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

INDEX

Institutions, Public Bodies: Council of Europe 158 • For Faith & Freedom 56 • Fundaçâo SM 59 • Interfaith Network 77 • Kingdom of Saudi Arabia 133 • Learning Network 86 • Leipziger Stadtrat 87 • SACRE 106 • UNESCO 121 • USCIRF 150,151.

RE range: Autonomous learning in RE 83 • Buddhist RE 48 • Catholic RE 52,109,123 • Changing RE 92, 99 • Christian-Islamic 63 RE • Compulsory RE 146 • Critical RE 135 • Debate in RE 03,08,15,65,96,106,135 • Ecumenical RE 136,160 • Hospitable RE 12 • Intercultural RE 33 • Interdisciplinary RE 74 • Interreligious RE 12 • Islamic RE 01, 72,140,149 • Multifaith RE 15,31,139 • Non-confessional RE 03,60,160 • Orthodox RE 81 • Post-Colonial/Decolonial RE 98 • RE for All 16 • *Religionskunde* 03 • Shared RE 16,102.

Main subjects: Abrahamic School 87 • Adolescents/Students/Young 10,23,47,62,66,68,76,86,88,95,129,137,140,147 • Agreed Syllabus 15 • *Bhagavad Gita* 32 • Bible 39,44,68,126,136 • Catholic education 93 • Catholic social doctrine 79 • Child 23,27,47,54,67,71,97,154 • Citizenship education 35 • Christian doctrine 44 • Christian education 25,33,62,112, 124,130 • Competencies 116 • Conflict 36 • Confucius 43 • Critical Humanism 50 • Cultural/religious heritage 29,155 • Curriculum 19,40,111,130 • Democracy 42,10 • Dewey 43 • Digital culture 104,136,145 • Dual education system 26,153 • Eco-spirituality 02 • Education 06,18,40,89,118 • Ethical/moral education 25,103 • Family/School 122 • Female education 17 • Gender 148 • Global Citizenship education 22,121 • Higher education 20,38,111,129 • Humanism 50 • ICT 34,62,72,145 • Inclusive education 07,13,18 • Interreligious dialogue/tolerance 10,33,113,145 • Knowledge 110,120,155 • *Laïcité* 09,69 • *Lebensweltbezug* 39 • Mental health 47,66,147 • Methodology 11,13,14,57, 78,112 • Montessori 27 • Music in RE 91 • Pannenberg 159 • Parental involvement 93,122 • Peace education 36,115 • Prayer in class 156 • Primary school 27,131 • Religion 78,105,152 • Religions 144 • Religiosity 66,95,118,137 • Religious culture 03 • Religious diversity 76,129,134 • Religious freedom 26,42,85,156 • Religious (in)tolerance 95,151 • Religious literacy 45,94,104,142,152,157 • Religious moderation education 111 • Religious symbols/signs 09,138 • Religious studies 119 • School counselling 116 • Secondary school 31,93,153 • Secular age 29,45,64,80 • Secular school 06,13,61 • Sexual behaviours 137 • Sharing worldviews 21 • Sinicization 150 • Spiritual development 23,28,154 • Spirituality 02,23,28,41 • State's ethical neutrality 103 • State/Church 55,100 • Sustainable development 61 • Teacher education 21,63,92,106,110,128,160 • Textbooks 05,90,114,151,153 • Tolerance education 04 • the 'Transcendental' 49 • University 101,134 • Values 21,56,88,104,154 • Violence 04 • White Christian nationalism 73 • Worldviews 21,46.

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

01 J – ABDEL-RAHMAN, Annett (2024), ***Christentum, im islamischen Religionsunterricht***, Deutsche Bibel Gesellschaft, PDF-Archiv, erstellt: März 2024 https://www.die-bibel.de/ressourcen/wirelex/7-inhalte-iv-didaktik-der-religionen/automatisch-gespeicherter-entwurf - Doi: https://doi.org/10.23768/wirelex.400028 – Religionsunterricht (RU) für muslimische Schülerinnen und Schüler findet in den Bundesländern, die ihn anbieten, in verschiedenen Formen statt. *Islamischer RU* ist konfessionell verantworteter Religions-unterricht im Sinne des Artikels 7.3 des GG, der gegenwärtig als grundständiger Unterricht in Niedersachsen und Hessen sowie als Modell in Nordrhein-Westfalen, Baden-Württemberg, Rheinland-Pfalz und im Saarland angeboten wird. *Islamkundlichen* Unterricht, oft auch als Islamunterricht bezeichnet, bieten Bayern, Bremen und Schleswig-Holstein an, teilweise auch noch Hessen parallel zum Islamischen RU. Sonderformen sind der „RU für alle" in Hamburg (Rufa 2.0) und der RU in Berlin, die sich auch als bekenntnisorientierter RU einordnen.

02 R – ADOW, A.H.E, et al.(2024), ***A synthesis of academic literature on eco-spirituality***. Review paper, *Global Journal of Environmental Sciences and Management* 10(4): 2163-2178, Autumn 2024, Serial #40 - https://www.gjesm.net/article_713338_ffd6eff127fa090a7185934602f6e646.pdf - This study critically examines the concept of eco-spirituality, exploring its intersection with spirituality and environmental concerns and its profound implications for contemporary society. The objective of this study is to systematically analyse the expanding literature on eco-spirituality and environmental behavior, highlighting key influencers, seminal works, and emerging trends to provide a comprehensive overview and suggest future research directions. The study, based on a compilation of 138 studies, illuminates the significant impact of eco-spirituality in promoting the shift towards environmental sustainability. An in-depth examination of academic literature uncovers key patterns in the realm of eco-spirituality research. Despite emerging in the early 1990s, scholarly attention remained limited until the 21st century, witnessing a significant surge post-2019, indicating growing recognition within academia. Publications predominantly originated from the United States, the United Kingdom, Canada, India, and Switzerland, reflecting global interest and engagement across diverse cultural landscapes. Key journals, including Religions, emerged as prominent platforms, in highlighting the

interdisciplinary nature of eco-spirituality research. The study underscores the interdisciplinary nature of eco-spirituality, transcending disciplinary boundaries to incorporate insights from environmental studies, theology, psychology, sociology, anthropology, and philosophy. The synthesis of 138 studies illustrates the crucial contribution of eco-spirituality towards enhancing environmental sustainability, showcasing prominent patterns in academic focus and international dissemination of findings. Scholarly attention to eco-spirituality surged post-2019, resulting in 74 published articles. The study's novelty lies in its revelation of how eco-spirituality plays a transformative role in advancing environmental sustainability and connecting diverse perspectives from different fields to real-world implementations. By synthesizing existing evidence and highlighting avenues for future research, it contributes to ongoing discussions on the role of spirituality in shaping human interactions with the natural world, ultimately empowering individuals and communities to enact meaningful change and promote a more harmonious relationship with the planet.

03 B – ALBERTS, Wanda, Horst JUNGINGER, Katharina NEEF und Christina WÖSTEMEYER (Hg), *Handbuch Religionskunde in Deutschland*, Walter De Gruyter, Berlin-Boston 2023, 533 Seiten - https://doi.org/10.1515/9783110694536 - Das *Handbuch* analysiert nicht-konfessionellen religionsbezogenen Unterricht in der Schule aus religionswissenschaftlicher Sicht. Die für diesen Unterricht essentielle säkulare religions-kundliche Perspektive wird einleitend mit ihren inhaltlichen und strukturellen Konsequenzen beschrieben und von religiösen und interreligiösen Perspektiven abgegrenzt. Darauf aufbauend wird die Lage der Religionskunde in Deutschland in systematisch-vergleichenden, historischen und bundeslandspezifischen Kapiteln mit Blick auf die sich wandelnden Kontexte und Dynamiken von staatlichem Neutralitätsanspruch, Religionsfreiheit, Gesetzgebung und gesellschaftlichen Entwicklungen analysiert. Hierbei wird konsequent die religiös unabhängige religionskundliche Perspektive (*learning about religion*) im Kontext der jeweiligen bildungspolitischen Diskurse fokussiert. Die Analyse von Religionskunde in ausführlichen Kapiteln über alle 16 Bundesländer zeigt, daß Religionskunde im deutschen Schulsystem weitgehend eine Leerstelle darstellt, obwohl die Relevanz des Themas bildungspolitisch durchgehend betont wird. Hier zeigt das Handbuch Handlungsbedarf bezüglich der Implementierung und religionswissenschaftlichen Fundierung von Religions-kunde: • Wissenschaftlich fundierter Beitrag zur aktuellen Debatte • Übersichtliche, aktuelle Kapitel und Überblicksgrafiken zu jedem Bundesland • Systematische und historische Erfassung des nicht-konfessionellen religions- und ethikbezogenen Unterrichts.

04 J – ALHAZMI, Ahmed Ali (2024), *Pedagogy of tolerance and violence prevention in the Arab world,* *British Journal of Religious Education*, v. 46 n.1 26-42, 2024 - https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1409302 - This article is a conceptual examination of tolerance and pedagogy with regard to the prevention of violence in the Arab world from a critical theory perspective. Tolerance is a socially and culturally bound system, indicating that any pedagogy of tolerance must be authentic to its context. Therefore, the value of adopting a nuanced Western pedagogy in the Arab world is limited. Consequently, a pedagogy of tolerance in the Arab world must incorporate its diverse codes of ethics and reasoning, and the dominant Arabic Islamic culture. However, politically constrained education systems have questionable abilities to help those previously colonised accept the negative impacts of colonialism and serve as an effective tool against ignorance-based intolerance and violence, especially since the tolerance agenda is largely driven by the formerly colonising countries. Thus, to reduce intolerance-based violence in the Arab world, the pedagogy of tolerance must depart from Western-based constructions and reflect the region's values.

05 J – AMIRALI, Hina (2024), *The representation of Islam in religious education textbooks in England: an alternative approach,* *Journal of Beliefs & Values*, 45(2), 166-179. https://doi.org/10.1080/13617672. 2024.2315403 - This article examines the representation of Islam in four of the most popular and current RE textbooks in England. The aim is to identify the extent to which the curriculum content is aligned with the aims of RE in England. The textbooks content is reviewed using three frameworks available in literature, two of which are directly related to analysing textbooks on Islam while the third is a general set of curriculum guidelines on making textbook content inclusive. Based on examples extracted from the textbooks, it is argued that the representation of Islam in the curriculum lacks diversity, is stereotypical and promotes an essentialised view about Islam as a religion. The article further uses the case study of *jihad* to propose the use of hermeneutical approach in writing curriculum content about Islam using sources of authority and historical and literary perspectives to combat the issue of monolithic, absolutist, and fossilised representation of Islam in textbooks.

06 J – ANTONINIS, Manos (2024), ***Tackling the largest global education challenge? Secular and religious education in Northern Nigeria***, *World Development*, Volume 59, July 2014, Pages 82-92 - https://doi.org/b10.1016/j.worlddev.2014.01.017 - With more than 10 million children out of school, Nigeria is the country furthest away from universal primary education. A tradition of religious education in northern Nigeria has been seen as an opportunity for expanding access to secular education. This paper demonstrates two constraining factors. First, unobserved household characteristics favoring religious education attendance are negatively correlated with secular school attendance. Second, the poor quality of secular education acts as a disincentive to secular school attendance. The findings cast doubts at policies aimed at increasing secular school enrollment through the integration of religious and secular school curricula.

07 R – ARBOLAEZ, Graciela de la Caridad Urías; Ricardo Enrique PINO TORRENS (2024), ***La educación inclusiva ante los desafíos contemporáneos***, *EDUMECENTRO – Revista de educacion médica Centro,* vol. 16, 2024;16:e2776 - https://revedumecentro.sld.cu/index.php/edumc/article/view/e2776/html - La educación inclusiva (EI) constituye actualmente una preocupación para investigadores, docentes, organizaciones internacionales, regionales y nacionales, aunque la toma de conciencia sobre la necesidad de concretar escenarios escolares y sociales inclusivos, ha sido un proceso lento; a pesar de los ingentes esfuerzos de autores reconocidos, instituciones comprometidas y experiencias exitosas, no se generalizan sus resultados, de ahí las motivaciones para la realización de este estudio. Nuestro objetivo: actualizar concepciones teóricas sobre la EI y su incidencia en un modelo educativo inclusivo contemporáneo. Se realizó una revisión sistemática de la literatura disponible en sitios web y revistas especializadas, así como artículos compartidos en redes sociales académicas y públicas durante los últimos cinco años, en español e inglés. Se realizó la revisión detallada de autores y la actualización de las referencias bibliográficas utilizadas. La EI necesita una relación con la propia familia, con una escuela que integre e incluya para lograr una sociedad, un estado y gobierno que no solo vean a su población por lo que les separa y diferencia, sino por lo que les une en la diversidad, mediante aulas inclusivas y un currículo moderno. Ante los retos que se le imponen a la educación frente al panorama mundial, caracterizado por la exclusión social de índole diversa, entre ellos, la desmotivación con los currículos que se ofrecen a los estudiantes, los sistemas educativos se enfrentan a una urgencia: ofrecer una educación de calidad e inclusiva, en atención a la diversidad.

08 J – ARININ, Evgeniy, Elena V. VORONTSOVA, Natalia M. MARKOVA, ***Images of religious education in Russia as an explicit project*** [The article was prepared within the RFBR (RNF) project-NNIS, no.15-23-06002], https://www.academia.edu/124682844/Images_of_Religious_Education_in_Russia_as_an_Explicit_Project - DOI: 10.22250/2072-8662.2018.2.65-78 - The term "religious education" is explicitly presented in 27 texts in Russian (the National Corpus of the Russian language). It enters the Russian literature in the second half of the 19th century, being understood as "the true anchor of salvation in the days of everyday storms and spiritual anxieties" (Ushinsky, 1858). One can speak of a kind of *Ushinsky Project*, presented in three of its articles. This project was presented as a response to three challenges of the era related to the prohibition of teaching philosophy in universities (1850) and overcoming the "scholasticism" of the school *Law of God*, which could not be resolved in the 19th–20th centuries. In the USSR, the term "religious education" implicitly entered the criminal sphere of social existence, marking the criminal "habituation to opium of the people". Only science and pedagogical practice of the 21st century allowed finding the optimal forms of combining "knowledge of pedagogical experts", "traditions of peoples" and "faith of confessional experts". Investigating the phenomenon of RE in Russia the authors conclude that as soon the Constitution states, that the Russian Federation is a secular state, modern RE should formulate guidelines for sincerely tolerant, respectful and good-neighborly relations between diverse spiritual traditions peoples of Russia, preventing the "plague of the 21st century" – extremism and terrorism, often trying to justify themselves by religious grounds.

09 J – ARROYO, Julie (2024), ***Interdiction de l'abaya à l'école : les voies de la laïcité sont (décidément) impénétrables,*** *Revue du droit des religions*, n. 17, 2024, 171-187. https://doi.org/10.4000/11pcb - L'extension des signes religieux interdits en France en application de la loi 15 mars 2004: une nouvelle catégorie de signes religieux en raison du contexte scolaire critiquable; les insuffisances de la définition de l'abaya et du qamis interdits en application de la loi 15 mars 2004. L'abaya et le qamis largement appréhendés; le risque de discrimination inhérente à l'identification de l'abaya et du qamis.

10 B – ATA, Abe W., *Attitudes of interfaith students in the West. Educational insights from Australia, New Zealand and Germany,* Brill, August 2024, pp. 202 - https://brill.com/display/title/70320?language=en - The meaning of being Muslim has undergone enormous changes in the aftermath of the bombings in New York in 2001. The initial reaction of Western media outlets was to portray Muslims as a global threat. In social, cultural and political contexts, Muslims were thought to be unable to fit into Western societies. For example, in a major survey, over half of Australians preferred that their relatives not marry into a Muslim family. This book examines the attitudes, perceptions and knowledge of young Muslim and Western students towards one another in German, Australian and New Zealand educational institutions. It also addresses the views, pressures, unconscious biases, presumptions and expectations, social, cultural and religious influences that drive the relationship between the two communities.

11 J – AUKLAND, Knut (2024), *A methodological turn in RE*, *British Journal of Religious Education*, 46(4), 447–459. https://doi.org/10.1080/01416200.2024.2319805 - In this article, I make the case for a methodological turn in the field based on the growing interest in a methodology-oriented RE. That is, the idea that we should make academic methods and methodology not just a part of, but part and parcel of the core of teaching about religion and worldviews in public education. This interest is found in research articles, new RE curricula and debates about them, and concrete approaches and teaching materials. The article has three sections. In the first I bring these different contributions from England, Norway and Switzerland together, highlighting key terms and conceptualisations. In the second, I present eight arguments in support of a methodology-oriented RE. In the third, I discuss three questions raised by a methodological turn in the field: (1) How do we translate academic methods into the classroom? (2) How should we think about the relationship between traditional knowledge acquisition and exploration with different methods? (3) What methods should we prioritise, and why?

12 J – AVEST, Ina ter (2024), *Hospitable education. Interreligious education revisited,* *Religions* 2024, 15(9), 1101; https://doi.org/10.3390/rel15091101 - 12 Sep 2024 - In the past, the Netherlands took on the form of a pillarized society, with three 'pillars' (Catholic, Protestant and liberal) 'living apart together'. Each pillar came with its own education system, health care, and newspapers. In the 1980s, a fourth 'pillar' was added: the Islamic pillar. During the same period at the end of the 20th century, a model was developed at one of the country's primary schools - the Juliana van Stolberg school - for the inclusive interreligious education of all pupils, irrespective of the (religious or secular) life orientation of their parents. This innovative educational process became the object of research. Literature reviews on (inter)religious education were complemented by *qualitative interviews* with the school's principal and supplemented with *historical research* of the school's filing cabinet kept in the city archives. I conclude that by revisiting the process and the developed model of inclusive interreligious education, its implementation in all schools is possible, provided that the latest insights are considered about leadership, biblical and qur'anic hermeneutics and the position of parents in the pedagogic civil society. For such an adapted model, I introduce the concept of hospit*able* education—hospitality as a competence, which connects knowledge, affective attitudes and skills.

