We are persons who have committed ourselves to the precepts and practices of the world's religions. We confirm that there is already a consensus among the religions which can be the basis for a global ethic: a minimal fundamental consensus concerning binding values, irrevocable standards, and fundamental moral attitudes. Parliament of the World's Religions

Global RE aims to register a selection of the most recent academic publications and official statements on RE and Religious Studies around the world. ■ It presents a wide range of analyses, norms, tools at the service of academic lecturers in charge of training future teachers of confessional or no-confessional RE; and it is proposed to the attention of political decision-makers, and operators in the field of democratic-ethical-religious-multireligious literacy. ■ Abstracts are, generally, on the scientific responsibility of the Author or Editor, or of the Publisher of every publication. ■ The fact that a book, an article, or a paper is included does not represent an endorsement by the Editor of this bulletin. ■ Further bibliographic suggestions from our Readers and Users are welcome. ■ The periodicity will usually be bimonthly. ■ Personal or institutional subscription or unsubscription is free, at any time, by e-mailing with the Editor. ■ This issue, vol III (2024)1, was closed on end of February 2024; the next issue will be released by the end of April 2024

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

01J – ADAMS, Catherine; Patti PENTE; Gillian LEMERMEYER; Geoffrey ROCKWELL (2023), *Ethical principles for artificial intelligence in K-12 education, ScienceDirect, Elzevier - Computers and Education : Artificial Intelligence,* vol. 4, 2023 - https://www.sciencedirect.com/science/article/pii/S2666920X23000103 - Advances in Artificial Intelligence in Education (AIEd) are providing teachers with a wealth of new tools and smart services to facilitate student learning. Meanwhile, growing public concern over the potentially harmful societal effects of AI has prompted the publication of a flurry of AI ethics guidelines and policy documents authored by national and international government agencies, academic consortia and industrial stakeholders. AI ethics policy guidance specific to children and K-12 education has lagged behind; this scene is swiftly changing. In this paper, we examine the ethical principles currently informing AI ethics policy development for children and K-12 education. To accomplish this, we located four recent and globally relevant Artificial Intelligence in K-12 Education (AIEdK-12) ethics guideline statements; we then performed a content analysis of these documents using eleven AI ethics principles identified by Jobin et al. (2019). We found that these AIEdK-12 ethics guidelines employed many of the core principles already employed in non-AIEdK-12 documents -Transparency; Justice and Fairness; Non-maleficence; Responsibility; Privacy; Beneficence; Freedom & Autonomy - and were sometimes adapted for children. We further identified four new ethical principles being employed that are unique to K-12 education, specifically: Pedagogical Appropriateness; Children's Rights; AI Literacy; and Teacher Well-being. Our analysis also calls for a decolonized "humanized posthuman" ethic able to address the intensifying human-AI collaborative environment in classrooms, and able to weigh the complex indications and contraindications for children's and youth's cognitive, social-emotional, physical, cultural and political development.

02R - ALTMEYER, Stefan & Andreas MENNE (2023), *Functions of crisis in religious education discourse since 1975. A critical corpus-assisted analysis* [UK], *British Journal of Religious Education* - DOI: 10.1080/01416200.2023.2282931- The omnipresence of multiple crisis diagnoses in contemporary public discourse deeply affects religious education (RE). At first sight, this does not seem to be surprising, insofar as it corresponds to the pedagogical ambition to meaningfully respond to challenges in the lifeworld of learners.

Yet, what happens when current phenomena are framed as crisis? Prior to asking the question how RE responds to a particular crisis, one might consider the way in which the perception of reality as crisis emerges and works. Against this background, the paper investigates the use of 'crisis' in RE discourse since 1975. We consider developments up to 2019 using an evenly distributed, diachronic random sample of 485 papers from English RE journals, and then compare this with a synchronic corpus of 31 papers around the emergence of the Covid pandemic. With reference to critical political theory, crises are interpreted as part of normative orders that structure the perception of the respective present. Methodologically, we follow the approach of a corpus-assisted critical discourse analysis. Results show how RE discourse frames its perception of the present by means of diagnosing crises. A critical examination of corresponding attributions and implications opens spaces for alternative ways of thinking and acting.

03R – ANEAS, Assumpta; Carmen CARMONA; Tamar SHUALI TRACHTENBERG and Alejandra MONTANÉ (2024), *Inter-Religious Competence (IRC) in students of education: An exploratory study* [Spain], *Religions* 2024, *15*(1), 21; https://doi.org/10.3390/rel15010021; published: 21 December 2023 - The purpose of this study is to present a scale for the assessment of interreligious competence (IRC) and to make a first descriptive appraisal of future educators, focused on their capacity to cope with conflicts. *Results:* the relationship between IRC and strategies to cope with conflict is noteworthy. Significant correlations have been found between interreligious competence and coping strategies, mainly in emotional IRC. *Methods:* A survey study included 1175 undergraduate students in educational science. Descriptive, correlational, and regression analyses were performed. *Conclusions*: the IRC scale received empirical support regarding its validity and reliability and contributes to the repertoire of assessment tools which facilitate quantitative analysis of IRC. The results demonstrate that one's ability to manage the emotional climate that arises from conflict and interaction with others is in part explained by three types of coping associated with emotional IRC. Coping with conflicts due to involving individuals from different backgrounds, particularly in terms of religion, requires a multifaceted and culturally competent approach. Developing interreligious competence is crucial in fostering understanding, mitigating tensions, and promoting emotional and harmonious coexistence.

04R – ASEERY, Ahmad (2023*), Enhancing learners' motivation and engagement in religious education classes at elementary levels* [Saudi Arabia], *British Journal of Religious Education,* publ. online 15 Sept 2023 -DOI: 10.1080/01416200.2023.2256487 - Teachers in contemporary elementary classrooms are adopting diverse teaching strategies to encourage learners' motivation and engagement. This study aimed to identify ways of enhancing students' motivation and engagement in religious education classes at elementary levels. The study employed a systematic review design, utilising an online search strategy to gather 36 articles from multiple databases such as Google Scholar. PRISMA was used to guide the selection of the most suitable articles. Results indicate that teaching methods for elementary teachers to increase motivation and engagement generally include making learning entertaining, breaking tasks into manageable steps, providing positive feedback, fostering equality, personalising the learning environment, creating a positive attitude, incorporating physical activities, having mastery of facts, and storytelling. In religious education classrooms, elementary teachers can use computer-based iterative teaching, practice and application, digital storytelling with animation, inclusive role-modelling, visual impression preaching, recitation with audio technology, and the movie dialogue method to increase motivation and engagement. Implementing these teaching methods and strategies in elementary classrooms will effectively increase motivation and engagement, ultimately enhancing the educational experience for students in the study of religion.

05B – BARNES, L. Philip (ed.) (2024), *Debates in Religious Education* [UK], Routledge, [2]2024, pp. 274 - https://www.routledge.com/Debates-in-Religious-Education/Barnes/p/book/9781032523644 - This essential book provides a comprehensive introduction to current debates in RE. Exploring the rich variety of opinions and ideas that constitute and impact upon religious education, both novice and experienced teachers will benefit from deepening their theoretical knowledge and understanding through reading *Debates in Religious Education*. This second edition has fully updated all chapters and included an additional thirteen new contributions, providing a provocative yet informative introduction to current debates and allowing teachers to reach informed decisions about how they approach this subject. Responding to recent controversy and challenging assumptions about the place of religion in education, expert contributors cover key topics such as: *• The aims of RE • RE in the United Kingdom and Ireland • Agreed syllabuses and the role of Standing Advisory Councils • Educational issues, such as the right of withdrawal, collective worship, and faith schools • Teaching and learning in RE • Multi-faith RE • Relating science and religion*. With its combination of expert opinion and

fresh insight, this essential text is the ideal companion for any student or practising teacher engaged in initial training, continuing professional development or Master's-level study.

06J - BENOIT, Celine & Tim HUTCHINGS (2023), *Who studies religion? Towards a better conversation between Theology, Religious Studies, and Religious Education*, *Journal of Religious education*, 71 (2023) pp. 315-326 - https://doi.org/10.1007/s40839-023-00213-0 - This paper calls for better integration between the fields of Theology and Religious Studies (TRS) and Religious Education (RE). Positive reform in RE requires integration between educational theory, policy, and practice, but we argue that the academic study of theology and religion is too often an overlooked partner in these conversations. The separation of TRS from RE is damaging at all levels of the curriculum, undermining the rigour and critical depth of school syllabi, cutting TRS and RE specialists off from valuable intellectual discussion, and leaving university departments unprepared to properly support student progression. This destructive divergence has long been observed, but this paper proposes that the emerging paradigm of Religion and Worldviews Education (RWE) has encouraged important progress. The advent of RWE has generated new interest among RE specialists in the theory and practice of multidisciplinary TRS. It has also created space for TRS academics from many fields to engage with teachers and policymakers in productive conversations. To illustrate this argument, we highlight some examples of good practice and suggest future work through which links might be strengthened.

07P – BININI, Filippo (2024), *L'ora di religione in un mondo che cambia* [Italia], intervento riportato dalla piattaforma *Viandanti,* 31.01.2024, pp. 4 - https://www.viandanti.org/website/wp-content/uploads/2021/01/BININI_Senigallia_relazione-IRC-FF.pdf – Le condizioni che, quarant'anni fa, avevano portato al modello di insegnamento della religione cattolica che oggi conosciamo, si stanno sgretolando sotto i nostri occhi: ne sono prova la perdita di attrattività del cattolicesimo e la crescita della diversità religiosa. Cui va aggiunta l'irrilevanza della materia alternativa, per incuria di una politica educativa statale da sempre latitante su questo versante. Cresce l'analfabetismo religioso proprio mentre il tessuto della società plurale avrebbe estremo bisogno di una nuova grammatica per capire e per capirsi, per vivere e per saper vivere insieme tra diversi con pari dignità. Merito della tenuta statistica dell'ora facoltativa va riconosciuto in gran parte all'intraprendenza volonterosa, ma ancora pragmatica e tentacolare, di molti insegnanti di Irc: "credo che un cambiamento dell'ora di religione sia già in atto all'interno della scuola italiana. Oggi l'Irc deve vedersela con molti problemi, ma è anche un grande 'cantiere' dove tanti insegnanti cercano di ripensare i contenuti, gli obiettivi, le competenze della propria disciplina, per adeguarli ai bisogni emergenti nella scuola. Si tratta di una revisione dal basso, magmatica, persino un po' caotica, che può creare difficoltà (penso ad es. alla proliferazione dei programmi: a volte fare religione con un docente o un altro può voler dire affrontare argomenti completamente diversi), ma che dice la sensibilità dei docenti nei confronti di una realtà che li interpella costantemente" (p.4).

08D - BISHOPS' CONFERENCE OF ENGLAND AND WALES (2023), *To know You more clearly*. *The Religious Education Directory for Catholic schools, colleges, and academies in England and Wales,* pp. 263 -www.catholiceducation.org.uk - In the language of the Catholic Church, a Directory draws together material from Church documents and applies them to a particular context. This Directory aims to articulate the nature and purpose of religious education in the Catholic schools of England and Wales. It has two parts. The first section of part 1, with assistance from the latest *Instruction* from the Congregation for Catholic Education, outlines the current context of Catholic schools, alongside their nature and purpose and that of the RE which is delivered as part of the curriculum. The second section of part 1 sets out the norms that follow from this outline, fulfilling the canonical duty the Bishops' Conference has for setting out the general norms for RE in Catholic schools. These build upon existing practice in dioceses and the norms already established by the Bishops' Conference in 1996, 2000, and 2012. Part 2 presents a programme of study, including a model curriculum that seeks to present the teaching of RE in a sequential and progressive form. This part has been developed after widespread consultation and is intended to be revised periodically by the Department for Education and Formation to reflect the best professional practice and evolving nature of the whole Catholic curriculum. It contains a further reflection on the nature and purpose of RE in Catholic schools as found in the teaching documents of the Church, and the implications this has for RE and for the religious educator.

09B – BONJEAN, Clara (2023), *L'enseignement des religions à l'école en Belgique. Que pensent les cultes et les conceptions philosophiques non confessionnelles des cours dits philosophiques ?* Mémoire soutenu à l'Université Catholique de Louvain, Faculté de théologie et d'étude des religions, Master en sciences religieuses, Année académique 2022-2023, pp. 106 - https://hdl.handle.net/2078.1/thesis:42219 – [...] « Mon

travail montre que l'enseignement des cours dits philosophiques et de religions est le reflet de la conception belge du vivre ensemble. Il est le fruit de l'histoire. Ainsi, les réseaux sont la conséquence de la complexité institutionnelle de la Belgique et issus des guerres scolaires et du *Pacte Scolaire*. L'article 17 devenu 24 de la Constitution consacre le libre choix de la famille en ce qui concerne les cours dits philosophiques. La création d'un réseau unique d'enseignement ne respecterait pas la Constitution et les bases mêmes de notre société. Il continue néanmoins de mûrir. Les religions ont perdu de leur influence depuis la moitié du XIXe siècle. Il est logique que les cours de religions se transforment pour correspondre à la réalité de la société. Ainsi, le décret neutralité encourage les professeurs de morale et de religions à parler de leurs confessions ou convictions philosophiques uniquement et leur interdit toute forme de dénigrement ou de prosélytisme. Les discussions entourant la possibilité de créer un cours de bouddhisme après sa reconnaissance par le ministère de la justice sont un exemple de cette évolution. Les écoles du dialogue en Flandre et leurs pendants wallons sont ouverts aux autres religions et amène une nouvelle possibilité de discussion multiconfessionnelle » (p. 93).

10T – BUTERA, Renato (2023), *La serietà della serialità. I prodotti audiovisivi per la formazione dei giovani nell'Irc, Catechetica e educazione*, 8(2003)3, 25-45 - www.rivistadipedagogiareligiosa.it - Le narrazioni seriali, proposte dai diversi mezzi di comunicazione di massa, hanno oggi più che mai un notevole influsso su tutte le declinazioni della quotidianità: vanno perciò prese sul serio. Dopo aver descritto i tratti generali della società contemporanea, in riferimento al mondo della comunicazione, l'articolo riflette sulle caratteristiche della narrazione e della serialità che sottostanno alle dinamiche della produzione audiovisiva in generale e di quella cinematografica in particolare, modalità accomunate dallo stesso linguaggio. La finalità è quella di stimolare la riflessione del lettore, soprattutto degli insegnanti di religione, sulla possibilità e utilità dell'impiego dell'audiovisivo nell'esperienza didattica.

11D – CAMBRIDGESHIRE COUNTY COUNCIL (2023), *Locally Agreed Syllabus for Religious Education 2023-2028*, pp. 69 - https://www.rutland.gov.uk/sites/default/files/2023-06/Agreed%20Syllabus%202023-28.pdf - This syllabus has been written for teaching Religious Education in schools by members of the Locally Agreed Syllabus committee from Cambridgeshire, Peterborough and Rutland Sacre's. The aim is to ensure that our children receive a balanced, open-minded and comprehensive education in RE. Data from the 2021 Census shows in this country a rise in the number of people who say they are not religious, a decline in Christianity and an increase in some religions. Census 21 provides a mapping tool that shows the distribution by 'religion' and 'no religion'. Hence will provide a starting point for understanding local contexts. British society is changing, so RE as a subject must reflect the current and future needs of pupils in a world of diverse identities, with multi-religious and multi-secular worldviews, and in matters of justice, such as climate, race and equality. We hope that teachers, schools, parents and pupils will prepare for that change by adapting to and building on change in their curricula (*Foreword,* by Members of SACRE).

12P - CANADIAN HUMAN RIGHTS COMMISSION (2023), *Discussion paper on religious intolerance*, pp. 11 - https://www.chrc-ccdp.gc.ca/sites/default/files/2023-09/discussion-paper-on-religious-intolerance_0.pdf - Religious intolerance impedes the ability of Canadian society to be democratic, welcoming, openminded, and accepting. Only through understanding and acknowledging the existence of religious intolerance in Canada can we begin to address it and work towards its eradication. As has often been said, no one is free until we are all free. Many societies, including our own, have been constructed in a way that places value on certain traits or identities to the exclusion of others — for example, white, male, Christian, English-speaking, thin/fit, not having a disability, heterosexual, gender conforming. Because of this, many people and communities are facing various forms of discrimination, including intersecting forms of discrimination. To address religious intolerance, it is critical to raise awareness and understanding about the various forms it takes in Canada. The purpose of this discussion paper is to explore the concept of religious intolerance, its history in Canada, and the mechanisms that perpetuate it.

13T – CEU-CEFAS/Centro de Estudios, Formación y Análisis Social (2023), *Relaciones Abrahámicas: Historia, retos y perspectivas*, en colaboración con Collins Center for Abrahamic Heritage. Cuaderno 04, Verano de 2023, pp. 128 - https://cefas.ceu.es/wp-content/uploads/Cuadernos_04_CEFAS.pdf - Textos de: Kris Alan Mauren (*historia y perspectivas*), Mons. Bernardito Cleopas Auza (*puentes entre los hijos de Abraham*), María Jesús Viguera (*relaciones en Al-Andalus*), Reuven Firestone (*historia de la relaciones*), Manuel Barrios (*religion y ciencia*), Nidhal Guessoum (*la ciencia medieval*), Pablo Kleinman (*actividades económica judìa en Europa*), Benedikt Koehler (*Islam en el giro económico de la tres religiones*), Alejandro Chafuen (*piensamento economico y cristianismo*).

14J – CHANDRA, Robby Igusti; SULEEMAN, Julia (2023), *The future religious education, the case of Indonesia: a preliminary study*, E-Journal of Humanities, Arts and Social Sciences (EHASS) ISSN online 2720-7722 Print 2821-8949 Vol. 4 Issue 5, May 2023 pp. 680-688 - https://noyam.org/journals/ehass/ - DOI : https://doi.org/10.38159/ehass.20234515 - As a nation with more than six religions, religious education in Indonesia is a compulsory subject for primary to tertiary level students. Considering the current condition where intolerance seems to be on the increase, learning and appreciating other religious views instead of merely one's own has become a pressing need. Through literary analysis and personal interviews with teachers and religious leaders, this study explored views on the current challenges and the necessary approaches to RE in Indonesia in the future. From the study, most participants showed an awareness of the need for a multifaith approach, as well as a dialogical, critical, and open-minded approach to RE. The study contributes to the literature that is focused on gaining a more holistic view of the multi-faceted society that will emerge between now and the year 2045 when students will live in a hyper-connected society.

15J – CHERIF, Siham (2024), *Religious education and society's rooting project -A socio-historical approach to the original éducation in Algeria*, Journal for Educators, Teachers and Trainers, vol. 15, 1, 2024, 94-99 DOI: https://doi.org/10.47750/jett.2024.15.01.010 - Religious education represents a great ambition that has many issues, even in monotheistic societies that may solve their problem on their own by studying their religion according to their vision, but it is quite the opposite in the context of globalization. When societies were organized thanks to pluralism and social equality, and when modern technology penetrated minds, it was necessary to organize a new group of religious education that would be open to others with positivity and awareness. This factor alone is what makes teaching religious affairs in a modern way keep pace with modern challenges. In this study, we will try to learn about Algeria's experience in establishing this type of education. How were original education institutes established? What are the programs and subjects included in them? Was it able to keep pace with social changes?

16J – CHORNA, Viktoria (2023), *The problems and the perspectives of modern religious education in Swedish primary schools*, Environment and Social Psychology, Vol. 8, 2023, Issue 3, pp. 11 - DOI: 10.54517/esp.v8i3.1686 - Primary school religious education is important and understudied in modern educational practice. Classes on religious education are used to impart knowledge to pupils about the world's main religions. Knowledge about specific religions, or how to collaborate with representatives of different religions, is mostly absent. Unfortunately, teachers of religious education often do not use their classes as a tool for their students' moral and spiritual development. It is also one of the problems for Swedish schools and it has to be solved because Sweden is a very multicultural country with representatives of many religions; and one of the tasks of modern schools is to show how to be tolerant of others. This research aims to highlight problems and develop ways of teaching religious education in primary schools through theoretical literature analysis on the research topic. Also, we provide didactic exercises which teachers can use during religion lessons to diversify them and make it more accessible to students.

17J – CHROSTOWSKI, Mariusz (2023), *Anwendung von Künstlicher Intelligenz im Religionsunterricht: Möglichkeiten, Grenzen und Brennpunkte* [Austria], Religionspädagogische Beiträge, Bd. 46, 2023, Nr. 1 - https:// rpb-journal.de/index.php/ rpb/article/view/267 - Da der Religionsunterricht die Schüler*innen auf eine verantwortungsvolle Teilnahme an einer zunehmend technologisierten Gesellschaft vorbereiten soll, gewinnt auch die Frage, ob und inwieweit Künstliche Intelligenz (KI) in diesem Fach eingesetzt werden kann, immer mehr an Relevanz. Vor diesem Hintergrund verfolgt der vorliegende Artikel ein dreifaches Ziel. Zunächst werden die Begrifflichkeit und Funktionsweise der KI erläutert, um in einem zweiten Schritt die exemplarischen Anwendungsmöglichkeiten und -grenzen von KI zur Realisierung der drei grundlegenden Aufgaben des Religionsunterrichts aufzuzeigen, d. h. im Rahmen der Vermittlung von strukturiertem und lebensbedeutsamem Grundwissen über den Glauben der Kirche; des Vertrautmachens mit Formen gelebten Glaubens und der Förderung religiöser Dialog- und Urteilsfähigkeit. Abschließend werden vier zentrale Brennpunkte skizziert, die sich weitgehend aus der durchgeführten Analyse ergeben und – bezogen auf religiöse Lehr- und Lernprozesse – die Frage nach Verlusten durch den Einsatz von KI erörtern: das Unterlaufen der Subjektwerdung der Schüler*innen, die Verstärkung von Vorurteilen oder Diskriminierung durch fragwürdige Qualität und Entstehungsprozesse von KI-Trainingsdaten sowie Datenschutz- und Sicherheits-fragen, die eingeschränkte Portabilität sowie die hohen Kosten von KI.

