such as honesty, sincerity, integrity, altruism, trust, rewarding ethical contribution and moral responsibility.

**P87** – PIANA, Giannino (2023), *L'incontrastato declino delle verità cristiane* [Italia], *Adista* 22, LVII, suppl. al n. 6639, 24 giugno 2023, 9-10 - [www.officinadista.it](http://www.officinadista.it) – “[...] A generare il declino delle verità cristiane sta, da un lato, il predominio della cultura tecnologica che ha sostituito il linguaggio simbolico, proprio dell'esperienza religiosa, con quello fisico-matematico; dall'altro, il ripiegarsi della Chiesa su se stessa, facendo del messaggio cristiano un sua proprietà esclusiva e non favorendo, di conseguenza, il suo inserimento nelle istituzioni culturali della società, per paura che venga alienato. Emblematica è, al riguardo, la riforma dell'insegnamento della religione cattolica, attuata nella scuola italiana dopo l'ultimo concordato, con una formula ambigua tra cultura e catechesi e con la sola preoccupazione di poter gestire come chiesa nella scuola statale la nomina e il controllo degli insegnanti: una pretesa assurda e miope, che ha condotto e condurrà sempre più in futuro alla diserzione [...]”.

**J88** – PONCINI, Antonella (2023), *Standards setting in religious education. Addressing the quality of teaching and assessment practices* [Australia], *Religions* 2023, 14(3), 315 -<https://doi.org/10.3390/rel14030315> - 27 Feb 2023 - This paper describes a set of educational initiatives in Religious Education (RE). The paper addresses RE as an academic learning area and reserved for Kindergarten to Year 10 classrooms in Catholic schools. The initiatives described in the paper are evidence-based; they are guided by research and student achievement data addressing contemporary assessment reforms within the Australian educational context and considering the implications that the reforms have on the quality of student learning in RE. The reforms include quality assurance measures such as large-scale, standardised assessments (LSAs) and social moderation tools. The purpose of the measures is to establish standards that support the alignment of teaching and assessment practices. Such an alignment in the RE learning area has the potential to strengthen and improve student, as well as teacher, knowledge and understanding of the Catholic Faith Tradition. The paper draws from the Catholic RE school curriculum in Western Australia (WA), assessment principles outlined for schools in WA, an Australian Research Council Linkage project and local research about teacher perceptions of an LSA in RE. The paper supports local and national policy expectations recommending a review of the quality of RE as a learning area. Furthermore, given the prominence of the Catholic Church's mission of evangelisation and the nature and role of RE in Catholic schools as part of that mission, the paper endorses the Church's current stance on thoughtful dialogue and renewed efforts to bring a better understanding about Catholic culture and education to the world.

**J89** – PORCARELLI, Andrea (2023), *Institutionalizing the relationship between religious teaching and religious freedom: the case of the Repubblica di San Marino*, *Religions* 2023, 14(6), 685; <https://doi.org/10.3390/rel14060685> - <https://www.mdpi.com/2077-1444/14/6/685> - This paper examines the principles of denominational religious teaching in public schools at the background of a broader debate, concerning its compatibility with the standards of freedom of/from religion, by assessing the case of the Republic of San Marino. In doing so, revisions were made to some of the solutions proposed within the framework of international documents, such as the *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools* (OSCE/ODIHR). Among the various solutions, the Toledo document proposes the preparation of an alternative lesson of equal dignity, for those pupils who do not avail themselves of denominational education. The preparation of an alternative lesson is to be followed by a detailed analysis of the regulatory procedure that led to the achievement of this solution in San Marino; the procedure entailed setting up a course on “Ethics, culture and society” in public schools for those who do not wish to avail themselves of Catholic religious education. These types of lessons were introduced, experimentally, in the academic year of 2019–2020 and the monitoring of the experiment is currently in progress. Shown, in conclusion, will be how this educational experiment could be a good practice for institutionalizing religious freedom in a small country, in which denominational religious teaching is mandatory.

**T90** – PRANDI, Carlo (2023), *I monoteismi. Tra Scrittura e violenza*, Morcelliana 2023, pp. 192. <https://mail.google.com/mail/u/0/#inbox/FMfcgzGsnLHcdthDjJmGTPMnHWpdIBKn> - Tra le grandi religioni “universali”, i monoteismi – Ebraismo, Cristianesimo e, assai più tardi, l’Islam – sono le sole religioni del Libro sorte in periodi in cui la scrittura, nata in Mesopotamia nel IV-III millennio a.C., si era già stabilmente affermata nel Medio (ed Estremo) Oriente. I loro sistemi dottrinali, fondati sulla scrittura, sulla bipolarità vero/falso (la cosiddetta “distinzione mosaica” secondo J. Assmann) e la sua stabilità nel tempo che legittimava l’esistenza di un Dio uno e unico all’origine delle rispettive Rivelazioni, trovarono in questo duplice e irriducibile paradigma la fonte dei conflitti triangolari tra i rispettivi sistemi religiosi e politici che hanno costellato la storia nel lungo periodo. Il tragico evento che nel 2001 ebbe come protagoniste le Twin Towers, appare come il dato e il simbolo contemporaneo di come nel pieno della modernità tali conflitti abbiano raggiunto un livello di drammaticità che appare tuttora di “non ritorno”. Lettura consigliabile a tutti gli insegnanti, non solo a quelli di religione.

**B91** – RAHEB, Mitri, Mark A. LAMPORT (2023), *Emerging theologies from the Global South*, Wipf and Stock Publishers, pp. 544 - [https://books.google.it/books?id=X6i\\_EAAAQBAJ&dq=interreligious+studies+and+intercultural+theology&lr=&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=X6i_EAAAQBAJ&dq=interreligious+studies+and+intercultural+theology&lr=&source=gbs_navlinks_s) - In recent decades there has been a seismic shift in world Christianity. Whereas formerly Christianity existed as a Caucasian Euro-American phenomenon, the majority of Christians today reside in the Southern Hemisphere, or the Global South. And what is true for the demographics of Christianity has followed lockstep for its theological developments. The era of German theologians setting the tone for global church are gone. Today, some of the loudest and most creative voices in theology speak from the emerging contingencies of the Global South, for example, promoting Latinx, Black, Caribbean, and Asian theologies and their influence often influences the conversation in the United States and Europe. In addition, just as the center of Christianity has moved geographically from north to south, so with theological seminaries in the west, which have declined as training centers for clergy. These events coincide with new theological centers are opening in Asia, Africa, Oceania, and Latin America. The bottom line is--contemporary Christianity today looks significantly different than it did a century ago, and publications have been slow to acknowledge, let alone describe and elaborate upon, this major shift to the largest religion in the world. These shifts guide our intentions in this book. Such a reference book, which could also be used as a textbook, therefore is very much needed. In fact, there is nothing like the contents of this single-volume book in the publishing market which allows for high-quality, interdisciplinary, and international dialogue.