13 J – BAHDAR, Bahdar et al., *Actualisation of inclusive values through religious education in high schools,* *Al-Hayat: Journal of Islamic Education*, v. 8, n. 3, p. 878-890, aug. 2024. ISSN 2599-3046. <https://alhayat.or.id/index.php/alhayat/article/view/598>. doi: https://doi.org/10.35723/ajie.v8i3.598. This study aims to analyse the actualisation of inclusive values in religious learning and examine how the values of tasamuh, ta'awun, and justice are applied at SMA Karuna Dipa Palu, which has a diversity of ethnicities, cultures, and religions. The main objective is to assess how these values strengthen inclusive RE and identify opportunities and challenges in their implementation. This study uses a qualitative field study method with a case study approach, collecting data through interviews, observations, and documentation analysis to understand the application of inclusivism values in RE at Karuna Dipa High School, with data analysis carried out using the Miles and Huberman techniques which include data condensation, data presentation, and concluding. The formal-textual approach in religious learning actualises the values of inclusivity through the opening, core, and closing stages. In the opening stage, teachers from various religions prepare the class and motivate students. In the core stage, the values of openness, tolerance, mutual assistance, and justice are taught through each religion's teachings. In the closing stage, teachers and students summarise necessary materials and give assignments, thus creating solid social solidarity in the school. Karuna Dipa High School faces challenges in developing inclusivism values, such as limited technological resources, visualisation facilities for materials, and limited learning time. In addition, the lack of sustainable religious programs also hinders students'

comprehensive understanding of inclusivism. This research implies that inclusivism values in RE can strengthen social solidarity and inclusivity in diverse schools but requires increased resources, facilities, and sustainable programs for optimal results.

14 J – BAHR, Damon L. (2024), *Learning from spiritual and secular sources. Orchestrating inspired discussions while teaching in the Savior's Way,* Religious Educator Vol. 25, nr 1, 2024 – One of the important topics of *teaching in the Savior's Way* is orchestrating gospel discussions. As teachers, leading a successful discussion is critical to helping class members "Hear Him." This article begins by talking about two of President Nelson's talks that describe how to integrate learning from spiritual and secular sources and show that what is learned from secular sources can inform learning from spiritual ones. Spiritual guidance for orchestrating discussions is provided, which is then augmented by some secular guidance from educational research about orchestrating classroom discussions.

15 B – BARNES, L. Philip (ed.), **Debates in religious education**. Second edition, Routledge 2024, pp. 254 - https://api.pageplace.de/preview/DT0400.9781000921588_A47286908/preview-9781000921588_ A47286908.pdf - 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 RE, 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.

16 J – BAUER, Jochen (2024), **"Religious education for All 2.0": the Hamburg approach of shared religious education,** Religions 2024, 15(8), 916*; https://doi.org/10.3390/rel15080916 - Hamburg's Religious Education for All" (*RUfa 2.0*) is a confessional multifaith approach to shared RE and a new and unique concept in Germany and Europe. All large religious communities in Hamburg collaborate their legal responsibility for its content. *RUfa 2.0* is neither grounded in neutral religious studies nor in pluralistic theology of religion but relies on differentiated learning arrangements. They enable students to learn about their own religion, to learn about other religions and to develop their religious identity through dialogue. This article outlines development, legal and organizational frameworks, goals and competences, didactical principles, teacher roles and teacher training and places them in a European perspective.

17 J – BERGER, Hoël; Aurélien DASRÉ (2024), **Religious affiliation, education, and fertility in sub-Saharan Africa,** World Development, Vol. 184, December 2024, 106723 - https://doi.org/10.1016/j.worlddev. 2024.106723 - Sub-Saharan Africa is a weakly secularized region, where religions play an important place in the lives of individuals and communities. In many countries, religious currents are involved in the structuring of educational offer, while the increase in women's level of education is considered as a major driver of the fertility decline. In this article, we raise the question if and in how far the association between female education and fertility depends on religion. We test this interaction by using Demographic and Health surveys (earliest and most recent available) for a corpus of 23 Sub-Saharan African countries. We find that the association between female education and fertility does not differ between religious groups in most Sub-Saharan countries, implying that globally, religion does not weaken the negative educational gradient of fertility in this region. Our results strongly suggest that education takes on an emancipatory function by modifying the reproductive norms of women, independent of their religious background.

18 J – BERTAGNA, Giuseppe (2024), **Riforme di sistema ed educazione inclusiva: verso un cambio di paradigma**, Nuova Secondaria. n. 1, pp. 1-5, settembre 2024 - anno XLII - ISSN 1828-4582 - https://riviste. gruppostudium.it/sites/default/files/ns1_settembre_2024_prime_pagine.pdf - Testo della relazione tenuta il 23 aprile 2024 nell'ambito del convegno *Disuguaglianze e crescita nella scuola italiana*, promosso a Roma dall'Accademia nazionale dei Lincei. Dopo un'ampia e acuta disamina storica dei fattori di disuguaglianza e

di esclusione intesi come effetti dell'elitarismo della riforma Gentile, l'A. conclude: "Ciò che andrebbe evidenziato è che l'uno e l'altro termine [integrazione e inclusione] non si rovesciano nei loro opposti (l'integrazione ridotta ad inserimento in un corpo di qualcosa di estraneo che suscita rigetto; l'inclusione ridotta ad assimilazione di chi è escluso) solo se appoggiati sulle fondamenta di ciò che, in filosofia, si nomina «accoglienza». Accoglie infatti qualcuno che riconosce le irriducibili differenze di sé rispetto ad ogni altro esistente (nessuno è uguale a qualsiasi altro, se è persona) e che, proprio perché non *ha* relazioni con gli altri e il mondo, ma *è* relazioni di una differenza tra differenze, può vivere bene solo maturando la competenza di armonizzare il più possibile in una rete differenze tra loro reciprocamente complementari e trasformando l'incontro tra differenze in alimento della propria indispensabile costruzione evolutiva di un'identità relazionale" (p. 5). Una riflessione destinata a tutto il corpo politico-amministrativo e docente della scuola, ma particolarmente illuminante per i titolari di religione e i loro formatori.

19 T - BeTH SHALOM v'EMETH REFORM TEMPLE, *2024-25 religious school curriculum* [USA], https://bshert.org/education/2024-25-religious-school-curriculum/ - The 2024-25 religious school curriculum focuses on global Jewish traditions and rituals. We will include Jewish perspectives and communities from across the globe as we learn about Jewish holidays and rituals. Our social action project for the year will support Jews in need globally. Confirmation class will focus on Jewish literature in the fall and Jewish ethics in the spring.

20 J – BIN Liu (2024), *Philosophical foundations of educational leadership: cultivating ethical and innovative practices in higher and postgraduate education* [China], *European Journal for Philosophy of Religion* 16 (2):190-205. https://doi.org/10.24204/ejpr.2024.4404 - This study investigates the cultural and ideological underpinnings of educational leadership within higher education institutions (HEIs) and assesses their impact on fostering innovation in teaching and management. Our research reveals a nuanced relationship between varied leadership styles, institutional cultures, and the drive for innovation. Notably, transformational leadership aligns strongly with innovative outcomes and a collaborative institutional ethos, in contrast to the more rigid structures associated with authoritarian and laissez-faire leadership styles. The philosophical core of this inquiry lies in examining how leadership practices embody and promote ethical values that influence collective and individual success. Institutions that cultivate a culture of collaboration and are open to embracing risk are found to be more conducive to innovation. In contrast, settings that emphasize rigid hierarchies and prioritize individual achievement tend to stifle creative and innovative practices. Our findings emphasize the crucial role of leaders in shaping an ethical climate that nurtures innovation. Effective leadership is pivotal in fostering an environment supportive of progressive teaching and management strategies. This includes investing in faculty development, enhancing collaborative efforts, and acknowledging academic excellence. Moreover, the strategic integration of technology and a shift towards student-centred learning are identified as essential for advancing innovative teaching practices. By delving into the philosophical and ethical dimensions of educational leadership, this study contributes to a deeper understanding of how leadership rooted in ethical and collaborative values can profoundly impact educational innovation and success. The insights gained underscore the potential for educational leaders to drive significant change by adhering to philosophically and ethically sound practices.

21 J – BOEHME, Katja (2024), "*Sharing worldviews: learning in encounter for common values in diversity*" *in school and teacher education. Contexts in Germany and Europe,* *Religions* 2024, 15(9),1077; https://doi.org/10.3390/rel15091077 - 5 Sept 2024 - Challenges and tensions that arise in a pluralistic society with differing worldviews among its citizens must be addressed from the outset in school education. To enable social cohesion within a heterogeneous society, students must learn to harmonize their own worldviews with other interpretations of the world in a spirit of "reciprocal inclusivity" (Reinhold Bernhardt). This article argues that this task particularly falls within the responsibility of subjects in schools that address the existential "problems of constitutive rationality" (Jürgen Baumert), specifically RE, ethics, and philosophy. In Germany and Austria, multiple subjects within denominational RE, as well as ethics and philosophy, are offered in schools. When these subjects collaborate on projects, students learn to engage in dialogue with the various religious and secular, individual, and collective interpretations, perspectives, and worldviews they encounter. Since 2002/03, and in teacher training since 2011, such a didactically guided *Sharing Worldviews* approach has been implemented in school projects in Southern Germany through a four-phase concept. This concept can be flexibly applied to the local conditions of the school, contributes to internationalisation and digitalisation, and does not require additional teaching hours. By incorporating secular worldviews, *Sharing Worldviews* goes

beyond interreligious learning and has also been realised digitally in other European countries. The following article begins by considering the educational requirements in a heterogeneous society (1), describes the prerequisites needed to positively influence students' attitudes (2), outlines common foundational concepts for interreligious and inter-worldview dialogue (3), and recommends "Mutual Hospitality" as the basis for such dialogue in schools (4). The article then explains how "Mutual Hospitality" can be practically implemented in a four-phase concept of *Sharing Worldviews* both in schools and in teacher training (5 and 6) by tracing the origins of this concept (7). The *Sharing Worldviews* concept has been both internationalised and digitalised in schools and teacher education (8), aligns with the educational principles of the OECD (9), and demonstrates significant benefits in empirical studies (10).

22 C – BOSIO, Emiliano, ***Meta-critical Global Citizenship Education. Towards a pedagogical paradigm rooted in critical pedagogy and value-pluralism***, in: Y. Waghid and A. Al-Asfour (Eds.), *Values, Education, Emotional Learning, and the Quest for Justice in Education,* Brill 2024, pp. 207-225 - doi: https://doi.org/10.1163/9789004706798_012 - This chapter conceptualizes a theoretical framework for Global Citizenship Education (GCE), the meta-critical. Meta-critical GCE is conceived as a critical pedagogy oriented to prioritize value-pluralism. By emphasizing critical pedagogy, I examine meta-critical GCE as a pedagogical approach which has the potential to go beyond developing students' basic sense of interconnectedness and broadening their cultural horizons, important as they are, to critically and reflectively locating the discourse in the context of globalization. The notion of value-pluralism is that there are multiple forms of knowledge and values that are important for student development yet conflicting in their shared space. The robust form of value-pluralism I put forward in my proposed meta-critical framework for GCE moves from compatibility as a possibility to the various types of critical networks and diverse GCE ethical systems that are engaged with each other. In a meta-critical GCE educators can critically engage with the four GCE positions I examine herewith: neoliberal; humanistic; transformative; and critical. All these theories of GCE are categorized into one of four orientations: *economic, individualistic, critical* and *meta*. If it is developed further, the meta-critical framework could possibly be applied through research to evaluate the complexities of teaching/learning processes required by GCE.

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

24 J – BRAVO VEGA, Fabian (2024), ***La condición histórica actual y su impacto en la educación religiosa: una reflexión desde las ciencias sociales***, *Entrecruces: Boletín de Educación Religiosa*, Vol 2, (2024) p. 4 - http://hdl.handle.net/20.500.12254/3741 - La educación religiosa se enfrenta a un periodo de renovación e innovación en un contexto de transformaciones sociales, políticas y culturales. Diversos autores señalan la influencia del mercado y el consumismo en las identidades religiosas. El artículo examina cómo fenómenos como la "transnacionalización de lo religioso" y la modernización afectan la manera en que las personas experimentan y practican la religión, especialmente entre la juventud. Se destaca la importancia de considerar múltiples dimensiones, como la subjetividad, la individuación y la socialización, en el estudio de estos

cambios. Además, se enfatiza la necesidad de mantener una visión crítica para comprender el presente y fundamentar estrategias educativas efectivas en el ámbito de la educación religiosa.

25 P – BRODOWICZ, Mateusz (2024), *The impact of Christian education on moral development and decision-making in students,* Paper published: July 19, 2024 - https://aithor.com/essay-examples/the-impact-of-christian-education-on-moral-development-and-decision-making-in-students - The examination of the impact of religious faith and religious practice in the lives of individuals is a stimulating subject. It is from the realms of religious belief that some of the most profound meanings, understandings, and interpretations of life are integrated – findings that have implications not only for the individuals within society but also for the functioning of the society itself. Growing numbers of studies have been initiated to clarify the positive and constructive connections that do indeed exist between religious faith and an individual's intrinsic development in areas of competent community living. The research study presented here is selective to religious faith within the Christian tradition and educational methodologies. Its unfolding has evolved from the author's lived experiences as an educator within Religious and Moral Education (RME) in Scotland. The study explores the questions regarding the impact of Christian education on the moral development and decision-making skills in students. The concepts associated with religious education and moral development interact within Christian learning environments and involve a range of ecclesial agents including students, teachers, and religious organizations. Their impact within these organized learning spaces portrays the multifarious dynamics which drive and direct Christian learning and teaching.

26 J – BROER, N.A.; J. L. VAN DER WALT; C. C. WOLHUTER (2024), *Educational freedom and educational ideals in the Netherlands,* *International Journal of Christianity & Education*, v28 n1 p101-119 2024https://eric.ed.gov/?q=source%3a%22International+Journal+of+Christianity+%26+Education%22&id= EJ1415859 - The Netherlands has a unique dual education system. The government funds both public and private schools. Parents have much freedom to set up schools to realize their religious ideals. The freedom of education enshrined in the Dutch Constitution is controversial. The question has arisen as to whether the government should fund private schools. This paper describes what the Dutch freedom of education entails, gives an overview of educational ideals and mentions some areas where freedom of education is under threat. The conclusion is that although schools still have a great deal of freedom, this is decreasing, and alertness is required.

27 B – BRUNELLO, Chiara, *Il potenziale religioso del bambino*. *Percorsi di Irc ispirati a Sofia Cavalletti*, prefazione di Michele Visentin, Ed. Facoltà Teologica del Triveneto, 2024, pp. 163 - https://www.fttr.it/wp-content/uploads/2024/08/TTP-Education-03-Il-potenziale-religioso-del-bambino_Brunello-Chiara.pdf - Alcuni orientamenti psicopedagogici, il pensiero di Maria Montessori in primis, ma anche le scuole di Mario Aletti e di Maria Teresa Moscato, hanno considerato il fatto religioso come «infrastruttura psichica» del bambino, e quindi parte integrante della cura dell'infanzia. Sofia Cavalletti, con l'educatrice montessoriana Gianna Gobbi, ideò un metodo di tipo attivo denominato "catechesi del Buon Pastore", basato sullo sviluppo del potenziale religioso del bambino da 3 a 6 anni e da 6 a 12, diffondendolo anche all'estero. Dopo la sua descrizione e delineatene le modalità di applicazione, se ne mettono in evidenza potenzialità e limiti, tentando di avvalorarne la legittimità psicopedagogica alla luce delle principali teorie sul senso religioso del bambino. Infine, a partire dalla normativa Irc del primo ciclo viene messa in evidenza la plausibilità del metodo.

28 J – BURGUEÑO LÓPEZ, Jorge, TORRE PUENTE, J. C., & SANZ, B. U. (2024), *Approaching a conceptualisation of the spiritual dimension: the need for its development from the initial stages of a person's formation*, *International Studies in Catholic Education*, 1–14. https://doi.org/10.1080/19422539. 2024.2387690 - This article aims to reconceptualise the term 'spirituality' from a non-religious perspective. A bibliographical review of the main authors and currents that attempt to define the concept has been carried out, as well a categorisation of the dimensions and sub-dimensions of the term. To this end, a classification has been made in table format based on the literature review. The need for spirituality has also been based on the impact that spiritual experiences have on the individual, especially on the changes that occur in the brain. The main conclusions of the article point to the need to develop and nurture the spiritual dimensions of human beings, even from the earliest stages of development, since the changes produced by such experiences can have an impact on the emotional and cognitive processes that are part of the learning process.

29 J – BURCHARDT, Marian, & Nur YASEMIN URAL (2024), ***The future of religious pasts: religion and cultural heritage-making in a secular age. Introduction,*** *Cultural Studies*, 38(5), 717–732. https://doi.org/10.1080/09502386.2024.2363200 - The question of how to symbolize collective identities in an age marked by both nationalist fervour and diversity politics has dominated public debates and highlighted the political role of religion. But what happens to religious objects, sites, and practices when they are framed as cultural heritage? What are the forces behind the ways in which religion is drawn into the dynamics around cultural heritage and heritage-making in secular societies? And why and how do some religious places become iconic sites of cultural heritage, arousing both national sentiments and global concerns? In this article, we explore the complex politics around religion and cultural heritage and scrutinize how they intersect with processes of secularization, and regimes of diversity and secularism. We argue that there is a growing tendency in contemporary societies to culturalized religion, suggesting that the framing of collective heritage is closely linked to what counts as religion and as culture in everyday life and in official discourse. We theorize this dynamic through the concept of 'heritage religion' and contend that it offers a distinctive material perspective on the culturalization of religion. Drawing on Durkheim, we point out how processes of religious heritage-making produce new forms of sacredness.

30 J – BUTTERS, Maija, Terhi UTRIAINEN (2024), ***Becoming a (better) Muslim. A connectivist perspective on learning Islam in Finland,*** *Sociology of Religion*, srae 024, https://doi.org/10.1093/socrel/srae024 - The article explores the multisite learning of Islam by Finnish Muslims from the perspective of the connectivist learning theory, which makes visible the central contemporary ways of learning that emphasize the role of digitalization and collaborative learning with peers. We focus especially on learning in the context of Ramadan because, for many, the holy month is an essential time for apprehending Islamic tenets and practices. Our research indicates that the understanding of Islam among our research participants is a result of a complex set of connections and nodes of information, both online and offline. The research participants' multisite learning was enriched with an abundance of horizontal (peer-to-peer) and vertical (teacher-to-student) connections, enabling multiple interpretations and reflective learning of Islam. Our research also suggests that in Finland, where Islam is a minority religion, the learning process to become a (better) Muslim contains many aspects shared equally by converts and those born Muslim.