18D – COMECE (2024), *Statement of the Commission on Ethics of COMECE. A European call for responsibility ethical demands for a human-centric artificial intelligence*, 01.02.2024, pp. 4 -

https://www.comece.eu/wp-content/uploads/sites/2/2024/02/Statement-01022024-COMECE-on-EU-AI-Act-EN.pdf – "[...] The Commission on Ethics [of the Bishops' Conferences of the European Union] would like to reemphasize some fundamental ethical principles for the upcoming implementation and further deepening of legal regulation of AI in the European Unio •AI systems must be conceived, designed and implemented in ways that serve and protect people and their environment •AI should be evaluated from an ethical perspective. This requires internal control principles and risk assessment in addition to legislation •AI is not only about technological and economic growth as well as the safeguarding of citizens' fundamental rights and values • Take into consideration of a deeper anthropological understanding of human agency, autonomy, self-consciousness, deliberation, intentionality, freedom, and accountability as distinct from sophisticated activities of intelligent machine •AI should never be a source of biased and discriminatory decisions •The AI technology should be not anthropomorphized •Human dignity, common good, subsidiarity, solidarity and justice are to be safeguarded •A robust risk assessment and management as well as technical documentation are necessary in accordance with the precautionary principle •The protection of democracy and the rule of law is of utmost importance •The multiple ethical challenges posed by AI need to be addressed by a collaborative and interdisciplinary approach. Such a multidisciplinary dialogue is fundamental to crafting policies that balance technological innovation with moral and ethical considerations".

19T – CONFERENZA EPISCOPALE ITALIANA e UNIONE COMUNITA' EBRAICHE ITALIANE (a cura) (2023), *16 schede per conoscere l'Ebraismo* [Italia], Stampa Mastergrafica 2023, pp. 92 - https://www2.edu. lascuola.it/edizioni-digitali/Spazio-IRC/NORMATIVA/16-Schede-per-conoscere-l-Ebraismo.pdf - Queste 16 schede sono il frutto di un lavoro, durato alcuni anni, tra gli Uffici della Segreteria generale della Conferenza Episcopale italiana (Ufficio nazionale per l'ecumenismo e il dialogo interreligioso; Ufficio nazionale per l'educazione, la scuola e l'università; Servizio nazionale per l'insegnamento della religione cattolica) e l'Unione delle Comunità Ebraiche Italiane. Tutto questo dice concretamente la reciproca stima e la fattiva collaborazione, fondata su un dialogo schietto e onesto, nel rispetto delle differenze e nella approfondita conoscenza delle tradizioni. A fondamento di tale progetto sta l'attenzione condivisa per una corretta conoscenza e trasmissione dell'ebraismo. Per questa ragione, esperti della tradizione cristiana e della tradizione ebraica hanno individuato alcuni fra i temi più rilevanti. Queste schede testimoniano come il processo avviato dalla svolta conciliare con *Nostra Aetate* n. 4, sia attivo, efficace ed hanno lo scopo di assicurare alla scuola italiana testi Irc di qualità, promuovendo cultura e conoscenza come vero antidoto ad ogni forma di antisemitismo (dalla *Presentazione*).

20T – CONSEIL DE L'EUROPE (2023), *Manuel sur la conception de formations à la compétence interculturelle* - partie 1, pp. 78, partie 2, pp. 56 - en version française et anglaise, en format papier et format PDF, Editions Conseil de l'Europe, Strasbourg Nov. 2023 - https://book.coe.int – publishing@coe.int – Rédigé par un comité d'experts sur l'intégration interculturelle, ce manuel vise à accompagner les pouvoirs publics, à leur permettre de concevoir leurs propres formations sur mesure ainsi que d'acquérir les savoir-faire et les compétences nécessaires pour mettre en œuvre le modèle d'intégration interculturelle du Conseil de l'Europe de façon cohérente et à tous les niveaux. Il comporte une description des principales caractéristiques de la compétence interculturelle, suivie de sept concepts essentiels à la réussite des stratégies d'intégration interculturelle lancées par les pouvoirs publics. Ce manuel se divise en deux parties : la partie 1 porte sur les principes clés du modèle d'intégration interculturelle du Conseil de l'Europe, avec des informations sur l'égalité réelle, la valorisation de la diversité, l'interaction interculturelle significative et la citoyenneté et la participation actives ; la partie 2 traite des concepts associés au modèle d'intégration interculturelle du Conseil de l'Europe, avec des informations sur les préjugés, la discrimination et la communication inclusive.

21D – CONSEIL DE L'EUROPE (2023), *Le Conseil de l'Europe et l'intelligence artificielle. Rapport et recommandations,* pp. 32 - https://edoc.coe.int/fr/intelligence-artificielle/11753-le-conseil-de-l-europe-et-l-intelligence-artificielle.html - L'intelligence artificielle est de plus en plus présente dans l'éducation et offre tout autant de possibilités qu'elle est porteuse de menaces. Ces observations ont conduit à la commande d'un rapport, qui se propose d'examiner les liens existants entre l'IA et l'éducation. Le rapport offre une analyse provisoire des besoins liés aux problèmes soulevés et aux possibilités ouvertes par l'utilisation de l'intelligence artificielle, ainsi qu'aux implications de cet usage, l'objectif étant d'encourager et de nourrir un débat critique. Le Service de l'éducation a réalisé une enquête sur la situation en matière d'intelligence artificielle et d'éducation dans les États membres du Conseil de l'Europe. Il s'agissait de collecter auprès des 46 États

membres des données permettant de mieux comprendre les différents liens existants entre l'IA et l'éducation. L'analyse provisoire des besoins présentée dans le rapport, les résultats de l'enquête et les discussions tenues lors de la conférence de travail d'octobre 2022 sont les premiers éléments de la mise en place d'un ensemble de recommandations concrètes aux États membres sur l'application de l'IA dans l'éducation et son apprentissage, au service de l'intérêt général.

22R – CONWAY, Brian; Bram SPRUYT; José Pereira COUTINHO (2023), *Individual-level determinants of religious intergenerational transmission: evidence from Catholic Europe*, https://onlinelibrary.wiley.com/doi/full/10.1111/socf.12934 - https://doi.org/10.1111/socf.12934 - Although there is a rich body of research on religious transmission, relatively little attention has been given to studying this within specific religious traditions such as Catholicism, especially in Europe. Using data from the 2018 round of the International Social Survey Programme (ISSP), this study uses regression analysis to investigate individual-level determinants of religious transmission in 12 European countries with a Catholic tradition. We find support for the idea that parental religious socialization impacts adults' religiosity. More specifically, we find that childhood religiosity has explanatory effects separate from the impact of parental religiosity and that the religiosity of the father has a greater impact on offspring religiosity than the religiosity of the mother. We also find that childhood church attendance has a stronger effect in former communist countries than in western European countries. Overall, this study suggests the religious socialization perspective should be considered more in religious group-specific terms.

23J – COOLING, Trevor (2024), *Knowledge in a religion and worldviews approach in English schools, British Journal of Religious Education,* DOI: 10.1080/01416200.2024.2304693 - The Final Report of the Commission on Religious Education (CoRE) in England published in 2018 advocated what it called a religion and worldviews approach. One of the significant questions it provoked was the approach to knowledge that it took. This article explores this question. It first explains the background to the Commission Report and then the subsequent interpretative work undertaken by the Religious Education Council of England and Wales to develop its recommendations. It then focuses on the vision lying behind the religion and worldviews approach that draws on CoRE's claim that 'everyone has a worldview' and reviews the debate that resulted around that claim. A detailed consideration of the approach to worldview taken in the subsequent REC work and its exemplification in a revised Statement of Entitlement follows. Finally, it is argued that the understanding of knowledge taken in this literature resonates with that of Michael Polanyi in his development of the idea of personal knowledge and that of Andrew and Elina Wright's exposition of critical realism. The article advocates that this results in an approach to RE that puts learning to make scholarly and reflexive judgements at the heart of knowledge-rich RE.

24D – COUNCIL OF EUROPE, *Holocaust Remembrance Day*, 27 January 2024, https://www.coe.int/en/web/holocaust/holocaust-remembrance-day - The Holocaust is regarded as a paradigm for every kind of human rights violation and crime against humanity; all the victims (Jews, Roma, Resistance members, politicians, homosexuals, Jehovah's Witnesses, disabled persons) of the Nazi regime are taken into consideration. The specific educational dimensions: • teaching rather than the commemorative dimension (educational action); • the preventive dimension (the Council of Europe was the first international organisation to link remembrance teaching with preventing crimes against humanity); • the regional and national dimension (each member State chooses a date that corresponds with its national history; • the teachers are then encouraged to develop their teaching on the basis of local history so that pupils are aware that it is their own cultural heritage which is being referred to); • the interdisciplinary dimension, which is intrinsic to the approach to the prevention of crimes against humanity (history but also literature, psychology, civic education, art, language, biology, physics and sport); • the taking into account of all victims of crimes against humanity through study of the paradigm of the Holocaust.

25J - CUSH, Denise. *Religion and worldviews in English schools, study of religions, and disciplinary knowledge*, *Journal of the British Association for the Study of Religion (JBASR)*, vol. 24, p. 44-60, feb. 2023. ISSN 2516-6379: https://jbasr.com/ojs/index.php/jbasr/article/view/64 - Since the publication of the Commission on RE report for England in 2018, there has been much discussion of the concept of 'disciplinary knowledge' and of which academic disciplines underpin the school subject commonly called RE e.g. Kueh, Georgiou and Wright. Study of Religions was notable for its absence. Against these and other more outspoken critics such as Barnes, this article argues for the simple answer, which would seem obvious to members of BASR, the university discipline known as Study of Religions, or previously and more ambiguously, Religious

Studies. This is not however to accept that Religion and Worldviews in schools is merely a watered-down version of SR at university level, or that other disciplines including philosophy or even theology cannot make useful contributions. Future RE needs to build upon the insights of the Commission, the Worldviews Project and other recent projects such 'Big Ideas' to construct a vibrant and memorable curriculum which is both academically rigorous and personally inspiring, providing students with the knowledge and skills they need not only for the few who choose Study of Religions at university, but transferable to the many situations in which they will find themselves in in later life, both professional and personal.

26J – DAVIDS, Nuraam (2023), ***Muslim-based schools in South Africa and the potential for interreligious dialogue as democratic engagement***, *Interreligious Studies and Intercultural Theology*, 7(1), 289–307. https://doi.org/10.1558/isit.26883 - The proliferation of Muslim-based schools which accompanied South Africa's transition to a democracy provides significant commentary not only on the historical bearing of these schools but also on their perceived role in relation to a democracy. Notably, while there are definitive differences between the contextual ideologies of an apartheid and a democratic state, it is possible to trace a common thread behind the formation of Muslim-based schools: specifically, that the state cannot be trusted with the education of Muslim children. Arising from the trajectory of Muslim-based schools are two interests that this article seeks to explore. The first centres on the motivations behind Muslim-based schools and whether these have shifted since their historical inceptions. The second examines how Muslim-based schools might (re)conceive of themselves in a democracy by drawing on their own paradigmatic foundations as a guiding philosophy for interreligious dialogue as a form of democratic engagement.

27R – DE FRANCESCO, Ignazio (2023) ***L'altro invisibile. I palestinesi nei testi scolastici israeliani,*** *Il Regno-attualità*, n. 20, 15 novembre 2023, 619-621 – In una fitta disamina bibliografica, l'a. passa in rassegna l'evolversi speculare dell'immagine del popolo palestinese e del popolo israeliano veicolata dalla produzione di libri di testo per le scuole primarie e secondarie dei rispettivi popoli in quest'ultimo quarto di secolo. Un'immagine che riflette, in modi talora velati ma più spesso patentemente de-umanizzanti, una reciproca insormontabile ostilità. Persino il tentativo coraggioso, unico nel suo genere, di far scrivere un manuale di storia da un comitato redazionale misto (12 insegnanti di scuola media superiore, di cui 6 docenti ebrei e 6 palestinesi), non ha sortito esiti convincenti, nonostante l'inedito escamotage di lasciare in ogni pagina una colonna in bianco tra la narrazione palestinese e quella israeliana, per fare spazio ai commenti degli studenti.

28R - DEL CASTILLO, Fides A. & Rebecca CACHO (2023), ***Perspectives of youth on religious education in the Philippines,*** *Religious Education*, DOI: 10.1080/00344087.2023.2289264 - The study explores the potential of participative pedagogy as it solicits young people's perspectives and opens a space for dialogue to clarify how best they can benefit from religious education. Over 300 young students from a Catholic higher education institution in the Philippines have been interviewed to articulate their experiences, expectations, and needs to foster holistic educational engagements among the youth. The data generated from the surveys showed favourable results with some nuances. Informed by these outcomes, religious education curricula may be revised and enhanced for more dynamic, engaging, and challenging faith formation grounded in the students' lived experiences.

29J - DOMSGEN, Michael (2023), ***Empowerment as critical religious pedagogy*** [Germany], *Theology Today*, 80(2), 183-191. https://doi.org/10.1177/00405736231172692 - The article makes a proposal for the reorientation of religious education in an empowerment perspective. The discourses in which important perspectives are opened under this term can be found in community psychology, social work theory, disability education, and critical pedagogy. The author briefly introduces them and then asks what potential they hold for the theory and practice of religious education. In this way, a stimulating space of discourse opens up to rewrite religious education in the horizon of empowerment.

30J – DUNQUAH, Ebenezer (2023), ***The curriculum in a Christian school: what makes it Christ-centered***, [Southeast Asia], *Journal of Educational Studies*, vol. 5, nr 1 - https://publications.uadventus.ro/index.php/jes/article/view/173 - The demand for Christ-like character that transforms society has made Christian education more relevant in the 21st century. Moral decadence is rife, giving rise to the call for religion in the curriculum. A Christ-centered curriculum is inevitable if students are to develop faith and the character of Christ through the integration of content and pedagogy. However, there is little information available concerning what makes the curriculum Christ-centered. The purpose of the study was to explore what makes the curriculum Christ-centered in a Christian School. The developmental faith theory by Fowler (1981) and

corroborated by Love and Talbolt (2000). It states that students are influenced by the academic environment where the curriculum serves as a pillar to the foundation of faith. This case study used data gathered through in-depth interviews, focus group discussions, observation, and document analysis. The study was conducted at an international Christian high school in Southeast Asia. A total of 13 individual participants and 2 groups participated in this study. The data analysis was done by identifying patterns and themes, noting links and differences to the forming of concepts explaining the case study. The findings indicated that a curriculum based on Christ makes it Christ-centered. The character of the curriculum designers is molded by Christ who has a vision of building good student character. Teachers who teach such a curriculum must show good character and help high school students to develop faith.

31B - *Educational Research E-Books online, Collection 2024*. Series: *Educational Research e-Books online,* vol. 2024 and *Humanities and Social Sciences e-Books online,* vol. 2024 - Author: Various Authors & Editors - https://brill.com/display/package/9789004682078?utm_source - Brill's Educational Research e-Books online, Collection 2024 is the electronic version of the book publishing program of Brill in the field of Educational Research in 2024. *Coverage:* General, Education Policy & Politics, Culture and Education, Gender and Education, Youth, Social Justice, Adult Education, Children Education, Teacher Education, Higher Education, Comparative Education, Mathematics Education, Science Education, Art Education, Language Education, Inclusive Education, Educational Theory, Educational Philosophy, Educational Leadership, Educational Technology, Learning, Professional Development, Research Methodology. This e-Book Collection is part of Brill's Educational Research E-Books online.

32B - ENSTEDT, Daniel; Karin K. FLENSNER; Wilhelm KARDEMARK **(Hrsg.)**, *Religious literacy in secular religious education. Nordic perspectives and beyond*, Waxmann, 2024, *Religious Diversity and Education in Europe*, Band 46, 262 Seiten - In this volume, questions are addressed revolving around religious literacy (RL) and education. The term RL is explored as the ability to discern and analyze intersections of religion with social, political, and cultural life in pluralistic societies. Questions about what types of RL are possible in a non-confessional, and even secular, educational context are in focus. It delves into the intricate relationship between RL, RE in the Nordic countries, and the development of subject knowledge and generic abilities. The Nordic countries, as modern secular welfare states with shared characteristics, provide an intriguing framework for comparison. The exploration of variations in the organization, content, and goals of RE in Finland, Denmark, Norway, and Sweden sheds light on the process of shaping educational content within specific historical and societal contexts and the anthology broadens its scope by incorporating global perspectives from the Indian, Italian, and Indonesian contexts. The volume features contributions from 18 researchers who explore empirical, methodological, and theoretical aspects of RL and education. The concept of RL, encompassing both knowledge and generic skills, proves to be indispensable for navigating the diverse religious and non-religious worldviews present in pluralistic societies. Tailored for students, educators, education researchers, and policymakers, this anthology contributes to the ongoing discourse on RL. It not only provides valuable insights into the Nordic educational landscape but also fosters a global dialogue on the crucial role of education in understanding diverse worldviews.

33J - ESSABANE, Kamel; Carl STERKENS; Paul VERMEER (2023), *The relationship between Islamic religious education and citizenship education in liberal democracies*, *Religious Education*, 10 Nov. 2023 DOI:10.1080/00344087.2023.2262888 - This article discusses how Islamic religious education (IRE) can complement citizenship education by nurturing shared values and norms. The article first discusses the ideal of transformative citizenship in the context of Western liberal democracies as the dynamic interplay of four core dimensions: identity, legal status, participation, and rights. Next, these dimensions of citizenship are linked to Islamic key concepts that can be interpreted as being in line with transformative citizenship. To show how IRE may simultaneously serve the civic formation of pupils, Islamic key concepts are operationalized as educational goals to pursue in IRE classes.

34T – ESTEBAN GARCÉS, Carlos (2023), *La LOMLOE* : *1. Un nuevo marco curricular para la clase de Religión; 2. El área de Religión en Educación infantil y Primaria; 3. La materia de Religión en Secundaria obligatoria y Bachillerato; 4. Guia de programación del currículo de Religión*, Editorial PPC, 2023, pp. 88 + 96 + 104 + 104 – https://www.ppc.editorial.com - *En el cuaderno 1* se presentan de forma sistemática todas las referencias necesarias para comprender el marco curricular de la LOMLOE; se analizan las opciones de política educativa, indicando las novedades pedagógicas y su impacto en la estructura curricular de las etapas y de las áreas, y se resume lo esencial sobre las competencias clave con sus destrezas transversales y sus

descriptores del perfil de salida. También se examina la legislación y se ofrecen diez claves necesarias para comprender críticamente su lugar en el sistema educativo. *En el cuaderno 2* se presenta las claves necesarias para comprender la pedagogía y organización de ambas etapas, y se propone didácticamente el texto del nuevo currículo de religión católica de la LOMLOE en esas etapas. *En el cuaderno 3* se presentan las claves para comprender la pedagogía y organización de ambas etapas, y se propone el texto del nuevo currículo de religión católica de la LOMLOE con criterios didácticos. *En el cuaderno 4* se presentan los fundamentos teóricos de la ERE con el objetivo de contribuir a la autoestima del profesorado en su acción educativa; también una guía en siete pasos para inspirar al profesorado en sus tareas de programación didáctica, junto con documentos de apoyo sobre elementos clave del actual marco curricular ilustrados con ejemplos concretos.

35P – ESTIVALÈZES, Mireille (2023), *Le cours « Culture e citoyenneté québécoise » répond davantage à une commande politique qu'éducative, The Conversation*, 3 Octobre 2023 - https://theconversation.com/le-cours-culture-et-citoyennete-quebecoise-repond-davantage-a-une-commande-politique-queducative-212584 - Professeur d'éducation à l'université de Montréal, l'auteur dresse une évaluation assez sévère du nouveau cours (qui sera appliqué dès l'entrée 2024 dans toutes les écoles du Québec). « […] Le but de cette réforme du programme ECR est à la fois d'exclure la culture religieuse du champ des connaissances scolaires et de réaffirmer un certain type de laïcité. […] Le cours *Culture et citoyenneté québécoise* cherche à répondre à un grand nombre de problématiques sociales qui se trouvent dans l'air du temps : écocitoyenneté, citoyenneté numérique, prévention de la violence sexuelle, engagement politique, etc. Il s'inscrit dans une perspective où l'école est vue comme devant remédier à des problèmes de société jugés prioritaires à un moment donné. Il s'agit alors de promouvoir le développement chez les élèves de compétences comportementales et sociales, plutôt que cognitives, dans le but de favoriser des conduites considérées comme acceptables. Ce modèle relève davantage de la mission de socialisation de l'école que de celle de l'instruction. Le principe même de transmission aux élèves d'un noyau significatif de connaissances dans l'élaboration d'une culture humaniste, par exemple sur les religions, semble alors dépassé au profit du développement des compétences des jeunes, afin qu'ils deviennent des citoyens efficaces dans leur siècle. »

36D – EUROPEAN COMMISSION, *No place for hate: a Europe united against hatred. Joint communication to the European Parliament and the Council,* Brussels 06.12.2023, pp. 21 - https://commission.europa.eu/system/files/2023-12/JOIN_2023_51_1_EN_ACT_part1_v8.pdf "Education must contribute to raising pupils', students' and teachers' awareness and their readiness to react against prejudices, extremist narratives, conspiracy theories, negative stereotypes and ideologies that drive discrimination and hatred. Each Member State is responsible for its curricula, but this is an area where mutual learning and experience can be very valuable. The European Education Area and the Digital Education Action Plan bring forward several initiatives that can help combat hatred in and through education and training. The Commission will take forward the new Council conclusions on the contribution of education and training to strengthening common European values and democratic citizenship, giving a specific focus in early 2024 to the theme *No place for hate*. Support for mutual learning and good practice exchange should have a particular focus on anti-hatred educational resources and pedagogical approaches, targeted to cover different levels and types of education. Also important is to address face-to-face hatred in schools by combatting bullying and violence in schools. In 2023, the Commission launched a project to address antisemitism through education, in cooperation with UNESCO and OSCE, with in-person trainings in 12 Member States. This project will be extended in 2024-25 to cover all Member States and train EU educators and policy makers on addressing contemporary antisemitism in the classroom." (pp. 10-11).