**J92** – RIZVI, Safdar (2023), *Religious textbooks to be published for students of minority groups* [Pakistan], *The Express Tribune*, March 26, 2023 - <https://tribune.com.pk/story/2408320/in-a-first-religious-textbooks-to-be-published-for-students-of-minority-groups> - For the first time in the country’s history, the National Curriculum Council (NCC) has allowed the publication of religious textbooks for students of seven minority religious groups enrolled in educational institutions supervised by the federal government. The issuance of the no-objection certificates (NOCs) by the NCC will allow the National Book Foundation (NBF) to publish textbooks on Hinduism, Sikhism, Christianity, Bahai, Zoroastrianism, Kalasha and Buddhism. According to the seven different NOCs, students of the minority communities from grade one to three will be taught religious textbooks in schools in the federal capital or educational institutions working under the ambit of federal government.

**J93** – ROBINSON, Christine (2023), *But first, spirituality. Spirituality and religious education in Western Australian Catholic early learning contexts*, *Religions* 2023, 14, 269. <https://doi.org/10.3390/rel14020269> - In Western Australia (WA), Religious Education (RE) is a mandated learning area within the compulsory years of the Catholic school sector. RE is advocated as a curriculum subject, time tabled for and assessed alongside other subjects and focussed on developing religious knowledge and understanding. In addition to the RE lesson, faith development, or catechesis occurs through the intersection of RE and other faith-based activities in the Catholic school. In the early learning centre that caters for children prior to compulsory schooling, there is no formalised RE curriculum and educators are tasked with raising the religious awareness of children as opportunities arise. This paper presents findings from research that explored educators’ understandings of, and practices in promoting children’s spirituality specifically in connection to RE. As a result, the paper advocates for spirituality as the starting point for developing young children’s religious beliefs. In addition, it became evident through this investigation that understandings of spirituality, religiosity and RE continue to be complex and educators require assistance to disentangle these if they are to intentionally promote children’s spirituality, and subsequently, their religious beliefs.

**P94** – ROMERO CALLO, Carmen Rosa (2023), *Fortalecimiento de la enseñanza de la educación religiosa* [Perù]. Trabajo académico para optar el título de segunda especialidad en Filosofía y religión, Universidad Católica Sedes Sapientiae, Lima, Perù, 2023, páginas 34 - [https://repositorio.ucss.edu.pe/bitstream/handle/20.500.14095/1690/Romero\\_Carmen\\_trabajo\\_academico\\_2023.pdf?sequence=1&isAllowed=y](https://repositorio.ucss.edu.pe/bitstream/handle/20.500.14095/1690/Romero_Carmen_trabajo_academico_2023.pdf?sequence=1&isAllowed=y) - La razón de fortalecer la enseñanza de la educación religiosa (ERE) en el ámbito escolar se debe a que esta área se ocupa de las relaciones humanas y así lograr el verdadero desarrollo integral humano. Un sistema educativo que no observe el plano espiritual o trascendental es incompleto, por tanto, la esfera religiosa es un curso fundamental en la educación básica. El maestro reflexionara sobre las diversas creencias desde una perspectiva coherente y pluralista, sin llegar a un adoctrinamiento religioso. En el contexto actual, la ERE promueve la práctica de valores morales, espirituales, forma niños y jóvenes capaces de ser críticos, reflexivos y analíticos, lo cual se refleja en la toma de decisiones según el contexto donde se desenvuelve. Es importante fortalecer la ERE a partir de la coherencia ética de vida, la revisión sistemática de la literatura científica como libros, revistas, artículos, para lo cual se emplea el método cualitativo que permite el estudio y la interpretación ordenada de los fenómenos y hechos.

**B95** – ROTA, Andrea (ed.) (2023), *Religion and Academia reframed: Connecting religion, science, and society in the Long Sixties* [Western World], Brill 2023 (forthcoming August 2023). <https://brill.com/display/title/64897> - The Long Sixties (1955–1973) were a period of economic prosperity, political unrest, sexual liberation, cultural experimentation, and profound religious innovation throughout the Western world. This social effervescence also affected the study of religion by reshaping the relationships between academic and religious institutions and discourses. While the mainstream churches sought to deploy the instruments of the social sciences to understand and manage the changing socioreligious context, prominent scholars regarded the bubbly spirituality of the counterculture as the harbinger of a new era; some of them actively used their academic knowledge to further this revolution. This book discusses the multiple entanglements of religion and science during these turbulent decades through theoretically informed case studies from both sides of the Atlantic.

**T96** – RUGGIERI, Giuseppe (2023), *La Religione come passione morale*, Marietti 1820 editrice, in libreria dal 30 giugno 2023, pp. 120 - Parlare di religione al giorno d'oggi è una presunzione? Il testo è provocatorio quando cerca di identificare la religione con la passione morale, cioè con quel sentimento del dovere incondizionato che si avverte di fronte a ciò che è giusto. Infatti, l'ethos è dimora dell'uomo, sua dimora preferita, luogo dove egli dà dignità alla sua esistenza. Invertendo allora i termini, si può anche dire: Dio è dimora dell'uomo. L'ethos è una dimensione costitutiva dell'uomo, il suo necessario rimando al divino nell'agire. Un testo di riferimento per la formazione permanente e critica dei titolari di religione nelle scuole.

**B97** – SAADA, Najwan (2023), *Teaching about the religious and non-religious other: Three paradigms and an Islamic perspective*, chapter in vol. *Reimagining the landscape of Religious Education. Challenges and opportunities*, Springer 2023, pp. 195-205 - [https://link.springer.com/chapter/10.1007/978-3-031-20133-2\\_12](https://link.springer.com/chapter/10.1007/978-3-031-20133-2_12) - This theoretical research examines the exclusivist, inclusivist, and critical paradigms of religious education and their possible implications for religious education in Islamic schools. The article relates to the religious and non-religious other in the teaching of Islam in Western and democratic societies. It is assumed that religions in faith-based schools play a dominant role in how students interpret, give meaning, and act in the world. Teachers of religious education in these schools are responsible for developing students' religious, civic, and autonomous/personal identities. Application of the exclusivist, inclusivist, and critical paradigms in religious education achieves these goals, respectively. In this article, the author suggests applying these paradigms in elementary, middle, and high schools correspondingly. The religious others are defined here as believers of different traditions within one's religion, and believers of religions other than one's own. The non-religious other includes agnostics, atheists, and secular citizens. The application of exclusivist paradigm in elementary schooling achieves the religious and communitarian purpose of religious education. The inclusivist paradigm at middle school level achieves the civic purpose of religious education and the critical paradigm at the high school level achieves the educational and liberal purpose of religious education. Examples from an Islamic perspective are provided.