31 R – CALERO CAMPO, Juan Camilo; Jesus Andrés VÉLEZ, ***Integración de manifestaciones religiosas: posibilidades en la enseñanza de la educación religiosa en básica secundaria***, *South Florida Journal of Development,* Vol. 5 No. 2 (2024), Miami - https://ojs.southflorida publishing.com/ojs/index.php/jdev/issue/view/90 - El trabajo investigativo tuvo como objetivo plantear una estrategia didáctica que permitiera al docente de educación religiosa (ER) integrar las diferentes creencias religiosas presentes en los jóvenes de grado noveno del colegio La Salle Envigado (Colombia). La investigación abordó un enfoque cualitativo. El método empleado fue el hermenéutico y la aplicación de técnicas de recolección de información, fue a través de dos grupos focales. Además, se realizaron observaciones no participantes en las clases de ER, con las que se observaron elementos que integraban la didáctica del docente. Para el análisis de los datos se utilizó la técnica de triangulación a través de una matriz categorial con las categorías de manifestaciones religiosas, integración y estrategia didáctica. Entre los resultados más relevantes del estudio, se analiza que no se logra integrar, de manera satisfactoria, todas las manifestaciones religiosas en el salón de clases y que se propone como estrategia didáctica el tratamiento de contenidos que se construyen a través de la mediación pedagógica. Esta estrategia posibilitaría la integración de las diferentes manifestaciones religiosas en el aula. Se concluye que se hace indispensable que el docente, en la clase de ER, replantee las estrategias didácticas utilizadas (clases magistrales, insuficiente diálogo con otras manifestaciones religiosas, escaza participación de los estudiantes, entre otras), con el fin de aportar significativamente a la dimensión trascendente de los jóvenes.

32 J – CALVERT, Isaac, Jessica ASHCRAFT & Anna MOON (2024), ***Principles of teaching and learning from the*** Bhagavad Gita***: a thematic analysis,*** *Religious Education,* Vol. 119, 2024, nr. 4, pp. 248-273 - https://www.tandfonline. com/doi/abs/10.1080/00344087.2024.2390289 - This article explores principles of teaching and learning found within the *Bhagavad Gita*, a sacred Hindu text. After an in-depth thematic hermeneutic analysis of two translations of the text, we found eight themes, including the disciple's role: questioning and emulating the *Guru;* the *Guru's* role: teaching as the supreme act of love; learning as Enlightenment; ultimate Self-knowledge as Self-realization; taming the mind through meditation; action superseding inaction in learning; devotion and effort as prerequisites to learning; and detachment from the outcomes of learning. Among our most prominent findings are insights regarding teacher and learner

motivation and the centrality of effort to learning. We hope this paper adds to scholarly conversation surrounding the *Gita* and enriches education philosophy generally.

33 J – CAMPOS, Victor F.; SIQUEIRA, G. do P.; ROCHA, O. S. X. da; PANASIEWICZ, R. (2024), ***Ciências da Religião, Ensino religioso e Base Nacional Comum Curricular: alteridade, interculturalidade e abertura dialogal,*** *Boletim de Conjuntura (BOCA),* Boa Vista, v. 17, n. 51, 2024, p. 285–311. DOI: 10. 5281/zenodo.10888924. - https://revista.ioles.com.br/boca/index.php/revista/article/view/3729 - Este texto aborda a aplicação dos princípios epistemológicos das Ciências da Religião no Ensino Religioso (ER) não confessional, enfatizando a importância da abertura e do exercício dialogal. A Base Nacional Comum Curricular (BNCC) ressalta que o objeto de estudo do ER é o conhecimento religioso, bem como promover a interculturalidade e a ética da alteridade na prática pedagógica. O objetivo é investigar como esses princípios, alinhados às diretrizes da BNCC, podem contribuir para a formação docente em ER. Para isso, a pesquisa adota uma abordagem bibliográfica, de natureza qualitativa e documental, a fim de explorar essa relação. Os resultados evidenciam que a proposta da BNCC para o ER promove a abertura ao diálogo e um compromisso metodológico com a diversidade de culturas e religiões no ambiente escolar. Dentro desse contexto, investigamos as concepções teóricas dos conceitos de identidade e alteridade, buscando aprofundar essas categorias para sua aplicação nesse componente curricular. Identificamos caminhos que podem orientar a prática do ER com o propósito de promover atitudes solidárias e estimular disposições interiores para o relacionamento interpessoal. Nesse aspecto, a atitude dialogal emerge como possibilidade prática, permitindo aos educadores refletir qualitativamente com os educandos sobre a diversidade presente em seus contextos religioso e cultural. Conclui-se que a aplicação dos princípios epistemológicos das Ciências da Religião pode enriquecer a formação docente e orientar o trabalho pedagógico, promovendo o diálogo entre diferentes culturas e religiões, além de fomentar uma educação mais inclusiva e respeitosa.

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

35 J – CHAN, Alice W.Y et al. (2024), ***The relevancy of religious literacy in social studies curricula: Quebec's CCQ as a case study,*** *Religions* 2024, 15(9), 1046; https://doi.org/10.3390/rel15091046 - This article explores Quebec's recent transition from the "Ethics and Religious Culture" (ERC) program to the "Culture and Citizenship in Quebec" (CCQ) program, emphasizing the role of religious literacy in secular societies. We investigate the rationale behind the shift and examine the ERC's focus on fostering understanding of diverse religious and ethical perspectives as well as CCQ's broader mandate to integrate cultural and civic education and its aim at the development of a shared and common public Quebecois culture. The case study highlights the pedagogical and societal implications of this change, discussing how the CCQ program aims to enhance civic engagement, cultural awareness, and social cohesion. Furthermore, the article identifies opportunities for educators to address pressing global challenges, such as polarization, reconciliation, and the climate crisis, within the new curriculum framework. By promoting critical thinking, inclusivity, and active citizenship, fostering religious literacy in such programs presents a unique opportunity for educators and youth to contribute to a more resilient and harmonious society.

36 J – CHIGUDU, Daniel (2024), ***The nexus between religion, conflict and peacebuilding in Africa and policy implications,*** *Revista de Gestão Social e Ambiental*, 18(5), e04823. https://doi.org/10.24857/rgsa.v18n5-034 - The nexus between peacebuilding, conflict, and religion has been portrayed too often in a binary way where religion has been viewed either as a source of conflict or peacebuilding. This perception obscures the intricacy of the nexus showing that not much is understood about religion. This study sought to understand how religion interacts with human experience at the national and international levels to provide a detailed understanding of how it relates to peacebuilding and conflict in Africa. A qualitative and interpretive approach is employed predicated on a critical literature review of documents from various sources. Results and conclusions: it is revealed that religion should not be seen as an isolated or static entity, but viewed as a fluid system, dependent on historical and contextual variables. Experts, academics, and policymakers must be cautious not to give unjustified eminence to religion because it is not always a main factor in every conflict.

37 J – CHROSTOWSKI, Mariusz (2024), ***Teaching religion in postmodern society: some insights from the German "Carousel of Concepts" for the renewal of Catholic religious education in Poland***, *British Journal of Religious Education*, 1-19. https://doi.org/10.1080/01416200.2024.2413098 - Poland, still considered by some to be a bastion of Catholicism in Europe, is becoming more secularised every year, and its society resembles the postmodern societies of Western Europe. The changes in religiousness, which affect especially the younger Poles, are so strong that they call into question the validity of the current form of RE, i.e. school catechesis, which is proving incapable of fulfilling its tasks, e.g. in the function of Christian initiation. Given the above context, the present article has a threefold purpose: the first step is to present the social and educational challenges of school catechesis in Polish schools; the second step will outline the main similarities and differences in RE between Poland and Germany, and then the German 'Carousel of Concepts' (H. Mendl) of the 1960s, which contributed to the emergence of a possible optimal model of RE for a postmodern society. In the third and final step, ideas for the future will be formulated for the renewal of RE in Poland, making it possible to characterise it in a guiding way as a dialogical-educational concept.

38 J – COOKLE, Theodor F. et al. (2024), ***Christian higher education at secular universities: A multiple-case study of Christian study centers and institutes for Catholic thought***, *Christian Higher Education*, 23(4), 397–419. https://doi.org/10.1080/15363759.2024.2341855 - For over 50 years, a group of Christians has cultivated a movement to revitalize Christian education at secular universities. These leaders formed centers for Christian thought (CCT) to reengage the Christian faith with the *intellectual* life (and vice-versa) and work with students, staff, and faculty within American universities. At present, there are at least 41 CCT in the USA, but little empirical work has been done to explore this type of Christian education. In this paper, we used a collective case study of five established CCT to answer the following research question: What are the distinctive features of Christian study centers and institutes for Catholic thought, and what is the nature of Christian education they offer? Each center we studied exhibited characteristics unique to its institutional context and yet shared some key educational elements with other centers. In sum, CCT used hospitality and intellectual fellowship to engage the riches of the Christian intellectual tradition to satiate the human appetite to live an integrated life. The center staff believed that living the integrated life would strengthen the global church and thereby benefit the university and society. Although CCT are distinct from Christian colleges and universities, opportunities exist for mutual learning between them that could help perpetuate the Christian intellectual tradition. For example, CCT could benefit from the faith integration conversations happening on Christian campuses, who could, in turn, learn from the holistic approaches of CCT and benefit from hiring faculty who were involved with a center as graduate students.

39 C – DAM, Harmjan, ***Evangelischer Religionsunterricht – von bibelzentrierter Unterweisung zu subjektorientiertem Lebensweltbezug (1945–1970),*** in: Wähler, Josefine [Hrsg.]; Lorenz, Marco [Hrsg.]; Reh, Sabine [Hrsg.]; Scholz, Joachim [Hrsg.]: *Fachunterrichtsgeschichten. Studien zur Geschichte der Praxis des Fachunterrichts*. Bad Heilbrunn: Verlag Julius Klinkhardt 2024, S. 54-65 - https://www.pedocs.de/volltexte/2024/30104/pdf/Dam_2024_Evangelischer_Religionsunterricht.pdf - Das Fach Evangelischer Religionsunterricht hat sich unter dem Namen erst am Ende des 18. Jahrhundert etabliert, aber schon im Mittelalter wurden in den Dom-, Stadt- und Klosterschulen Inhalte des christlichen Glaubens unterrichtet. Was und wie unterrichtet wird, hat sich jedoch geändert und es wurden in den letzten 500 Jahren bei der inhaltlichen und konzeptionellen Ausrichtung des Religionsunterrichts immer wieder andere Akzente gesetzt. In diesem Beitrag wird besonders die Entwicklung im Evangelischen Religionsunterricht zwischen 1945 und 1970 betrachtet,

weil sich in dieser Zeit eine entscheidende Veränderung vollzogen hat, die bis heute Einfluß auf das Profil des Faches hat. Nach dem Zweiten Weltkrieg wurde der Religionsunterricht von vielen als ‚Kirche in der Schule' verstanden, was seine Besonderheit im schulischen Fächerkanon stark hervorhob. Im Lauf der 1960er-Jahre setzten sich, wie bei anderen Fächern auch, dagegen das curriculare Denken und die sog. ‚Problem-orientierung' durch, die den Evangelischen Religionsunterricht in der Nähe von Sozialkunde und Lebensgestaltung verortete.

40 R – DAWO J. Irene & SIKA James, *Religion-in-education management practice: a synthesis of literature*, *International Journal of Education Humanities and Social Science* ISSN: 2582-0745 Vol. 7, No. 05; 2024 - https://ijehss.com/uploads2024/EHS_7_790.pdf - The world over, countries uphold both religion and education as basic human rights. Therefore, education and religion are legally intersected and cannot be separated from the lives of learners, teachers, headteachers, board of managers, and parents among other stakeholders in a school. In this regard, experienced headteachers tend to leverage their own salient religious backing alongside active educational curriculum. The importance of religion can therefore not be gainsaid. Given that these educators have lived a religion that has espoused culture, values, morals, and practices, such propagation through religion-in-education to the learner may sometimes not be intentional. It is expressed involuntarily alongside curriculum implementation. However, owing to personal perceptions of their positional, cultural or religious authority and superiority, they may wittingly strategize to either diminish or enhance learner religious profession and practices. Educational institutions should cautiously avoid religious extremists. Such extremists may hinge towards converting learners to the choice religious beliefs and practices thus hindering learner religious freedom. The result would be a conflict with parents, teachers, and school managements of other, sometimes conflicting religious beliefs. The headteacher as a manager should lead by example to achieve learner educational objectives which sometimes conflicts with their individual or groups religious rights. The challenge to school managers is the need to balance religious and educational rights in a religion-in-education multi-religious, multi-denominational and therefore multi-cultural context.

41 R – DE LA CRUZ ARBOLEDA, D. Milena (2024), *La espiritualidad dentro de procesos pedagógicos en Latinoamérica: una revisión sistemática*, *Revista UNIMAR*, 42(1), 118–132. https://doi.org/10.31948/ru.v42i1.3580 - El objetivo de esta revisión documental fue sintetizar los hallazgos sobre la espiritualidad dentro de contextos pedagógicos en América Latina, en los últimos diez años. Se incluyeron 62 trabajos en total. Cabe destacar que la gran mayoría de estudios enfatiza los aspectos positivos de la espiritualidad, adoptando una postura innovadora sobre esta temática. Además, se observó que las investigaciones con un paradigma cualitativo fueron las más relevantes en este campo, puesto que se da mayor prioridad a la comprensión exhaustiva de la espiritualidad en entornos educativos, y no netamente cuantificable. Finalmente, se propone profundizar en la creación de modelos estadísticos y de acción participativa para generar conocimiento a partir de la vinculación de dicha variable en las instituciones educativas.

42 P – DI BUSSOLO, Alessandro, *Democrazie in crisi se si riduce la libertà religiosa*, *Vatican News*, 24 Settembre 2024, https://episkopat.pl/doc/218706.Arcivescovo-Gallagher-democrazie-in-crisi-se-si-riduce-la-liberta-religiosa - In un mondo dove cresce la persecuzione delle minoranze religiose, in primis i cristiani, e in un terzo dei Paesi la libertà di religione è violata, la diminuzione della protezione di questo diritto di ogni uomo, "è sintomo di una crisi universale che riguarda lo Stato democratico". Perché ogni volta che diritti legati alla dignità e al primato della persona umana "vengono rimossi o dimenticati, lo Stato assume rapidamente una tendenza autoritaria". Lo ha sottolineato l'arcivescovo Paul Richard Gallagher, segretario per i Rapporti con gli Stati e le Organizzazioni Internazionali della Santa Sede, intervenendo a Varsavia ad una conferenza su *Freedom of conscience and Religion in a democratic State*, organizzata dal Senato della Repubblica di Polonia (*read more*).

43 J – DOAN, Van Re (2024), *Analysis of Confucius and Dewey's educational ideas for Vietnam's education*, *International Journal of Religion*, vol. 5 nr 10, 2024 - DOI: https://doi.org/10.61707/yf5ef256 - Presently, numerous educators both domestically and internationally have made significant contributions to the formation and advancement of educational ideas. Notably, Confucius from China and John Dewey from the United States have exerted a profound impact on modern educational practice and theory. This paper aims to analyse and contrast the educational philosophies of Confucius and Dewey in order to identify the similarities and differences in their theories within various national and social contexts. The objective is to extract the essence

of their educational thoughts to benefit Vietnam's educational endeavours and offer valuable perspectives for educational reform in the country.

44 J – DOMINIAK, Paul, *Visions of the whole: Scripture, the life of 'Christian Doctrine', and formation*, *Review in Religion & Theology,* 2024, pp. 176-182, First published: 16 October 2024 - https://doi.org/10.1111/rirt.14351 -The idea of 'Christian doctrine' has become sundered over time from its spiritual roots as part of the formative Christian life shaped by a vision of the whole that sees everything in integral and open-ended relation to God. This review article explores some of the reasons behind this severing of Christian doctrine from everyday Christian practice. It then unpacks how the unity between Christian doctrine and spiritual formation is retrieved in three recent publications that variously explore the nature of Christian doctrine. Together, they offer a vibrant account of Christian doctrine, its formative power and its calling to be humbly confident as a form of life under God.

45 B – ELLIS, Justine, *The politics of religious literacy. Education and emotion in a secular age* Series "Political and Public Theologies", vol. 2, Brill 2024, pages 236 - Religious literacy has become a popular concept for navigating religious diversity in public life. Spanning classrooms to boardrooms, *The Politics of Religious Literacy* challenges commonly held understandings of religious literacy as an inclusive framework for engaging with religion in modern, multifaith democracies. As the first book to rethink religious literacy from the perspective of affect theory and secularism studies, this new approach calls for a constructive reconsideration focused on the often-overlooked feelings and practices that inform our questionably secular age. This study offers fresh insights into the changing dynamics of religion and secularism in the public sphere.

46 T – ELTON-CHALCRAFT, Sally (Ed.), *Teaching religious and worldviews education creatively*, Routledge, 2ⁿᵈ ed., 244 pages, 63 B/W illustrations, published July 30, 2024 - https://www.routledge.com/Teaching-Religious-and-Worldviews-Education-Creatively/Elton-Chalcraft/p/book/9781032421698? - This textbook offers a fresh perspective on the RE curriculum. This second edition is crammed full of practical lesson ideas underpinned by cutting edge research authored by specialists in the field. It helps teachers understand what constitutes an effective and creative Religion and Worldviews Education (RWE) curriculum, and challenges teachers to view RWE as a transformatory subject that offers learners the tools to be discerning, to work out their own beliefs and to answer puzzling questions. This second edition includes fully updated chapters from the first edition with 11 new contributors and 5 brand new chapters. The book is for all teachers who want to learn more about innovative teaching and learning in RWE to improve understanding, knowledge and enjoyment, while at the same time transforming their own as well as their pupils' lives.

47 R – ELZAMZAMY, Khalid et al. (2024), *Religion, spirituality, and pediatric mental health: a scoping review of research on religion and spirituality in the Journal of the American Academy of Child and Adolescent Psychiatry from 2000 to 2023*, *Front. Psychiatry* 15:1472629. doi: 10.3389/fpsyt.2024.1472629 - Thirty-two (32) research articles published between 2000-2023 contained sufficient R/S content for inclusion in our study. Only 4 articles had R/S as their major focus. Our analysis suggested a decline in publications with R/S content over the last 24 years. The R/S variables and measurement tools were heterogenous, with religious attendance and religious affiliation being the most frequently measured variables. The predominant themes include the relationships between R/S and psychopathology, suicide, utilization of services, conceptualization of illness, trauma, identity, and coping. Despite the significance attributed to R/S by many youths and families and the increasing academic interest in the intersection between R/S and health, a significant gap exists in our understanding of R/S vis-à-vis child and adolescent mental health. This gap may be further compounded by the limited attention offered to R/S factors and variables in academic psychiatric activities. JAACAP, a leading academic platform, may advance this discourse by inviting and encouraging publications addressing R/S variables. This may inform diagnostic, preventive, and interventive clinical work with children and families.