37B – FANCOURT, Nigel (2024), *Religions, beliefs and education in the European Court of Human Rights. Investigating judicial pedagogies,* Routledge 2024, 184 pages – https://www. taylorfrancis.com/books/mono/ 10.4324/9781003393276/religions-beliefs-education-european-court-human-rights-nigel-fancourt -This book represents an exposition of 'judicial pedagogies' as a new concept, and discusses juridical-educational issues in detail, through an analysis of the educational claims and assumptions of judges' decisions in the ECtHR. It sheds light on how, within courtrooms around the world, judges are increasingly being asked to decide upon issues of religion and belief in schooling, whether about admissions policies, curriculum planning, or pupils' and teachers' dress and jewellery. With key human rights principles at stake, these proceedings are often fraught, clashing with strong opinions about education and schooling. Focusing on decisions made in the ECtHR, the author considers how the supranational court looks at these issues and considers the ECtHR's role within the European Education space. Drawing upon research and scholarship surrounding these questions,

the book surveys a series of educational issues, including curriculum and assessment, and takes a comparative approach in the discussion of case studies to demonstrate the variety and depth of judges' thinking. Thus, rather than considering the national or supranational legal principles and questions as jurisprudential issues, typically about religion or human rights, it reviews them from an educational perspective – as 'folk' theories of teaching and learning. Finally, it considers the implications of a theory of judicial pedagogy for the courts' educational competence in deciding on these matters, for education and educational policy research, the European education space, legal scholarship, and for legal and judicial education. Developing an innovative approach to the pedagogies at play in a courtroom and providing fresh insights into the courts as agents of social change, it will appeal to scholars and researchers working across the disciplines of education, law, and religious studies.

38R – FERNÁNDEZ ESPINOSA, Verónica; Jorge LÓPEZ GONZÁLEZ (2024), *Virtues and values education in schools: a study in an international sample* [Spain and Mexico]*, Journal of Beliefs & Values,* 45:1, 69-85, DOI: <u>10.1080/ 13617672.2022.2158018</u> - There is a deficit in character education research in Latin America and a lack of clarity about conceptual issues relevant to values and virtues. This lack of conceptual clarity has practical importance. The research sought to investigate empirically how school managers and teachers understand and practice character education, with particular attention to the distinction between educating values and virtues. The study was carried out during the first semester of 2022 on a sample of 160 schools in 17 countries, mainly in Christian schools in Spain and Mexico. The results show that there are differences according to the type of school and country. There are important findings regarding the concept of virtue and its relation to the concept of value, which virtues and values are most relevant for schools to teach, and which are the most used strategies in character education programmes. The research points to moral education as a central theme in schools, which considers both virtue and values education. There is a genuine interest on training teachers in virtue education.

39P – FLAQUER, Jaume (2023), *Islamic religious education in public schools: A study on its implementation, curriculum and social impact on the Spanish case,* https://pluriel.fuce.eu/videos/islamic-religious-education-in-public-schools-a-study-on-its-implementation-curriculum-and-social-impact-<u>on-the-spanish-case</u> - La présente proposition expose les premiers résultats d'une analyse croisée qui recoupe trois approches conceptuelles et méthodologiques. Tout d'abord, une analyse juridique porte sur le contenu et la portée de ce droit tel qu'établi par le cadre juridique espagnol, traitant des obstacles institutionnels et conceptuels qui ont entravé son application ultérieure. Deuxièmement, la publication de *Descubrir el Islam*, un ensemble de manuels destinés à incarner le programme éducatif officiel dans les écoles primaires, permet de combiner les points de vue de la pédagogie et de l'islamologie pour examiner ses principes et son contenu. Elle ouvre également la voie à son utilisation réelle au quotidien, parfois substituée ou mise en parallèle par des matériaux "complémentaires" en espagnol ou en arabe. Enfin, l'analyse discursive des imaginaires sociaux offre un point de vue pour examiner comment la mise en œuvre de l'éducation religieuse islamique dans les écoles publiques constitue un acte de "visibilisation" qui interagit sur la construction de représentations des communautés musulmanes et sur sa perception de la société espagnole dans un sens plus large.

40R - FRASER-PEARCE, Jo & Alexis STONES (2023), *Knowing well in religious education*, Templeton World Charity Foundation - Big Questions in Classrooms - IOE, UCL's Faculty of Education and Society, pp. 58. https://www.reonline.org.uk/wp-content/uploads/2023/06/Knowing-Well.pdf - When a teacher enters a learning space what are they doing and who are they being in that moment? This report sets out a new vision for the teacher of religion and worldviews in terms of how they frame who they are and what they are doing in these spaces. It is a bold vision, one which goes to the heart of what education is for; for the authors, the teacher of religion and worldviews is tasked with a social responsibility to empower future generations to navigate our multi religious, multi secular world. This report leads us on a journey of discovery. Firstly, the authors make a claim for understanding the importance of epistemic literacy, in terms of critical engagement with truth claims, and through the interrogation of substantive and disciplinary knowledges. This, they argue will contribute to the ability of pupils to handle knowledge claims in their adult and present lives. However, this leads them to the realisation that an aim of literacy is not enough because some pupils are unable to access, recognise or navigate these knowledges. They are epistemically disadvantaged. The practitioner insights in the report exemplify this wonderfully, drawing on the real-world of the classroom (by Kathryn Wright, *Foreword*)

41T – FUENTES, Maria del Socorro (coord.) (2023), *Aprender con destreza. Metodología TBL aplicada al área de religión católica. 3º y 4º de ESO* [Spain], PPC editorial 2023, pp. 196 - https://ppc-editorial.com/libro/

apren+0?utm_source – Este libro presenta 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. Nutrida de técnicas multidisciplinares y orientaciones manejables, cada actividad servida en esta obra fomenta el desarrollo eficaz de los procesos de aprendizaje del alumno. Indice: *Prólogo, con las palabras de Robert Swartz*, y 12 lecciones: *1. Una decisión vital (Toma de decisiones) – 2. El amor (Entender metáforas) – 3. Juicio a Jesús (Explicación causal) – 4. Evangelios apócrifos (Fiabilidad de las fuentes) – 5. La misión de la Iglesia (Clasificación descendente) – 6. La expansión del cristianismo (Explicación causal) – 7. Las primeras comunidades cristianas (Secuenciación) – 8. Fraternidad universal (Resolución de problemas) – 9. Encuentro y proyecto de vida (Explicación causal) – 10. Cómo cambia la vida viviendo en cristiano (Predicción con destreza) – 11. El cuidado de la casa común (Generar ideas creativas) – 12. Búsqueda del sentido y hecho religioso (Argumentos y conclusiones)*.

42B - GALETTA Francesco, ***Enseignement religieux ou histoire des religions ?*** *Pluralité des logiques dans le Canton suisse du Tessin*, éditeur Alphil PUS, Lugano 2021, pp. 338 - https://www.alphil.com/livres/1113-enseignement-religieux-ou-histoire-des-religions-.html -. Suisse, canton du Tessin : au début des années 2000, deux initiatives parlementaires ont proposé le dépassement des enseignements religieux confessionnels dans l'école publique au profit d'un enseignement d'Histoire des religions, laïque et destiné à la totalité du public scolaire. Le processus de réforme, loin d'être paisible et linéaire, a rencontré tout au long de son chemin des écueils de nature politique, pédagogique et idéologique. Mais plutôt que se focaliser sur le discours des institutions ou des factions politiques et religieuses, la recherche ici présentée a eu comme but principal de décrire et de comprendre comment les acteurs impliqués dans l'implantation pratique de l'enseignement d'Histoire des religions se réapproprient les indications et les prescriptions institutionnelles. Comment enseignants, élèves, parents et cadres scolaires se représentent-ils un projet de réforme qui touche au cœur du rapport entre État et religions et qui est susceptible de réanimer un débat vieux de deux siècles ? Quel est le sens qu'un tel réagencement institutionnel prend au niveau des établissements, des salles de classe et des familles des élèves ? Ce travail montre comment différentes logiques d'action se côtoient, se superposent et se contredisent. Ces différentes logiques sont à mettre en rapport avec les hésitations de l'État et les difficultés qu'il a rencontrées dans sa tentative de redéfinir son rôle par rapport au religieux dans l'école et dans la société.

43T – GALLIANI, Lorenzo (2023), ***Canzoni in classe***. *Dal rap all'inie, alla ricerca di un senso,* Ancora 2023, pp. 128 - https://www.ancoralibri.it/scheda-libro/lorenzo-galliani/canzoni-in-classe-9788851427351-8636.html - Chi ha detto che le canzoni degli ultimi anni sono tutte superficiali? Chi non le ha ascoltate, evidentemente. I Pinguini Tattici Nucleari affrontano il tema dell'Alzheimer (*Ricordi*), Tananai il dolore di una famiglia ucraina in guerra costretta a separarsi (*Tango*), Valerio Mazzei fa i conti con la morte della mamma (*12 luglio*). O ancora Evan, che invita a non inseguire l'impossibile ideale di perfezione, in una delle sue poesie musicali dal titolo *Sei perfetta*. Sono 99 le canzoni proposte in questo libro che affrontano temi che trovano spesso cittadinanza a scuola: il senso della vita, la famiglia, gli argomenti di attualità (dalla lotta per l'ambiente al terrorismo). Oltre al senso religioso, con il testo di *Supereroi* di Mr. Rain che per qualcuno richiama un brano di don Tonino Bello o Fabrizio Moro che canta il suo "bisogno di credere", fino a brani che richiamano esplicitamente episodi o personaggi della Bibbia. Anche con queste canzoni si può "fare scuola", insieme.

44R – GARCÍA, Sonia; M. José MARTÍNEZ CARMONA; Carmen GIL-PINO (2023), ***Los jóvenes ante la diversidad cultural y religiosa en educación secundaria*** [España], August 2023, *Papeles de Población* 28(114):165 - DOI:10.22185/24487147.2022.114.33 - El presente trabajo describe la percepción de los adolescentes sobre la diversidad religiosa y la enseñanza de la religión en España. Se ha utilizado como instrumento de recogida de información un cuestionario validado por el proyecto europeo REDCo. La muestra ha sido de 385 estudiantes de cuatro centros de educación secundaria de Córdoba (España) de entre 12 a 18 años. Los análisis de los datos destacan el interés de estos jóvenes por conocer otras religiones ya que aprender sobre ellas puede ayudar a entender a los demás con el fin de convivir pacíficamente con ellos.

45J – GARELLI, Franco; Roberta RICUCCI (2023), ***Giovani, religione, spiritualità*** [Italia], *Il Mulino* 57, 2023, 4, 95-103 – "[…] La questione religiosa non è più considerata dai giovani-adulti (18-34 anni) come una componente della vita quotidiana, ma c'è la consapevolezza che, anche nel proprio intorno immediato, la diversità religiosa è ormai un 'tratto generazionale'. Il pluralismo culturale e religioso tende non solo a relativizzare le convinzioni di quanti professano una fede religiosa, ma può innescare delle convergenze o delle contaminazioni cognitive tra coloro che credono diversamente, siano essi credenti o non credenti. […] Anche in tema di spiritualità la varietà regna sovrana. Al di là delle differenze, tuttavia, l'insieme dei giovani converge

sull'idea che la vita spirituale sia un habitus più che una pratica di vita; un habitus a forte tensione etica (più ancora che religiosa), che permette non solo ai soggetti di 'condurre una vita buona', ma che si esprime anche nell' 'aiutare gli altri' (solidarietà), e nel 'distinguere ciò che è giusto e ciò che è sbagliato' (giustizia)".

46J – GARMAZ, Jadranka; DODIG BAUČIĆ, Sara (2023), *The benefits of music in teaching Catholic religious education in Croatia*, *Religions* 2023, *14*(9), 1175; https://doi.org/10.3390/rel14091175 - Music viewed from the real praxis could trigger positive religious emotions as the path of beauty in those searching for the meaning of life or the higher one in God. The article aims to encourage interdisciplinarity in teaching Catholic RE in Croatia, presenting many benefits of music and examples of positive practices that music can encourage in students. The main purpose of this paper, after recognizing the needs and difficulties of interdisciplinary teaching primarily for teachers in Croatia, is to create a model of implementing music content efficiently in Catholic RE in Croatia. The research finds the necessity to unite experts from three fields to make interdisciplinary teaching efficient and progressively constructive: RE pedagogy and music pedagogy combined with music practice itself through professional conductors. Nevertheless, the text seeks to expose an easily applicable model that leads to efficient and progressive interdisciplinary teaching, which is also the main aim of the work. The research is significant as this model could be examined in different subject areas, highlighting that singing in class could encourage religious sensibility and help improve spiritual and religious competencies. The research findings showed that the advantages and specifics of choral singing could be integrated into the RE curriculum, making RE more dynamic and challenging for students. The research is based on a literature review, a data analysis, as well as participant observation (teacher and conductor) as methods to prove advantages and possibilities of how to implement music into the RE curriculum.

47J – GEMAR, Adam (2023), *Parental influence and intergenerational transmission of religious belief, attitudes, and practices. Recent evidence from the United States,* *Religions* 2023, *14*(11), 1373; https://doi.org/10.3390/rel14111373 - A traditionally salient topic of empirical investigation in the sociology of religion, this paper seeks to offer a recent investigation into the intergenerational transmission of religion and the parental forms of religious engagement that predict adult engagement with religion. This paper explores the intergenerational transmission of religion, focusing on the parental forms of religious identity and engagement that influence religious identity, beliefs, and practices in adulthood. By analysing the 2018 GSS dataset in the USA with multiple regression analyses, I found strong parental and childhood influences on adult religiosity, religious service attendance, and belief in God. Indeed, this engagement often mirrors parental engagement for these variables. While paternal religious identity often predicts these religious variables, I found that the religious identity and engagement of parents generally do not predict religious identity in adulthood. Ultimately, while these results generally show strong predictive mechanisms of intergenerational transmission, they also illustrate that these relationships are variably dependent on the form of parental and adult religious engagement, and which parent participates or is associated with that engagement.

48J – GEMI, Eda; Etleva BABAMETO (2023), *Governing religious diversity in Western Balkans: The volatility of ethno-religious coexistence in Bosnia and Herzegovina and Albania*, *Ethnicities, 0(0).* . https://doi.org/10.1177/14687968231208303;https://journals.sagepub.com/doi/10.1177/146879682312 08303 - The chartography of physical and imaginary borders between different national communities has historically been a challenging political process, especially in the case of the Balkan Peninsula. As regards ethno-nationalism in the Western Balkans, religion is one of the rudimental and constitutive elements of a nation's identity. Yet, in theory this can only be true for a religiously homogenous nation-state, although this region is far from being home to religious homogeneity. A case in point is Bosnia and Herzegovina (BiH), where the lack of religious homogeneity can be illustrated through the three different religions that dominate the two political entities in the country. Albania, another country of Western Balkans, is similar to the case of BiH in relation to religious diversity among its population, but different from it in relation to religion not being an identity element upon which its nation is founded. In view of this diversity of mixed religious heritage embedded in the state formation, this article focuses on the nature of the ethno-religious nationalism in BiH and Albania. By employing a comparative case study approach, this article sets the analytical framework for the study of ethno-religious nationalism, while addressing the state approaches, policy orientations and challenges that characterize the governance of religious diversity in these countries in the post-communist era. The concept of religious nationalism - which is operationalized in ethnic terms – is used to shed light on the two states' nation-building efforts, which have incorporated a marked religious element. The paper concludes

with a cross-country analysis on how the volatility of ethno-religious coexistence in BiH and Albania has shaped their present and shall impact their future.

49J – GINDI, Shahar & Rakefet RON ERLICH (2023), *Superdiversity in Israel: the relationship of religious and ethnic diversity and sense of belonging among boundary-crossing teachers*, *Intercultural Education* 34(6) November 2023 - DOI:10.1080/14675986.2023.2265842 - Boundary-crossing teachers are teachers who work in schools with different cultural characteristics than their main belonging group. Fifty-six Israeli teachers who identified themselves as religious teachers in secular schools and 41 teachers of different ethnic origin than most other teachers responded to open-ended questions in an online questionnaire. Qualitative thematic analysis revealed that social and professional connections contribute to teachers' sense of belonging in the two groups. Teachers of different ethnic origin noted ethnic jokes and various cultural norms as contributing to a sense of otherness, while religious teachers noted the issues of religious practices and the political tensions around religion. The research sheds light on the diversity of diversity, how the sensitivities of each minority group lead to feelings of otherness while the same common good leads to a sense of belonging.

50C – GLENN, Charles L. & Jan DE GROOF (2023*), Christianity and Education Law,* in *The Oxford Handbuch of Cristianity and Law*, Oxford University Press 2023, pp. 514-529 - https://academic.oup.com/edited-volume/55205/chapter-abstract/426545808?redirectedFrom=fulltext - Education, shaping the character and the convictions of the young, has always been a concern of Christians, and church leaders have sought through exhortation and through creating schools to ensure its provision. With the Reformation, this became an urgent task because of a focus, among Protestants, on the ability to read the Bible and a flood of publications by Luther, Calvin, and other leaders. There was a corresponding concern by Catholic leaders, in areas of religious rivalry, to solidify their support, leading to the formation of religious teaching orders. The primary focus of this chapter, however, is upon the last two hundred years, when governments, through laws and policies, have used schooling for nation-building and when the creation of loyal citizens either fostered or conflicted with the Christian mission and character of schools. In such cases as Germany, the UK, Canada, and Scandinavia the respective educational goals of governments and churches involved generally fruitful collaboration. Elsewhere, such as the Netherlands, Belgium, Mexico, and Spain, periods of intense conflict were followed by compromise. In yet other countries, such as France and the United States, deeply ideological differences over schooling led to continuing political and legal conflicts and recent efforts to find ground for principled pluralism in education. While this chapter cannot discuss the details of how law in these and other countries has addressed the competing educational goals of governments and churches, it presents key examples and principles for consideration.

51B - GOJNY, Tania, Susanne SCHWARZ, Ulrike WITTEN (Hg.), *Wie kommt der Religionsunterricht zu seinen Inhalten? Erkundungen zwischen Fridays for Future, Abraham und Sühneopfertheologie* (Religion und Bildung diskursiv, 1), Bielefeld: transcript Verlag 2024, 404 Seiten - https://doi.org/10.14361/9783839468579 - Die interdisziplinär ausgerichtete Reihe vereint Publikationen zu Fragestellungen im Schnittfeld von Religion und Bildung u.a. aus der evangelischen, katholischen, islamischen und jüdischen Religionspädagogik, der Praktischen Theologie sowie den Bildungs-, Kultur-, Sozial- und Religionswissenschaften. Im Fokus stehen dabei zum einen Forschungsbeiträge, die sich aktuellen Herausforderungen widmen, vor denen Religion und Bildung angesichts dynamischer Transformationsprozesse in beiden Bereichen stehen. Zum anderen sind insbesondere Publikationen zu Grundsatzfragen im Schnittfeld von Religion und Bildung im Blick, die sich durch einen innovativen Forschungsansatz oder eine originelle Perspektivenverschränkung auszeichnen und insofern relevante Forschungsdiskurse voranbringen.

52J – GRAHAM, Anne; Antonia CANOSA; John WALL; Patrick THOMAS (2023), *Child-safe organizations and the ethics of empowered inclusion*, *Children & Society*, first published online 18 April 2023 - https://doi.org/10.1111/chso.12732 - https://onlinelibrary.wiley.com/doi/full/10.1111/chso.12732 - The emergence of the 'child-safe' organization requires close attention to practices that contribute to children's wellbeing and safety. Based on data collected in schools, residential care and disability services, this article argues for a more nuanced understanding of the ethical frameworks informing practice in these settings. Findings suggest both young people and adults predominantly describe ethical practice in terms of intersubjective relations. This ethical relationality is understood, less in terms of vertical responsibilities of care (largely the domain of adults and shaped by institutional norms), and more in terms of vertical and horizontal (interpersonal) relations, giving way to more empowered inclusion.