**J98** – SAAVEDRA, Rodrigo Arellano et alii (2023), *Axiological study of educational projects in schools*, *International Journal of Learning, Teaching and Educational Research*, vol. 22 (2023) 6 - <https://>

[www.ijlter.org/index.php/ijlter/article/view/7599](http://www.ijlter.org/index.php/ijlter/article/view/7599) - Institutional educational projects are based on principles and values that schools adopt and which are reflected in the various aspects of their planning and pedagogical performance. The main objective of this study was to discover the values in the texts of the educational projects of schools in the Maule region, Chile, and to classify these into categories, according to a proposed axiological model of integral education. Axiology is the philosophical study of values. It includes questions about the nature and classification of values. The methodological research approach for our study is documentary, based on content analysis. In this research, an axiological study was carried out in six institutional educational projects through content analysis that contains the following sections: introduction and/or presentation of each educational project and the philosophical-curricular framework: vision, identity-mission, and objectives; and the students' profile. The results indicate a dominance of social values, followed by intellectual, dynamic, and religious values and, finally, moral, individual, and instrumental values. The scarce presence of bodily and ecological values and the almost null appearance of aesthetic values is highly significant. The formation of values is an intentional and necessary educational activity for the training of the students of 21st century society.

**P99** – SANDBERG, Russell (2023), *Humanism and religious education in schools: the landmark case of Bowen* [UK], Posted on 30 May 2023 by Frank Cranmer - <https://lawandreligionuk.com/2023/05/30/humanism-and-religious-instruction-in-schools-the-landmark-case-of-bowen/> - The Author analyses the latest judgment on humanism and religious education in schools. “The High Court decision in *R (on the Application of Bowen) v Kent County Council* [2023] EWHC1261 makes it clear that local authorities cannot exclude humanist representatives from their Standing Advisory Councils for Religious Education (SACREs). Although many SACREs already include humanists and this interpretation has been articulated in soft law, the judgment of Constable J is unambiguous on that point and presents a significant step forward. However, the judgment also highlights how the protection of non-religious beliefs continues to be controversial and lacking in clarity. This post will explore this welcome decision while highlighting the unresolved matters concerning freedom of non-religious beliefs [...].

**J100** – SARROUB, Loukia K. and Cassandra SCHROEDER (2023), *Religious influences on the growth of literacy practice*, Published in *International Encyclopedia of Education*, 4th edition, R.J. Tierney, F. Rizvi, & K. Erkican (Eds.), vol. 10, pp. 209-216. Doi:10.1016/B978-0-12-818630-5.07019-6 - <https://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1517&context=teachlearnfacpub> - Religious influences on the growth of literacy practices are well documented and span more than a century of research ranging from disciplines such as social and cultural anthropology to sociology to language and literacy studies in education. Intellectuals known across disciplines such as Benedict Anderson, Lila Abu-Lughod, Pierre Bourdieu, Jonathan Boyarin, Clifford Geertz, Michaela de Leonardo, Shirley Brice Heath, Alan Peshkin, Claude Lévi Strauss, and Brian Street broke new ground in the 20th century in connecting literacy to religious literacies. In recent years, the work of contemporary language education scholars such as Huamei Han (2018) as well as English education and literacy scholars such as Juzwik et al. (2022) have illuminated the nexus of education, literacy, and religious expression in an intellectual and academic milieu that has typically espoused secularly minded scholarship. This chapter explores contemporary research in the 21st century that suggests that researchers' questions about religious influences on literacy practices has shifted over time and is also indicative of scholars' own changing reflective stances toward the impact of religious literacies in education.

**J101** – SCHELANDER, Robert (2023), *Religion und Schule. Religionspädagogische Überlegungen zur österreichischen Bildungspolitik*, in *Wiener Jahrbuch für Theologie*, vol. 14, V&R Unipress-Vienna Univ. Press 2023, Seiten 345-358 - <https://ixtheo.de/Record/1851308830> - The article deals with the role of the subject Religious Education within the Austrian school system. In Austria, religious institutions, and particularly the Roman Catholic Church, have strong influence on how religion is taught in schools. This legal condition poses challenges for the Austrian government and educational policy. This article explores the place of religion in schools in view of educational law and demographic issues in a larger historical context. The Author pleads for a reframing of the relationship between school and the Austrian context.

**J102** – SCHLAG, Thomas and Friedrich SCHWEITZER (2023), *Muslim: innenfeindlichkeit als Vorurteil und Herausforderung für interreligiöses Lernen. Konsequenzen für den christlichen Religionsunterricht*, [Germany], *Zeitschrift für Pädagogik und Theologie*, vol. 75, no. 1, 2023, pp. 58-72 - <https://doi.org/10.1515/zpt> - This article addresses the question of how to deal with anti-Muslim prejudices and attitudes among pupils in Christian Religious Education, especially from the perspective of interreligious learning.

Based on current empirical findings, in particular on corresponding prejudices and negative attitudes of young people and Christian pupils, the so far insufficient consideration of the problem of prejudice in concepts of interreligious learning is considered and the potentials of Religious Education for the reduction of hostility against Muslims and Islam are discussed. From there, and especially in orientation to the so-called contact hypothesis, tasks for the future of Religious Education practice and further research are outlined.