48 R – ERTL, Karin Anna (2024), *Buddhistischer Religionsunterricht in Österreich, Österreichische Gesellschaft für Schule und Recht,* Heft 1/2014, Seite 54 - https://rdb.manz.at/document/rdb.tso.LIsundr 20240106 - online 15.05.2024 - Der buddhistische Religionsunterricht (BRU) in Österreich hat seinen Platz im Fächerkanon der Schule gefunden, wenngleich angesichts religiöser Pluralisierung und Individualisierung und steigender Zahlen konfessionsloser Schüler:innen sich die Herausforderungen für den Religionsunterricht allgemein zuspitzen. Auch die Einführung des Ethikunterrichts im Schuljahr 2021/22 als verpflichtendes Ersatzfach für Schüler:innen ab der 9. Schulstufe, die sich vom Religionsunterricht abgemeldet haben, trägt zur herausfordernden Situation des Religionsunterrichts bei. Trotz organisatorischer Komplexität und umfangreichen Ansprüchen an das Lehrerteam, welches meist in Teilzeit an mehreren Schulstandorten

nachmittags unterrichtet, bietet der BRU auch Chancen sowohl auf inhaltlicher, als auch auf interkultureller Ebene und ebenso als Begegnungsraum. Darüber hinaus leistet der BRU seinen Beitrag zur interreligiösen Ausrichtung religiöser Bildung an Schulen, indem er sich am kooperativen-interreligiösen Projekt an der Berufsschule in Bregenz beteiligt. Vor dem Hintergrund des Pluralisierungsphänomens in Österreichs Schulen ist eine Weiterentwicklung des buddhistischen Religionsunterrichts in den kommenden Jahren geboten.

49 R – ESCOBAR MEJÍA, José Edwar; Ismael Leonardo BALLESTEROS GUERRERO (2024), *En busca de lo Trascendental. Educación religiosa escolar en la fenomenología de la percepción,* *Revista Virtual Universidad Católica del Norte,* núm. 71, pp. 105-135, 2024 - https://doi.org/10.35575/rvucn.n71a6 - La investigación consistió en identificar las percepciones de los estudiantes de grado undécimo en doce colegios públicos en Bogotá, Cali, Palmira, Villavicencio, Neiva y Bucaramanga, respecto a la experiencia y aportes de la educación religiosa escolar (ERE). La metodología empleada fue desde los enfoques de la investigación cuantitativa-cualitativa, desde la perspectiva de método mixto, puesto que permitió vincular la problemática en un contexto determinado a partir de la acción social, de manera que se logren conocimientos y cambios sociales. Así mismo, se realizaron encuestas tipo CAP (conocimientos, actitudes y prácticas), contrastación documental, análisis de la intersubjetividad humana, en lo que corresponde a las preguntas realizadas a los estudiantes, y se estableció el proceso meta inferencial. Como resultado se evidenció la importancia de la experiencia trascendental desde la fenomenología de la percepción como aporte a la ERE. Lo anterior, permitió concluir que se debería reestructurar el currículo, a partir de una fundamentación desde la espiritualidad que descubra el valor de la trascendencia, más allá de cualquier reflexión metafísica; y, asimismo, proporcionar un escenario de encuentro con el otro, y descubrir la riqueza de la relación con los demás.

50 J – FANCOURT, Nigel (2024), *From statutory localism to Strasbourg jurisprudence: the changing legal place of Humanism in religious education in England*, *Journal of Beliefs & Values*, 1–17. https://doi.org/10.1080/13617672.2024.2386217 - This article will show how statutory localist principles for religious education in England have become increasingly entwined in national and supranational European processes, most recently after demands for Humanism's inclusion in syllabuses. Four legal phases are outlined. The statutory localism of 1944 is described, notably the establishment of locally agreed syllabuses addressing contextual needs. Then, the 1988 reforms are considered, especially the inclusion of criteria with a national focus on 'Great Britain'. Next, the first of two recent human rights cases in the English courts is reviewed: *R v SSE*, in 2015, under A2P1 of the European Convention on Human Rights (right to education), on the absence of Humanism in examination specifications. Finally, *R v. Kent County Council*, in 2023, on Kent's refusal to accept a Humanist representative, under Article 14 (freedom from discrimination) is discussed. It is argued that local decision-making must now pay attention to complex national and supranational law. The arrangements suggest an unwieldy intersection of the local and global. Local decision-making has become geographically indeterminate as contextual concerns, national judicial decisions and supranational obligations must be addressed.

51 C – FARID, M.S., JACKSON, L. (2024), *Introduction,* in: *Can the Church be decolonized? Holy Cross education in Bangladesh*, Springer Briefs in Education, Springer, Singapore - https://doi.org/10.1007/978-981-97-3040-7_1- While the Congregation of Holy Cross has had a considerable influence on education and society in Bangladesh, no major study has examined the nature of its impact and how it has unfolded amidst transformations to the region and to the Catholic Church over time. This text is the first systematic examination of the Congregation's educational mission in Bangladesh over time. Drawing on archival and oral history research, it examines the educational history of the Catholic Church in Bangladesh, particularly zooming in on two of its major institutions there: Notre Dame College (for men) and Holy Cross College (for women). Unlike much of the past research on the topic, this text features a local and post-colonial educational perspective, asking the question whether the Church and the education it provides in Bangladesh can be fully decolonized. This chapter gives a background to our research, before describing our post-colonial approach and our methodology. It also includes a summary of the rest of the chapters that follow.

52 J - FERNÁNDEZ PARADAS, Antonio Rafael y MOUENA JOFRÉ, Mirko Alejandro, *Educación religiosa escolar católica en Chile. Análisis de sus regulaciones y desarrollo curricular vigente en comparativa con el contexto Latinoamericano,* *Revista de Educación Religiosa*, vol. 3, n. 1, 2024, pp. 88-103. Instituto Escuela de la Fe de la Universidad Finis Terrae. Issn: 2452-5936 - La educación religiosa escolar en América Latina se articula con sus propias características, reflejo de la pluralidad y los cambios culturales, religiosos, sociales y educativos del continente. La realidad chilena se destaca por su énfasis y nuevo enfoque en la Educación

Religiosa Escolar Católica (EREC), la cual ha experimentado diversos cambios resultantes de un proceso participativo en el camino hacia la profundización y enriquecimiento de la formación religiosa de las comunidades educativas. El objetivo de este artículo es analizar las principales implicancias de la EREC en América Latina, articulando el marco en el cual se inserta la EREC en Chile. Esta investigación se realiza desde el paradigma cualitativo con un análisis documental de artículos que presentan la siguiente temática: desafíos de la ERE en América Latina y el enfoque de la EREC en Chile y sus disposiciones eclesiales y legales. Los criterios de elegibilidad se definieron en función de la relevancia de la temática, actualidad, amplitud y disponibilidad de la información. Los principales resultados del análisis y sus implicancias versan sobre el reconocimiento de diversos modelos de ERE en América Latina según las disposiciones eclesiales, las bases legales y los componentes curriculares, tanto en la región como en Chile.

53 B – FERRARA, Carol A. *Muslim and Catholic experiences of national belonging in France. Rethinking boundaries, inequities, and faith in the Republic*, Bloomsbury 2024, p. 252 - https://www.bloomsbury.com/us/muslim-and-catholic-experiences-of-national-belonging-in-france-9781350380448/ - How do experiences of national identity and belonging differ for French Muslims and Catholics respectively? What can these differences tell us about the causes and dynamics of minority marginalization in plural secular societies? To address these questions, Carol Ferrara draws upon extensive ethnographic fieldwork across France within spaces of RE and interfaith dialogue, illustrating the inequities between Muslim and Catholic citizens in opportunities for national belonging, political and civic engagement, and institution-building. This re-examination of Muslim exclusion against the backdrop of Catholic inclusion calls into question popular explanations for minority marginalization – especially those that blame non-adherence to French Republican principles or the exclusionary power of secular discourse. Instead, Ferrara argues that the boundaries of French belonging are policed by *francité* - a tacit national imaginary ideal-type that draws upon and reproduces national cognitive biases and undermines the French republican values of secularism, equality, liberty, and fraternity. Given the central role of *francité* in the politics of belonging, Ferrara suggests that paths toward greater pluralism in France and beyond lie in the reframing of national identity narratives and reimagining the inclusive potential of secular democratic values.

54 T – FLEISCHMANN, Augustine L., *Design-based research for integrating child rights education into religious education in Germany. A pioneering research paradigm for linking teaching research with lesson design, Global Education Review,* vol. 11 no. 2 (2024): Bridging the gap between theory and practice, part II - https://ger.mercy.edu/index.php/ger/article/view/641- Design-Based Research (DBR) has emerged as a widely accepted methodological framework in educational research worldwide, as it is a sustainable research paradigm for overcoming the frequently observed gap between research and educational practice. I use *The Rights of the Child and the School Subject of Religious Education* (CRE4RE) project as an illustrative example of DBR's potential to help close the theory-practice gap in children's rights education (CRE) in religious education (RE). To do so, I link classroom research and lesson design. The first part of the paper provides an overview of the three interdependent project phases, which are based on the three steps of the research process model by McKenney and Reeves. In the second part, I transfer a teaching module into practice to demonstrate how children's rights perspectives can be successfully integrated into RE. Finally, I identify project-specific opportunities and challenges in the use of the DBR approach to point out further design-based research perspectives, which favour a sustainable practical transfer of the double theory-practice output. I transferred a prototyped learning module into RE and tested and empirically evaluated it in a sample of $N = 88$ children and found substantial differences in the empathy scale's mean values, which also differed by gender. The article shows how a DBR approach can be used to integrate CRE into RE, thereby also highlighting the forward-looking significance of the research paradigm for RE and for the interlinking of teaching research and lesson design.

55 J – FOKAS, Effie (2024), *Nationalism in the judicialization and culturalization of religion: the case of religious education in Greece, Religions* 2024, *15*(8), 952; https://doi.org/10.3390/rel15080952 - online 6 Aug 2024 - RE is frequently a topic of intense political debate and a focal point of party politics in the Greek context. This article presents the latest chapter in political contestation over the teaching of religion in Greek public schools, one which entails a new dimension - that of intense judicialization. Since 2015, the issue of religious education in Greek public schools has been the subject of multiple court cases addressed by the Greek high court, the Council of State, with one case addressed by and one case pending before the European Court of Human Rights. Beyond teasing out links between Greek Orthodoxy and nationalism underpinning each of

these cases, this article also seeks to locate this example of judicialization of politics and religion in a broader theoretical context. It engages with another phenomenon at play in the Greek case as in many other cases globally, the culturalization of religion. Through the example of the Greek legal battles over RE, we see how the judicialization of a particular political question on religion (policy on RE) rests on a culturalization of religion, which, in the legal domain, entails a rebranding of 'religion' as 'culture' so as to protect 'religion' from limitations placed on it by expectations of liberal state neutrality. The inherent difficulties in defining religion and culture, both individually and in relation to one another, are fundamental to both the theoretical and the practical, socio-legal challenges arising from such developments.

56 P – FOR FAITH & FREEDOM [South Africa], *Coalition of religious leaders hold key meeting with minister of basic education*, *Law and Religion Headlines* 12 October 2024 - https://mailchi.mp/a1ab2f57992d/for-sa-newsletter-february-5849211?e=4d860f3dbe - Senior leaders of a Coalition representing over 20 million people from a diverse cross-section of the Christian, Islamic and indigenous African spirituality practices and faiths met with Minister Siviwe Gwarube and a team from the Department of Basic Education (DBE). The meeting, which took place at Parliament on Tuesday, 8 October 2024, discussed the Coalition's deeply held concerns following the discovery that the DBE was rolling out a teacher training programme, known as the ECE Toolkit. This was the third time the Coalition has met with the DBE on this matter. However, it was the first meeting where the new Minister was present to listen to leaders of the Coalition as they presented their concerns and expressed their desire to be part of the solution to the many challenges faced by the DBE in public education. Officially called the Gender-Responsive Pedagogy for Early Childhood Education Toolkit (ECE Toolkit), this teacher training programme was funded – at least in part – by a grant of +/- R40 million provided by a Belgian-based institution called VVOB. It was developed by the Social Inclusion and Equity in Education Directorate at the DBE in partnership with the University of Stellenbosch. However, the ECE Toolkit and its training programmes present a single (and arguably radical and controversial) ideology on sexuality and gender. Instead of an inclusive approach, considering and reasonably accommodating a diversity of views and values, those promoted in the Toolkit are antithetical to the understanding of African indigenous spirituality practitioners and the faith-based views and values held by most of the citizens of South Africa. This conflicts with the rights of parents, who are the primary educators of their children and have both the right and the responsibility to decide what is in their best interests. This includes deciding which religious beliefs, moral values, and cultural practices to teach their children, both at home and in school.

57 J – FREIBERGER, Oliver (2024), *Relevance in three dimensions: teaching religion with the comparative method,* *Teaching Theology and Religion,* October 2024, DOI:10.1111/teth.12678 - This article argues that three dimensions of relevance can be identified for the academic study of religion as it is taught at the university: (1) Foundations; (2) General Education; and (3) Application. The analytical distinction of these dimensions also reveals that they are inextricably linked and co-dependent. This model may help to sort out the tasks and opportunities of a secular, comparative study of religion in academia and society. Importantly, for each dimension, the comparative method has a crucial role.

58 B – FROEHLE, Bryan T., Massimo FAGGIOLI, *Global Catholicism. Between disruption and encounter* Series: *Studies in Global Catholicism,* Volume 1, Brill 2024, s.i.p. - https://mail.google.com/mail/u/0/#inbox/FMfcgzQVzNsCsfPgMtmjbMBvdGPWxdGb - This book opens the *Studies in Global Catholicism* series with an examination of a worldwide religious institution that up to now has been more globally extensive than truly globalized. It explores the world historical and theological meaning of de-Europeanization with church data by world region. Readers get an in-depth look at the institutional and theological capacity and limits of the cosmopolitan reality of today's Catholic Church. Its integrated perspective, grounded in cultural and political history together with an ecclesiology of post-Vatican II Catholicism, offers a new way to approach today's emerging post-colonial, inter-cultural Global Catholicism as centuries-old trajectories are disrupted and pressing new realities demand original responses.

59 D - FUNDAÇÃO SM, *Panorama do Ensino Religioso no Brasil. Relatório 2024* - https://br.fundacion-sm.org/inovacao-educacional/biblioteca/resumo-executivo-panorama-do-ensino-religioso-no-brasil-relatorio-2024/ - *Relatório 2024* se insere no contexto de um trabalho de pesquisa, divulgação e promoção do ensino religioso (ER) na escola que a Fundação SM está desenvolvendo com o "Observatório da Religião na Escola". Este relatório nos fornece uma radiografia rigorosa da percepção que os protagonistas têm do ER no sistema educacional. Trata-se do primeiro estudo em que professores(as), estudantes e suas famílias tiveram a

oportunidade de expressar suas opiniões sobre o ER. É a primeira pesquisa no Brasil a apresentar um panorama geral sobre essa questão. Na fase inicial a pesquisa contou com o apoio do setor de ER da Conferência Nacional dos Bispos do Brasil.

60 B - GALIOTO, Carmelo y Cristóbal BELLOLIO, *Teaching Religion in the Chilean school system: Problems and perspectives from a philosophical approach*. Facultad de Educación, Pontificia Universidad Católica de Chile, 2024. https://bibliotecadigital.oducal.com/Record/oai:ojs2.ojs.uc.cl:article-70157/ Description?sid=82497#tabnav - The presence of religion in the curriculum of a public school system is a controversial issue. This paper develops a hermeneutics of the main regulatory tool that regulates the presence of religion in schools and colleges in Chile, decree 924, to identify its main problematic aspects, show how in this way religion does not contribute to a comprehensive education and glimpse new perspectives, based in philosophical arguments. Three critical knots are identified that emerge from the interpretation of decree 924 in its text and implementation: exclusivism, confessionalism, and religious illiteracy. To overcome these problems, a new approach is proposed that presents the religion class as a universal, obligatory and non-denominational educational good. In conclusion, we offer some implications for future academic research and public policies regarding the presence of the religion class in the Chilean school system.

61 R – GÄRTNER, Claudia, *Religious education for sustainable development. Empirical research into its effect on the planned environmentally conscious behaviour of secondary school students*. A German project since 2024- https://gepris-extern.dfg.de/gepris/projekt/538650788?language=en - Project identifier: *Deutsche Forschungsgemeinschaft (DFG), number 538650788* – Project description: RE for Sustainable Development (ESD) is being conceptually and didactically developed in RE. So far neither the developed concepts nor the corresponding learning settings have been empirically tested. The project responds to this problem by empirically investigating the underlying thesis that a politically oriented religious ESD contributes to environmentally conscious planned behaviour. Therefore, the project uses learning settings that were designed based on didactic principles of a politically oriented religious ESD. They are heterogeneity-sensitive and address secondary school pupils who are statistically more likely to have negative, sceptical or undecided environmental attitudes and who are rarely studied in RE. The project aims to investigate the extent to which these pupils are enabled to adopt more environmentally conscious planned behaviour based on the learning settings. The project chooses a contrastive sample to compare extracurricular, non-formal with school-based, formal religious learning. Accordingly, the project is structured into two sub-projects: Sub-project 1 investigates extracurricular religious learning in social seminaries for educationally disadvantaged students. Sub-project 2 investigates religious learning in school-based RE in 9-10th lower secondary and secondary school classes. The project addresses the following research questions: **1.** What effects do heterogeneity-sensitive learning settings of a politically oriented religious ESD have on the planned environmental behaviour of secondary school students in the 9th-10th grade in the classroom or in extracurricular learning settings? **2.** To what extent can differences between heterogeneous students be identified with regard to 1? **3.** To what extent can the data show how and through which principles the learning setting contributed to the reconstructed learning success? **4.** To what extent can differences between classroom and extracurricular learning settings be identified about the results of 1-3? **5.** To what extent do the results of 1-4 lead to an empirical foundation of a politically oriented religious ESD or to its differentiation and further development? The project does not claim to survey the effectiveness of learning settings in an evidence-based way. Rather, it is about the empirical reconstruction of process-related effects of religious ESD based on learning settings. The study is designed as a mixed-method design. The initial learning situation and results are collected through questionnaires; the learning status, results and processes are collected in more detail through qualitative semi-standardized interviews, ethnographically influenced observation studies and the evaluation of learning products.