53B – GUANCHA TACAN, Ximena Alexandra (2023), ***Relaciones entre creencias religiosas y prácticas escolares en instituciones educativas confesionales y no confesionales***. Universidad Pedagógica Nacional, Facultad de educación, Maestría en educación. Trabajo para optar al título de Magister en educación, Bogotá, agosto 2023, pp. 167 – "Esta investigación pretende analizar las relaciones y sus implicaciones en la educación, desde diferentes perspectivas y experiencias. Para ello, se llevó a cabo un estudio en algunas instituciones educativas confesionales y no confesionales de Bogotá, en el que se escucharon experiencias a través de entrevistas a padres, estudiantes y maestros. Los resultados de este estudio podrán contribuir a una comprensión más profunda de la diversidad religiosa en las instituciones educativas y a una mejor adaptación de estas instituciones a la realidad social y cultural de Bogotá. Las creencias religiosas se transmiten a través de las normas y prácticas establecidas por las comunidades religiosas. Sin embargo, es esencial brindar a los estudiantes la oportunidad de cuestionar y reflexionar sobre estas creencias, así como de ser expuestos a diferentes perspectivas religiosas y filosóficas. Esto implica promover un enfoque inclusivo de la diversidad religiosa, reconociendo la libertad de culto y conciencia de cada individuo.[...] La enseñanza de la religión debe ser un espacio que fomente la reflexión crítica y la construcción de conocimiento, permitiendo a los estudiantes participar en el proceso de aprendizaje y en la generación de nuevas ideas y perspectivas. [...] En resumen, este estudio ha generado conclusiones que destacan la importancia de abordar la diversidad religiosa en la educación: replantear el rol de la escuela, promover el diálogo y profundizar en la relación entre fines de formación, construcción del currículo y cultura escolar. Estas conclusiones ofrecen una base sólida para futuras investigaciones y orientan la práctica educativa hacia una formación integral, inclusiva y equitativa".

54R - GUTOWSKI, Roxanne; Helena APTYKA; Jörg GROßSCHEDL (2023), ***An exploratory study on students' denominations, personal religious faith, knowledge about, and acceptance of evolution*** [Deutschland], *Evo.Edu.Outreach* 16,9(2023)-https://doi.org/10.1186/s12052-023-00187-5-https://evolution-outreach.biomedcentral.com/articles/10.1186/s12052-023-00187-5 - The theory of evolution serves as an overarching scientific principle for all areas of biology. Hence, knowledge about and acceptance of evolution are indispensable for holistic education. However, the levels of knowledge about and acceptance of evolution vary greatly. It is supposed that insufficient knowledge and lack of acceptance are associated with high personal religious faith and affiliated denominations. Therefore, it is fundamental to examine knowledge about and acceptance of evolution, personal religious faith, and denomination. We conducted an exploratory study with German upper secondary school students ($N = 172$). Firstly, the results showed a weak to moderate correlation between knowledge about and acceptance of evolution. Secondly, students of different denominations differed in their knowledge about evolution, use of key concepts, acceptance of evolution, and personal religious faith but not in their use of misconceptions. Thirdly, the findings revealed that a student's denomination predicts knowledge level, whereas personal religious faith predicts acceptance. Our exploratory study indicates that, in addition to the strength of personal religious faith, the denomination may be critical to knowledge about and acceptance of evolution.

55C - HALMAN, Loeck; Inge SIEBEN (2023), ***Transformations in the religious and moral landscape in Europe?*** In: Polak R., Rohs P. (eds) *Values – Politics – Religion: The European Values Study. Philosophy and Politics - Critical Explorations*, vol 26, Springer, 2023, pp. 125-154. Cham. https://doi.org/10.1007/978-3-031-31364-6_4 - In this chapter, we investigate the claim of secularisation theory that the impact of religion on end-of-life moral issues such as abortion, euthanasia, and suicide in various regions in Europe has declined. We distinguish between five regions in Europe based on important historical and contemporary religious and secular characteristics: Northern, Western, Southern, and Eastern European countries and ex-Soviet countries. We further elaborate on the idea that religious beliefs and religious practices are separate aspects of religion. The analyses yield evidence for the relationship between both religious beliefs and end-of-life morality on the one hand and religious practices and end-of-life morality on the other. As expected, religious beliefs appear less strongly associated with this kind of morality than does religious attendance. Those who frequently attend religious services are clearly stricter than individuals who attend religious services less frequently or never. However, it must be acknowledged that the impact of religion on morality is not as strong as might have been anticipated; nor do the analyses provide strong evidence of declining levels in the impact of religion on morality. Moreover, we observe very heterogeneous patterns of change in both secularisation and end-of-life morality between regions and, within regions, between countries.

56B – HANAFI, Sari (2024), *Studying Islam in the Arab World. The rupture between Religion and the Social Sciences,* Routledge, pp. 326 - https://www.routledge.com/Studying-Islam-in-the-Arab-World-The-Rupture-Between-Religion-and-the-Social/Hanafi/p/book/9781032564081 - Addressing the rupture between religious and social sciences in Arab universities, this book provides a critical assessment of the curricula of Shariah and Islamic Studies departments across the Arab World, arguing for increased interdisciplinary dialogue. Based on over 250 interviews with university students and teachers, this study is the sum of five years of field research observing the curricula and teaching styles of colleges in the Shariah sciences. The author provides critical insight into these curricula by focusing on case studies in Lebanon and Jordan, Morocco, Kuwait and Qatar, and in Malaysia. In doing so, the book aims to answer the following questions: What is the aim of RE? Does it aim to create people who specialize solely in religious affairs, or does it aim to form the student according to a comprehensive human framework? What is the nature of the relationship between the social sciences and the Shariah sciences? The book concludes by examining three pioneering institutions which have introduced alternative curricula in teaching Shariah studies. The book has wide geographic and ideological coverage, and will appeal to university students, academics, and policy analysts working across a range of disciplines, including the philosophy of knowledge, Islamic law and education, and sociology.

57J – HETMANCZYK, Philipp (2023), *Ethik als Gegenstand der Religionswissenschaft. Versuch einer Verhältnisbestimmung im Kontext der Lehrpersonenausbildung für den bekenntnisfreien Religions-bzw. Ethikunterricht, Zeitschrift für Religionswissenschaft*, vol. 31, no. 2, 2023, pp.161-186. https://doi.org/10.1515/zfr-2023-0028 - In German-speaking countries different subject formats have been established as alternatives to denominational religious education. In some of these subjects, teaching about religion from a non-religious perspective is part of the subject's curriculum. In addition to religion related contents, however, ethics often forms the dominant part of these subjects. The academic Study of Religion claims competence and responsibility for the religion related parts of the subjects and the respective teacher training. The article is devoted to the question if, how, and to what degree the academic Study of Religion could also contribute to the teacher training for the ethics related parts of such school subjects.

58B – HILL, Mark KC & Lina PAPADOPOULOU (Eds.) (2024), *Islam, religious liberty and constitutionalism in Europe,* Bloomsbury February 2024, pp. 296 - https://www.iclrs.org/app/uploads/2021/05/Hill-and-Papadopoulou_flyer.pdf - Today, the increase in the number of Muslims living in Europe and the prominence of Islamic belief pose questions not only for Europe's religious traditions but also for its constitutional make up. This book examines these challenges within the legal and political framework of Europe. The volume's contributors range from academics at leading universities to former judges and politicians. Its 19 chapters focus on constitutional challenges, human rights with a focus on religious freedom, and securitisation and Islamophobia, while adopting supranational and comparative approaches. This book will appeal not merely to academics and law students in the UK and the EU, but to anyone involved in diplomacy and international relations, including political scientists, lobbyists and members of NGOs. It explores these contested relationships to open up new spaces in how we think about religious freedom and co-existence in Europe and the crucial role that Islam has had, and continues to have, in its development.

59B – HILPOLD, Peter and Giuseppe NESI (eds.) (2023), *Teaching International Law*, Brill 2023, pp. I-XVIII+520 - https://brill.com/display/title/68284?utm_source=pardot&utm_medium=newsletter&utm_campaign=edu&utm_term=bsl_edu&utm_content=240123_els_68284 - *Teaching International Law* is a topic of great importance in international law academia. In the past renowned international lawyers and research institutions have dealt with this matter. This book brings together a larger number of established international lawyers who not only present the state of the art of this discipline but also their own vision and perspective. Traditionally, teachers of international law had considerable influence on the development and the understanding of this subject. The international legal system has profoundly changed but in time of enormous challenges for the survival of mankind the voice of the teachers should again be heard.

60J - HYUN-SOOK, Kim (2023), *Crossing borders: religious education for gender equity in a neoliberal society* [South Korea]*, Religious Education*, 118:3, 254-266, DOI: 10.1080/00344087.2023.2219396 - Gender conflict, which is emerging as a serious concern in Korean society, is also a subject of discourse in the field of education. A vast majority of university students are affected by economic downturn and are required to compete in an uncertain situation. This study proposes an educational model from the perspective of

understanding the younger generation, which is struggling in uncertain situations, rather than treating gender conflict merely as hatred between individual women and men. This paper also proposes an educational environment wherein students feel encouraged to deal with gender conflicts by understanding their liminal spaces and crossing borders for gender equity.

61D – INTERFAITH FORUM, *Year End Document 2023*, pp. 32 - https://www.g20interfaith.org/2023-year-end-document/ - In 2023, the G20 Interfaith Forum (IF20) brought together diverse minds, linked by religious, governmental, and academic affiliations, to discuss global concerns. Like the pieces of astained-glass window, which we have used as a motif running through this report, each perspective, idea, and contribution has played a crucial role in crafting a beautiful, cohesive picture of understanding and collaboration. Marking IF20's tenth anniversary, this year in India has been particularly significant. From New Delhi's Lotus Temple to Pune's World Peace Dome, IF20 has pieced together vibrant discussions into action. In the face of the polycrisis – the aftermath of COVID-19, world conflicts, climate crisis, and *the impact on children* – IF20 has focused discussions on these pressing global problems. The three overarching concerns – addressing international financial architecture, advocating for the inclusion of the African Union in G20, and proposing an international commission to address racism – underscore our commitment to redress patterns of global inequalities. These discussions are encapsulated in summaries on our blog Viewpoints, and our videos of the events on the IF20 YouTube channel. We are also introducing an IF20 podcast where the discussions at our regional meetings and forums will be reviewed. Also, we will be interviewing individuals who are experts in areas of global concern.

62R – IPSOS, *Global Religion 2023. Religious beliefs across the world. A 26-country global advisor survey*, May 2023, pp. 40 - https://www.ipsos.com/sites/default/files/ct/news/documents/2023-05/Ipsos%20Global%20Advisor%20-%20Religion%202023%20Report%20-%2026%20countries.pdf - Ipsos is the third largest market research company in the world, present in 90 markets and employing more than 18,000 people. Our research professionals, analysts and scientists have built unique multi-specialist capabilities that provide powerful insights into the actions, opinions and motivations of citizens, consumers, patients, customers or employees. Our 75 business solutions are based on primary data coming from our surveys, social media monitoring, and qualitative or observational techniques. "Game Changers" – our tagline – summarises our ambition to help our 5,000 clients to navigate more easily our deeply changing world. See also: https://www.ipsos.com/en/two-global-religious-divides-geographic-and-generational .

63B – JOUBERT, Alain (2023), *Conforter la laïcité avec l'enseignement du fait religieux* [France], Olivetan, Paris 2023, pp. 430 – « La laïcité est revenue en France au centre de l'actualité, et constitue un slogan confus qui se superpose à la devise de la République. Jamais pourtant sa signification réelle n'a été aussi peu partagée, chacun ayant sa conception de la laïcité. Jamais notre pays n'a été aussi isolé dans ce débat. En même temps, dans une société marquée par la diminution drastique de la pratique religieuse, à l'exception de l'islam et du protestantisme évangélique, *les religions font figure de dangereuse illusion. L'enseignement du fait religieux, promu il y a vingt ans comme un facteur majeur d'apaisement, est passé aux oubliettes*. Au nom d'une laïcité qui se veut de séparation et d'ignorance, faut-il réserver le religieux à la seule sphère de l'intime ou des communautés de foi ? Le présent ouvrage plaide le contraire. Le religieux ne disparaîtra pas en France. Autant alors lui permettre d'être mieux connu, et ceci au-delà des cercles restreints de pratiquants. Un enseignement du fait religieux revisité et élargi peut venir en aide à une laïcité aujourd'hui déstabilisée. » (*par l'Editeur*).

64R – KAMARUDDIN, Hasan & HAMDAN, Juhannis (2024), *Religious education and moderation: A bibliometric analysis, Cogent Education,* 11:1, DOI: 10.1080/2331186X.2023.2292885 - The urgency of religious moderation in the context of education is crucial. Education is not only about academic knowledge, but also about shaping students' character and attitude in life. This study aims to carry out a bibliometric analysis using the Scopus database as a data source. This research traces and analyzes the number of published documents related to this topic in a certain period of time. The results of the analysis show that the study of religious moderation and education is still relatively new and has not been widely discussed in the scientific literature. However, there has been an increase in the number of related published documents in recent years. In addition, this research also identified several related topics that were still minimally discussed, such as intolerance, religious extremism, and the role of educational institutions in supporting religious moderation. This study also maps the roots of the problem of intolerance, including in aspects such as politics, economics, and society. Specifically, this is demonstrated by distrust between ethnic and religious groups, religiosity, feeling threatened by another person or group, radicalism, socioeconomic disparities, the spread of fake news,

and the spread of hate speech. This situation requires a responsive religious moderation learning model in the future. These findings provide a broader view of important issues that need further attention. The contribution of this study directs further research and development of studies on inclusive and tolerant education in dealing with complex challenges in religiously diverse societies.

65J - KIEßLING, Klaus (2023), *Religionspädagogischer Silberstreif am düsteren kirchlichen Horizont? Die sechste Kirchenmitgliedschaftsuntersuchung aus katholischer Perspektive* [Germany], *Zeitschrift für Pädagogik und Theologie* vol. 75, n. 4, 2023, pp. 387-400. https://doi.org/10.1515/zpt-2023-2028 - The sixth Church Membership Survey of the Protestant Church of Germany became a Germany-wide representative study thanks to its cooperation with the Catholic German Bishops' Conference. This article sheds light on this survey from a Catholic religious education perspective. Empirical analyses are presented on questions of family and institutional socialization as well as of religious education in schools. The main findings are discussed against the background of the blatant loss of confidence in the Catholic Church. On this gloomy horizon, a few silver linings of religious education emerge.

66R – KITCHING, Karl & Reza GHOLAMI (2023), *Towards critical secular studies in education: addressing secular education formations and their intersecting inequalities*, *Studies in the Cultural Politics of Education*, 44:6, 943-958, DOI: 10.1080/01596306.2023.2209710 - This paper calls for systematic inquiry into the relationship between secular governing formations and education inequalities. We present a thematic analysis of existing scholarship on secularism, the secular and post-secular in education. Our review of 184 texts reveals a frequent implicit or explicit reliance on the liberal state to address religious inequalities in education, and to draw the line on the extent of public religious expression. Taking a critical sociological approach, we argue this reliance neglects the state's regulation, as opposed to its elimination, of the violence of multiple education inequalities. Understanding state sovereignty as an assemblage of forces, we illustrate the need for a cohesive body of research into how secular sovereign power *privatises and depriva-tises* religiosity through education, and how race, gender and sexuality are shaped as public or private concerns in the process. We conclude with key indicators for a Critical Secular Studies research and curriculum agenda.

67J – KUATE DJILO, Clément Hervé (2023), *Christianisme africain : entre syncrétisme et incultura-tion, Afrique contemporaine* 2023/2, n. 276, pp. 29-42 - https://www.cairn.info/revue-afrique-contemporaine-2023-2-page-29.html - Les chrétiens africains dans leur grande majorité, à travers leur manière de penser, d'agir et de croire, laissent entrevoir qu'ils sont victimes des conséquences d'une rencontre avec le christianisme qui a créé un choc culturel. Face aux considérations et aux préjugés dont le chrétien africain a toujours été victime et, considérant que l'Évangile est tenu de s'incarner en tout climat, culture et race, peut-on vivre sa foi chrétienne en Afrique dans la valorisation de sa culture (inculturation) sans être syncrétique ? Pour répondre à cette préoccupation, une analyse des effets de la rencontre entre le christianisme occidental et les cultures africaines a dévoilé que cette rencontre, loin de respecter les lois élémentaires d'un dialogue entre deux cultures qui se croisent, aboutissait souvent à l'assimilation et la déculturation totale de l'Africain. Devant cette situation, l'examen du visage religieux africain laisse entrevoir que l'Africain apparaît comme un « homme assis sur deux chaises », un homme départagé entre deux mondes. L'inculturation se présente comme un atout pour le christianisme en Afrique. Mais alors quelles en sont les limites et les opportunités ?

68T – LA CASA DE LA BIBLIA (ed.) (2023), *La Biblia didáctica 2023*, PPC editorial, pp. 1152 - https://www.ppc-editorial.com/libro/la-biblia-didactica-2023-casa-biblia - La Biblia didáctica de SM-PPC es una cuidada y exitosa edición dirigida tanto a niños, jóvenes y adolescentes, como a adultos que quieran descubrir el mensaje bíblico desde distintas perspectivas: la Biblia como un conjunto de libros sagrados de las religiones judía y cristiana, como exponente de la historia de un pueblo y como fuente de inspiración a lo largo de la historia. Es ideal para la escuela por su formato cómodo y flexible. Contiene el texto bíblico completo, así como un amplio diccionario bíblico. Pero dos elementos que la hacen única son: un atlas bíblico renovado que facilita la comprensión del marco geográfico y del contexto histórico del pueblo de Israel, y un segundo atlas cultural que pone de relieve la presencia de la Biblia en manifestaciones artísticas de todos los tiempos.

69T – LESTER, Emile; W. Y. Alice CHAN (2023), *Equipping educators to teach religious literacy. Lessons from a teacher education program in the American South,* Routledge 2023, 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 (RL) and their ability to promote this in schools and classrooms. The text demonstrates that RL 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 RL 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 RL in schools. This text will benefit researchers, academics, and educators with an interest in RE, teacher education, and RL more broadly. Those interested in the sociology of education, as well as diversity and religion in America, will also benefit from this volume.

70J – LEWIN, David; Janet ORCHARD; Kate CHRISTOPHER & Alexandra BROWN (2023), ***Reframing curriculum for religious education*** [UK], *Journal of Curriculum Studies*, 55:4, 369-387, DOI: 10.1080/ 00220272.2023.2226696 - 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.

71P – LEWIN, David (2023), ***After religious education: lessons from continental pedagogy***, *Journal of Religious Education*, 28 October 2023 - https://doi.org/10.1007/s40839-023-00211-2 - This paper takes up the theme of divergent political and educational paths in Religious Education (RE) by drawing out some educational theories from the German tradition of what is sometimes called 'continental pedagogy'. As a development of work undertaken within the *After Religious Education* Project, my interest in this paper is what these theories have to say about one aspect of education, namely the educational logic governing curricular presentation and representation. Within the German tradition, there is an established focus on 'didactics' (the theory and practice of teaching) which informs the approach taken here. Rather than seeing RE as a particular corner of the curriculum with its own unique challenges, my main argument is that RE theory is part of wider educational landscape and therefore it could usefully engage more actively with the tradition of general didactics. The argument will present and contextualize the work of Wagenschein and Klafki, educational theorists who are not well known among Anglophone theorists of RE, but who offer insightful considerations of the holistic formation of the person to which RE can make a vital contribution.

72J – LICASTRO, Angelo (2023), ***Relazioni tra genitori e figli: il ruolo della libertà di religione e di coscienza*** [*Parents-children relationship: the role of freedom of religion and conscience*], *Stato*, *Chiese e pluralismo confessionale*: https://www.statoechiese.it , fascicolo n. 16 del 2023, pp. 22 - This article analyses the most recent case law concerning the role of freedom of religion and conscience in the parents-children relationship. There are essentially two disputed issues: first, to what extend the increased capacity for choice of the child may conflict with the educational role of parents; second, in which way to promote the development of the child in an open and peaceful environment, reconciling the rights of his parents. *Sommario*: 1. Notazioni preliminari - 2. Le divergenze tra i genitori sulla scelta dell'insegnamento della religione cattolica - 3. Le divergenze tra i genitori sulla scelta tra scuola pubblica o privata confessionale - 4. L'interesse "superiore" del minore a un ambiente aperto e pacifico e il dubbio del perpetuarsi di una discriminazione religiosa dei genitori appartenenti a minoranze confessionali - 5. I rischi di una crescita di interesse per l'*homeschooling* determinata dall'esigenza di un pieno controllo educativo dei genitori sui figli minori - 6. Libertà religiosa dei genitori e tutela della salute del minore - 7. Beni relazionali, interesse del minore e libertà educativa dei genitori.

73J - LIMA, Regina Oliveira de; SILVA, Franci Dalva Oliveira da; MCGEOCH, Graham Gerald (2023), *O ensino religioso e a interdisciplinaridade* [Brasil], *Revista Científica Multidisciplinar Núcleo do Conhecimento.* 2023, Vol. 03, 195-206, Setembro de 2023. ISSN: 2448-0959 - https://www.Nucleodoconhecimento.com.br/ciencia-da-religiao/a-interdisciplinaridade - O presente artigo objetivou levantar e analisar a produção acadêmica acerca do diálogo do ER com os diversos componentes do currículo do ensino fundamental brasileiro. Considerando uma perspectiva multicultural da realidade, a interdisciplinaridade se apresenta como elemento fundamental dessa análise, afinal, partiu-se do pressuposto de que em uma sociedade plural, o ER possui um caráter importante de promover o diálogo e a tolerância entre as diferentes crenças e práticas de fé. Por meio do levantamento de artigos em importantes bases acadêmicas, alguns trabalhos foram selecionados por apresentarem relações entre o ER e a interdisciplinaridade nas escolas e, assim, compuseram o caráter descritivo desta pesquisa. O debate aqui apresentado aponta para a importância do ER como uma ferramenta fundamental para que o diálogo multicultural exista e se desenvolva nas escolas, com os alunos sendo instigados a exercerem habilidades de tolerância e cidadania.