**B103** – SCHWEITZER, Friedrich (2023), *'Religious Education'*, *St Andrews Encyclopaedia of Theology*. Edited by Brendan N. Wolfe et alii, University of St Andrews, pp. 30 - <https://www.saet.ac.uk/Christianity/ReligiousEducation> - The article has its focus on Christian religious education and the Christian (theological) understanding of religious education (including the relationship between religious education and moral education), as opposed to a generic (religious studies) understanding of religious education across different religions. At the same time, it includes the awareness of today's multi-religious contexts and the tasks of inter-religious education. It is based on a theological point of view but it also refers to theology's multidisciplinary contexts, especially in the fields of general education and the social sciences but also in respect to legal aspects in the relationship between state-sponsored educational institutions like the school and issues of neutrality and commitment. The breakdown of the article follows the distinction between (1) a historical perspective concerning the development of Christian religious education, (2) a systematic perspective concerning theological as well as educational and societal rationales of Christian religious education, its goals and its shape, including the relationship between theology and the philosophy of education, (3) an empirical perspective which is of growing importance in this field both in terms of capturing the reality of religious education as well as in terms of evaluation, and which must be in close conversation with the social sciences and psychology, and (4) a practical perspective which, even if necessarily only briefly, refers to teaching methods as well as other practical tasks.

**J104** – SCHWEITZER, Friedrich, Christina OSBECK, Antti RÄSÄNEN, Mirjam RUTKOWSKI, Evelyn SCHNAUFER (2023), *Current debates about (inter-)religious literacy and assessments of the outcomes of religious education: two approaches to religion-related knowledge in critical review*, *Journal of Beliefs & Values*, vol. 44, 2023, n. 2, pp. 254-266 - <https://journals.scholarsportal.info/details/13617672/v44i0002/254cdalaatrkiar.xml> - This article addresses two current debates that have generated increasing interest in a number of countries but have rarely been considered together: the debate on religious and interreligious literacy and the debate on the assessment of the outcomes of Religious Education (RE). Against this background, both debates are reviewed and critically discussed in relation to the following questions: 1) What guiding educational ideas are connected to the new or renewed interest in religion-related knowledge, and which ideas form the shared motives that influence the two debates? 2) What is the empirical basis of these debates? The results indicate that the educational basis of the two debates is currently underdeveloped, and their empirical foundations are rather weak. In addition, there is a need to direct attention towards strengthening religious and interreligious literacy in, for example, RE. The debates on both (inter-)religious literacy and the assessment of the RE outcomes should be based on clear educational guidelines and informed by solid empirical results that directly address religious literacy and the religion-related knowledge of young people. Moreover, we conclude that the two debates should be developed together, as they both require enhanced theoretical understandings and empirical insights.

**J105** – SCOTT, David H. (2023), *Where are children in missiology? English-language publications over the past decades*, *Mission Studies*, 40(2), 209-230. Doi: <https://doi.org/10.1163/15733831-12341911> - <https://brill.com/view/journals/mist/40/2/article-p2093.xml> - Twenty-five years ago, it was claimed that only two articles existed in missiological journals that directly considered children and mission together. This article updates and systematizes that research, analyzing the results in English-language publications decade-by-decade in conversation with other trends to better understand and engage with children and young people in the church, in the world, and in the academy. It observes that the number and quality of missiological research and writing related to children and mission in academic journals has greatly expanded over the past decades, even if there is room for further growth.

**D106** – SENAT DE LA REPUBLIQUE (2023) [France], *Enseignement éthique, enseignement du fait religieux, enseignement religieux*. Etudes de législation comparée, n° 256, Juin 2023 - <https://www.senat.fr/lc/lc256/lc2560.html> - Cette note porte sur l'enseignement de l'éthique, l'enseignement du fait religieux et l'enseignement religieux dans sept pays de l'Union européenne : Allemagne, Belgique,

Espagne, Italie, Pays-Bas, Royaume-Uni et Suède dans l'enseignement primaire et dans l'enseignement secondaire général. Elle repose sur l'étude de textes officiels de portée nationale et n'analyse pas les initiatives prises dans certains établissements de façon décentralisée. Elle ne prend pas en compte les questions ayant trait au statut des enseignants, s'attachant à l'organisation disciplinaire propre de la matière ou à son traitement dans d'autres disciplines. Elle évoque pour chacun de ces pays, lorsqu'ils existent : • l'enseignement d'une éthique entendue comme une morale laïque ou philosophique ; • l'enseignement du « fait religieux » ou ses équivalents ; • et l'enseignement de la religion. Elle sera complétée par une note relative à l'enseignement de la citoyenneté.

**B107** – SICILIANI BARRAZA, José Maria (ed.) (2021), *Educación religiosa escolar en colegios católicos de Colombia. Análisis estadístico e interpretación*, Ediciones Unilasalle, Bogotá, edición on line 2023, páginas 260 - <https://ciencia.lasalle.edu.co/cgi/viewcontent.cgi?article=1084&context=libros> - ¿Qué está pasando con la clase de Religión en los Colegios Católicos de Colombia? Más precisamente, ¿cómo la están percibiendo los jóvenes que estudian allí? Este libro presenta los resultados estadísticos de una encuesta elaborada en Colombia, y la interpretación realizada por los autores. Diez temas centrales son abordados en relación con la clase de Religión: pluralidad cultural, pluralidad religiosa, espiritualidad, ciencia y religión, Biblia, ética social, ética personal, sentido de la vida, currículo y evaluación. Ante la dificultad de una sólida formación religiosa en los hogares y frente a la persistencia del fenómeno religioso en las sociedades posmodernas, incluida la sociedad colombiana, este libro postula algunas razones y ciertos derroteros pedagógicos, con el ánimo de prestar dos servicios fundamentales a los docentes de Religión: valorar y comprender más profundamente su labor y avizorar caminos didácticos susceptibles de hacer más atrayente la enseñanza escolar de la religión.

**J108** – SONERAL, Paula A., Sara E. BROWNELL, M. Elizabeth BARNES (2023), *Analysis of religious bias among Christian students in science*, *Journal of the Scientific Study of Religion*, First published: 02 February 2023 - <https://doi.org/10.1111/jssr.12825> - Christians are notably underrepresented in science in part due to long-standing public perceptions of science-religion incompatibility and antireligious bias in science. This research explores whether undergraduates at a Christian university perceive and impose anti-Christian cultural stigma in science. Survey results from 126 biology students revealed that though students generally perceived the culture of science to be anti-Christian, they perceived Christians to have equal opportunities for scientific achievement. Results from a quasi-experimental audit study, in which students evaluated one of two profiles for mock prospective Ph.D. applicants (Christian or undisclosed faith) showed that students did not project anti-Christian stereotypes in terms of competence, hire ability, or likeability, but showed some evidence of pro-Christian favorability. Together, this study suggests that the affirmational community of a Christian University may alleviate some negative impacts of anti-Christian stereotypes in academic biology, even as students perceive discrimination against Christians in science and atheists as more scientifically competent.