62 J – GITIHA, Rachael W et al. (2024), *Students' perceptions towards the uptake of educational technologies in Christian religious education*, *Cogent Education*, 11(1). https://doi.org/10.1080/2331186X.2024.2310968 - The techniques and methods of teaching in Kenya have changed rapidly from traditional methods to contemporary, 21st century, technology-based approaches (Ashrafi et al., Citation2020). This development led to the introduction of several frameworks to support the application of numerous innovations in learning. However, the uptake of technology-supported teaching and learning, particularly in Christian Religious Education (CRE), remains low. Recent research indicates that the application and utilization of these technologies in CRE are minimal because of the perceptions of key stakeholders, including teachers, students, and school administrators. Educational technologies not only enhance the quality of learning but also contribute to deepening of religious knowledge and insights, fostering the development of moral values and

beliefs. Therefore, this study investigated the relationship between students' perceptions and the uptake of educational technologies in CRE in Embu County, Kenya. This study sampled 300 students from 30 public secondary schools using a descriptive cross-sectional survey design and multistage random cluster sampling methods. Data were collected using a semi-structured questionnaire and analyzed using descriptive and inferential statistics. The results showed a significant weak positive relationship between students' perceptions and their uptake of educational technologies in CRE ($r = 0.002$, $p = 0.01$ and $R^2 = 0.032$). The findings of this study imply that initiatives aimed at increasing the uptake of educational technology should be specific, lucid, and tailored to the perceptions, ideas, opinions, experiences, and diverse needs of students.

63 J – GMOSER, Agnes et al. (2024) *Shared religious education through Christian - Islamic team teaching,* *Religions* 2024, 15(9), 1068; https://doi.org/10.3390/rel15091068 - 3 Sept 2024 - The article, which is written by an interreligious team, provides comprehensive insights into the conception, implementation and accompanying research of a project on Christian–Islamic RE in team teaching. The aim of the project is to expand the denominational RE lessons anchored in Austrian schools through religious-cooperative units taught jointly by a Christian and an Islamic teacher. The analysis of the teaching units is carried out in the format of design-based research and thus encompasses numerous aspects of interreligious educational processes, which are examined in this article. Firstly, the design of the project is described and the legal framework associated with it is explained in the context of the Austrian school system. Subsequently, learning requirements on the part of Christian and Muslim pupils are presented, with a particular focus on their preconceptions and attitudes towards religion in general as well as other religions. Special attention is paid to the specific framework conditions of Islamic RE teachers, which differ in many aspects from those of Catholic RE teachers. Furthermore, interreligious competences they consider necessary are described. Specific insights into the teaching units and the complementary research provide information about the opportunities and challenges of interreligious education in team teaching by two teachers. After this focus on the teachers, an outline of the students' perspectives on the teaching units completes the presentation of the research results. In the concluding summary, the local theories developed from the overall project are presented and discussed.

64 B – GONZÁLEZ ARIZA, John Alexander, *Efectos del pluralismo religioso y la secularización en la educación religiosa escolar en Colombia,* Licenciatura en Filosofía y Educación Religiosa, Universidad Santo Tomás, Colombia, 2024, pp. 23 - https://repository.usta.edu.co/bitstream/handle/11634/56503/2024 JohnGonzalez.pdf?sequence=3&isAllowed=y - Este articulo aborda la condición en la que se encuentra actualmente Colombia frente al fenómeno de la secularización desde el pluralismo religioso. Las creencias y las formas de prácticas religiosas han cambiado, lo cual ha generado una reconfiguración en el país respecto a la posición de la iglesia y la religión, en este caso se revisa específicamente dentro de las aulas. La educación religiosa tiene un desafío por delante para seguir vigente dentro de las escuelas, desafío que está determinado por el crecimiento y auge del pluralismo religioso. El resultado de la investigación documental nos permite entender el nuevo rol de la ERE y como este cambio enriquece la visión espiritual y la capacidad que tiene la religión de surgir y enriquecer la experiencia del ser humano.

65 R – HALL, David, William Francis SULTMANN and Janeen Therese LAMB (2024), *Religious education in Australia: the voices of practitioners and scholars,* Department of La Salle Academy for Faith Formation & RE, Australian Catholic University, Sydney, *Religions* 2024, 15(9),1025; https://doi.org/10.3390/rel15091025 - RE in Australia is challenged to support the religious and spiritual needs of Australia's religiously plural student population. Within a national colloquium, practitioners and scholars (N = 57) gathered to discern ways forward in RE. Data were collected from small and whole group discussions reported across three days of integrated reflection on themes of Awaken, Celebrate, and Imagine. Interpretative phenomenological analysis (IPA) and Leximancer were used to analyse the respective data which confirmed domains of focus on Day 1 of Formation, Curriculum, Pedagogy, Partnerships, and Research. Day 2 (Celebrate) explored these domains and identified Themes and Theoretical Propositions that advanced each domain. Day 3 (Imagine) underlined foundations in faith for each domain and detailed generic propositions and themes. Propositions included advancing RE through Formation (being attentive to personal readiness, curriculum intention, and school identity), Pedagogy (engaging practices of inquiry, experiential learning, and encounter-based opportunities), Curriculum (characterised as inclusive, relevant, and life-giving), Partnerships (strengthening inclusion and engagement with family, parish, and community), and Research (integrating evidence-based practice).

66 R – HALSTEAD, Isaac et al. (2024), ***Maternal religiosity and adolescent mental health: a UK prospective cohort study,*** *Journal of Affective Disorders*, Vol. 351, 15 April 2024, Pages 158-164 - We used data from the Avon Longitudinal Study of Parents and Children to examine the prospective association between latent classes of maternal religiosity (Highly Religious, Moderately Religious, Agnostic, Atheist) and self-reported mental health problems including common mental disorders, ICD 10 depression, depressive symptoms, generalised anxiety symptoms, self-harm acts, self-harm thoughts, and disordered eating outcomes at age 17–18 years (n = 7714). We used multivariable logistic regression analysis adjusted for maternal mental health, maternal adverse childhood experiences, and socioeconomic variables. Compared with adolescent offspring of parents in the Agnostic class, offspring of the Atheist class had increased odds of depressive symptoms ((1.31[1.03,1.67]) and offspring of the Highly Religious class had increased odds of self-harm thoughts (1.43[1.04,1.97]). There was also weak evidence (95 % confidence intervals crossed the null) of increased odds of depression in the offspring of Moderately religious and highly religious classes (1.26 [0.97,1.65], and 1.30 [0.99,1.70], respectively)) and self-harm acts in the offspring of the Highly religious class (1.31[0.98,1.74]). There was no evidence of associations with the disordered eating outcomes or generalised anxiety disorder symptoms. Conclusions. we found evidence that adolescents whose mothers are Atheist, Moderately Religious, and Highly Religious are more likely to have depressive symptoms than those whose mothers are Agnostic. There was also evidence for an increased likelihood of self-harm (thoughts and acts) amongst adolescents of Highly Religious parents. Further research is needed to examine possible mechanisms that could explain these observed associations as well as a repetition of our analyses in a non-UK sample.

67 B – HANSON, Karl; Ton LIEFAARD; Roberta RUGGIERO; Elena PATRIZI; Katrien KLEP and Lucy OPOKA (Eds.), ***International children's rights instruments***, Brill, Nov. 2024 - https://brill.com/display/title/ 68730?utm_source=pardot&utm_medium=newsletter&utm_campaign=hrhl&utm_term=bsl-hrhl&utm_ content=240822_jeroen_68730 - This collection is an essential supplement to the recent academic handbooks on children's rights studies and international children's rights law. Over the years, the international legal framework on children's rights has evolved into a complex system, which includes United Nations treaties and resolutions, regional human rights instruments, such as treaties, recommendations, resolutions, and guidelines, both of private and public international law. For students, researchers, and professionals, navigating this complex social and legal landscape can be challenging. A comprehensive and easily accessible overview of these legal sources is crucial for effectively understanding and promoting children's rights. Edited by leading experts in the field, this book is meticulously designed to provide exactly that, making it an invaluable resource for anyone dedicated to the protection and promotion of children's rights.

68 R – HASSENFELD, Ziva R. (2024*), Negotiating the task of translation: Modern Orthodox students read the Hebrew Bible*, *Religious Education*, 1–15. https://doi.org/10.1080/00344087.2024.2390292 - This paper speaks to translation as a powerful window into students' developing religious literacy practices. It considers how 10- and 11-year-old North American Modern Orthodox Jewish students read and translate the Hebrew Bible refracted through their own cultural and religious expectations: in other words, how students use translation to negotiate their knowledge of biblical Hebrew with their lived experiences of family and gender in the context of modern Jewish life, ritual, and practice. In a Modern Orthodox Jewish school setting, Hassenfeld conducted interviews with 12 students. With each student, she used a task-based interview, asking the students to read and translate a single biblical verse (Genesis 16:15) into English. In completing the translation task, the students applied their technical knowledge of biblical Hebrew and their religious expectations of the ancient text. While translation is perceived in many Modern Orthodox educational contexts as primarily technical (i.e., the precursor to any interpretive activity), this case study suggests that student translation work cannot be separated from interpretive work. While the data set is small and the results only suggestive, the study raises an important theoretical question for future consideration: how can translation be better framed by religious educators who teach sacred texts in their original languages to allow students to understand the necessary interpretive demands it entails?

69 B – HENNETTE-VAUCHEZ, Stéphanie**, *L'École et la République. La nouvelle laïcité scolaire***, Paris, Dalloz, 2024, 350 p. - https://ds.hypotheses.org/14654 - D'après la récension de Marie-Charlotte Allam dans *Droit et Société*, 15 juillet 2024 : « L'ouvrage de S. Hennette-Vauchez prend la question la laïcité scolaire à bras le corps en restituant ses évolutions sociales, politiques et juridiques contemporaines. Autrefois entendue comme un principe d'organisation des relations entre l'État et les cultes, la laïcité est désormais synonyme de neutralité religieuse. L'autrice se demande comment cette valeur républicaine s'est « substantialisée », c'est-à-dire transformée en principe normatif visant à conformer les conduites et à cantonner la religion à l'espace

privé. L'école constitue selon elle le lieu privilégié pour observer cette mutation : sa construction historique – à travers les guerres scolaires du 19ᵉ siècle – a en effet accompagné la naissance de la laïcité à la française. Mais l'autrice prend surtout le parti d'étudier ensemble l'enseignement public et privé, afin de mettre en évidence les rapports de dépendance et les liens entre leurs régimes juridiques respectifs. […] ».

70 B – HITTINGER, F. Russell (ed.), *On the dignity of society. Catholic social teaching and natural law*, Catholic University of America Press, Published October 2024 - https://www.cuapress.org/9780813238234/on-the-dignity-of-society/ - In this collection of essays, F. R. Hittinger shows that Catholic social teaching is not only an articulate defence of the dignity of the human person, but perhaps more fundamentally an elucidation of the dignity of society. Indeed, Hittinger enables us to see that one cannot properly defend the dignity of the person without also showing the dignity of societies in which human persons – as naturally familial, political, and ecclesial animals – seek their own perfection in communion with others. Hittinger has been a renowned scholar of Catholic social doctrine for some time now, and the essays presented here are the fruit of his mature thinking on the topic over the course of many years. These magisterial essays therefore integrate historical studies of the development of Catholic social teaching with systematic exposition of the theological coherence of that tradition, while also articulating the essential role of philosophy and natural law within both. The volume is divided into three parts: the first part is comprised of six essays on Catholic social teaching, the second part is made up of six essays on natural law and its role in social doctrine, and the third part includes two essays discussing the first principles of the Church's teaching on social issues. This collection will no doubt become a standard in the field of scholarship on Catholic social teaching.

71 J - HOLMES, Sarah E., OLORENSHAW, E., & CASSON, A. (2024), *Is there a place for young children in the modern-day UK church? Investigating approaches to faith nurture in the early years*. *British Journal of Religious Education*, 1-15. https://doi.org/10.1080/01416200.2024.2373756 - This phenomenological study examines lived experiences and perceptions of Christian parents of young children to investigate their approaches to faith activity and nurture and the extent to which this includes authenticity of welcome for young children in the modern-day church. Online survey data was analysed thematically through the lens of established theories regarding the nature of faith in the early years. Findings revealed that families with young children *do* wish to engage with their local church and wider Christian community, but often find existing approaches unsupportive and unhelpful. Significant adjustments are therefore required to church-led ethos and approaches to faith nurture to better serve the needs of young children. Recommendations are made for more flexibility and inclusivity within the church environment, enhanced partnership with parents, and greater church focus on co-constructing faith nurturing pathways within the home and church context to align more with relationships within the child's microsystem.

72 R – HOUDA, Miftachul et al. (2024), *Islamic religious education learning media in the technology era: a systematic literature review, At-Tadzkir: Islamic Education Journal,* Vol. 3 (2), 2024, pp. 83-103 E-ISSN: 2963-8887 doi: https://doi.org/10.59373/attadzkir.v3i2.62 - Studies on using Islamic religious education (IRE) instructional media by educators exhibit considerable diversity, with several study findings emerging over the past decade. Notably, incorporating social media platforms like YouTube and TikTok has been explored to enhance the learning experience. This study aims to achieve two primary goals based on the provided data. There are two main points to consider: firstly, the importance of selecting learning materials for IRE in the modern age, and secondly, the prevalence of technology-based learning media teachers utilizes in IRE classes. A systematic literature review was employed by searching for results of scientific publications on the global indexation platform (Scopus-Google Scholar) with a period of 2014–2024 by PRISMA analysis. The research results show that the urgency of learning media for IRE can influence every learning process. Moreover, in the digital era, accessibility and inclusivity are absolute choices that teachers must pay attention to so that every IRE lesson can run according to the challenges of the times (student needs), be able to increase motivation and influence student learning outcomes. Meanwhile, the distribution of learning media used by IRE teachers in the technological era is divided into two categories: first, technology-based learning media without an internet network, and second, technology-based learning media with an internet network.

73 J – HSU/CHHÎ, Funie (2024), *The reincarnation of the Asian Buddhist peril: White Christian nationalism and contestations of mindfulness in K-12 public schools*, *Review of Education, Pedagogy, and Cultural Studies*, 1–26. https://doi.org/10.1080/10714413.2024.2348833 - This article explores legal contestations to school based mindfulness programs in the context of an increasingly overt White Christian (WCh) nationalist agenda in the US. By illuminating the force and logic of WCh nationalism in education, I demonstrate that

though Christian organizations' legal opposition to mindfulness is framed around defending First Amendment Establishment Clause protections in schools, their ultimate objective is to safeguard Christian hegemony and structurally reinforce a racial-religious belief of the US as a WCh nation. Interrogating the discursive invocation of Buddhism as a "danger" helps to reveal this intention, and its exclusionary function. In this light, I trace how the claims of Buddhist treachery recall and reaffirm 19th century WCh nationalist imaginations of Asian immigrants as embodying dangerously foreign religions and inassimilable behaviours to facilitate their legal exclusion from the nation. Understanding this historical context sheds light on the ways these Christian legal contentions of mindfulness attempt to maintain a historical racial-religious subjugation of Asians as a "Yellow Peril" and inculcate anti-Asian phobias of national invasion. Thus, I also argue that the current legal disputes over mindfulness are not new assertions of WCh nationalism. Rather, they illuminate the ongoing legacy of WCh nationalism and represent attempts to maintain the structure's hegemonic positioning in the 21st century. This article demonstrates that we cannot understand the debate around mindfulness in schools (and secular mindfulness programs themselves) without understanding the WCh nationalist history of Asian racial-religious exclusion in the US.

74 T – HURTADO PEÑALOSA, Arminda (2024), ***Proyecto escolar interdisciplinario: "Las artes se combinan con la fe"***, *Entrecruces: Boletín de Educación Religiosa*, Vol 2, (2024) p. 6 - http://hdl.handle.net/20.500. 12254/3743 - El artículo resalta la sinergia entre educación religiosa escolar, las artes visuales y la música, aplicados especialmente en entornos sociales desfavorecidos. Se destaca el proyecto "Las artes se combinan con la fe", realizado en el Colegio Clara Estrella de Santiago (Chile), como un ejemplo de este enfoque interdisciplinario. Además de fortalecer valores como la empatía y la creatividad, se enfoca en brindar herramientas emocionales y sociales a estudiantes enfrentando desafíos cotidianos. Se resalta el desarrollo de habilidades desde los valores propios del carisma al que pertenece el establecimiento y se detallan las actividades realizadas, incluyendo una exposición final de obras artísticas visuales y muestras musicales, destacando el impacto positivo en el proceso de aprendizaje y la satisfacción de alumnos y profesores al trabajar juntos hacia un objetivo común.

75 J – HUSSAIN, Zameer & COOPER-DAVIES, Christopher (2024), ***Ijtihad in the RE classroom*** [UK], *Journal of Beliefs & Values*, *45*(2), 220–234. https://doi.org/10.1080/13617672.2024.2312337 - This article examines the place of ijtihad in the British Religious Education curriculum. It argues that the concept should be taught to high school students earlier than A-Level. Knowledge of ijtihad enables students to understand diversity of thought and legal interpretation in Islam, and why different conclusions can be reached from the same or similar corpus of Islamic sources. Ijtihad has always played an important role in the consolidation and evolution of Islamic legal thinking. Yet despite increased research about the value of a hermeneutical approach in the RE classroom in recent years, ijtihad is rarely taught in UK schools. The article presents real life classroom experience and tweaks to the established RE syllabi which have been implemented in schools where most students identify as Muslims. Its principal author (Zameer Hussain) is a religious studies teacher who brings his own expertise in teaching to this debate to evidence how a hermeneutical approach to the study of Islam at all levels will benefit students' understanding of Islam and help them to understand the importance of legal pluralism within and between Islamic traditions.

76 R – HWANG, Yooyeun, WOLTHUIS, Ronald M., KASAP, Süleyman and PETERSON, Richard M.. ***Religious diversity and culturally responsive learning and teaching for teacher candidates***, *Multicultural Learning and Teaching*, 2024. https://doi.org/10.1515/mlt-2023-0040 - Eleven teacher candidates who attended a Christian liberal arts college in the US met a group of Turkish college students who were Muslim weekly via Zoom at least six times. These Turkish students were future English teachers, and the American students served as English conversation partners. The present study investigated the effectiveness of a program that could facilitate positive interactions between different religious groups and an in-depth understanding of culturally responsive teaching. Student reviews, two surveys before and after the program, and in-depth interviews revealed that the American students benefited from the experiences. They learned about distinct cultural traditions and the religion of Islam, discovered the similarities shared by the US, and Turkish cultures, appreciated both aspects, and became friends. In addition, they showed an authentic understanding of culturally responsive learning and teaching. The study suggests that the program enhanced cultural sensitivity, including to religious diversity, and the appreciation of culturally responsive learning and teaching among teacher candidates.