74J – LLORENT-BEDMAR, Vicente; Lucía TORRES-ZARAGOZA; Encarnación SÁNCHEZ-LISSEN (2023), ***The use of religious signs in schools in Germany, France, England and Spain: The Islamic veil,*** *Religions* 2023, *14*(1), 101; https://doi.org/10.3390/rel14010101 - The use of religious signs in schools, as in other areas of the public sphere, is a current topic, given that legislative changes are constantly taking place. In countries as close as Germany, France, England and Spain, the legislation governing the wearing of the Islamic veil differs considerably due to their different historical, cultural, social, economic, and idiosyncratic contexts. Leaving aside the ethnocentric perspective, in this paper a comparative study of the situation was carried out in these four countries. The main results include a negative attitude towards the wearing of the Islamic veil in France as opposed to a more tolerant position in England and Spain. In the case of Germany, there is a greater diversity of positions due to the characteristic autonomy of each federal state. Given the different types of veils, the reasons for wearing them, the traditions of each society and regional idiosyncrasies, it is considered that, a priori, there should not be a fight against its use, although it is recommended to adopt a belligerent stance against its imposition.

75J – LYNCH, Mattheu (2023), ***Teaching students about Shinto*** [Japan], *The Advocate,* October 2023, https://www.theedadvocate.org/teaching-students-about-shinto/ - Shinto, the indigenous faith of Japan, offers a unique and intricate worldview that shapes the lives and cultural practices of the Japanese people. By exploring Shinto's rich history, values, beliefs, and rituals, students can gain a profound understanding of this ancient spiritual tradition while also expanding their global perspective. This article delves into methods and strategies educators can use to introduce Shintoism effectively, sensitively, and engagingly to their students. Shinto's defining elements are *kami* – sacred spirits that manifest in different forms such as animals, plants, or natural phenomena. Educate students about the beliefs that *kami* are benevolent forces that must be revered and respected to maintain balance in both personal lives and communities. Discuss core values such as harmony (*wa*), purity (*kiyome*), sincerity (*makoto*), gratitude (*ookami*), and reverence (*irei*). Highlight how these values permeate Japanese culture beyond religion.

76J – MACIEJEWSKA, Magdalena et aa. (2023), ***Female role models in school religious education and their perception by female students in the final years of secondary school*** [Poland] *British Journal of Religious Education*, sept. 2023: https://www.tandfonline.com/doi/full/10.1080/01416200.2023.2287402?src=exp-la - The present article discusses female students' perception of the female role models introduced to them during RE classes in Poland. Besides imparting knowledge, the teaching of religious classes in schools, a part of RE, aims at shaping attitudes. Therefore, presenting young people with role models who can inspire them and be a reference point concerning their behaviour should be a vital component of religious education. The current research shows, however, that this is a neglected area. This article is based on a research study comprising focus group interviews. The participants were adult students in the final grades of secondary school who had completed the entire cycle of RE at school. The article is structured as follows: the first section discusses the relationship between the role models presented to students during RE classes and the shaping of their identity *vis-a-vis* the morphogenetic approach of M. Archer; the second section focuses on the female personal role models mentioned in the core curriculum and RE textbooks. This is followed by a delineation of the methodological assumptions of the present research and a discussion of the results.

77P – MEDINA RIVERA, Claudia Patricia; Miguel Stivel PINTO ACOSTA (2023), *Perspectivas de los estudiantes sobre el área de educación religiosa escolar [Student perspective on the area of school religious education, Colombia],* Universidad Santo Tomás, pp. 15 - https://repository.usta.edu.co/bitstream/handle/11634/50043/2023claudiamedina.pdf?sequence=6&isAllowed=y - El presente artículo pretende acercarse a las expectativas y realidades del área de la educación religiosa escolar (ERE) en los colegios oficiales en torno a su didáctica y el cumplimiento de los propósitos según la normativa dispuesta para dicha área, más puntualmente en lo que respecta a la libertad religiosa, la tolerancia y el respeto por la diversidad de creencias evidenciados en los planes de estudio. Para ello, se ha planteado una investigación cualitativa con métodos narrativos como estrategia para dialogar en torno a la pedagogía de la ERE desde las experiencias de los estudiantes. Los resultados permiten indagar por el papel que cumple el docente, su postura frente a los conocimientos del área, las estrategias didácticas que influyen en que el estudiante posea una actitud crítica frente a la diversidad y respeto por las diferencias, así como también la apertura por la pregunta sobre la vivencia de los valores religiosos y trascendentes del ser humano. Al final, es posible concluir los aportes de la ERE a la vida espiritual experienciada en la cotidianidad.

78D – MELBOURNE ARCHDIOCESE, *Review of religious education curriculum for Catholic schools* (2023), pp.145 https://www.macs.vic.edu.au/MelbourneArchdioceseCatholicSchools/media/Documentation/Documents/RE-Curriculum-Review-Report.pdf - The report is in two parts. *Part One*: Catholic education and its challenges – sets out both the difficulties facing Catholic education today, and the resources Catholicism has available from its divine foundation, and centuries of thought and practice, for addressing those challenges and contributing to the good of its members and of others. The difficulties Catholic education faces are of several kinds, and they are all substantial, but we believe they are not at all insurmountable. To address them, however, it is necessary first to be well-informed, second to be clear and rigorous in thought, and third to be honest and charitable. With study and grace all of this is possible. *Part Two*: Review of the RE curriculum – addresses the particularities of the remit set out in the terms of reference provided to us by Archbishop Comensoli. It provides overviews from post–Vatican II church documents of the identity and mission of a Catholic school, and of the organisation of the curriculum. It gives a wide-ranging audit of curriculum content, and it addresses the needs of contemporary students. Beyond these elements it addresses the issues of formation of teaching personnel, and it offers guidance for RE curricula, distinguishing the needs of children at different stages of schooling. It also reports on the results of the consultation exercise.

79J – MIEDEMA, Siebren (2023), *Pandemic impact as worldview and paradigm clashes between science and society and between science and politics. Is there a role for pedagogy of science and worldview education? British Journal of Religious Education*, DOI: 10.1080/01416200.2023.2287987 - The worldwide impact of the Covid-19 pandemic has been enormous. It has affected the justification of the contributions from academia and resulted in rapid spreading of misinformation and conspiracy theories. The use of the social media has during the pandemic intermixed the space between the private and the public domain and has interfered with an adequate functioning public sphere. In this article I will sketch some remarkable aspects of the pandemic impact on the sciences and on society at large. Then, I will argue that conceptualisations of 'worldview' and 'paradigm' could be of use to shed light on clashes between science and society and between science and politics. In the discussion section, I will deal with the impact of the new social media on the public sphere, present what a pedagogy of science perspective might contribute in dealing with such clashes, and how theories and practices of inter-worldview education might be interpreted as stimulating examples for dealing with other differing worldviews and paradigms and how to practice translation work, in order to learn to live democratically together with consensus and dissensus. I finish with a short epilogue.

80J - MILLER, Richard B. (2023), *Critical Humanism and the study of religion: A statement and defence, Method & Theory in the Study of Religion* (published online ahead of print 2023). https://doi.org/10.1163/15700682-bja10120 - This essay offers a statement and defence of four core claims of my work, *Why Study Religion?* Those are: (1) the field of religious studies is preoccupied by procedural methods for studying religion to the neglect of values and purposes that can justify its intellectual practices; (2) this preoccupation operates under a "regime of truth" that is anti-normative; (3) this regime of truth buckles under the pressure of repressed values and smuggles in crypto-normative judgments and commitments; and (4) this preoccupation with method can be remedied by attending to purposes that can justify the study of religion, which I call Critical

Humanism. Critical Humanism aims to expand the moral imagination and comprises four values: post-critical reasoning, social criticism, cross-cultural fluency, and environmental responsibility. After describing the book's main claims, I take up critiques expressed by Michael Stausberg, et al. in their essay, *A Normative Turn in Religious Studies?*

81D – MINISTERE DE L'EDUCATION NATIONALE ET DE LA JEUNESSE (2023), ***Vademecum – La laïcité à l'école***, édition décembre 2023, pp. 109 - https://eduscol.education.fr/document/1609/download - Le Ministre: « Principe cardinal de notre République française, la laïcité a pour vocation historique de fonder l'unité de notre pays dans une loi commune et de garantir l'accès à une culture partagée. Au moment où le fanatisme reprend sa course sous maintes latitudes, la laïcité apparaît comme un véritable choix de civilisation. L'École républicaine en est la voix et le terreau. C'est cette mission qui est violemment attaquée aujourd'hui. Ainsi portons-nous à jamais le deuil de nos professeurs, Samuel Paty et Dominique Bernard, assassinés pour ce qu'ils représentaient, des acteurs de notre héritage républicain et des passeurs de liberté. Aujourd'hui, devant ce sursaut de l'inqualifiable, les professions de foi ne suffisent plus. L'application du principe de laïcité ne doit souffrir ni entorse ni ambiguïté. C'est pourquoi j'ai décidé, dès la rentrée 2023, d'interdire le port du qamis et de l'abaya à l'école, en clarifiant le cadre d'application de la loi de 2004. La laïcité n'est pas une contrainte mais une liberté. En séparant la religion et la politique, la religion et le droit, elle permet l'égalité de tous, croyants et non croyants. Elle est la condition de la liberté de conscience dans notre République et son École. »

82R – MIRVIS, Jonathan (2023), ***The entrepreneurship process of Western immigrants who have impacted Religious Education in Israel: a qualitative study,*** *Religious Education,* DOI: 10.1080/00344087.2023.2283667 - The study's aim was to identify the entrepreneurial process ten Jewish immigrant religious educators utilized when establishing innovative educational institutions, thereby affecting the Israeli religious education system. We utilized a social innovation approach to education entrepreneurship applying a qualitative analysis of life story interviews. The findings describe four phases that comprise the education entrepreneurial process: early personal development, critique of the current status quo, call to action, and the establishment of an innovative religious education organization.

83J – MONTERO, Paula (2023), ***Religious school education in Brazilian Supreme Federal Court voting: Religion as a belief,*** *Secular Studies*, *5*(2), 120-139. https://doi.org/10.1163/25892525-bja10048 - This article examines the arguments made by the eleven Justices of the Supreme Federal Court who, in 2017, decided on the constitutionality of offering confessional education in public schools. We will explore how long-term disputed ethical and legal values are rearticulated in these votes concerning the notion of belief, almost 40 years after defining *Religious Education* as a fundamental human right by the Constitution. It is not a matter of harking back to the topic of secularism, as a social process or as a legal norm or political doctrine. The discursive analysis of the ministers' votes formulations aims, on the contrary, to unveil the different religious constructions implied in their uses of the terms religion and rights and to understand how they operate when putting forward an idea of citizenship and/or the nation. The aim is to clarify the configuration of common legal sense when issuing value judgments about religion and its protection. Therefore, our primary focus will be to circumscribe what counts as religion in these legal narratives.

84J - MOULIN, Daniel (2023), ***Religion and worldviews education and the paradox of inclusivity*** [England] *Journal of Religious Education,* 02 November 2023. https://doi.org/10.1007/s40839-023-00212-1 - https://link.springer.com/article/10.1007/s40839-023-00212-1 – Paradoxes of inclusivity occur when attempts at inclusivity clash with the exclusive claims of some of the positions they seek to accommodate. In this article I identify and consider how such a paradox manifests in multi-faith religious education pedagogies - what I call the 'paradox of interreligious inclusivity' or 'PIRI', for short. After presenting some relevant and illuminating examples, I consider PIRI regarding proposals in England for 'religion and worldviews education'. By defining the conceptual problem at the root of challenges posed by such an innovation and pedagogical models more generally, I suggest greater recognition of the deep implications of PIRI are essential in any context when educators seek to include those of all religions and those of none in programmes of religious education.

85B – MOYO, Masauso (2023), ***Christian faith formation and culture: A theological study of the Nsenga people*** [Zambia]. Thesis submitted in fulfilment of the requirements for the degree Doctor of Philosophy in Practical Theology at the University of the Free State Faculty of Theology, 2023, pp. 261 - https://scholar.ufs.ac.za/server/api/core/bitstreams/94883b5d-cee8-4876-9721-f1c222e2e21f/content - This research proposes that the theological study of the Nsenga people and their cultural formation aims to understand the

causes of antagonism between Christian faith and culture, as the starting point for contextual faith formation. Contextual faith formation will strengthen relationships with God, self, and others (humanity and the environment) through knowledge, values, attitudes, beliefs, and praxis. The research explores the possibility of Reformed Church in Zambia (RCZ) faith formation to hermeneutically discern possible means of integrating the outcomes from the theological study of the Nsenga people and their cultural formation, in order to address the antagonistic dichotomy. It recommends an integrated, self-theologised and decolonised faith formation conducted by engaging the Nsenga people and their culture to bring about spiritual transformation. This calls for a responsible hermeneutics of the Bible, culture, and the RCZ faith tradition.

86J - MUFF, Aline; Ayman AGBARIA (2023), "*You can't teach your students something that is divorced from reality": Palestinian citizenship teachers making sense of the relevance of Islam for citizenship education in Israel"*, *Education, Citizenship and Social Justice*, first publ. online April 19, 2023 - https://doi.org/10.1177/17461979231169470 - Even though religion plays a central role in many people's lives, it is often omitted from citizenship education in secularized societies. Educational scholars have increasingly demanded that teaching about religion should be included in citizenship curricula to foster effective participation for *all* citizens. However, this is an enormous challenge, especially in societies like Israel where religion is politicized as an aspect of violent conflict. Drawing on semi-structured interviews with Palestinian Muslim educators in Israel, we explored how citizenship teachers refer to Islam in their citizenship lessons. The teachers in our study drew on Islam as an important resource to either resist predominant conceptions of citizenship education in Israel or to make the subject more meaningful and relevant to their students. We argue that incorporating religious epistemologies alongside critical pedagogies in the citizenship curriculum is a necessary educational task in diverse and conflict-affected societies like Israel.

87R – NAWOSE, Ing'ollan Daniel; Mary KERICH (2023), *Christian religious education teachers' use of valuing methods for learner value acquisition. A study of national secondary schools in Kenya*, *International Journal of Arts and Social Science,* vol. 6, issue 9, September 2023 - https://www.ijassjournal.com/2023/V6I9/4146663583.pdf - The teaching and learning of RE including Christian Religious Education (CRE) offered within the school curriculum are founded upon the need for value education. This is a form of education that stresses the acquisition of living values by learners. RE inculcates universal and ethical values such as compassion, courage, honesty, tolerance and truthfulness. This paper sought to establish CRE teachers' use of valuing methods for learner value acquisition in National Secondary Schools in Kenya. The target population of the study was 95 national secondary schools with a total of 224 CRE teachers. 30% of schools and teachers were sampled. The study employed Stratified and simple random sampling to select the schools for study and purposive sampling technique to select CRE teachers to participate in the study. Data was collected by use of the questionnaire, document analysis, interview and observation schedules. From the study findings it was concluded that many CRE teachers prefer to teach using other methods such as discussion, class presentation and library research. In addition, a good number of teachers find verbal communication or discussion method easy considering the short time to prepare for and deliver lessons. Because of these factors, CRE in secondary schools in the Country is not achieving its objective of imparting moral values in students and the entire society. There is need for the teachers to be asked to use the valuing methods of teaching which include methods such as the self-exploratory exercise, group enquiry, the value clarifying response, thought sheet and diary writing, the value sheet, project method, comprehension exercises and volunteer interview. The teachers need to develop valuing methods that are a set of heuristic, critical and creative techniques to help learners develop valuing skills which in the long run leads to them acquiring values.

88J – NESTBY, Dag Hallward (2023), *How could the Norwegian RE subject express the presence of Human Rights thinking in Islam? British Journal of Religious Education*, vol. 45 n. 1 pp. 14-22, 2023 - https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1370583 - In this article I contribute to the scholarly discussion on how minority religions and worldviews could be represented in the RE subject of Norwegian primary and lower secondary school. I will focus on Islam since Islam is the largest and - at the same time - most debated minority religion in Norway. The starting-point of my analysis will be the chapter on human rights in *Signposts* where the author, Professor Robert Jackson, refers to the Council of Europe's 2008 recommendation -- on which *Signposts* is based -- where it is stated that the dimension of religions within intercultural education should be seen as a contribution to strengthen human rights. This formulation is mirrored in the new National Curriculum of the Norwegian RE subject which states that pupils should acquire knowledge of common values (such as intellectual freedom and equality) and how these values

are anchored in different religions and worldviews. With the theoretical support of R. Jackson's three level model, I try to demonstrate how RE teachers can realise this didactical vision when teaching about Islam.

89D – NEW ZEALAND GOVERNMENT (2023), *Education for all our children: Embracing diverse ethnicities,* Education Evaluation Centre, March 2023 - 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.

90J – NGUYEN, Thi An Hoa (2023), *Spiritual intelligence: A vision for formation in religious education, Religious Education*, 118(2023)4, 343-355, DOI: 10.1080/00344087.2023.2264554 - This article introduces the category of spiritual intelligence (SI) as a vital way for religious education to cultivate knowledge and practical wisdom. SI fosters human interconnectedness and promotes a sense of belonging for learners. It helps strengthen learners' identities and creates a just learning environment. The article proposes a version of SI grounded in the ideas of *Koinonia* (communion) in Christianity and *Sangha* (community) in Buddhism, which are useful for learners in both religious traditions and across religions.

91P – NIKSIC, Sabina, *Muslims and Jews in Bosnia observe Holocaust Remembrance Day and call for peace and dialogue,* Bosnia-Herzegovina APnews 27 January 2024 - https://apnews.com/article/bosnia-muslims-jews-observe-holocaust-remembrance-day- — Jews and Muslims from Bosnia and abroad gathered in Srebrenica on Saturday to jointly observe International Holocaust Remembrance Day and to promote compassion and dialogue amid the Israel-Hamas war. The gathering was organized by the center preserving memory of Europe's only acknowledged genocide since the Holocaust — the massacre in the closing months of Bosnia's 1992-95 interethnic war of more than 8,000 Muslim Bosniaks in Srebrenica. The event on Saturday underscored the message that the two communities share the experience of persecution and must stay united in their commitment to peace.

92P – NORD, Ilona & Judith PETZKE (2023), *Religious education in the digital change. Concepts and reflections from a German context*, 30 Seiten, DOI: 10.25972/OPUS-32280 - https://opus.bibliothek.uni-wuerzburg.de/opus4-wuerzburg/frontdoor/deliver/index/docId/32280/file/Nord_Petzke_Religious_Education_Digital_Change_2023.pdf - The Religious Education Laboratory (RELab digital) project investigated the ways in which Religious Education teachers use digital media. Following a process lasting over five years, this article will primarily summarise the results of didactic relevance. Chapter 1 contains a description of the project structure. Chapter 2 is dedicated to the pedagogical challenge of teaching religious education (RE) in the digital change. Chapter 3 reflects from a pedagogical standpoint on empirical findings of the project, which were developed in the context of classroom observations and interviews. Chapter 4 focuses on topics related to the profession of teachers: What self-concepts are pursued by teachers of RE and/or can be reconstructed through the way they act in the classroom? How can the often-critical perceptions of teachers who use digital media in RE be put to good use in the future? The conclusion bundles the most important insights and highlights examples of further research requirements.

93P – NTHONTHO MAITUMELENG, Albertina (2023), *Religion in South African education: A divisive or unifying force?, Religious Education*, DOI: 10.1080/00344087.2023.2289266 - Religion not only promotes tolerance among societies with different backgrounds, but also serves to enhance human society. In contrast, however, religion is seen to be the cause of conflict and division around the world. Hence, it is crucial that

schools handle the teaching of religion with greater care. This paper aims to share schools' experiences of religion-in-education policy change in South Africa – whether it unifies or divides them. It concludes that religion in education is neither a divider nor a unifier. Nonetheless, the approach that schools adopt toward the teaching of religion to learners remains a concern.

94J - NUGRAHAWATI, Ana W. (2023), ***Teaching religious tolerance trough critical and evaluative reading course for English language education students*** [Indonesia], *ELE Reviews: English Language Education Reviews*, *3*(1), 33–45. https://doi.org/10.22515/elereviews.v3i1.6611 - Religious tolerance is crucial for bridging a good intercultural interaction among people from different religious backgrounds. In the context of teaching, the critical and evaluative reading course is one of the courses that can facilitate students to foster their religious tolerance. This research aims to investigate the implementation of critical and evaluative reading course in building students' religious tolerance. Taking the case at UIN Raden Mas Said, this descriptive research collected the data through interviews, observation, and document analysis. The findings showed that the fundamental aspects for practicing reading comprehension in critical and evaluative reading course are multimodal text materials addressing religious, cultural, and value practices and beliefs taken from various media, printed or online. The teaching strategy was reading to learn to help students build critical thinking. The students were able to perform religious tolerance understanding during the study period. It implies religious tolerance can be cultivated through reading courses using multimodal texts that can help students in their daily intercultural interaction practices.

95J - O'CONNELL, Daniel; Maurice HARMON; Amalee MEEHAN (2023), ***Will there be teachers? An analysis of the congruence of religious beliefs of initial teacher education students and the patron's (Religious Education) programme for Catholic schools*** [Ireland], *Religions* 2023, *14*(12),1467; https://doi.org/ 10.3390/ rel14121467 - For historical reasons, the vast majority of primary schools in the Republic of Ireland are under the patronage of the Catholic church. Patronage involves a number of responsibilities, including the provision of a Patron's Programme. Traditionally in the form of RE, such programmes should satisfy the curricular requirement for religious/ethical education and act as an expression of school ethos. To meet this responsibility, the Irish episcopal Conference in 2015 published its first curriculum in RE, which forms the basis for the *Grow in Love* programme for pupils from junior infants to sixth class in all Catholic primary schools. However, effective teaching and learning of RE is dependent on the 'buy in' of those teaching it. The religious beliefs, understandings, and practices of those teaching RE are influential in this regard. Drawing from the data of a large-scale, multi-phase study, this paper describes the religious identity and beliefs of first-year students entering an Initial Teacher Education programme - in this case, the Bachelor of Education degree - to qualify as primary-level teachers. It situates the data in the wider context of religious identity and beliefs in Ireland and goes on to explore how the religious profiles of these students fit with the required understanding, knowledge and ability to teach RE in Catholic schools. Findings indicate that many of these students identify as Catholic and believe in God. However, there is a complexity to these beliefs, with a significant number who do not know what to think. This paper concludes with a discussion of the implications of these findings for the teaching of RE and for the patrons of Catholic schools.