**P109** – SOULES, Kate (2023), *The imperative for religious literacy evaluation: Context, key insights, and recommendations*, Published by The Aspen Institute, USA, 2023, pp. 29 - <https://www.aspeninstitute.org/wp-content/uploads/2023/04/Religious-Literacy-Imperative-Report.pdf> - Religious literacy education is a nascent field. Its proponents make substantial claims about its ability to lead to social change, both in countering negative forces that threaten social cohesion, such as bigotry, polarization, and intolerance and by producing positive, pro-social changes in attitudes and behaviors. Yet, these claims are often difficult to assess. At present, religious literacy educators have little empirical evidence to demonstrate the proposed relationships between religious literacy education and positive social changes in civil society. This report seeks to ameliorate this issue in the emerging field of religious literacy education. It also urges religious literacy educators to understand the challenges and advantages of evaluation, as well as current barriers to the practice. The accompanying guidebook provides templates and an evaluation framework to aid practitioners in building evaluation into their program planning. Greater attention to the assessment of religious literacy outcomes can benefit learners, practitioners, and the field as a whole. One of the first challenges is defining the concept and scope of religious literacy, an expansive concept with both local and global implications. There is no one-size-fits all version or approach to religious literacy education—it is a context specific endeavour.

**B110** – SUBIRAN MARCOS, Jorge (2023), *La regulación del hecho religioso en España*, Dykinson 2023, pp. 274 - <https://www.dykinson.com/libros/la-regulacion-del-hecho-religioso-en-espana/9788413599069/> - La religión, el derecho y la política están interconectados y tienen influencia mutua. Así estas tres especialidades han sido las responsables de sentar las bases para la construcción de Europa tal y como la conocemos. Este

libro estudia el tratamiento jurídico por parte del Estado de los fenómenos religiosos en su dimensión social; siendo especial objeto de su atención, la libertad religiosa y las manifestaciones de esta.

**J111** – SUHAYIB & M. F. ANSYARI (2023), *Design of Islamic Religious Education: purposes, alignment of curriculum components and contexts*, *British Journal of Religious Education*, DOI: [10.1080/01416200.2023.2220940](https://doi.org/10.1080/01416200.2023.2220940) - This paper presents evidence of the design of Islamic Religious Education (IRE) by evaluating the purpose, the interconnectedness of curricular components and its contextual levels through a conceptual framework for studying the design of IRE. Relying on document analyses, the findings indicate a gap between the intended and teachers' designs of IRE. The threefold purpose of IRE, ta'leem, ta'deeb and tarbiyah, is rarely integrated into designing IRE outcomes. The ta'leem oriented outcomes are the most frequently included, the so-called 'cognitification' of IRE in this study. Furthermore, the components of intended IRE outcomes, formation activities that shape the threefold purpose, and assessment methods are often unaligned with one another, especially in designing IRE related to the domains of ta'deeb and tarbiyah. Finally, IRE is generally designed to help students contribute at the personal, local and national levels although its contribution to the global one is only expected from upper secondary school students. Based on these findings, this study calls for developing a taxonomy of IRE and rethinking the role of IRE in addressing multiple challenges at various levels.

**J112** – TAIPE, Néstor (2023), *Violência religiosa na educação nas décadas de 70 e 90 do século XX no centro-sul do Peru andino* [*Religious Violence in Education in the 1970s and 1990s in the Peruvian Andean Southern Centre*], *Revista Electrónica Educare* (Educare Electronic Journal) EISSN: 1409-4258 Vol. 27(2) Mayo-Agosto 2023: 1-19 - <https://orcid.org/0000-0002-8194-7946> - Este artículo determina las causas de la aplicación de la violencia religiosa por el personal docente a escolares en el contexto de los setenta y noventa del siglo XX en el centro-sur andino peruano. Describe las formas adoptadas por esta violencia y explica sus efectos entre el estudiantado. Se trata de un estudio analítico-sintético e interpretativo-explicativo, basado en una investigación etnográfica, con fuentes primarias y secundarias. Se registraron los mecanismos de violencia religiosa, con códigos orales y visuales, cuyo análisis permitió postular que la escuela impone reglas que pautan idealmente las relaciones entre docentes y estudiantes. Las pautas ideales entran en conflicto con la emergencia de transgresiones a las reglas impuestas. Por lo tanto, la institución aplica la violencia religiosa como coerción y control social para inducir el miedo de las personas transgresoras a pagar sus culpas mediante castigos místicos. En esta perspectiva, el miedo actúa como un dispositivo cultural de dominación que trae, como efecto inmediato, el sometimiento de los escolares y las escolares a la autoridad y, como efecto mediato, el rechazo a la iglesia católica.

**J113** – TEIZAZU, Hawi, Caitlin GRUER, Elisia MANDARA and Mani SOMMER (2023), *Exploring a faith-based approach to puberty education in Tanzania*, *Frontiers*, vol. 5, 2023 | <https://doi.org/10.3389/frph.2023.1024550> - Many adolescents in Tanzania do not receive timely and comprehensive puberty education. This study explored faith-based organizations a site for puberty education. Two puberty books, each developed through participatory research with Tanzanian adolescents and stakeholders, were promoted to 177 Christian denomination churches in Dar es Salaam, Tanzania to understand the factors that faith leaders considered in their decision to purchase puberty books or share information about the intervention to their peers and congregants. Data collection included routine monitoring *via* weekly reports and ethnographic observation. Data were analyzed using the Ecological Framework for Health Promotion to capture how individual, interpersonal, and institutional factors influenced leaders' decisions to purchase or promote puberty books. At the individual level, leaders cited their personal experiences in their support for the intervention, but leaders' time and confidence in their ability to effectively promote books to others were barriers to participation. Interpersonally, the diffusion of information between church leaders, particularly when information came from well-known or respected leaders, emerged as an important factor in leaders' willingness to promote books. At the institutional level, leaders' decisions were impacted by resources, institutional culture, and institutional hierarchy. Importantly, twelve churches in the sample purchased books. Limited financial resources and the need to receive approval from denominational leaders were discussed by leaders as barriers to purchasing books.