77 D - INTER FAITH NETWORK [UK], *Report of a seminar held by the Inter Faith Network for the UK in association with the national association of Standing Advisory Councils for Religious Education*, ed. 2024, pp. 78 - https://www.interfaith.org.uk/uploads/IFinRE_final.pdf - What school children and students learn shapes in significant ways their outlook on life in later years. Over the last twenty-five years or so the content of RE in this country has broadened in ways which match the growth of religious diversity in our society. It teaches about a number of individual religious traditions or about specific topics treated thematically across traditions. There is a growing belief that alongside this teaching it is also important for students – as citizens of a religiously plural society – to learn about the ways different faith communities have related to one another, both historically and today in the UK. It is important for them to learn about *inter faith issues*.

78 J – JARMER, Sebastian Tjelle (2024), *Critique of religion and critical thinking in religious education British Journal of Religious Education*, 1-15. https://doi.org/10.1080/01416200.2024.2403400 - This article explores the relationship between the critique of religion and critical thinking in RE. The contribution reports on research into RE in upper secondary schools in Norway based on interviews with teachers, student focus groups, and observations of planned teaching. I claim that teaching about the critique of religion can facilitate more accurate understandings of religious diversity (*descriptive facticity*), scholarly differentiation based on scientific terms (*scientific accuracy*), reflections on religious legitimation, reproduction of power and the social and psychological effects of religious beliefs and practices (*correlative judgement*), as well as active thinking about whether religious practices or beliefs are warranted or sustainable for modern democracies (*normative judgement*). The implication is that teaching about the critique of religion foster critical thinking about what *is* and about what is *right* but not about what is religiously *true*.

79 B – JONHSON, Karen J and Jonathan M. YEAGER (Eds.), *Understanding and teaching religion in* US *history*, Wisconsin University Press 2024, pp. 344 - https://uwpress.wisc.edu/books/5839.htm - This book offers a breadth of voices and approaches to teaching this crucial part of US history. Religion can be a delicate topic, especially in public education, and many students and teachers bring strongly held views and identities to their understanding of the past. The editors and contributors aim to help the reader see religion in fresh ways, to present sources and perspectives that may be unfamiliar, and to suggest practical interventions in the classroom that teachers can use immediately.

80 R – KHAN, Layla A., *The impact of secularism on religious practices and beliefs in modern Europe*, *European Journal for Philosophy of Religion* 16 (1):88-103 (2024) - https://philpapers.org/rec/KHATIO-22 - The research study aims to determine the impact of secularism on religious practices and beliefs. Enforcing secular-based laws and principles is the main agenda of secular societies. These societies try hard to make every illegal act legal by declaring it under the Secular Law Act. European higher authorities must ensure that no illegal act is reinforced in the country under secular acts. European lawmakers have taken various legal measures to stop the prevalence of illegal acts in the country. One significant advantage of secular society is that it provides people with the best medical and healthcare facilities despite religious differences. All the people, whether they belong to Christianity or Muslim, are provided with just and equal medical facilities in secular European society. The research study was based on primary data analysis, and SPSS software was used to measure the research. It generated informative results, including descriptive statistics, correlation, ANOVA test analysis, and the linear regression analysis between secularism and religious practices and beliefs in modern Europe. The health care services are the same for all genders in European countries. In public schools and other educational institutes of secular society, all the standards are fulfilled with equal educational facilities without discrimination. In governmental and private institutes, fair public services are provided to people of all ages regardless of religious faiths and norms. All these features of secular European society make it a transparent society with no flaws or faults. Overall, the research found a direct and significant impact of secularism on religious practices and beliefs.

81 J – KIROUDI, Marina (2024), *Travelling religion: dynamic processes of Orthodox religious education in Germany,* *Journal of Beliefs & Values*, 1-16. https://doi.org/10.1080/13617672.2024.2409550 - The Orthodox Church in Germany is characterised by its diaspora situation. Most of the Orthodox Christians are related with at least one other country from Eastern, South-Eastern Europe or the Middle East. This constellation has an impact on Orthodox RE historically as well as in terms of structure and religious pedagogics. Beyond national backgrounds the curricula consider cultural diversity and a formation of an Eastern identity of a Western Orthodoxy in a fruitful dialogue with the concrete local surrounding. At the same time, it corresponds to the RE models prescribed by the German federal states, which includes denominational religious education and

expectantly forms of denominational cooperation. Orthodox RE in Germany is characterised by a dynamic process that aims to the Orthodox identity, the contextual surroundings and current challenges.

82 R – KLEINDIENST, Petra (2024), *The role of education on human dignity: fostering peace and diminishing violence, Religions* 2024, 15(1), 66; https://doi.org/10.3390/rel15010066 - The concept of human dignity postulates that every individual inherently possesses intrinsic worth. This means that upholding human dignity demands an end to war and violence. Rooted in Catholic social teachings, human life is sacred, and the dignity of the human being is the foundation of a moral vision for society. This becomes instrumental in educating students about the imperative nature of respect, empathy and compassion towards all, irrespective of sociocultural backgrounds and individual beliefs. Given the profound implications held by the concept of human dignity, through their influence on their students, educational institutions can wield substantial influence in fostering peacebuilding initiatives and mitigating conflict. This research article presents a comparative study between California and Slovenia, highlighting variations in the autonomy of Catholic high schools in terms of teaching and curriculum development and implementation. Qualitative research into private Catholic high schools in these two states shows that those with greater autonomy tend to foster a more comprehensive grasp of human dignity. These schools also demonstrate students' enhanced ability to swiftly detect violations of human dignity, even when such breaches are not immediately evident. These observations emphasise the crucial role Catholic educational settings thereby play in the realm of peacebuilding and conflict deterrence, underscoring the need to embed a profound comprehension of human dignity in the educational framework.

83 J – KUCHAROVÁ, Jana (2024), *Autonomous learning in religious education in Slovakia*, *Theology and Philosophy of Education* 3 (1):5–11. https://tape.academy/index.php/tape/article/view/48. - The article deals with the issue of autonomous learning in the context of RE. It offers a definition of autonomous learning and its characteristics. Autonomous learning is subsequently included in the context of RE. The implementation of autonomous learning in the teaching of RE is carried out based on the competency model of RE, which is part of the prepared curriculum for this subject in Slovakia. The paper justifies using autonomous learning in RE regarding this teaching model and presents autonomous learning as one of the possible forms of acquiring religious knowledge and developing religious competences and connecting them with other subjects and with everyday life.

84 J – LAPIS, Giovanni (2024), *Teaching Asian religions through the internet. How online representations interact with dynamics of Eurocentrism, Orientalism, and Confessionalism in the case of Italian Teaching of Catholic Religion, Religions* 2024, 15, 749 - https://doi.org/10.3390/rel15060749 - The religions of South and East Asia resist Eurocentric interpretations, such as the so-called World Religion Paradigm. However, they are subjected in various ways to hetero- and auto-orientalist representations that respond to Western ideals and expectations. This article analyses how Italian Catholic teachers use online representations of East Asian religions in their lessons to teach these traditions. The aim is to shed light on the interplay, facilitated by online environments, between contemporary processes of Eurocentric and Orientalist interpretation and the educational and confessional motivations of confessional RE teachers. The result of the analysis indicates that these factors concur to reinforce misleading representations, which contradicts the intercultural aims proclaimed by teachers and other Teaching of Catholic Religion stakeholders. Nevertheless, this article also individuates those elements that could be fruitfully framed in an academic study-of-religions perspective and suggests a modality of cooperation between Catholic Religion teachers and scholars of religions.

85 B – LARA CORREDOR, David Eduardo (2024), *La libertad religiosa y el problema de la educación. La presencia de lo religioso en el ámbito público,* Investigación (sintesis) para la Maestria en Teologia de la Pontificia Universidad Javeriana, online 05/2024, pp. 17 - https://ciec.edu.co/wp-content/uploads/2024/05/La-libertad-religiosa-y-el-problema-de-la-educacion.-Por-David-Lara.pdf - *Sumario*: El hecho religioso – La educación religiosa en America Latina (ayer y hoy) – La educación religiosa escolar en el derecho comparado latinoamericano – Colombia, un Estado aconfesional – La ERE en Colombia: identidad legal, tipología, problemas.

86 P – LEARNING NETWORK [USA], *Teenagers on what has shaped their political beliefs and values,* *The New York Times*, Oct. 3, 2024 - https://www.nytimes.com/2024/10/03/learning/teenagers-on-what-has-shaped-their-political-beliefs-and-values.html - "This fall, we are asking teenagers around the country and the world to explore their political and civic identities, values and beliefs and discuss them with others in our *Election 2024 Student Conversation Forums*. In the first of those forums, we invited students to introduce

themselves and respond to the question *How does your identity inform your political beliefs and values?* So far, more than 1,500 teenagers in 31 states and 15 countries have weighed in. In today's special edition of *Current Events Conversation,* we're rounding up a selection of their responses. While this collection is by no means representative of all teenagers, we believe it offers an interesting glimpse into how young people say their early political identities are formed. For some, their beliefs and attitudes have been influenced by their families and communities, for others by some aspect of their identity, and for still others by a particular life experience or world event. Then there were those who pointed to the political climate itself. In some cases, we have highlighted conversations among students, which we encouraged and were heartened to see so many of.

87 D – LEIPZIGER STADTRAT, *Leipzig soll Drei-Religionen-Schule bekommen*, *Der Sontag* 23.08.2024 - https://www.sonntag-sachsen.de/leipzig-soll-drei-religionen-schule-bekommen - Kinder christlichen, muslimischen und jüdischen Glaubens sollen in Leipzig erstmals unter einem Dach lernen können. Der Stadtrat habe mit großer Mehrheit einer Beschlussvorlage zu einer Drei-Religionen-Schule zugestimmt, wie die Stadtverwaltung am Donnerstag in Leipzig bestätigte. Zuerst hatte die „Leipziger Volkszeitung" darüber berichtet. Demnach könnte die „**Abrahamitische Schule**" schon 2026 an den Start gehen. Der Name sei gewählt worden, weil Abraham der Stammvater der drei Religionen sei und von allen akzeptiert werde. An der Erarbeitung des Schulkonzeptes sollen die Israelitische Religionsgemeinschaft, der Verein Forum Dialog Mitteldeutschland, die Bistümer Dresden-Meißen und Magdeburg sowie die Evangelisch-Lutherische Landeskirche Sachsens beteiligt werden. Die Stadt Leipzig unterstützt das Vorhaben. Die Idee hinter dem Konzept sei, die Akzeptanz zwischen den Weltreligionen Christentum, Islam und Judentum unter Kinder zu fördern. Der Vorschlag des CDU-Stadtrates Karsten Albrecht hatte Unterstützung bei Linken, SPD und FDP bekommen. Die AfD lehnt das Projekt ab.

88 J – LESKOVÁ, Andrea & YOCHANNA, M. (2024), *Values and education for values of today's youth*, *Journal of Education Culture and Society*, 15(2), 35-42. https://doi.org/10.15503/jecs2024.2.19.33 - The aim of the study is to critically reflect on the challenges and current issues of value-oriented education in relation to youth. It focuses on youth as a specific generational group, internally extremely variable, in the context of massive changes in society, especially with the increase in the importance of digital technologies and social networks in the educational process. In the published study, several perspectives on the issue overlap on the theoretical and research levels. Healthy, functioning families are at the epicentre of concern for any society that cares about its own future. One of the major problems of contemporary public life, especially after the emergence of the so-called new media, is undoubtedly the issue of raising children in a media-saturated environment. The line of thought of the study is concentrated on the responsibility for the future of the society also through the formation of the value system of the young generation, considering the potential of the family in the given context. The conclusion of the study highlights the irreplaceable importance of values education for youth, based on the central idea that values are the fundamental pillar of any society's development. It calls for values education, which is primarily the task and responsibility of the family or parents, pointing to authenticity and the need to preserve unity of thought, word and deed in each context.

89 J – LEVINET, Michel (2024), *La liberté de l'enseignement dans la jurisprudence de la Cour européenne des droits de l'homme,* *Conseil Constitutionnel*, Titre VII, n° 12 : *L'enseignement*, avril 2024. https://www.conseil-constitutionnel.fr/publications/titre-vii/la-liberte-de-l-enseignement-dans-la-jurisprudence-de-la-cour-europeenne-des-droits-de-l-homme - Non inscrite dans la Convention européenne des droits de l'homme, la liberté de l'enseignement a été consacrée par la Cour de Strasbourg sous la forme du droit à l'instruction supposant un pouvoir substantiel de réglementation de l'État qui connaît une limite dans la mesure où *les enfants doivent pouvoir exercer leur droit à l'instruction dans le respect des convictions religieuses et philosophiques de leurs parents*. Les États doivent veiller à la diffusion des connaissances de manière objective et pluraliste. La Convention ne garantit pas aux parents le droit absolu d'assurer l'éducation de leurs enfants conformément à leurs convictions et celui de les laisser dans l'ignorance en matière de religion, de philosophie ou d'éducation sexuelle, leurs convictions ne pouvant aller à l'encontre du droit fondamental de l'enfant à l'instruction. Enfin, le juge européen protège la liberté des enseignants, notamment leur liberté académique.

90 J - LILJESTRAND, Johan, CARLSSON, D., JONSSON, L., & THALÉN, P. (2024), *Whose Christianity? The influence of a majority culture in Swedish textbooks*, *British Journal of Religious Education*, 1–11. https://doi.org/10.1080/01416200.2024.2369283 - Christian plurality is challenging for a religious education teacher in a classroom of students with different orientations of Christianity, not least due to immigration. As

Christianity represents an essential component of the majority culture in many European countries, in this study we examine how it is represented in RE textbooks used in upper secondary schools in Sweden. The purpose is to examine how liberal Christianity is shaped in the textbooks and the possible implications for educating citizens in a plural society. The selection of books is based on those used by RE teachers in Sweden. The results show a tendency towards a modernised liberal Christianity, the implications of which are discussed in relation to the significance of religions and worldviews in education for social cohesion.

91 T – LINDNER, Heike (2024), *Musik im Religionsunterricht – praktisch und didaktisch!* *Musik und Religion* in *Katechetische Blätter* 2024/3 - https://digital.katbl.de/aktuelle-ausgabe.html?param=1-2&year=2024&ausgabeid=27 - Warum Musik im Religionsunterricht? Ist Musik nicht genauso wie Religion Privatsache? Selbst prominente Philosophen behaupten »religiös unmusikalisch« zu sein und lieber distanziert über Religion sprechen zu wollen als aus der Innensicht von Religion und Glauben. Umgekehrt gibt es viele Menschen, die beteuern, nicht singen zu können oder völlig unmusikalisch zu sein. Wozu dann Musik im Religionsunterricht? Ganz einfach – weil Religion und Musik für den Menschen da sind!

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

93 J – MAGURAUSHE, Kudakwashe (2024), *Parent and teacher perceptions of the influence of Catholic education on academic performance in Zimbabwean Catholic secondary schools*, *The International Journal of African Catholicism,* Winter 2024, Volume 14, Number 1, pp. 39-98 - https://www.saintleo.edu/sites/default/files/2024-03/Winter%202024%20IJAC%20%281%29.pdf - Although Catholic schools are generally perceived to be costly in Zimbabwe, parents remain optimistic and send their children to Catholic schools, demonstrating that there is something within Catholic education that benefits their children. This inquiry aimed to explore parents' and teachers' perceptions of the influence of Catholic education on the academic performance of students in Catholic secondary schools in the Bulawayo province, in Zimbabwe. Using an interpretivist paradigm, a qualitative research method was performed using the non-probabilistic purposive sampling technique. Data was collected using focus group discussions from both the parents and the teachers to ascertain their subjective perceptions of the influence of Catholic education on academic performance. The data were transcribed and analysed using thematic analysis. The results revealed that parents and teachers believe that the spiritual and moral behaviours which are imparted within Catholic secondary schools in Zimbabwe do influence academic performances. The study also revealed the universal embracement of everyone within Catholic schools, as they do not discriminate. Catholic education plays a pivotal role in the academic performances of students within Catholic secondary schools. It can be perceived as some form of religious parenting which goes beyond helping in the creation of a whole child. Based on the results, it can be revealed that Catholic teachers are highly qualified, highly experienced, and well-remunerated, which could play a major role in high student pass rates within Catholic schools. The study recommends policymakers enforce the use of faith-based personnel within each school for harmony to prevail in communities.

94 R – MAIDEN, John (2024*), From archives to the classroom: using religious archives to promote religious literacy and toleration amongst European young people, Journal of Religious History* - The Open University online, 2024 - doi:10.1111/1467-9809.13074 - https://oro.open.ac.uk/97979/3/97979.pdf - This article examines the thinking behind the Religious Toleration and Peace (RETOPEA) project, and specifically the construction of a digital archive of sources concerning religious diversity in Europe and beyond, past and present. It argues that European young people tend to accept Enlightenment assumptions about the past and 'religious conflict' and that their views of religious history are shaped by 'presentism'. The article explores RETOPEA's approach to selecting, preparing, and curating a digital archive which presents to young people a

fuller picture of both religious intolerance and tolerance in the past, and which enables them to think 'with' history rather than assume simplistic lessons from the past.

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

96 J – MARSHALL, Heather (2024), ***Reimagining religious education: integrating ethnographic and anthropological perspectives,*** *British Journal of Religious Education*, 46(4), 534–548. https://doi.org/10.1080/01416200.2024.2373778 - The Ofsted Subject report series: Religious Education (2024) and the CoRE report (2018) critically evaluate the shortcomings of the current Religious Education (RE) curriculum in UK schools, highlighting a lack of depth and consistency that inadequately prepares students for a diverse and complex world. This paper proposes the integration of ethnographic and anthropological methods into the RE curriculum as a transformative solution to enhance pedagogical effectiveness and deepen students' understanding of religious practices. By employing these methods, the curriculum can offer a more immersive, reflective, and comprehensive educational experience, aligning RE more closely with the realities of a multicultural and multi-faith society. This integration not only enriches students' learning but also fosters greater empathy and a nuanced appreciation of religious diversity, addressing the educational challenges highlighted by Ofsted and CoRE.