96B – O'GRADY, Kevin (2024), ***Conceptualising Religion and Worldviews for the school.*** *Opportunities, challenges and complexities of a transition from Religious Education in England and beyond,* Routledge 2024, pp. 210 - This timely volume addresses current debates surrounding the transition from the teaching of religious education to the more holistic subject of Religion and Worldviews (R&W) in England and posits criteria for best practice among educators in varied settings and in a broader international context. By examining empirical sources, governmental reports, and in particular the 2018 final report from the Commission on Religious Education (CoRE), the volume suggests key principles needed to guide the transition and ensure that R&W is effectively integrated into curricula, pedagogy, and teaching resources to meet the needs of all student groups. By effectively conceptualising R&W, the volume gives particular attention to the intersections of the subject with democratic citizenship education, intercultural competence, and religious literacy. This text will benefit researchers, academics, and educators with an interest in religious education and teacher education as well as the philosophy and sociology of education more broadly. Those interested in education policy and politics, as well as citizenship and schooling in the UK, will also benefit from this volume.

97B – OMARA, Attia (2023), *Islamic education in contemporary Egypt: al-Azhar under al-Ṭayyib*. Thesis, Texas Scholar Works, https://repositories.lib.utexas.edu/items/8a9f75d7-2427-41c8-add1-e58426045f51 - More than two million students in Egypt today receive their Islamic education through al-Azhar Institutes. Since its establishment in 1936, al-Azhar Institutes' Islamic curriculum has undergone various changes with regards the topics covered and textbooks used. This study examines the most recent modifications to al-Azhar Institutes' curriculum introduced in 2013, namely, the simplification of the *fiqh* textbooks and the introduction of the Islamic Heritage subject. In the aftermath of the Arab spring, al-Azhar faced accusations that its teaching of classical jurisprudence promotes extremism and preaches sectarian division. In response, al-Azhar prepared "simplified" versions of the classical *fiqh* textbooks to be used at the middle, and high school levels. This study seeks to answer the following questions: What was the nature of these modifications in the *fiqh* curriculum? What were the topics discussed in the Islamic Heritage subject? Were the modifications a state-sponsored project or *ʿulamā* led-effort? Using comparative content analysis and focusing on the f*iqh* sections of the middle-and high-school textbooks, this study compares the "simplified" content with the original content to identify patterns of change and to propose reasons behind the changes. My analysis suggests that one main purpose of the modifications was to make the *fiqh* textbooks age-appropriate to middle and high school students. My comparison shows the systemic removal of topics and passages that could be seen as threatening the national security of Egypt. This is in addition to the topics discussed in the Islamic Heritage subject which aimed at strengthening national unity and countering extremism. Hence, I argue that state stability, national unity, and security were main purposes for curricular modification. However, did this make the curricular changes a state-led project? Evidence suggests that they were not directed by the state, but rather were conducted in accordance with the *Azharī ʿulamā's* conceptualization of a revival of the Islamic tradition. The study contributes to the scholarly literature by bringing attention to the country's Islamic educational system and by highlighting the role al-Azhar can play in maintaining the stability of the state and strengthening national unity during critical times.

98J – OPUNY-FRIMPONG, Kwabena (2023), *Public theology, the church and youth development in Ghana*, *E-Journal of Humanities, Arts and Social Sciences*, Vol. 4 Issue 10, October 2023, pp. 1209-1218 - https://noyam.org/wp-content/uploads/2023/10/EHASS20234104.pdf - The article is an examination of theological insights that Public Theology provides for the development of young people in Ghana. The article argued that the church is strategically positioned to make significant responses to contemporary challenges confronting youth development through its Public Theology. The study affirmed that the churches provide spiritual guidance, Christian education, entrepreneurship programmes, support systems and youth-focused ministries which help the youth to develop a sense of purpose and a strong moral compass such as integrity, compassion and social responsibility. The young people however face the challenge of unemployment, moral decadence, social neglect, relationships and the effects of corruption. The study recommends that through its theological resources, the church must play a vital role in youth development by paying attention to the socialization processes of the youth at home, church, and school. Moreover, attention must be paid to mentoring which facilitates the process of discovering the right persons for leadership, entrepreneurship, social transformation and advocacy for young people to be empowered to make significant contributions to church growth and nation building.

99D – ORTHODOX CHURCH IN AMERICA (2023), *Essential Orthodox Christian beliefs. A manual for adults instruction,* 2023 Departments of the Orthodox Church in America, pp. 271 - https://www.oca.org/cdn/PDFs/2023-0609-EOCB.pdf - "In writing and compiling this manual, we intentionally chose the Divine Liturgy to provide the basic educational structure. Although this work isn't about the Divine Liturgy, it provides the topics that you will learn as we encounter them throughout the Divine Liturgy. The Divine Liturgy, as A. Schmemann wrote, is "the very center of the whole life of the Church, the sacrament of Christ's presence among us". Therefore, it is appropriate to allow the Divine Liturgy to be both experience and guide for us as we explore the teachings of Orthodox faith. You will notice as you read through the text that each chapter has a unique voice and style of presentation. A variety of trusted teachers, scholars, and theologians, all members of the Orthodox Church in America, have contributed their chapters in their area of expertise. They bring their own experiences and perspectives to the text, but much like the Holy Scriptures which also was written by a variety of authors with different voices and writing styles, there is a common thread and message that runs throughout: God has revealed Himself and He has chosen a people to be His Bride […]"

100R – OVIEDO, Lluis, Lorenzo MAGARELLI, Piotr ROSZAK, Josefa TORRALBA ALBALADEJ, Berenika SERYCZYŃSKA, Valentina BALDAS & Jan WÓŁKOWSKI (2024*), Perceptions of science, religion and spirituality in high school students: an empirical approach, British Journal of Religious Education*, 46:1, 82-91, DOI: 10.1080/01416200.2023.2279919 - Many questions arise regarding the compatibility between scientific and religious education. While some voices have pointed to issues that stem from a traditional model in which science becomes a factor or religious crisis and doubt, other views reveal surprising forms of collaboration and complementarity between both dimensions in the educational curriculum. To better understand how those directly involved – the students – perceive that possible conflict, an international team has launched an extensive survey in three Catholic countries – Italy, Poland, Spain – to assess to what extent that relationship is viewed in a more or less problematic way. The results point to an overcoming of the conflictive model by those with more religious formation and practice and point towards a possible arrangement between both science and religion in regular education.

101D – PAPA FRANCESCO, *Intelligenza artificiale e pace*. *Messaggio per la 57ᵃ Giornata mondiale della pace – 1° gennaio 2024:* https://www.vatican.va/content/francesco/it/messages/peace/documents/20231208-messaggio-57giornatamondiale-pace2024.html – "[...] Lo sviluppo di una tecnologia che rispetti e serva la dignità umana ha chiare implicazioni per le istituzioni educative e per il mondo della cultura. Moltiplicando le possibilità di comunicazione, le tecnologie digitali hanno permesso di incontrarsi in modi nuovi. Tuttavia, rimane la necessità di una riflessione continua sul tipo di relazioni a cui ci stanno indirizzando. I giovani stanno crescendo in ambienti culturali pervasi dalla tecnologia e questo non può non mettere in discussione i metodi di insegnamento e formazione. L'educazione all'uso di forme di intelligenza artificiale dovrebbe mirare soprattutto a promuovere il pensiero critico. È necessario che gli utenti di ogni età, ma soprattutto i giovani, sviluppino una capacità di discernimento nell'uso di dati e contenuti raccolti sul web o prodotti da sistemi di IA. Le scuole, le università e le società scientifiche sono chiamate ad aiutare gli studenti e i professionisti a fare propri gli aspetti sociali ed etici dello sviluppo e dell'uso della tecnologia. La formazione all'uso dei nuovi strumenti di comunicazione dovrebbe tenere conto non solo della disinformazione, delle *fake news,* ma anche dell'inquietante recrudescenza di «paure ancestrali che hanno saputo nascondersi e potenziarsi dietro nuove tecnologie». Ancora una volta ci troviamo a dover combattere "la tentazione di fare una cultura dei muri per impedire l'incontro con altre culture, con altra gente" e lo sviluppo di una coesistenza pacifica e fraterna" (*n.7*).

102J – PAPALEONTIOU-LOUCA, Eleonora, (2023), *Spirituality and religiosity in the developing person* *Journal of Beliefs & Values*, published 8 Nov. 2023 - DOI: 10.1080/13617672.2023.2267924 - https://www.tandfonline.com/doi/full/10.1080/13617672.2023.2267924?src= - Traditionally, children have generally been considered as developmentally immature and unable to experience spirituality. However, more recent studies seem to indicate the opposite. This article aims 1) explore how religiosity and spirituality evolve in the developing person; (2) describe the perceptions of children about God; (3) explore how spirituality and religiosity are related to mental health; and (4) describe the relevant theories of faith development in children and adolescents and (5) make recommendations to foster spirituality and religiosity among children in order to promote healthier youth and a better society. The results of more recent studies show that children have an inborn spiritual nature and a craving to learn more about God or other spiritual themes, which seems to be a natural part of their development. Related studies analysed here show a synergistic positive association between spirituality and mental health. It seems spiritual development is an integral part of human development and cannot be studied in isolation, ignoring the other dimensions of one's being. Parents and educators need to take into consideration all aspects of human development including the spiritual one, and nurture children's spirituality as it can provide support and inner resilience at difficult times.

103J – PERSSON, Bodil (2023), *Powerful knowledge in religious education. Questions of epistemology and subject literacy in democratic and inclusive educational contexts*, *Social Sciences* 12(12):642, November 2023 - DOI: 10.3390/socsci12120642 - In this article, the focus is to grasp ongoing discussions regarding powerful knowledge in relation to social sciences in a broader sense, but especially in relation to RE. Discussions around norms and values are central in classrooms where both multireligiousness and secularity characterize students' everyday life and where students constantly move between different multicultural contexts. It is the aim of this contribution to explore the ongoing discussions relating powerful knowledge in RE to existential questions and controversial issues. One way for teachers to work with these goals is to focus partly on subject literacy and on powerful knowledge in relation to inclusive teaching, and partly on subject

content where core value issues are expressed together with existential and controversial questions. This will be discussed and explored in this contribution focusing on powerful knowledge and epistemology in social science, and especially in the school subject of RE.

104B – POLAK, Regina; Patrick ROHS (eds.) (2023), ***Values, Politics, Religion: The European values study. In-depth analysis, interdisciplinary perspectives, future prospects***, Springer 2023, pp. 536 - https://library. oapen.org/bitstream/handle/20.500.12657/75383/1/978-3-031-31364-6.pdf - The triad Values-Politics-Religion forms the thematic framework within which results of the European Values Study (EVS) based on the data of 1990, 1999, 2008, and 2017 are presented. The findings are embedded in an interdisciplinary discussion on the results, concepts, and challenges of this long-term study with a focus on the impact of religion on political values and attitudes. Against the background of the 'crisis permanence' since at least 2020, the editors argue the timeliness and relevance of this volume, as it offers fundamental empirical insights and theories as a starting point to further develop the expected value transformation in the years to come. Afterwards, the authors introduce the EVS, clarify the contested guiding concepts 'Values – Politics – Religion', and present the idea, character, outline, and structure of the volume. Furthermore, the research process, aims, and target groups of the volume are described. A summary of the individual contributions offers an overview of their main contents. The volume is intended as an explorative pilot study that aims at stimulating the further development of interdisciplinary values research and contributing to an in-depth, qualified discourse on values – on the relationship between political and religious values – in society, politics, and religious communities.

105R – PONG, Hok-Ko (2024), ***The relationship between spiritual well-being and game addiction of youths: a cross-sectional study*** [China], *Journal of Beliefs & Values*, 45:1, 1-20, DOI: 10.1080/13617672.2022. 2152262 - This study explores the correlation between spiritual well-being and game addiction among Chinese youths in Hong Kong. To examine such a relationship, cross-sectional data ($N = 401$) were taken from a sample of 209 Chinese university students in 2021 and 192 Chinese university students in 2022. They are between 18–21 years old. The participants answered the Spiritual Well-being Questionnaire to gauge their spiritual well-being in the personal-communal, environmental and transcendental domains. Then, the respondents accomplished the Game Addiction Scale 21 to assess the extent of their gaming use in seven dimensions, namely, salience, tolerance, mood modification, relapse, withdrawal, conflict and problems of game addiction. The study revealed a negative correlation between the three domains of spiritual well-being and the seven dimensions of game addiction. Moreover, multiple regression analysis showed that the personal-communal and environmental domains of spiritual well-being accounted for 59.0% and 10% of the variance in students' overall game addiction, respectively. The personal-communal domain was found to be the strongest predictor of game addiction. As an effective preventive strategy and treatment, the spiritual well-being and health of adolescents should be enhanced.

106B – ÖRF, ***Postkoloniale Perspektiven in der Religionspädagogik***, *Österreichisches Religions-pädagogisches Forum*, XXXI Jahrgang 2023, Heft 1, 305 Seiten - https://oerf-journal.eu/index.php/ oerf/issue/view/14/OERF-2023_1_Gesamt-PDF - Postkoloniale Studien und Theorien bieten ein Instrumen-tarium, um machtvolle Wissensbestände und Praktiken zu dekonstruieren, alternative Wissensformen zu reformulieren und widerständige Aushandlungsprozesse zu ermöglichen. Seit etwa zwei Jahrzehnten werden sie in unterschiedlichen theologischen Teildisziplinen rezipiert. In diesem Themenheft wollen wir vor allem die religionspädagogische Rezeption sichtbar machen und erschließen, was postkoloniale Studien und Theorien der Religionspädagogik eintragen können, worin aber auch ihre Grenzen wahrgenommen werden.

107J – RAMOS HOYOS, Rafael Antonio (2023), ***Educación religiosa y pensamiento crítico desde las figuraciones del estudiantado*** [Perù] https://orcid.org/0009-0005-1445-1181 - https://ciencialatina.org/ index.php/cienciala/article/view/8576/12839 - La libertad de conciencia y respeto por las diferencias, son ahora el camino a un pluralismo que pone al descubierto la necesidad de un cambio en la postura intransigente y dogmática de la Educación Religiosa Escolar (ERE). Por lo anterior, ¿cómo la implementación de un acercamiento teórico sobre los enfoques de estudio y praxis pedagógica de la ERE incide en el desarrollo del pensamiento crítico en los y las estudiantes de media académica? Se "Propone un acercamiento teórico-pedagógico para el programa de ERE que incida en el pensamiento crítico y que dé cuenta de las figuraciones de las y los estudiantes de la media de la I.E.S. Rosa de Lima". La metodología usada es de carácter cualitativo, con un enfoque hermenéutico, aplicada sobre una etnometodología en el contexto escolar. Para lo cual se hizo uso de la entrevista semiestructurada y el grupo focal. Se infiere que la ERE puede significar y resignificar las figuraciones del estudiantado y ofrecer respuestas críticas divergentes y convergentes. Implica un cambio de

enfoques hacia una pedagogía flexible, propositiva y crítico-liberadora que promuevan un diálogo multiperspectivista desde donde problematice lejos del carácter fijista que ha mantenido la ERE tradicional.

108P – RIGGIO, Giuseppe (2024), *L'intelligenza artificiale: una risorsa al servizio della libertà e della pace?* *Aggiornamento sociali,* 75, gennaio 2024, n. 01, pp. 3-6 (editoriale) – www.aggiornamentisociali.it – "[…] Abbiamo bisogno di una alfabetizzazione di base in questo ambito [della IA], perché solo un patrimonio di conoscenze sufficientemente ampio e condiviso può costruire quel clima culturale che dà ancora più forza alle normative e soprattutto è in grado di influire sull'agire etico dei singoli. Ne abbiamo bisogno perché processi di apprendimento efficaci presuppongono l'incontro e il confronto tra docenti e alunni, e così facendo ci introducono a vivere momenti di relazione proprio quando si tratta di divenire familiari con software che tendenzialmente ci spingono a un utilizzo solitario. Soprattutto ne abbiamo bisogno per non scivolare in mistificazioni, per evitare che "l'unicità della persona venga identificata con un insieme di dati" (papa Francesco), finendo così per essere disconosciuta e tradita, e per non tarpare le ali della creatività a quanti potranno fare ricorso alle varie forme di AI per costruire nuovi percorsi di pace e di convivenza fraterna" (p.6).

109J - RIVERA VICENCIO, C. (2023), *El saber didáctico: reflexiones e implicancias para el desarrollo de las motivaciones éticas en el aula* [Chile], *Revista de Educación Religiosa*, 2(7), 30–56 - https://revistas.uft.cl/index.php/rer/article/view/344 - https://doi.org/10.38123/rer.v2i7.344 - Este artículo expone las fases pedagógicas de una experiencia didáctica implementada en la asignatura de Religión con estudiantes de último año de educación secundaria, cuyo objetivo era promover motivaciones éticas referidas a la paz, la democracia y los derechos humanos, allende las opciones creyentes de las y los estudiantes. Los antecedentes teóricos describen el estado del arte sobre el saber didáctico y la evolución de su objeto epistémico: desde la técnica universal propuesta por Comenio, hasta la actual visión comprendida como una tríada mediada por principios de transposición gnoseológica. En cuanto al diseño metodológico de la intervención pedagógica, este responde al paradigma cualitativo con el propósito de promover la reflexión docente. Los resultados de la intervención pedagógica permiten inferir que las motivaciones éticas operan como una matriz subjetiva cuya implicancia didáctica hace posible una formación interdisciplinaria, relevando la dimensión sociohistórica de los sujetos.

110J – ROBINSON, Christine (2023), *But first, spirituality: spirituality and religious education in Western Australian Catholic early learning contexts*, *Religions* 2023, *14*(2),269; https://doi.org/10.3390/rel14020269 - In Western Australia, RE is a mandated learning area within the compulsory years of the Catholic school sector. RE is advocated as a curriculum subject, timetabled 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 become 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.

111J – ROELAND, Johan (2023), *Why we need to complicate things: The teaching and learning of religion beyond simplification*, *Teaching Theology and Religion* 2023, First published: 20 December 2023 - https://doi.org/ 10.1111/teth.12654 - Much knowledge production, both academic and non-academic, is driven by a need to simplify the world in order to enable people to navigate the complexities of everyday life. Such simplifications not only risk offering less reliable representations of the world, they can also turn into disruptive and harmful images of the world. In this article, students and teachers in the field of religion and theology are encouraged to value scientific research as a form of knowledge production that complicates things. In an age in which scientific knowledge is constantly contested and in which it competes with other forms of knowledge production (including problematic ones such as fake news, conspiracy theories, stereotyped representations of religion and religious others, and poorly executed journalism), it is important for students to understand that complicating things is a key step in developing reliable knowledge on religion and the (ir)religious other. This article, written for students starting out in the field of theology and religion and for those who teach them, explains how complicating things takes shape in scientific research by discussing three basic elements: (1) not

taking things at face value, (2) understanding science as knowledge *production* and reflecting on science *as* production, (3) and realizing that there is no absolute certainly.

112J – ROTHGANGEL, Martin (2023), *Religiosität – Life orientation – Credition. Anthropologische Leitbegriffe der Religionspädagogik,* Theo-Web. Zeitschrift für Religionspädagogik 22 (2023) H. 1, 4-18 - https://www.theo-web.de/ausgaben/2023/22-jahrgang-2023-heft-1/news/religiositaet-life-orientation-credition-anthropologische-leitbegriffe-der-religionspaedagogik - Dieser Beitrag setzt sich mit religionspädagogischen Leitbegriffen auseinander. In einem ersten Schritt wird zunächst kurz begründet, warum angesichts der zahlreichen religionspädagogischen Leitbegriffe aus bildungstheoretischen Gründen die Aufmerksamkeit anthropologischen Kategorien gelten soll. Auf exemplarische Weise wird im Anschluss daran das Augenmerk auf Religiosität, *Life orientation* und *Credition* gelegt. Das Ziel dieses Beitrags besteht darin, Potentiale sowie Grenzen anthropologischer Leitbegriffe für die Religionspädagogik herauszuarbeiten und generell einen kritischen Diskurs über Leitbegriffe in der Religionspädagogik anzuregen.

113B – RUBINI, Antonia (ed.) (2023), *Quando si dice pace. Visioni, riflessioni e testimonianze sulla cittadinanza globale,* Franco Angeli, Milano 2023, pp. 214 – www.francoangeli.it – Una ventina di docenti e ricercatori dell'Università 'Aldo Moro' di Bari incrociano le loro riflessioni in tema di pace, di non-violenza, di educazione alla cittadinanza, di solidarietà sociale. Mediante analisi pluridisciplinari e confronti interculturali gli autori (in maggioranza autrici) intrecciano visioni etiche di protagonisti del pacifismo cristiano e interreligioso, rievocano l'attualità del magistero civico di una Maria Montessori educatrice alla pace, di un don Tonino Bello profeta di una società solidale e disarmata, di un Emmanuel Lévinas filosofo dell'incontro con l'Altro, di una Malala Yousafzai modello di pratica educativa per la pace e l'emancipazione della donna. L'ordito del libro, pur senza dichiararlo verbalmente, è costruito in implicita e singolare convergenza con uno dei compiti centrali dell'educazione religiosa scolastica, quello di educare alla convivenza persone diverse per convinzioni e fedi, ma riconosciute nella loro pari dignità (*fp*).