**J114** – TOKRRI, R., AGAJ, D., TEGIA, E., & BOZHEKU, E. (2023). *Juridical-psychological etudes on the teaching of religion in schools in Albania*, *Journal of Educational and Social Research*, 13(2), 288. <https://doi.org/10.36941/jesr-2023-0051> - Religion and politics have consistently gone through a tough relationship. The public debate on religion repeatedly gives the idea of being a "sterile debate", since knowing

or coming up with the absolute truth is almost impossible when it comes to religious-civil power-state institutions and religious institutions. Much worse concerns clashes between civilizations and religions worldwide, with bloody conflicts still on the rise nowadays. Hence, the topic on religion must never be underestimated, and yet, never overestimated as well. Precisely, this article conducts a dual-track analysis, on one hand, the possible constitutional admissibility of teaching religion in schools, and on the other, the empirical analysis aimed at collecting data on the opinion of parents, teachers, and school psychologists regarding the inclusion of religion-related subjects in school curricula. The small sample used for semi-structured interviews emerged as having opposing viewpoints about whether religion should be incorporated in school curricula. This paper focuses on the topic of religiosity, wrapped up in its own veil of mystery, and it affects the innermost angle of human beings. The relationship with the divine does not allow anyone to touch what is revered just for existing. For these and other reasons, this issue is constantly complex to deal with, but at the same time, it is overrun by hues that modern jurists must grasp and give real value to constitutional principles that keep a democratic society alive, capable of including rather than excluding anyone.

**D115** – TURKEY’S MINISTRY OF NATIONAL EDUCATION (2023), *Turkey’s education vision 2023*, pp. 139, [https://planipolis.iiep.unesco.org/sites/default/files/ressources/turkey\\_education\\_vision\\_2023.pdf](https://planipolis.iiep.unesco.org/sites/default/files/ressources/turkey_education_vision_2023.pdf) - “It is difficult to create a universal pedagogy with a direction, goal, spirit and philosophy without first putting forward the human profile we hope to nurture as determined by Turkey’s education paradigm. In this sense, being human is the focus of the *Education Vision 2023*. The proposal of our *Education Vision 2023* involves a two-pronged interpretation, based on a 21st Century Instruction and Education Model. Equipping students with skills alone will not help them face the challenges of life. What is needed is a process that seeks to engender maturity and improvement by embracing all the universal, national, and local values that are relevant to human wellbeing-material, spiritual, professional, and moral” (p.17).

**J116** – ULFAT, Fahimah (2023), *Rethinking Islamic Religious Education in Europe based on empirical research*, *Religions* 2023, 14(5), 590; <https://doi.org/10.3390/rel14050590> - The question of God is one of the central themes of religious education. Therefore, research in the field of concepts of knowledge and faith can provide a substantial basis for the work of educators and teachers and, thus, for the foundation of Islamic religious education. The following paper presents the results of a qualitative study on Muslim children’s relationships with God. The results provide impulses for rethinking Islamic religious education in Europe.

**T117** – UNESCO (2023), *Addressing hate speech through education*, Policy Guide, Digital Library, pp. 71 - <https://unesdoc.unesco.org/ark:/48223/pf0000384872> - Hate speech is spreading faster and further than ever before as a result of social media user growth and the rise of populism. Both online and offline, hate speech targets people and groups based on who they are. It has the potential to ignite and fuel violence, spawn violent extremist ideologies, including atrocity crimes and genocide. It discriminates and infringes on individual and collective human rights and undermines social cohesion. Education can play a central role in countering hateful narratives and the emergence of group-targeted violence. Educational responses to hate speech and all forms of hateful communication include: • Training teachers and learners on the values and practices related to being respectful global and digital citizens; • Adopting pedagogical and whole-school approaches to strengthening social and emotional learning; • Revising and reviewing curricula and educational materials to make them culturally responsive and to include content that identifies hate speech and promotes the right to freedom of expression. This policy guide developed by UNESCO and the United Nations’ Office on Genocide Prevention and the Responsibility to Protect explores these educational responses and provides guidance and recommendations to policy-makers on how to strengthen education systems to counter hate speech.

**D118** – UNESCO (2023), *The right to education of minorities: overview of States’ measures reported in the 10th consultation on the 1960 Convention and Recommendation against discrimination in education*, pp. 43, <https://unesdoc.unesco.org/ark:/48223/pf0000385259> - Diversity in education should be seen as an asset as it has a great role to play for better cohesion, cultural diversity, economic benefit and inclusive societies. While their inclusion in society is key, persons belonging to minorities are often at risk of having their human rights violated and experiencing multiple discriminations. As highlighted in the Vision Statement of the Secretary General during the Transforming Education Summit in 2022, the most vulnerable and marginalized - including persons belonging to minorities, are being left behind. As social tensions rise, minorities become more and more excluded from society because of persistent discrimination and exclusion - including exclusion from education. However, access to inclusive and equitable quality education within a lifelong learning perspective is central to their effective and full inclusion in society. The target 4.5 of the Sustainable



Development Goal 4 explicitly calls on States to ‘ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations, which includes minorities. This document is part of a series of thematic reports on the implementation of the right to education, prepared by UNESCO based on the findings of the Tenth Consultation on the implementation of the 1960 Convention and Recommendation against discrimination in education conducted in 2020-2021. It is intended to serve as a practical tool for both information sharing and advocacy. (see p. 23, *Cyprus RE example*).

**J119** – URIARTE, Luzio, and Lidia RODRÍGUEZ (2023), *Religion at school in secular Europe*, *Religions*, 14: 700. - <https://doi.org/10.3390/rel14060700> - It is widely accepted that Europe is characterised by a secularised society and states marked by laicism (*laïcité*). The article analyses how this European secularity observes religious education, highlighting the fact that it does not have a single model. The diversity of interpretations of the term “secularity” is not unrelated to the fact that there is a plurality of approaches to the teaching (or non-teaching) of religion within European education systems. The authors of the article opt for Taylor’s approach of defining secularity not by its relation to religion, but by the ends it desires to achieve. Within this framework, the article describes the plurality of models of teaching religion in education systems and how these models articulate the values that secularity seeks to achieve. The analysis takes into account both the guidelines and recommendations of European institutions and the policies implemented by states.