97 J – MARTÍNEZ VELASCO, Miguel Ángel, ***Educação de crianças pequenas e em tenra idade na Colômbia, 1870-1930,*** *Revista Brasileira de Educação* vol.29 Rio de Janeiro 2024 Epub 05-Fev-2024. https://doi.org/10.1590/s1413-24782024290007 - El artículo analiza la emergencia de la educación de la tierna edad y de los párvulos en Colombia entre 1870 y 1930 para gobernar al hombre desde el nacimiento, tanto en el hogar como en la escuela. Se recurrió a la historia de la práctica pedagógica como método, así mismo se empleó la lectura temática como metodología. Conceptualmente se utilizó la noción de gubernamentalidad para analizar la conducción de las conductas de los niños a partir de las relaciones que se tejen entre prácticas, racionalidades y tecnologías. Como resultados se presentan la individualización de la infancia en dos subetapas: los párvulos y la tierna edad, el desarrollo y la salvación del alma infantil como uno de los fines educativos y la maternalización de la educación como estrategia de gobierno. El texto finaliza problematizando la crisis actual de la educación de la(s) infancia(s) a la luz de los planteamientos de las sociedades neoliberales, para proponer otros modos de gobierno de los niños y las niñas.

98 J – MASHABELA, James Kenokeno (2024), ***Lutheran theological education to Christian education in (South) Africa: a decolonial conversion in the African Church,*** *Religions* 2024, 15(4), 479; https://doi.org/10.3390/rel15040479 - It can be debated whether a Lutheran identity is still relevant in the midst of ecumenical development in (South) Africa, with special reference to theological education and Christian education. The Lutheran Church is a unique body within the ecumenical family as it contributes to work on the mission of God. Theological education and Christian education are educational centres which aim to promote social justice towards community development. These two educational centres are branches of the Lutheran Church. Because theological education and Christian education were introduced by European and American missionaries with various church traditions in (South) Africa as part of community development, the purpose of this article is to discuss the impact of Lutheran theological education and Christian education, to demonstrate their contribution in the church, and call for their decolonisation and contextualisation.

99 J – MEEHAN, Amalee, O'CONNELL, Daniel, ***Does religious education in Catholic schools in the Republic of Ireland have a future?,*** *Journal of Religious Education* (2024), Published: 12 October 2024 -

https://doi.org/10.1007/s40839-024-00238-z - Most European countries accept the necessity of school based religious education (RE). In Ireland, where almost 89% of primary and 47% of second level schools have a Catholic patron, the Catholic bishops recognise the importance of RE in holistic education and uphold RE as an expression of school ethos. However, in an increasingly diverse society with rapidly falling numbers of people who identify and practice as Catholic, can the provision of RE in Catholic schools be sustained into the future? This paper examines the results of the first large scale, mixed methods empirical study into Catholic school (primary and secondary) ethos in Ireland, of which RE is an essential dimension. Through an examination of survey and semi-structured interview data from teachers and leaders, it analyses their views and experiences of RE and highlights the role and reality of RE in Catholic schools in Ireland today. Findings demonstrate a level of commitment and professionalism among stakeholders, and much in the way of good practice and commitment to the subject. However, they also indicate that support for RE as a subject, and for RE teachers and leaders, is urgently needed. Without ongoing, high-quality support for teachers, and systematic evaluation of the teaching and learning of RE, the future of RE in Catholic schools in Ireland looks bleak. While the study is carried out in Ireland, it is also of interest to other jurisdictions where schools are faced with similar challenges and to Catholic education systems looking to the future of RE.

100 B – MESEGUER VELASCO, Silvia, *Cooperación del estado con la religión en Europa*, Aranzadi, 2024 - 225 pagine - https://books.google.it/books/about/cooperaci%C3%B3n_del_estado_con_la_religi%C3%B3n.html?id=9duy0AEACAAJ&redir_esc=y - "Este libro analiza los diversos modelos de relación existentes en Europa entre el Estado y las iglesias. Partiendo de que el sentido de la cooperación con la religión ha de ser garantizar y dotar de efectividad el ejercicio de la libertad religiosa y de creencias en condiciones de igualdad, la autora examina los principales canales institucionales de cooperación estatal y los instrumentos jurídicos de que se sirven habitualmente los Estados europeos para conducir su diálogo con las confesiones religiosas. La autora centra especialmente su atención en la cuestión de si las relaciones del Estado con la religión deben estar reguladas por el Derecho común o por el Derecho especial, y a la relevancia jurídica y política de los acuerdos en el siglo XXI en la Europa contemporánea, a la luz del creciente pluralismo religioso y el proceso de secularización que caracteriza a la sociedad en muchos países europeos".

101 J – MESSNER, Francis, *Pourquoi créer et maintenir une faculté de théologie catholique ? L'exemple de l'université de Strasbourg*, *Revue des Sciences Religieuses*, 2024 n. 1, pp. 47-66 - https://doi.org/10.4000/rsr.14060 - La création d'une faculté de théologie catholique publique au sein de l'université de Strasbourg en 1902 et son maintien en 1923 suite au retour de l'Alsace Lorraine à la France ne sont pas sans lien avec des politiques publiques visant à intégrer un corps religieux dans une nation. Mais au-delà de cette instrumentalisation liée à des aléas historiques, la théologie universitaire, qui est une science humaine et sociale articulée à des traditions religieuses, joue un rôle important dans la vie en société. Elle est utile à la fois pour l'État et pour l'Église. Pour l'État, elle est garante d'une société apaisée en favorisant le dialogue de responsables religieux informés et ouverts avec les pouvoirs publics et avec les responsables des autres religions. Elle facilite pour l'Église la contextualisation de son discours en le rendant compréhensible pour les contemporains. Mais l'enseignement de la théologie, pour être compatible avec la constitution et la loi en France, ne doit pas porter atteinte à la liberté de recherche et d'enseignement. Elle doit respecter la diversité des opinions et garantir la liberté des enseignants et des chercheurs. Inversement les facultés de théologie catholique sont tenues de respecter un certain nombre de règles fixées par des accords entre l'État et le Saint-Siège en vue de garantir la crédibilité de la formation des cadres religieux. Mais ce cadre normatif ne fait pas obstacle à des projets interdisciplinaires en collaboration avec les sciences humaines et sociales du religieux et à la création de formation dans les domaines de l'interreligieux et des théologies comparées.

102 J – MEYER, Karlo (2024*), Setting a pedagogical course: Four modes clarifying the dynamics of Shared Religious Education*, *Religions* 2024, 15(8), 992; https://doi.org/10.3390/rel15080992 - 16 Aug 2024 - On the level of fundamental didactic decisions and hermeneutic clarifications, this article examines the possible orientations of *Shared Religious Education*. The prerequisite for this is the assumption that in such lessons, the opportunity should be used to empower children and young people to become personally and creatively involved in teaching and learning when different denominations, religions, and worldviews come together in education. Against this background, four modes of possible activation are proposed as a structuring aid for didactic decisions: Pupils can (a) plan appropriate forms of encounter themselves and develop ways of dealing with mutually experienced foreignness and with bridges and gaps between traditions; (b) they can be activated to engage in existential discussions about ultimate questions; (c) they can carry out small-scale "research" projects into each other's religious practices and concepts; and (d) they can get involved in joint (ethical,

ecological, neighbourly) projects that have an impact on the region around the school that may also have global applications. The model of these four modes can be represented graphically and this helps to analyse and locate existing concepts and approaches to RE. The article concludes with a closer look at the underlying concept of religion and current research.

103 J – MICHALÍK, Adrian (2024), ***Disputes over ethical education and the issue of ethical neutrality of the State,*** *Journal of Education Culture and Society*, 15(1), 29-40. https://doi.org/10.15503/jecs2024.1.29.40 - The concept of the state's ethical neutrality emerges as a potential response to this inquiry. This approach can be applied in contexts where societal consensus is lacking, particularly regarding cultural and ethical issues such as abortion, homosexual partnerships/marriages, euthanasia, or the legalization of soft drugs. Conversely, in domains where consensus prevails, the state should actively shape the values of the next generation. The findings suggest that the concept of the state's ethical neutrality could serve as a valuable tool in addressing the diversity of values within society. It illustrates that in situations lacking a clear consensus, this approach is adaptable and allows for the recognition of diverse value systems among individuals and groups. Conversely, when societal consensus exists, it is crucial for the state to actively influence the formation of values among young people. In conclusion, the concept of the state's ethical neutrality offers a useful framework for addressing the challenges posed by the plurality of values in modern societies.

104 R – MILDASARI, Dina Aulia & Muhammad MUJAB (2024), ***New trends of literacy transformation's values of religious education in digital era***, *Proceeding International Conference on Religion, Science and Education* (2024) 3, 827-833 - The digital era can be an opportunity and a challenge for teachers, if teachers can make use of online sources that can be used by students for their reading, According Najwa Shihab's statement about the challenges faced of digital literacy are data awareness, the ability to analyze data and the ability to focus. According to the Ministry of Education and Culture in 2019, the average reading index in Indonesia is low, at 37.32 percent. Literacy value means values that needed for reading and writing. This is supported by Ertem, stated that "Reading activities are cognitive activities, and interactions that involve the reader and text that build an understanding". Literacy today is not just the ability to read and write but how a student can understand digital information. With this, it is hoped that teachers can innovate to make classes fun that will be easier to understand the concepts of religious learning. This research aims (1) to explore how teachers integrate RE with digital literacy, (2) to describe the challenges and opportunities RE in digital era. This research employs a descriptive qualitative research method. Qualitative research, research that emphasizes the aspect of in-depth understanding of a problem in addition to looking at problem for generalization research. The data collection techniques used were interviews, observations, and documentation. Data analysis consist of three streams of activities that occur simultaneously such as data reduction, data presentation, conclusion withdrawal, and verification. Efforts to check the validity of the data using triangulation techniques, such as comparing the results of the research obtained, as well as persistence of observation. The results indicate that there is recent trend in this digital era that can be used by religious teachers to encourage students' literacy online skills.

105 C – MIDLARSKY, E., & MALIK, T. (2024), ***Religion, altruism, and prosocial behaviour: conceptual and empirical approaches,*** in: L. J. Miller (Ed.), *The Oxford Handbook of psychology and spirituality* (2nd ed., pp. 291–313). Oxford University Press - https://doi.org/10.1093/oxfordhb/9780190905538.013.12 - Altruism and religiousness are two important facets of human functioning. This chapter takes a chronological perspective on their development, from philosophical and rhetorically based discourse that discusses the link between these two phenomena to analysing the definitions, and then offers a review of the empirical research. The chapter is structured in a way that provides readers with an overview of both these phenomena and the associated empirical research independently, and ultimately a symphony of the two. This platform addresses the question, "What empirical evidence exists about the manifestations of these phenomena and the extent to which they are related to one another?" To answer this, we acknowledge the compound, multifaceted nature of both altruism and religion and argue that exercising cross-disciplinary approaches is pertinent for progress to be made. Simultaneously, the chapter concludes that both altruism and religion are powerful enough to have both salutary and noxious effects that make it critical that they be the focus of research efforts. Suggestions for future research are then offered.

106 R – MOGRA, Imran, ***Looking to the future: the problematics of determining RE among early career teachers,*** *Journal of Religious Education* (publ. 01 October 2024). https://doi.org/10.1007/s40839-024-00242-3 - The landscape of RE continues to evolve, in part, due to the academisation programme in England which

is disrupting long-standing historical local structures. Following the National Plan by the Commission on RE, as a contribution to the ongoing debates, this study explores the perceptions of early career teachers about the future determination of RE. To examine such views, an online survey gathered quantitative data from PGCE and Year 3 students and a questionnaire gathered qualitative data from two groups in Year 1 of the BA Honours in Primary Education course at a university in the West Midlands, England. The findings are based on 149 survey responses and 52 completed questionnaires. This article reports the results about the membership and duties of Standing Advisory Council on Religious Education (SACRE) and the proposed Local Advisory Network for Religion and Worldviews (LANRW) from the Year 1 groups. The open-ended questionnaire data were analysed by thematic analysis. The results reveal that a small majority of the Year 1 groups were unhappy with the current membership setup of SACREs. However, a larger majority were happy with the current duties of SACREs. More than half of the responses received for the question about the creation of LANRWs agreed with this proposal. All responses received for the question about the representativeness of LANRWs agreed that the five groups proposed would make a LANRWs representative. A majority of the responses received for the question about the proposed roles designated for LANRWs also expressed their satisfaction with the roles. Based on these, further research is recommended.

107 B – MOHIUDDIN, Asif (2024), *Beyond Islam: rethinking Central Asia's religious identity through pre-Islamic traditions,* *Public Anthropologist* 6(1), 201-218. https://doi.org/10.1163/25891715-bja10055 - publ. online 22 May 2024 - https://brill.com/view/journals/puan/ 6/1/article-p201_006.xml - This essay explores the intricate dynamics of Central Asian religious identity in the context of global and local changes. It examines the interactions between Islam and local pre-Islamic traditions, with a primary focus on R. Charles Weller's book titled, *Pre-Islamic Survivals in Muslim Central Asia: Tsarist, Soviet, and Post-Soviet Ethnography in World Historical Perspective*. Through a comprehensive assessment of the book, the essay investigates the survival and evolution of pre-Islamic traditions within Central Asia's Muslim communities. The book contributes to the field of Central Asian studies by offering a specialised analysis and shedding light on the formation of religious history and identity in Central Asia.

108 J – MONTANYE, James A. (2024), *Democracy as secular Theodicy*, *Journal of Libertarian Studies* Vol. 28, Issue 1, 2024, May 15, 2024 CDT - https://jls.mises.org/article/115991-democracy-as-secular-theodicy - Scholars across political philosophy, theology, economics, sociology, sociobiology, and history presently acknowledge that theistic and secular religions are *similar* in form and function. This essay goes further by establishing that all religions are *congruent* and otherwise complementary rather than being merely similar. All religions, regardless of their basis, are institutionalized behavioral responses to the "evil" represented by the scarcity of economic resources. All religions serve to unify populations for defence, cooperation, and production and proffer apologias for evil's persistence in the presence of presumptively omnipotent, omniscient, and benevolent sovereigns (gods, kings, elected officials, etc.). All religions comprise a mix of metaphysical constructs and all religious "truths" are pragmatic in the sense of reflecting "what works," to what end it works, and for whom it works. Leibnizian theodicy, an aspect of theology and precursor of radical utilitarianism and welfare economics, argues that creating "the best of all possible worlds" entails divine trade-offs that purportedly minimize evil. Today's political economics and philosophy similarly entail faith-based approaches to creating "the greatest good for the greatest number," often implying the backing of divine wisdom. The upshot is the panoply of man-made evils, often intentional, that are characteristic of illiberal democratic majorities and theocratic states.

109 J – MOSER-ZOUNDJIEKPON, Birgit S., *Katholischer Religionsunterricht - kirchenrechtliche Grundlagen* [Austria], *S&R* Heft 1/2024, 60 - https://rdb.manz.at/document/rdb.tso.LIsundr20240107 - Das Engagement der katholischen Kirche im Bildungsbereich umfaßt neben dem Religionsunterricht insbesondere auch die Trägerschaft von elementaren Bildungseinrichtungen, Schulen und Kirchlichen Pädagogischen Hochschulen sowie die Erwachsenenbildung. Entsprechend dem Fokus des Symposiums wird im Folgenden ausschließlich auf den katholischen Religionsunterricht unter dem Aspekt der kirchenrechtlichen Grundlagen desselben Bezugs genommen. Im Schuljahr 2022/23 haben am katholischen Religionsunterricht 539.932 Schüler:innen teilgenommen, davon 29.672 Schüler:innen ohne religiöses Bekenntnis. Die Teilnahmequote der katholischen Schüler:innen liegt bei 90,52%.

110 J – MUFF, Aline and Ayman AGBARIA (2024), *Spiritual and indigenous funds of knowledge: how Palestinian Muslim teachers reclaim Islam and citizenship education in Israel*, *Diaspora, Indigenous, and Minority Education* 2024, 1-17 - https://www.tandfonline.com/doi/epub/10.1080/ 15595692.2024.2355454?

- Scholars have argued for better integration of religion and citizenship education through overarching goals of interreligious tolerance and inclusive citizenship. Yet, such debates often neglect the political dimensions of these subjects. In this study, we explore how Palestinian Muslim teachers in Israel interpret the intersections of Islam and citizenship education and how they draw on this intersection in their teaching. Through qualitative interviews with 15 citizenship and Islam teachers, we found that most teachers ground this relationship in their spiritual Islamic and indigenous Palestinian funds of knowledge. In their teaching, these funds can serve as counterhegemonic tools to deconstruct dominant forms of citizenship and Islam as defined by the Israeli state. We argue that the hybridization of these funds of knowledge has important educational implications for conceptualizing more critical and culturally relevant forms of Islam and citizenship education.

111 R – MUKHIBAT, M. et al. (2024), *Development and evaluation of religious moderation education curriculum at higher education in Indonesia*, Cogent Education 2024, Vol. 11, no. 1, 2302308 - https://doi.org/10.1080/2331186X.2024.2302308 - This study investigates the development and evaluation of a religious moderation education (RME) curriculum at the Ponorogo State Islamic Institute of Indonesia (IAIN Ponorogo). The curriculum addressed the government's policy of countering religious conservatism and intolerance by promoting religious moderation in higher education. A qualitative approach with a case study research descriptive design was employed. Data collection techniques included Focus Group Discussions (FGDs), interviews, observations, and documentation. The study involved 18 religious science lecturers and 97 students in the spiritual moderation education course in the first semester of 2022. The curriculum development involved adding a 2-credit Islamic and religious moderation course, resulting in 146 credits. The result of the study showed that there are students with knowledge, skills, and attitudes to foster religious moderation, national commitment, tolerance, non-violence, and local cultural accommodation. Evaluation of RME was based on four-character aspects, with an average score of 81.9 (equivalent to a grade of 3.00) for the student group. This research contributes to understanding curriculum development and evaluation in the context of RME. It offers a novelty and valuable insights into integrating spiritual moderation principles within higher education institutions, particularly in Indonesia. The identified factors influencing curriculum effectiveness guide other institutions implementing similar programs. The study serves as a reference for promoting religious moderation and values of tolerance and cultural accommodation in academic programs. These findings support the government's efforts to minimize conservatism and religious intolerance at the Indonesian higher education level.