114J – SAADA, Najwan (2023), *Educating for global citizenship in religious education: Islamic perspective*, International Journal of Educational Development, vol. 103, November 2023, 102894 - https://www. sciencedirect.com/science/article/pii/S0738059323001700 - This conceptual article expands our knowledge on the meaning and practice of spiritual global citizenship by focusing on the civic and global purposes of Islamic RE in western societies. It reviews the literature written (in English) on Islamic RE and global citizenship education and proposes educational strategies for considering the moral, socio-political, and reflective aspects of Islamic global citizenship education (IGCE). This includes, for instance, the recognizing of the possible contribution of Islamic traditions to peaceful and dialogic living; the significance of contextualizing, historicizing, and rationalizing religious interpretations; the recognizing of diversity within Islam and larger societies; the significance of moral reasoning in democratic and pluralistic societies; and the deconstructing of discourses of islamophobia and extremism at the global level. Muslim students at middle and high school levels are encouraged to develop their global and self-reflective identities. The current study challenges the writings on the secular nature of global citizenship, and it illuminates the possible implications of spiritual global citizenship from an Islamic perspective.

115R – SAOKE, Viktor O. & Alii (2023), *The Christian religious education teachers' attitudes toward the five-stage lesson plan framework in Kenya: A gender-based analysis*, Helyion, vol. 9, issue 8, August 2023, e19104 - https://www.sciencedirect.com/science/article/pii/S2405844023063120 - New approaches have emerged in teaching Christian Religious Education (CRE). Five-stage lesson plan framework (FSLP) is one of the innovative approaches applicable in all learning areas. Even though the framework is learner-oriented, understanding teachers' attitudes towards the framework are essential. Developing a positive attitude among the stakeholders remains crucial in implementing any teaching approach. Therefore, this study assessed gender differences in the attitude toward the five-stage lesson plan framework among CRE teachers in Meru County, Kenya. A multi-stage sampling technique randomly selected 143 and 83 female and male CRE teachers. Using a semi-structured questionnaire, quantitative data were collected in a cross-sectional survey. Chi-square and *t*-test statistics were applied to test the statistical significance of the dummy and mean value of continuous variables using sex-disaggregated data. The study revealed that teachers' attitudes towards the FSLP framework did not significantly differ between male and female teachers. The study employed multiple linear regression modelling to assess the determinants of the attitudes towards the five-stage lesson plan framework for male, female, and pooled teachers. Similar determinants influenced teachers' attitudes towards the FSLP framework: academic qualification, teaching experience, utilization, and awareness.

Researchers established that educational qualification was a negative and significant determinant of attitudes towards the FSLP framework among the participants. Teaching experience, awareness, and utilization of the FSLP framework among CRE teachers were positive and significant determinants of the attitudes towards the FSLP framework. The study findings implied development of policies inclined to the attitudes supporting the proper implementation of newly emerged teaching strategies among the stakeholders. The supplement schemes should be restructured and shaped to meet teachers' specific needs and preferences regarding the utilization of educational innovations to enable CRE teachers to select and practice the FSLP framework.

116C - SCHLAG, Thomas; SUHNER Jasmine (2023), ***Mapping as a task for international knowledge transfer in religious education (research). An approach from a Swiss perspektive***. In: J. Berglund; B. Roebben; P. Schreiner; F. Schweitzer, *Educating Religious Education Teachers: Perspectives of International Knowledge Transfer*, Bonn: VR University Press, pp. 99-115. https://www.zora.uzh.ch/id/eprint/238455/1/Educating_Religious_Education_Teachers.pdf - This chapter first describes the diverse stakeholders in religion-related subjects in Switzerland. The diversity-related challenges and tasks described in the Swiss context are then correlated with the corresponding local and international (international) knowledge transfer challenges. International knowledge transfer requires a meaningful classification of the associated questions, teaching models and research projects. The Swiss research project discussed in this paper proposes such an approach. The project developed a theoretical, practical grid that could be a valuable starting point for mapping an (inter)religious education model and provides some insights into current RE research. The article concludes with a plea for increased religion-related and theological interdisciplinarity in theory and practice.

117P – SCHMITZ, Andrea (2023), ***Religious policy in Uzbekistan***. *Between liberalisation, State ideology and islamisation*, SWP Research Paper, August 2023, pp. 34 - https://www.swp-berlin.org/publications/products/research_papers/2023RP08_ReligionUzbekistan.pdf – "[…] The June 2021 law *On Freedom of Conscience and Religious Organisations* grants everyone the right to receive religious instruction from qualified staff. But there are significant restrictions: Organised religious pre-school education for children, which was allowed under Karimov, is now no longer provided. Only parents themselves or persons authorised by them are allowed to provide children with basic RE. Private religious schools for older students are not prohibited in principle, but the new Religion Law makes their establishment (as well as that of other "religious" organisations) difficult to impossible. Religion is not taught as a separate subject at all in public schools. Nevertheless, it is still possible to study Islam more intensively. Obviously, the aim is to meet the strong demand for RE and at the same time to bring RE out of the shadows of private, informal circles. The means of choice is the controlled expansion of provision in state and state-controlled institutions. These educational and research institutions, which are formally under the authority of the clerical administration (the DMU), include ten madrasas, two of which are for women. They offer basic Islamic education in different regions of the country, which is completed in four years and qualifies graduates to work as imams (men only) or as Arabic teachers. Admission requirements always include a test of foreign language skills, as well as knowledge of history and the subject "Fundamentals of Spirituality" (*ma'naviyat asoslari*), the successor to the subject *ma'naviyat va ma'rifat* – which has been part of the state school curriculum since the 1990s and teaches state ideology in moral terms. In addition, the madrasas offer three to six-month Arabic courses for paying students" (pp. 15-16).

118B – SCHREINER, Martin (Hrsg.) (2023), ***Religiöse Bildung und Digitalität,*** *Schule in evangelischer Trägerschaft*, Band 24, 160 S. https://www.waxmann.com/waxmann-buecher/ - Der Band widmet sich aus verschiedenen Perspektiven dem Thema „Religiöse Bildung und Digitalität - Evangelische Schulen im digitalen Wandel" und unternimmt es, eine zeitgemäße Thematisierung von Digitalität bzw. der digitalen Transformation in der religiösen Bildung zu denken und zu diskutieren. Es geht unter anderem um medienpädagogische und medienethische Herausforderungen der Digitalität, um digitales Lehren und Lernen als Gestaltungsaufgabe an Evangelischen Schulen sowie um die Potenziale digitaler Medien für den Religionsunterricht in einer Kultur der Digitalität. Die Beiträge namhafter Experten wollen Horizonte öffnen und Anregungen zu einer zukunftsweisenden Entwicklung - nicht nur evangelischer Schulen - geben.

119B – SEAN, Henry (2024), ***Queer thriving in religious schools. Beyond accommodation for queer staff and students***, Routledge April 2024, pp. 136 - https://www.routledge.com/Queer-Thriving-in-Religious-Schools-Beyond-Accommodation-for-Queer-Staff/Henry/p/book/9781032376363 - This book offers an account of religious schooling committed to 'queer-thriving' and envisions how queer staff and students can live their lives without being 'accommodated' within heteronormative religious traditions. Engaging with queer theological perspectives across the Jewish, Christian, and Muslim traditions, the first part of the book

situates queer thriving as a viable part of the work of the religious school, and not just as something reserved for progressive education more broadly. Taking three areas that are typically used to justify religious heteronormativity (religious texts, religious values, religious rituals), it engages queer theologies to showcase how an educational approach committed to queer thriving can be enacted in religious schools in ways that are also theologically sensitive. The second part explores how religious school communities can navigate differences around queerness and religion in ways that are supportive of queer staff and students. It takes desire as an everyday reality in classrooms and applies a queer lens to this to challenge heteronormativity and to imagine alternative modes of relationship between staff, students, and communities that enable queer staff and students to thrive. Showcasing possibilities of resistance for the opposition between religious and queer concerns, it will appeal to researchers, postgraduates, and academics in the fields of religion and education, whilst also benefitting those working across philosophy of education and educational theory, sex education, sociology of education, social justice education, queer theologies, religious studies, and sociology of religion.

120J - SELÇUK, Mualla (2023), *Making it different? Islamic religious education, gender and leadership*, [Turkey], *Religious Education*, 118:3, 241-253, DOI: 10.1080/00344087.2023.2227785 - To lead is to create a climate in which a human being and community flourish together. In trying to achieve this, a leader should be conscious of the ambivalent feelings of people and mindful of how to restore them. As a woman in a position of authority in a setting where there was a structural lack of recognition of women in leadership, recognizing the relationship of power and knowledge and building on expanded notions of respect and the skills of a Conceptual Clarity Model allowed the author to persist with dignity as a leader.

121J – SELDERSLAGH, Guy (2023), *Catholic education in Europe: variations in its establishment, vitality and some challenges for the future*, *International Studies in Catholic Education*, 15:1, 3-19, DOI: 10.1080/19422539.2023.2184535 - In the long history of the Catholic school in Europe, it has taken various forms, linked to local cultures and to the history, particularly religious but also political, of each state. While it is possible to account for this diversity, it is also important to highlight common features and challenges, such as secularisation and globalisation, which question the identity of Catholic schools. It is by addressing these challenges that Catholic schools will maintain an original school model that inspires the public schools of the different educational systems present in Europe.

122P – SMALLEY, Paul (2023), *English RE: under pressure?* *Journal of Religious Education* (2023). https://doi.org/10.1007/s40839-023-00207-y - This paper will examine four potential areas of pressure to RE in England in the 2020s: Academisation - and the structural issues arising from ever greater numbers of schools being outside local authority control; the alleged secularisation of the curriculum through the Worldviews Paradigm; the financial situation of Standard Advisory Councils on Religious Education (SACRE) in England; and the teacher recruitment crisis. Taking a historical turn, it will then consider whether these are uniquely challenging to the subject, or whether the RE community might gain solace from a realisation that these challenges have been overcome at other points in history.

123J – SPADARO, Nadia (2023), *La segregazione etnico-religiosa nel sistema educativo in Irlanda del Nord (Ethnic-religious segregation in the education system of Northern Ireland) -* https://www.statoechiese.it), fascicolo n. 4 del 2023 - After many years of conflict, Northern Ireland still appears today as a deeply divided society that bears the marks of centuries of ethnic hostility with a strong religious connotation. The context in which, more than any other, the segregationist tension between the two communities, Protestant and Catholic, is still clearly perceivable is the education system, which is characterized by a significant separation of students according to their religious affiliation. The paper aims at reconstructing the origins and outlining the focal points of such an education system, which was recently brought to the attention of the Northern Ireland Supreme Court, with reference to discrimination against students belonging to other religions or beliefs.

124R – SPORRE, Karin (2023), *Varying curricular responses to children's existential questions in RE Syllabi from Sweden, Norway, Denmark, Bavaria and Berlin-Brandenburg*, *Journal of Religious Education* 71, 167–187 (2023). https://doi.org/10.1007/s40839-023-00203-2 - In which ways do curricula recognize existential questions of compulsory school students, and what direction is given regarding how to address them? By asking these two questions, this study analyses syllabi for the school subject of religion education and its equivalents in Sweden, Norway, and Denmark, and in the two German regions of Bavaria and Berlin-Brandenburg. The study forms part of a research project based in Sweden where, in 1969, the theme

of '*livsfrågor*'—translated here as 'existential questions'—was introduced into the curriculum. A qualitative content analysis of the use of the word 'question' in the respective languages is the basis for the comparative study of the current syllabi. The Berlin-Brandenburg and Danish syllabi recognize and, in integrated ways, address students' questions, while the other syllabi do so considerably less. Significant variations in the relationship between the child and the curriculum are exemplified. The results of the study raise both religion educational and general didactic questions of how existential dimensions and subjectification (cf. Biesta in *World-centred education*, Routledge, 2022) can find their expression in curricula. Additionally, the question is addressed of whether students' questions can be understood as crucial in their orientation in the world and responded to responsibly, for example in a *Bildung* context.

125D – STAAT FREIBURG (ed.), ***Religiöse und kulturelle Vielfalt in der Schule. Leitfaden für Lehrpersonen und Schulbehörden*** [CH], August 2023, 24 Seiten - https://www.fr.ch/sites/default/files/2023-08/religiose-und-kulturelle-vielfalt-in-der-schule-2023.pdf - Version française: https://www.fr.ch/sites/default/files/2023-08/brochure-d-information-diversite-religieuse-et-culturelle-a-l-ecole.pdf - „Das Rezept für gutes Zusammen-leben, welches an den Schulen des Kantons Freiburg vorherrscht, basiert sowohl auf klaren Empfehlungen, einer Kultur des Dialogs, dem gemeinsamen Willen die Vielfalt wertzuschätzen, aber auch auf einer positiven Haltung der Eltern, der Schülerinnen und Schüler sowie der Lehrpersonen. Um diese Kultur des guten gegenseitigen Verständnisses aufrechtzuerhalten, legt die Direktion für Bildung und kulturelle Angelegenheiten (BKAD) ihre Empfehlungen zum Umgang mit religiöser und kultureller Vielfalt in der Schule zuhanden der Lehrpersonen und Schulbehörden neu auf. Es ist der Auftrag des Staates allen Schülerinnen und Schülern unseres Kantons guten Unterricht zu ermöglichen. Die Berücksichtigung der Vielfalt trägt ebenfalls zur Förderung dieser Qualität bei." (*Vorwort by*: Sylvie Bonvin-Sansonnens, Staatsrätin, August 2023).

126B – STEFANI, Piero; Davide ASSAEL (2024), ***Storia culturale degli ebrei,*** Il Mulino, gennaio 2024, pp. 336 - https://www.mulino.it/isbn/9788815388117 - Fin dall'antichità gli ebrei non sono stati una grande potenza, eppure, la loro storia ha influenzato il mondo intero. La millenaria cultura ebraica è comprensibile solo tenendo conto delle relazioni con altri popoli ed altri ambienti: minoranze e maggioranze si sono influenzate a vicenda, senza che ciò annullasse la peculiarità ebraica, intrinsecamente contraddistinta da una costante dialettica tra universale e particolare. Nel corso del tempo, sono sorte così ricche elaborazioni culturali: dalla Bibbia al giudeo-ellenismo, dalle molteplici correnti ebraiche del primo secolo al Talmud, dalla *qabbalah* al chassidismo, dal sionismo alla variegata e spesso drammatica realtà attuale costituita dai due poli fondamentali dello Stato d'Israele e dalla diaspora. Questo libro a due voci è un racconto inedito e potente di una storia unica, lunga trenta secoli che, seppur segnata da fratture e conflitti, è stata in grado di produrre valori universali. I due autori hanno scritto un libro vasto e fruibile: un affresco generoso, non solo per gli specialisti; una meravigliosa storia delle storie, che ci convince che nessuna cultura è un'isola.

127J - STOJANOVIĆ, Tamara M.; Mirjana M. SIMIĆ (2023*), **Religious education among Serbs and its significance for preserving national identity,** Science International Journal,* Vol. 2 No. 4 (2023) - https://scienceij.com/index.php/sij/article/view/93 - The subject of our work is to point out the importance of RE among Serbs, starting from the historical paradigm – the first half of the 18th century when Slavic and Latin schools were opened in Sremski Karlovci. Within these schools begins the education of Serbian students and the development of the school system in the Russo-Slavic language, the official language of the Serbian Orthodox Church and equivalent to the first Serbian literary language. It is indisputable that the Serbian people joined the community of civilized nations, with a clearly recognizable and strong national identity thanks to Orthodoxy. Serbian Orthodox Church played the essential role in the national integration and preservation of national consciousness and identity. Therefore, it becomes quite clear that any current "speech" on the renewal and development of the Serbian national identity cannot "put out of sight" its Orthodox component, nor declare it anachronistic and outdated. Further, the paper considers the need for higher quality RE in the Republic of Serbia, as well as the assumptions (conditions) for their implementation. The provision of RE in primary and secondary schools is of great importance for the improvement of educational system, mostly because it provides the insight of the connection between religion and science. Its introduction into the educational system has a significant impact on the evaluation, nurturing and preservation of national values. The provision of RE in primary and secondary schools also provides students with a complete religious view of the world and enables the building and preservation of national and cultural identity. Also, the introduction of RE has a great impact on the construction of a multi-ethnic and multicultural society within the community of European states.

128B - SULTMANN William; LAMB Janeen; IVERS Peter; CRAIG Mark (2023), ***Re-imagining senior secondary religious education -*** *Evaluating the Religion, Meaning, and Life Curriculum,* Springer, pp. 140 - https://acuresearchbank.acu.edu.au/item/8z1vy/re-imagining-senior-secondary-religious-education-evaluating-the-religion-meaning-and-life-curriculum - This book examines and reports the findings regarding the level of satisfaction by students, teachers and parents with an innovative senior secondary Religious Education curriculum 'Religion, Meaning and Life' (RML). The stimulus for RML is found in the changing profile of students within faith-based schools and the motivation of school authorities to be inclusive and responsive to changing needs and priorities of students and families. Curriculum practices typically mirror this continuing renewal as community expectations give rise to innovation in curriculum practice. This concept of continuity and discontinuity is evidenced in the field of RE which recognizes religious plurality while giving preference to an imagination centred on inclusion, hospitality and respectful dialogue. In this context, new pathways are being explored as the reality and significance of RE in faith-based school remain a priority for Christian organizations in Australia. Mindful of the diversity of expectations within the Catholic school, the curriculum initiative of RML was developed, supported and implemented. The La Salle Academy of the Australian Catholic University reviewed this senior secondary curriculum across three years and presents in this book an independent, evaluative report of the findings, together with insights for implementation at scale and associated applications across Christian faith-based institutions.

129R – SUN, Yihan; Claire BLEWITT; Helen SKOUTERIS (2023), ***Methods and ethics in qualitative research exploring young children's voice: A systematic review,*** *International Journal of Qualitative Methods,* first publ. online 31 Jan. 2023 - https://journals.sagepub.com/doi/10.1177/16094069231152449 - Young children have rights; they are agents and active constructors of their social worlds. Despite well-established theoretical foundations, the 'methods' and 'ethics' of qualitative research to elicit young children's voice require further exploration to ensure young children are central to our research endeavors. This systematic review examined studies that sought to capture young children's (3–6 years) voice in Early Childhood Education and Care settings. 58 studies met the inclusion criteria. Interview was found to be the most common strategy; this is often coupled with other child-friendly methods. Findings suggest that young children are increasingly listened to; however, there appears to be a need to further promote children's agency and the inclusion of assent-seeking as an ongoing process. Gaps in methods supporting the inclusion of children with additional needs and Indigenous children are also evident. In addition, advancing non-permanent methods of meaning making to support children's participation appears ripe for methodological innovation.

130R - ŠUVAKOVIĆ, Uroš V.; Jelena R. PETROVIĆ; Ivko A. NIKOLIĆ (2023), ***Confessional instruction or religious education: Attitudes of female students at the Teacher Education Faculties in Serbia***, *Religions* 2023, *14*(2), 160; https://doi.org/10.3390/rel14020160 - This paper presents an empirically study on the attitudes of female university students at all Teacher Education Faculties in Serbia (TEFS). For the purposes of this study, a survey was prepared to be completed by students online, and virtual exponential non-discriminative snowball sampling was applied. The independent variables were religion, major subjects, year of study, age, the completion of secondary schooling, whether an optional subject was studied during previous schooling, and whether female students were employed. The dependent variables were the respondents' attitudes to religious instruction and civic education. The sample included 372 students from all TEFS, and the research was conducted in the period from 15 May to 8 June 2022. The data were processed with the aid of nonparametric statistics. The results showed that religion did not contribute to differences in students' attitudes and opinions regarding the method of performing RE and civic education, but that some other factors contributed to it, such as previous experience with these subjects and whether the respondent had completed secondary schooling. These results may be interpreted in the light of the weaknesses of the confessional model, that is, the lack of knowledge regarding the basic paradigms of other confessions, which is of great importance for countries such as Serbia which have numerous national minorities and religious communities.

131J – SYAH, Wahyu Firman et AA. (2023), ***The urgency of digital ethics in improving children's morals in the era of society 5.0,*** *The 6th International Conference on Islamic Studies 2023,* https://www.google.it/search?q=ethics+for+children+in+schools+2023&sca_esv=595327113&source - Digital media has become a culture and trend of social life that cannot be separated. All these media platforms have a positive impact that makes human mobility easier in all respects. But on the other hand, the negative impact causes changes in

children's values, norms, rules, and morals. The purpose of this study is to describe and analyse the importance of digital ethics on children's morals in dealing with social media phenomena in the era of society 5.0. This type of research is library research using a descriptive qualitative approach. Then the data was obtained using an analysis of literature data relating to digital ethics on children's morals. In facing the era of society 5.0: 1) teachers are responsible for educating children's morals; 2) In still digital ethics to create a wise generation in social media.