**D120** – US.AID, *Faith-based education in Latin America and the Caribbean. Final Report*, January 2023, pp. 75 - [https://pdf.usaid.gov/pdf\\_docs/PA02113B.pdf](https://pdf.usaid.gov/pdf_docs/PA02113B.pdf) - The purpose of this study is to research the role of faith-based actors in educational development in Latin America and the Caribbean (LAC). The goal is to produce an overview of the role, contributions, challenges, and opportunities of faith-based education in the region and to inform future education programs and policies. The study places a particular focus on services for marginalized and vulnerable children and youth in the LAC region. The activity was co-designed with USAID’s Office of Regional Sustainable Development in the Bureau for Latin America and the Caribbean (LAC/RSD/EDU), USAID’s Center for Faith-Based and Neighborhood Partnerships (CFBNP), and the research team contracted through the DevTech Systems, Inc.’s LAC Education Support Contract. The study was led by the University of Notre Dame’s Center for the Development of the Whole Child in collaboration with local research consultants supporting five country case studies. Our objectives: 1. to inform USAID’s strategy, activity design, and implementation on faith-based education, particularly in the LAC region; 2. to contribute to the global knowledge of faith-based education programming and advance the evidence base for the USAID Education Learning Agenda.

**D121** – U.S. DEPARTMENT OF EDUCATION (2023), *Guidance on constitutionally protected prayer and religious expression in public elementary and secondary schools* - May 15, 2023 - [https://www2.ed.gov/policy/gen/guid/religionandschools/prayer\\_guidance.html](https://www2.ed.gov/policy/gen/guid/religionandschools/prayer_guidance.html) – [from Introduction]: The purpose of this updated guidance is to provide information on the current state of the law concerning constitutionally protected prayer and religious expression in public schools. Part I is an introduction. Part II clarifies the extent to which prayer in public schools is legally protected. SEAs and LEAs are responsible, under section 8524(b) of the ESEA, to certify each year their compliance with the standards set forth in Part II. Part III of this updated guidance addresses constitutional principles that relate to religious expression in public schools more broadly, not limited to prayer, and Part IV discusses requirements under other Federal and State laws relevant to prayer and religious expression. These sections are designed to advise SEAs and LEAs on how to comply with governing law, certifying compliance with Parts III and IV is not a part of the required certification under section 8524(b) of the ESEA. The principles outlined in this updated guidance are similar to the U.S. Department of Education's (Department's) 2003 and 2020 guidance on constitutionally protected prayer in public schools and with guidance that President Clinton issued in 1995. The Department's Office of the General Counsel and the Office of Legal Counsel in the U.S. Department of Justice have verified that this updated guidance reflects the current state of the law concerning constitutionally protected prayer in public elementary and secondary schools. This updated guidance will be made available on the Department's website. [...].

**D122** – USCIRF (2023), *Religious freedom concerns in the European Union*. Annual Report, 24 July 2023, <https://www.uscirtf.gov/publications/religious-freedom-concerns-european-union>, This issue update provides

an overview of the status of freedom of religion or belief in the European Union (EU). The EU and many of its member states are active in the promotion of religious freedom abroad, yet some EU countries have nonetheless maintained or implemented laws and policies that restrict the rights of religious minority groups or impact them in a discriminatory manner. Members of religious minority groups have reported feeling targeted and unwelcome in certain EU countries and in some cases, unable to lead a life compatible with both their religion and the laws of the country they reside in. This report outlines some of the most notable examples of such laws and policies, which include: restrictions on religious clothing, ritual slaughter, and “sects,” along with laws that target Muslims, impact Jews, and penalize blasphemy and hate speech. The report also discusses the EU mechanisms that exist to combat religious discrimination throughout the region. In its [2023 Annual Report](#), USCIRF also documented several religious freedom concerns throughout Europe including the enforcement and upholding of restrictive laws, physical attacks on religious minorities, and vandalism of places of religious significance.

**P123** – VALENCIA CAICEDO, Felipe, Thomas DOHMEN and Andreas PONDORFER (2023), *Religion and cooperation across the Globe*, E-contribute Discussion Paper No. 226, pp. 101 - [https://www.econtribute.de/RePEc/ajk/ajkdps/ECONtribute\\_226\\_2023.pdf](https://www.econtribute.de/RePEc/ajk/ajkdps/ECONtribute_226_2023.pdf) - Social science research has stressed the important role of religion in sustaining cooperation among non-kin. We contribute to this literature with a large-scale empirical study documenting the relationship between religion and cooperation. We analyze newly available, experimentally validated, and globally representative data on social preferences and world religions (Christianity, Islam, Hinduism, Buddhism and Judaism). We find that individuals who report believing in such religions also exhibit more prosocial preferences, as measured by their levels of positive reciprocity, altruism and trust. We further document heterogeneous patterns of negative reciprocity and punishment - two key elements for cooperation - across world religions. The association between religion and prosocial preferences is stronger in more populous societies and weaker in countries with better institutions. The interactive results between these variables point again towards the substitutability between religious and secular institutions, when it comes to sustaining cooperation.

**T124** – VARIOS AUTORES [M.a del Socorro Fuentes, coord.] (2023), *Aprender con destreza. Metodología TBL aplicada a la docencia de Religión*. PPC, 2023, pp. 176 - <https://www.ppc-editorial.com/libro/aprender-con-destreza/> - “Aprender con destreza” se presenta como una interesante propuesta pedagógica basada en la metodología Thinking Based Learning, ofreciendo la posibilidad de dotar de un enfoque dinámico en el tratamiento y transmisión de los contenidos curriculares de la asignatura de Religión. De este modo, nutrida de técnicas multidisciplinares y orientaciones manejables, cada actividad servida en esta obra fomenta el desarrollo eficaz de los procesos de aprendizaje del alumno del 1º y 2º ciclo de Eso.

**B125** – VERTOVEĆ, Steven (2023), *Superdiversity. Migration and social complexity*, Routledge, pp. 250 - <https://www.routledge.com/Superdiversity-Migration-and-Social-Complexity/Vertovec/p/book/9780415834636#sup> - *Superdiversity* explores processes of diversification and the complex, emergent social configurations that now supersede prior forms of diversity in societies around the world. Migration plays a key role in these processes, bringing changes not just in social, cultural, religious, and linguistic phenomena, but also in the ways that these phenomena combine with others like gender, age, and legal status. The concept of superdiversity has been adopted by scholars across the social sciences to address a variety of forms, modes, and outcomes of diversification. Central to this field is the relationship between social categorization and social organization, including stratification and inequality. Increasingly complex categories of social “difference” have significant impacts across scales, from entire societies to individual identities. While diversification is often met with simplifying stereotypes, threat narratives, and expressions of antagonism, superdiversity encourages a perspective on difference as comprising multiple social processes, flexible collective meanings, and overlapping personal and group identities. A superdiversity approach encourages the re-evaluation and recognition of social categories as multidimensional, unfixed, and porous as opposed to views based on hardened, one-dimensional thinking about groups. Diversification and increasing social complexity are bound to continue, if not intensify, in light of climate change. This will have profound impacts on the nature of global migration, social relations, and inequalities. *Superdiversity* presents a convincing case for recognizing new social formations created by changing migration patterns and calls for a re-thinking of public policy and social scientific approaches to social difference. This introduction to the multidisciplinary concept of superdiversity will be of considerable interest to students and researchers in a range of fields in the humanities and social and religious sciences.