132J - TAKAYAMA, Keita (2023), ***Decolonial interventions in the postwar politics of Japanese education: Reassessing the place of Shinto in Japanese language and moral education curriculum***, *Revista de Educación Comparada*, (43), 71-87. https://doi.org/10.5944/reec.43.2023.37089 - Much of postwar politics in Japanese education has revolved around the tensions between conservative's retrogressive desire for the imperial past on the one hand and the liberal-left's progressive agenda on the other. The former demands a return to the teaching of traditional (Confucius) family values, patriotism and Shinto-inspired reverence towards the universe, while the latter demands teaching for rational, critical minds deemed essential for democratic citizenship. This binary structure of political contestation is increasingly problematized by the emerging political sensibilities around the ecological crisis and eco-feminist critique of human exceptionalism, hype-separation between human and nature and ontological individualism. The chapter demonstrates how the new ecological and decolonial literature demands a fundamental rethinking of the postwar politics of Japanese education in relation to the place of Shinto in school curriculum. It exposes the limitations of the postwar liberal-left discourse which has reduced Shinto to nothing but the conservatives' retrogressive desire to 'return'. The chapter concludes, drawing on Chen's (2010) notion of de-cold-war politics, that the Cold War framing of education policy debate must be overcome to unleash the decolonial and ecological potentials of Japanese education towards addressing the pressing sustainable challenges today.

133J – THALÉN, Peder (2023), ***Learning about what? Non-confessional Religious Education after the dissolution of the binary categories 'Religion' and 'Secular'***, *Social Sciences* 2023, *12*(10), 573 - https://doi.org/10.3390/socsci12100573 - The binary division between 'religion' and 'secular' as an analytical tool has long been criticised within the research field of 'critical religion' in religious studies. There has also been a parallel critique in the academic discussion about post-secularity. Recently, sociologists have picked up and deepened this criticism, as expressed in Mitsutoshi Horii's book *'Religion' and 'Secular' Categories in Sociology: Decolonizing the Modern Myth* (2021). Based on a critical processing of Horii's application to sociology, the aim of this article is to discuss the challenges for non-confessional religious education that the ongoing dismantling of this binary division entails. It looks at how a non-confessional RE could be designed that transcends the binary division and how powerful knowledge could be understood in a non-binary context.

134J – TIETJEN, Ruth Rebecca (2023), ***Religious zeal, affective fragility, and the tragedy of human existence,*** *Human Studies* 2023; 46(1): 1–19 - https://www.ncbi.nlm.nih.gov/pmc/articles/ PMC10063461/ - Today, in a Western secular context, the affective phenomenon of religious zeal is often associated, or even identified, with religious intolerance, violence, and fanaticism. Even if the zealots' devotion remains restricted to their private lives, "we" as Western secularists still suspect them of a lack of reason, rationality, and autonomy. However, closer consideration reveals that religious zeal is an ethically and politically ambiguous phenomenon. In this article, I explore the question of how this ambiguity can be explained. I do so by drawing on Paul Ricœur's theory of affective fragility and tracing back the ambiguity of religious zeal to a dialectic inherent to human affectivity and existence itself. According to Ricœur, human affectivity is constituted by the two poles of vital and spiritual desires which are mediated by the *thymos*. This theory helps to understand that religious zeal as a spiritual desire is neither plainly good nor plainly bad, but ambiguous. Moreover, it enables us to acknowledge the entanglement of abstraction and concretion that is inherent to the phenomenon of religious zeal. Finally, this theory helps to understand why religious zeal, as one possible expression of the human quest for the infinite, is both a promise and a threat. In conclusion, human existence is tragic not in that we necessarily fail, but in that no matter which path we take about our spiritual desires - that of affirmation, rejection, or moderation - we are and remain fallible.

135P – TREFZER, Franziska M. and Manfred L. PIRNER (2023), ***Human Rights Education and Religious Education: Design-based research on integrating HRE into RE teacher education*** [Germany], *Journal of Empirical Theology*, Brill, Online Public. Date: 08 Sep 2023, pp. 1-21 - https://brill.com/view/journals/jet/aop/article-10.1163-15709256-20231159/article-10.1163-15709256-20231159.xml - This paper explicates the conceptual background, design and first results of the empirical research project "*The Rights of the Child and*

the School Subject of Religious Education" that aims to integrate children's rights into RE as well as into RE teacher education with a design-based research (DBR) approach. It starts by claiming a central significance of human rights for humanity and social cohesion in society and the world and therefore also for school education. It continues to clarify the relationship between human rights values and religious values and argues for a special potential and obligation of RE for promoting human rights and children's rights – which is to date only partly fulfilled in German RE. Building upon this, the sub-project "*Human Rights Education for Religious Educators*" *(HRE4RE)* is introduced. This research demonstrates that it is necessary to establish human rights and children's rights education for student teachers of RE, for them to be able to adequately integrate children's rights perspectives into school culture as well as into RE for generations to come.

136J - TRIANA, J. (2023), *Acciones y reacciones de los jóvenes de clase de ERE de grado 11 en torno a la Biblia* [Colombia], *Revista de Educación Religiosa*, *2*(7), 150–171 - https://doi.org/10.38123/rer.v2i7.378 - https://revistas.uft.cl/index.php/rer/article/view/378 - En el ámbito de la Educación Religiosa Escolar (ERE) se plantea la pregunta sobre qué tipo de formación bíblica se ha de incluir en los programas académicos y cuál es la metodología más adecuada para ofrecerla a los estudiantes. El programa de Licenciatura en Educación Religiosa de la Universidad La Salle, Bogotá, se propuso indagar sobre la percepción de los jóvenes de grado undécimo de colegios católicos de Colombia, a partir de una serie de preguntas relacionadas con la Biblia. Los resultados de la encuesta, que fue aplicada a un número significativo de estudiantes (1697 encuestas), constituyen una herramienta útil como canal de confrontación con los estándares y lineamientos que emplea la Conferencia Episcopal Colombiana a partir de los requerimientos legales de la educación nacional, en la que se asume la ERE como un área obligatoria. Primero se presentarán los lineamientos (2009) y estándares de la educación religiosa (2022). Posteriormente, se analizarán e interpretarán los resultados de la encuesta aplicada a los estudiantes en lo concerniente al uso y apreciaciones sobre la Biblia. Por último, se realizará una confrontación de la información recabada en los dos momentos anteriores para concluir con algunas perspectivas de la apropiación y papel de la Biblia en los currículos de ERE.

137J – TSAOUSIS, Georgios (2023), *Prevailing religion as a factor in enhancing the right to education: the example of educational policy in Greece*, *Religions* 2023, *14*(7), 837; https://doi.org/10.3390/rel14070837 - It is clearly stated by the European Court of Human Rights (ECtHR) that provided education should not follow or consist of a means of catechism contrary to the religious or philosophical perceptions of the parents. Consequently, a specific negative claim is established: the state, through its educational policy, must refrain from transmitting information that is contrary to the philosophical and religious beliefs of the parents. In Greece, education policy is not neutral. It has a clear Christian orientation, primarily due to the constitutional establishment of the prevailing religion. It is not a constitutional paradox, but a choice of the legislator based on cultural and social characteristics. This article aims to present an analysis of the effect of the constitutional establishment of the Christian faith in the national educational policy, which aims at the development of national and religious consciousness. Given that RE is more freely formulated, the influence of the prevailing religion proves to be catalytic. In Greece, the catechism is preferred, according to the teachings of the prevailing religion. This choice makes it easier for parents to raise their children based on their beliefs, effectively reinforcing the fundamental right established by Art. 2 of the additional protocol of the ECHR.

138R – TUNA, Mehmet H.; Jonas KOLB; Zekirija SEJDINI (2023), *Religious learning environments of Austrian Muslim youth: An empirical analysis of religious educational processes*, *Religions* 14, 1002 – https://doi.org/10.3390/rel14081002 - In recent decades, Islamic education and the religiosity of young Muslims have received considerable attention in academic research in German-speaking countries. However, an analysis of the different learning environments of religious education and their respective significance has yet to be carried out so far. Using Austria as an example, this paper explores these different processes of religious education among Muslim adolescents. Based on qualitative guided interviews, the experiences and learning processes in the family, in the mosque, in the school, and online are depicted from the learners' perspective. In this way, this paper assigns Muslim adolescents a constitutive role in the analysis. In this context, we discuss how the understanding of education, pedagogical approaches, and person-centredness differs in the learning environments of Muslim religious education.

139P – UCAnews [Union of Catholic Asian News], *Islamic studies no longer compulsory for Pakistan's non-Muslims*, UCA News 2024, January 25 – https://ucanews.com/news/Islamic-studies...103931 - The Church has been urging government to permit non-Muslim students to receive religious education in their faith. The Pakistani government has decided that the study of Islam is no longer compulsory for non-Muslim students

in Pakistan. In a notification on Jan. 22, the Ministry of Federal Education and Professional Training approved a new curriculum, which makes studying Islam non-compulsory for Christian, Bahai, Buddhist, Hindu, Sikh, and Zoroastrian students in the Islamic nation. The Religious Education Curriculum 2023 for Grades 1 to Grade 12 will be introduced from the next academic year in 2024-2025. Naeem Yousaf Gill, director of the National Commission of Justice and Peace, the rights body of the Pakistani bishops' council, welcomed the development. "We appreciate the government for involving Catholic bishops in developing the syllabus of Christianity. However, its monitoring and implementation is another challenge. Policies for minorities often flop in our country," he told UCA News.

140D – UNESCO, *Addressing hate speech through education. A guide for policy-makers*, 2023, pp. 68 - https://unesdoc.unesco.org/ark:/48223/pf0000384872 - This policy guide seeks to provide guidance and recommendations on how better to frame, develop and implement education policies to address the problem. It builds on UNESCO's programmes on global citizenship education and incorporates elements reflecting the Organization's longstanding commitment to human rights education and education to prevent violent extremism, antisemitism and racism, as well as to the development of media and information literacy skills. It further builds on the work of the Office on Genocide Prevention and the Responsibility to Protect, as the United Nations focal point on Hate Speech in implementing the United Nations Strategy and Plan of Action, and on UNESCO and the Office's programmes to integrate genocide and atrocity prevention into education.

141J – UNSER, Alexander (2024), *Non-religious pupils in religious education: An exploration of their specific learning conditions* [Europe], *Journal of Beliefs & Values*, 45:1, 55-68, DOI: 10.1080/13617672.2022.2156751 - This article draws on the ongoing discussion in some European countries about whether and how non-religious worldviews and pupils should be included in religious education (RE). This discussion lacks empirical knowledge about the specific learning conditions of these pupils in RE – a desideratum that this article addresses. Building on a terminological classification of non-religiosity proposed by Lois Lee, this study distinguishes between pupils that show anti-religious, indifferent and positive different relations to religion. It investigates whether they differ significantly from most pupils in RE classes regarding active participation and perception of relevance. To this end, this article draws on data from 952 pupils who attended Catholic or Protestant RE classes in southwestern Germany (state of Baden-Württemberg). The results of the ANOVAs show that pupils with anti-religious, indifferent and positive different relations indeed have lower scores in active participation and perception of relevance in RE than the majority of pupils, which can be interpreted as an indicator of poorer learning conditions for the former. Furthermore, significant differences were found between pupils with anti-religious, indifferent and positive different relations, which underlines the importance of distinguishing between different types of non-religiosity in the discussion.

142J – VALENCIA CANDALIJA, Rafael (2023), *La enseñanza de la religión en la LOMLOE: el regreso al futuro de las incongruencias del pasado* [The teaching of religion at LOMLOE: the return to the future of the incongruences of the past], *Anuario de Derecho Eclesiástico del Estado*, vol. XXXIX (2023), 461-497 - https://www.boe.es/biblioteca_juridica/anuarios_derecho/abrir_pdf.php?id=ANU-E-2023-10046100498 - La enseñanza de religión es uno de los derechos que forman parte del contenido esencial del derecho de libertad religiosa. Sin embargo, las continuas modificaciones experimentadas en este ámbito, determinadas por una interminable sucesión de normas promulgadas en materia educativa, podrían estar poniendo en peligro tanto el reconocimiento, como el ejercicio de aquel derecho. La última de estas normas, la LOMLOE, no representa ninguna excepción. Por ello, el presente artículo trata de abordar el régimen jurídico conferido por ésta a la enseñanza de religión. Para alcanzar el objetivo descrito, se hace imprescindible estudiar las circunstancias propias de la ley orgánica citada, sin olvidar referirnos al régimen jurídico de etapas anteriores. En especial, el de la LOE, referencia y fundamento del sistema vigente. Así, se examinará el grado de acierto del legislador estatal y, en su caso, el de los legisladores autonómicos, sin olvidar los pronunciamientos jurisprudenciales más significativos a tal efecto. Todo ello se acompaña de una valoración crítica, tanto de la normativa reguladora, como de las diferentes respuestas ofrecidas a los interrogantes de la comunidad educativa.

143R - WAREHAM, Ruth J. (2023), *Death knell or revival? Navigating religious education in the age of the non-religious* [UK], *Journal of Religious Education* 71 (2023), 225–238. https://doi.org/10.1007/s40839-023-00215-y - https://link.springer.com/article/10.1007/s40839-023-00215-y - England and Wales are now amongst the least religious countries in the world. According to Census data between 2011 and 2021, the

number of people identifying as having 'No Religion' jumped by over 8 million, from 25% to 37%. Further, although there was a small upward shift in those identifying with minority religions, during the same period, the number of people identifying as Christian dropped by 5.5 million to 46.2% of the population. Wales is particularly irreligious. Here, 47% ticked 'No Religion' compared to 44% 'Christian'. But even in Northern Ireland, where the majority still identify with a Christian denomination, the non-religious population has nearly doubled (from 10 to 17%) in the last decade. This surge in the non-religious will (and ought to) affect policy in a wide range of areas, but it is likely to be most profoundly felt in education; be that via reforms designed to better accommodate non-religious learners or attempts to reverse what is seen as a threatening trend by some religious groups and organisations. In this paper I explore the implications of this rapid demographic shift on religious education. I argue that, while some may view the growth of the non-religious as a 'death knell' signalling the subject's impending demise, it presents an unparalleled opportunity for revitalisation.

144B – WEISSE, Wolfram (ed.) (2023), *Possibilities and limitations of religion-related dialogue in schools in Europe,* Routledge, pp. 158 - https://books.google.it/books?id=DEDkEAAAQBAJ&source=gbs_navlinks_s - Preparing pupils to engage with religious and cultural heterogeneity is increasingly seen as a key task for school education. This book presents research on religion-related dialogue in European schools and addresses the complex intersection of various factors supporting or hindering it. The volume offers findings of the international research project 'Religion and Dialogue in modern societies' (ReDi). The chapters present analyses of school case studies in five European cities London (England), Hamburg and Duisburg (Germany), Stockholm (Sweden), and Stavanger (Norway), to empirically answer the question: *What are possibilities and limitations of religion-related dialogue in schools? Possibilities and Limitations of Religion-Related Dialogue in Schools in Europe* will be a key resource for practioners and researchers of religious education, education studies, educational research, religious studies, and sociology. It was originally published as a special issue of the *Religion & Education,* vol. 46(1), 2019.

145B – WITTE, John; Rafael DOMINGO (eds.) (2023), *The Oxford Handbook of Christianity and Law,* Oxford University Press, November 2023, pp. 850 - https://academic.oup.com/edited-volume/55205 - This volume tells the story of the interaction between Christianity and law - historically and today, in the traditional heartlands of Christianity and around the globe. Sixty new chapters by leading scholars provide authoritative but accessible accounts of foundational Christian teachings on law and legal thought over the past two millennia as well as the current interaction and contestation of law and Christianity on all continents. Several chapters explore the ways in which Christianity shaped and was shaped by core public, private, penal, and procedural laws. Other chapters analyse various old and new forms of Christian canon law, natural law theory, and religious freedom norms as well as Christian teachings on fundamental principles of law, politics, and legal order. A final cluster of chapters probe Christian contributions to controversial and cutting legal issues of migration, biotechnology, environmentalism, and racial justice. Together, the chapters make clear that Christianity and law have had a perennial and permanent influence on each other over time and across cultures, albeit with varying levels of intensity and effectiveness.

146C - WOLFS, José-Luis ; TISSEYRE, Laure ; and VANDERPELEN, Cécile (2023), « *Éducation à la citoyenneté » et « Enseignement des faits religieux » dans un contexte de diversité culturelle et des convictions. Le cas de la Belgique francophone,* in : *Sociétés inclusives et reconnaissance des diversités : le nouveau défi des politiques d'éducation* [online], Presses universitaires de Rennes, 2020 (generate 30 novembre 2023). Available on the Internet: <http://books.openedition.org/pur/151445?mobile=1>. ISBN: 9782753585638. DOI: https://doi.org/10.4000/books.pur.151445. « Nous examinerons les débats en cours mettant en relation la diversité culturelle et des convictions au sein de la société et deux questions sensibles relevant des politiques de l'éducation à la citoyenneté, qui s'est concrétisée notamment par la création d'un Cours de philosophie et citoyenneté en 2014, mais qui n'a pas été accepté par tous, et la manière d'aborder le religieux dans l'enseignement public qui continue aussi à diviser les opinions. Enfin, sous-jacent à ces débats, le concept de neutralité de l'Etat et de l'enseignement apparait lui aussi être en tension entre plusieurs conceptions du vivre-ensemble. Un aperçu des différentes tendances évolutives sur le plan international à propos de ces matières, en référence en particulier à plusieurs recommandations du Conseil de l'Europe sera présenté, de même qu'un bref historique des conceptions du vivre-ensemble et des politiques d'éducation en Belgique, avant de nous focaliser sur les deux questions d'actualité précitées, qui seront examinées en relation avec l'évolution sociétale en matière de diversité culturelle et des convictions.

147R – **World Christian Database 2023**, Editors-in-chief: Todd M. JOHNSON and Gina A. ZURLO, Brill e-book 2023, https://brill.com/display/db/wcdo?utm_source=pardot&utm_medium=newsletter&utm_campaign The *World Christian Database* (WCD) provides comprehensive statistical information on global Christianity, other world religions, and Christian activities in all 237 countries. Extensive data are available on thousands of Christian denominations, ethnolinguistic people groups, cities, and provinces. The WCD transforms current statistics on religion into a real-time analysis tool that takes just minutes to perform even detailed research. This comprehensive database brings together a fully updated and cohesive religious data set with a world-class database architecture. The result is a simple, yet powerful database tool that enables users to customize reports and download data for in use in charts, tables, and graphs. Features and Benefits: 9,000 Denominations, 13,000 Ethnolinguistic Peoples, 5,000 Cities, 3,000 Provinces, 237 Countries. Quarterly updates. Unique reference tool for professionals, scholars, students, agencies, news media.

148R - YENER JAIR, Angarita Pino (2023), **Educación religiosa escolar: un constructo teórico de la praxis docente desde la perspectiva de los actores de educación secundaria** [Colombia], *Ciencia Latina - Revista Científica Multidisciplinar* Julio-Agosto 2023, Vol. 7, n. 4, 1278-1296 - https://ciencialatina.org/index.php/cienciala/article/view/6955/10572 - La comprensión de la dinámica en torno a la praxis docente de la ERE posibilitó analizar la praxis docente en la educación religiosa en instituciones educativas de la ciudad de Valledupar (Colombia), bajo las orientaciones del metodo fenomenológico interpretativo.Se realizaron entrevistas en profundidad a docentes de religión, padres de familia y estudiantes en tres instituciones educativas de Valledupar. A partir de los hallazgos, se reafirmó la relevancia de la asignatura, aun cuando constituye un área educativa poco conocida a profundidad, que involucra una dimensión espiritual y una dimensión social vinculadas a la dimensión personal del estudiante, coadyuvando a su desarrollo integral. La praxis docente de ERE debe concienciar la necesidad de desarrollar competencias específicas para ayudar a los estudiantes a través de estrategias pedagógicas motivadoras y recursos para la enseñanza innovadores que impulsen el interés por aprender. Así mismo, no debe circunscribirse a propiciar aprendizajes memorísticos, relacionados únicamente a oraciones y preceptos religiosos; antes bien, debe orientarse a aprendizajes prácticos, de carácter aplicativo, donde los estudiantes por sí mismos descubran esos preceptos, los valoren y aprendan a aplicarlos en situaciones cotidianas.

149B – ZOBBI, Elisa (2023), **L'educazione etico-sociale in contesto**. *Uno studio sull'atmosfera morale scolastica,* FrancoAngeli, Milano 2023, e-book pp. 209 - https://series.francoangeli.it/index.php/oa/catalog/view/1069/936/6112 - Come avviene lo sviluppo morale? Quali teorie e quali autori lo hanno tematizzato? Quali implicazioni ha in termini di educazione? E quale ruolo giocano il contesto e l'insegnante? A partire da questioni come queste, il volume affronta il tema della formazione morale dell'individuo – considerando tre fra le principali teorie che, nel corso del Novecento, sono state concepite da alcuni studiosi di riferimento – e riflette sulle implicazioni educative mediante l'analisi del quadro legislativo italiano in materia di educazione civica e di alcuni approcci e curricoli di educazione morale che, nell'ambito della letteratura nazionale e internazionale, sono stati documentati e talvolta realizzati nelle realtà educative. La riflessione consente di individuare il ruolo giocato dal contesto e, in particolare, dall'atmosfera morale scolastica, in quanto ambiente e strumento che l'insegnante è chiamato a considerare per promuovere lo sviluppo morale dei suoi studenti. La seconda parte del libro raccoglie alcune voci degli insegnanti della scuola secondaria di primo grado rispetto alla percezione dell'atmosfera morale, ovvero quella dimensione tacita che si respira in aula. Il volume offre uno sguardo complementare sul tema dell'educazione morale, privilegiando un testimone talvolta dimenticato dal campo della ricerca, quale è l'insegnante.

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This issue reports totally 149 Abstracts, of which:

25 Books or theses – 4 book Chapters – 14 institutional Documents or Statements – 58 academic Journal articles – 14 working Papers – 25 Research or investigations – 9 Tools for religious didactics