**B126** – VEUGELERS, Wiel (2023), *Moral and political dimensions of critical-democratic citizenship education. Enhancing social justice, a global orientation, and equity in schools and Society*, e-book Brill 2023 - <https://brill.com/display/title/69038> - In *Moral and Political Dimensions of Critical-Democratic Citizenship Education*, Wiel Veugelers analyses theory, policy and practice of moral education and citizenship education in the past few decades. He shows that there are different orientations in national and global moral education and citizenship education. He criticises the strong orientation on the individual and on adaptation, and argues for more emphasises on social justice, equity and democracy. This volume brings together articles Veugelers published in the past 25 years. Each article is introduced by a reflection on the reasons for the article, its responses, and lessons that are still relevant. The book ends with a large chapter that overviews central developments and presents a programme for future theory, research, policy and practice in moral education and citizenship education with a strong focus on democracy and empowerment: the moral should become more political and the political more moral.

**B127** – VICENTE y GUERRERO, Guillermo (2023), *Desarrollos, crisis y retos actuales de la libertad religiosa*, Dykinson 2023, pp. 252 - <https://www.dykinson.com/libros/desarrollos-crisis-y-retos-actuales-de-la-libertad-religiosa/9788413599281/> - La gestión pública del elemento religioso en nuestra sociedad occidental posmoderna plantea hoy dudas importantes. Los poderes públicos están interfiriendo sobre la libertad religiosa de sus ciudadanos, ahogando cualquier voz discrepante en los medios de comunicación oficiales y vertiendo estereotipos tan confusos como interesados. Esta controvertida gestión pública del elemento religioso se enmarca dentro de un proceso de evidente crisis religiosa. Una crisis que, marcada por un hondo relativismo, no es ajena a un laicismo combativo ante toda visibilidad de elementos religiosos en el espacio público, propiciando un clima de evidente hostilidad. Una crisis que bebe de la insensibilidad de la secularización social extrema, que pretende reducir la creencia religiosa a una simple cuestión de opinión. Una crisis que, no obstante, también plantea apasionantes retos futuros. Más aún en una sociedad marcada por el pluralismo y la diversidad, y que parece abocada hacia una nueva convivencia entre personas de diferentes creencias. La libertad religiosa es una cuestión de dignidad humana. Pero también afecta a la cohesión social, a su organización e, incluso, a la identidad, tanto de las minorías como en clave nacional. Sobre todo esto, y muchas otras cosas más, trata este libro, cuyos capítulos han sido abordados por prestigiosos especialistas procedentes de la Filosofía del Derecho y del Derecho eclesiástico.

**P128** – VILLALÓN, Leonardo (ed.) (2023), *Religion and educational reform in the Sahel: Senegal, Mali, Niger* - <https://sahelresearch.africa.ufl.edu/research/religion-politics-educational-reform/> - The Religion and educational reform research project examines the social, religious, political and institutional dimensions of parallel efforts at reforming religious education in three countries: Senegal, Mali and Niger. The project was carried out as one of seven research streams of the , an international research consortium headed by the Overseas Development Institute (London UK) and funded by the UK Department for International Development and the Consortium for Irish Aid (2007-12). In much of postcolonial Africa education as a public good has been poorly delivered, and of sharply declining quality in the post-colonial period. At least part of the reason for this is the fact that in many countries - and perhaps especially in francophone Africa - the institutional structures of educational systems that were inherited from colonialism have been a very poor “fit” with societal demands and cultural realities, and this is at least part of the reason for the widespread failure of educational policies to foster developmental outcomes.

**P129** – WITTE, John (2023), *Religious freedom in Religious Education* [USA], *Advance* (Fall, 2022), 1-10 - *CSLR Research Paper No. Forthcoming*, 11 pages, posted 31 May 2023 - [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=4458261](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4458261) - The United States Supreme Court has devoted nearly a third of its religious freedom cases to questions of religion and education. While government has the power to mandate basic education for all children, the Court has held, parents have the right to choose public, private, or homeschool education for their minor children, and government may now facilitate that choice through vouchers and tax breaks. While the First Amendment forbids most forms of religion in public schools, it protects most forms of religion in private schools. While the First Amendment forbids government from funding the core religious activities of private schools, it permits delivery of general governmental services, subsidies, scholarships, and tax breaks to public and private schools, teachers, and students alike, and protects the autonomy of religious schools to hire coreligionist teachers. While the First Amendment forbids public-school teachers from offering

religious instruction and expression in public-school classes and events, it permits public-school students to engage in private religious expression free from coercion. The amendment further requires that religious parties have equal access to public facilities, forums, and funds that are open to their nonreligious peers.

**B130** – YARES, Laura (2023), *Jewish Sunday Schools: Teaching religion in Nineteenth-Century America*, New York University Press, August 2023. <https://www.degruyter.com/document/isbn/9781479822300/html?lang=en> - The earliest Jewish Sunday schools were female-led, growing from one school in Philadelphia established by Rebecca Gratz in 1838 to an entire system that educated vast numbers of Jewish youth across the country. These schools were modelled on Christian approaches to religious education and aimed to protect Jewish children from Protestant missionaries. But debates soon swirled around the so-called sorry state of “feminized” American Jewish supplemental learning, and the schools were taken over by men within one generation of their creation. It is commonly assumed that the critiques were accurate, and that the early Jewish Sunday school was too feminized, saccharine, and dependent on Christian paradigms. Tracing the development of these schools from their inception through the first decade of the twentieth century, this book shows this was not the reality. *Jewish Sunday Schools* argues that the work of the women who shepherded Jewish education in the early Jewish Sunday school had ramifications far outside the classroom. Indeed, we cannot understand the nineteenth-century American Jewish experience, and how American Judaism sought to sustain itself in an overwhelmingly Protestant context, without looking closely at the development of these precursors to Hebrew School. *Jewish Sunday Schools* provides an in-depth portrait of a massively understudied movement that acted as a vital means by which American Jews explored and reconciled their religious and national identities.

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