112 R – MUTHONI MUGO, Annis et al. (2024), *Evaluating learning outcomes of Christian religious education learners. A comparison of constructive simulation and conventional method* [Kenya], *Heliyon* vol 10, Issue 11, 15 June 2024, e32632 - https://www.sciencedirect.com/science/article/pii/S2405844024086638 Learning outcomes in Christian Religious Education (CRE) are attributed to the teaching and learning approaches utilized by teachers. In Kenya, conventional methods of teaching are prevalent in classrooms, as teachers often prefer methods that alleviate their workload. Nevertheless, the implementation of learner-centred methods such as constructive simulation enhances learning outcomes. Therefore, this research evaluated the dissimilarity in learning outcomes of CRE learners instructed by constructive simulation, and those instructed with a conventional approach. The research employed a quasi-experimental study with groups under treatment and control, incorporating a pre-test and post-test approach. In total, 90 form two CRE learners from two sub-county secondary schools were purposively selected for the research. Data were collected using the Learner Attainment test in CRE as the assessment tool. The research utilized correlation analysis to establish the similarity scores between the pre-test and post-test assessments. Additionally, the t-test statistical model was employed to test the effectiveness of the two teaching methods. Results revealed a strong positive connection between the two assessment tests of learners taught using constructive simulation ($r = 0.0510, p < 0.01$) and conventional method ($r = 0.673, p < 0.01$). Notably, constructive simulation ($t_{(49)} = -9.76$, n = 50, $p < 0.05$) significantly outperformed the conventional method of teaching ($t_{(39)} = 2.700$, n = 40, $p < 0.324$). These findings implied that constructive simulation was more effective in enhancing learning outcomes as opposed to the conventional method of teaching. The results suggest that when designing curricula and formulating educational policies, educators and policymakers should incorporate constructive simulation as a learner-centred method.

113 J – NAFISAH, Ani et al. (2024), *Complex dynamics: analysing the profound impact of religious education depth on interfaith tolerance levels in a multicultural society in the globalization era* [Indonesia], *International Journal of Teaching and Learning* Vol. 2 No. 1 (2024) - https://injotel.org/index.php/

12/issue/view/5 - This study delved into the complex dynamics surrounding the profound impact of RE depth on interfaith tolerance levels within a multicultural society during globalization. Employing a mixed-methods research design, the investigation sought to provide a nuanced understanding by integrating qualitative and quantitative approaches. The research was grounded in a comprehensive literature review, identifying gaps and establishing the theoretical foundation for the study. The study aimed to ensure diverse perspectives by utilizing a stratified random sampling technique based on religious affiliation, educational background, and geographic location. Qualitative data collection involved in-depth interviews and focus group discussions, exploring participants' experiences and perceptions regarding the influence of RE on interfaith tolerance. Concurrently, a quantitative phase utilized structured surveys with standardized scales to measure RE depth, interfaith tolerance levels, and relevant demographics. Thematic analysis was applied to qualitative data, extracting patterns and themes, while quantitative data underwent statistical analysis, including descriptive statistics and correlation and regression analyses. Ethical considerations were paramount throughout the study, with participants providing informed consent and strict confidentiality measures in place. Triangulation of methods enhanced the validity and reliability of the study, contributing to a robust exploration of the intricate relationship between RE and interfaith tolerance. This research offered valuable insights applicable to educational policies, societal initiatives, and global conversations on fostering peaceful coexistence amid religious diversity.

114 P – NEGEV, Yonatan, Eldad PARDO, *The portrayal of Jews and Israel in Muslim and Arab textbooks: major trends*, *The Institute for National Security Studies*, special publication July 8, 2024 - https://www.inss.org.il/publication/jews-on-study-books/ - This paper discusses the major trends in the portrayal of Jews and Israel in Muslim and Arab textbooks across the Middle East, North Africa, Azerbaijan, and Indonesia. The depiction of Jews ranges from vitriolic tropes typical of the traditions concerning the Prophet Muhammad's seemingly tense relations with Arabian Jews to the influence of modern European antisemitism with a backlash against Zionist "settler-colonialism." The textbooks also include positive references to the knowledge possessed by the "Israelites" and how they earned the respect of the prophet. Israel is mainly depicted negatively, portrayed as the bane of the Palestinians' existence. With few exceptions, the textbooks ignore the Holocaust and the history of Jews native to the region. While curricula may be relatively free from anti-Jewish content but still contain anti-Israel material, the opposite case has not been observed. The more a country deviates from promoting a religiously moderate, inclusive vision that is sensitive to international norms of peace and tolerance, the greater the presence of the delegitimizing rhetoric against Jews and Israel in its textbooks. Consequently, countries that strive to elevate their curricula by adhering to higher standards of peace and tolerance often mitigate the radical discourse against Jews and Israel.

115 J – NESTEROVA, Yulia et al. (2024), *The purposes of education in peacebuilding: Views of local peace actors in diverse (post-)conflict societies*, *Global Change, Peace & Security*, 1-22. https://doi.org/10.1080/14781158.2024.2382679 - Education has increasingly been recognised as a key component of peacebuilding. However, there are multiple meanings of education in peacebuilding and unresolved questions about whether education can contribute to building peace. This study used creative and qualitative methods to engage with local peace actors in conflict-affected societies to understand their perspectives on the purposes and possibilities of education in transforming conflict and building peace in their communities. We find that local peace actors believed that only particular kinds of education can support sustainable peacebuilding. As the findings show, education should have two key focuses to support conflict-affected societies to achieve peace: transforming people's attitudes, values, and behaviours and transforming and building inter-group relationships. Such education should be offered in formal (e.g. schools) and non-formal (e.g. community-based) settings and align with the values and principles of the culture of peace and nonviolence.

116 J – NILES, Jennifer K. & Daniel GUTIERREZ (2024), *The necessity of religious and spiritual competence in school counseling* [USA], *Counselor. Education & Supervision,* first published: 15 April 2024 - https:// onlinelibrary.wiley.com/doi/10.1002/ceas.12298 - Scholars have advocated for the integration of spirituality into school counseling; however, school counselor education and professional organizations continue to exclude spiritual/religious competencies from school counselor preparation, professional identity, and practice. The authors offer strategies for incorporating religious and spiritual competence into school counselor education.

117 J – OSMONOVA, Dinara et al. (2024) *A sociological study of the religious identity of young people in Central Asia and Europe,* *Pharos Journal of Theology* ISSN 2414-3324 Vol. 105, Themed Issue 3, 2024 -

https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_16_105_3_themed_issue_kyrgyz.pdf - The purpose of the article is to determine the situation in the field of religious preferences of young people in the Kyrgyz Republic and the Republic of Poland by studying the specific features and dynamics of the development of traditional beliefs in the Central Asian and European regions. The main methods used in the preparation of the work were the system-analytical method and the statistical method. The characteristic features of different areas of religion in Asia, as well as the origins and root causes of the formation and development of religious trends in Kyrgyzstan, are studied. The key moments in the history of the transformation of the Kyrgyz society in the XVIII-XXI centuries are outlined in the context of the influence of this process on the emergence of specific signs of local religious trends. Different approaches and concepts to the study of the young generation of the Central Asian Republic and Poland are evaluated by considering the qualitative and quantitative results of several sociological surveys. The results and conclusions of this work can be used as a basis for the development and implementation of several political and social reforms with an emphasis on raising awareness of the issue among the younger generation of Kyrgyzstan.

118 P – ÖZER, Mustafa, Jan FIDRMUC, Emmanouil MENTZAKIS, and Özcan ÖZKAN, *Does education affect religiosity? Causal evidence from a conservative emerging economy*, *Bofit discussion Papers* 2/2024 [Turkey] - https://publications.bof.fi/bitstream/handle/10024/53282/BOFIT_DP_2402.pdf;jsessionid=E0AA40450E786A82F13E1902DB5AE162?sequence=1 - Does education make people more or less religious? The previous literature offers mixed findings on the relationship between education and religiosity. This may be due to endogeneity bias: education and religiosity can be caused by a third variable such as culture or upbringing. We instrument education by exposure to the 1997 education reform in Türkiye which increased mandatory schooling from 5 to 8 years. The schooling reform increased the probability that young girls would complete 8 years of schooling and report lower religiosity later in life. The reform apparently did not influence such outcomes for boys. These effects are observed primarily for females growing up in strongly religious or poor areas.

119 J – PORCHER, José Eduardo (2024), *The philosophy of religious studies*, *Religion*, 54(4), 633-642. https://doi.org/10.1080/0048721X.2024.2388431 - This article introduces a thematic issue consisting of six articles that apply philosophical reflection to the study of religion, showcasing the potential of an emerging subdiscipline: the philosophy of religious studies. This article discusses the kinds of questions raised within this subdiscipline, addresses the disconnect between philosophy and the study of religion, and offers an opinionated overview of the six contributions to the issue. It ends by defending the employment of philosophical tools in the academic study of religion while maintaining an emphasis on the empirical nature of the field.

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

121 J – PULIDO-MONTES, Cristina & LORENTE RODRÍGUEZ, Miriam (2024), *Trayectoria de la UNESCO sobre la educación para la ciudadanía mundial: retos y avances*, *Aula*, 30, 11–24. https://doi.org/10.14201/aula2024301124 - La Educación para la Ciudadanía Mundial (ECM) ha evolucionado como un enfoque holístico para desarrollar una comunidad global comprometida con el desarrollo sostenible. Esta investigación evalúa su aplicación en dos fases: una histórica, explorando su evolución desde los inicios

de la Unesco hasta hoy, y otra centrada en los resultados actuales de informes de la Unesco sobre la ECM en su aplicación en leyes, planes de estudio, evaluación y formación. Se concluye que, pese a su reciente consolidación en los Objetivos de Desarrollo Sostenible, la ECM está en una etapa inicial en la acción política. Aunque la mayoría de los países muestran compromiso, se necesitan mayores esfuerzos en todas las áreas evaluadas para una integración más sólida y efectiva.

122 R – PUSZTAI, Gabriela et al., (2024), *Patterns of parental involvement in schools of religious communities. A systematic review* [Hungary], *British Journal of Religious Education*, 46(4), 485–504. https://doi.org/ 10.1080/01416200.2024.2315550 - Research on family involvement has revealed its positive impact on children's academic and non-academic achievement over the past two decades. However, little is known about parental involvement in religious schools. During our review, we examined studies focusing on parental involvement with special attention to religious schools. 22 papers met the research criteria out of 123 abstracts screened from 85 databases. Management and decision-making participation in religious schools seem to be less important than in Epstein's model. Religious schools have developed a special PI model where parents accept decisions based on staff competence, and teachers work to build a parent community and earn the trust of parents by being accountable for the children's diverse development. Some studies point to inadequate implementation of the ideal model and are critical. The novelty of the analysis is that our analysis was open to schools of all religions. A limitation of the review is that we cannot be sure that all relevant studies were included in the examined databases. As such, further research is needed to better understand this phenomenon.

123 J – QUIRÓS-FONS, Antonio (2024), *Teaching Catholic religion in Croatian public schools: legal frame and challenges,* *Religions* 15, no. 9: 1069. https://doi.org/10.3390/rel15091069 - This paper explores the Croatian framework of collaboration between the state and the Catholic Church in the educational field, specifically the teaching of Catholic religion in public schools. First, the statute of the subject of religion was analysed, following what is established in the Agreement with the Holy See and its Development Agreement with the Croatian conference of bishops. Some challenges to this peculiar model of cooperation were revised, mainly the ones regarding the enrolment and the co-responsibility of both ecclesiastical and state authorities in the approval and control of programs and contents. Second, the status of RE teachers was also evaluated. The same ecclesiastical and state authorities also have competence over the teaching staff, from their training to the control of their work, and must confront inconvenient situations related to the suitability of these professionals. In the study of each section and its corresponding rules and practices, it was possible to outline singular aspects, in some cases recognized - or rejected - judicially as discriminatory. This approximation to the right to RE intends to examine the practice observed by the respective authorities in applying such provisions. The obtained findings and proposals about the singular Croatian model provide a useful contribution for comparative purposes.

124 J – RANTUNG, Djoys A. (2024), *A proposal of multicultural relation: Christian religious education and religious moderation* [Indonesia], *HTS Teologiese Studies/Theological Studies* 80(1), a9868. https://doi.org/ 10.4102/hts.v80i1.9868 - The multicultural context of Indonesian society has prompted the idea of religious moderation as a defence mechanism for harmonious relations. However, peace, both in practice and academically, continues to evolve through various dialogues and studies to create a harmonious society. This study aims to present peace-based Christian religious education (CRE) for religious moderation in Indonesia within the context of multicultural society. Using a descriptive qualitative analysis approach, various references such as books, articles and other sources are utilised as primary materials in constructing arguments. In conclusion, peace-based CRE offers an alternative approach for religious moderation in Indonesia within its multicultural context. This article supplies new insight to the religious moderation through CRE pathway, which could share harmony and peace to the society with multicultural context in Indonesia. Also, the insight provides peace-based CRE that could be linked to the study of religion and theology.

125 J – REIMER, Tiber; Daniela DEPEŠOVÁ (2024), *Development of soft skills in religious education*, *Studia Elckie* 26(2024) n. 2, 165-181 - This article studies the development of soft skills in RE lessons in Slovakia. At present, the educational system focuses on the acquisition of knowledge in the form of hard skills instead of developing soft skills. However, soft skills are life necessities in the 21st century. RE, which is currently defined as the development of religious literacy, represents a meaningful space for the personal development of pupils, and the development of soft skills, which can be beneficial for their personal and professional life. According to research among RE teachers, we can affirm that soft skills are included in the

lessons. Nevertheless, while teachers have more developed effective management and communication skills, they lack the ability to support cooperative and independent learning.

126 R – RIDDER, Robert et al. (2024), ***Increased Bible reading, religious beliefs, and prosociality during college*** [Usa], *Review of Religious Research*, 66(3), 260-279. - https://doi.org/10.1177/0034673X241256281- Religious self-socialization theory posits that chosen exposure to religion can impact future attitudes and behaviors via the internalization of religious messages, but emerging adults in the United States tend to decrease their participation in religious activities during college. Therefore, unique outcomes may arise for the few that maintain or increase religious activity. The present longitudinal study examines whether and how an increase in Bible reading during college impacts various religious and prosocial outcomes for a sample of 295 college students at a Christian university. On average, Bible reading frequency, closeness to God, and social altruism remained constant from first year to senior year, whereas Christian orthodoxy and civic engagement decreased. Multiple regression analyses revealed that an increase in Bible reading was associated with increases in Christian orthodoxy and closeness to God as indicators of religiosity as well as civic engagement and social altruism as indicators of prosociality. Reading the Bible more may help college students grow in their faith and their service to others.

127 J – RIEDEL, Mareike (speaker); HARMS, Lisa (chair/discussant), ***Secular law, Christian ambivalence, and Jewish difference***, Leiden University, Research Talks, 24 June 2024 - https://www.universiteitleiden.nl/en/events/2024/06/secular-law-christian-ambivalence-and-jewish-difference - In conflicts involving religious practices, secular law is often perceived as a neutral arbiter protecting religious freedom and religious equality. However, critical studies of secularism and secular law have shown that secular legal reasoning remains steeped in Christian values and normativity. This talk focusses on one aspect of this Christian normativity: the legacy of Christian ambivalence towards Jews, a group that has constituted for a long time one of Christianity's most paradigmatic Others but is now often seen as an accepted and successful minority group within societies of the West. In this talk, I discuss how Christian ideas about Jews became secularised into a cultural repertoire and consider some of the ways in which it has shaped central ideas and knowledge underpinning secular law. The legacy of Christian ambivalence towards Jews continues to circumscribe the rights and equality of Jews as well as other non-Christians. Moreover, focussing on the significance of Jewish difference for the formation of secular legal knowledge also invites us to critically reflect on the role of law in maintaining and naturalising Christian privilege in our increasingly diverse societies.

128 R – RIVAS-RIVERO, E., & BONILLA-ALGOVIA, E. (2024), ***Cognición social y religión en docentes en formación de Colombia***, *Revista Colombiana de Educación*, (92), 397–419. https://doi.org/10.17227/rce.num92-17356 - La violencia de género constituye un problema de salud pública a nivel global, aunque en algunas regiones la prevalencia supone un mayor riesgo para las mujeres como consecuencia de distintos agentes de socialización. El objetivo del presente estudio de investigación es analizar las creencias distorsionadas sobre las mujeres y el uso de la violencia, las actitudes sexistas y los mitos de amor romántico en una muestra de 443 docentes en formación de universidades de Colombia. Los resultados reportan diferencias entre quienes profesan una religión y quienes no respecto a la aceptación de las creencias distorsionadas sobre los roles de género y el uso de la violencia, de actitudes sexistas y de mitos del amor romántico, de modo que quienes profesaban una religión, presentaron un mayor acuerdo hacia tales concepciones. Por último, el modelo a través de ecuaciones estructurales muestra la relación entre la idealización del amor, la vinculación amor-maltrato y el sexismo hostil con una mayor aceptación de las ideas distorsionadas sobre las mujeres y el uso de la violencia en personas que se identificaron como religiosas. La detección de los procesos de cognición social y la identificación de sesgos cognitivos resulta crucial entre quienes van a ser responsables de educar a los jóvenes en favor del desarrollo de la equidad, así como visibilizar las variables que han influido en tales creencias con el objetivo de deconstruir la igualdad de género.

129 R – ROCKENBACH, Alyssa N & Matthew J. MAYHEW (2024), ***Pathways to religious pluralism in college. A critical analysis of identity, campus contexts, and engagement***, *The Review of Higher Education*, Vol. 47, nr 4, Summer 2024, pp. 401-435 - Johns Hopkins University Press - https://muse.jhu.edu/pub/1/article/930105 - This study, based on the Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS), examined pathways to pluralism orientation among more than 5,700 students who attended 118 U.S. colleges and universities between 2015 and 2019. Grounded in Critical Religious Pluralism Theory (CRPT), the analysis elevated the role of identities and contexts in pluralism progression, maintenance, and decline, illuminating the importance of climate, culture, support, and interfaith engagement in college students'

pluralism development. Implications are discussed to guide educators committed to advancing justice, equity, and social change in higher education and beyond.

130 J – ROTIMI, Odudele et al. (2024), *Christian religious education in Nigerian schools: a sociological advocacy for transformative education in the curriculum*, *Journal of Technical University*, Vol. 18, Issue 5, 2024, pp. 205-222 - https://www.lgjdxcn.asia/ - https://lgjdxcn.asia/admin/pdf_files/V182505-2024.pdf - Previous works have been written on different areas of Christian religious education (CRE) in Nigerian schools with little attention paid to its sociological advocacy for transformative education in the curriculum. This paper examines CRE in Nigerian schools, with particular interest in integrating African moral values into its curriculum which we considered as transformative education. At this point in Nigeria's history, there is a moral crisis within the various strata of society. Over time, people became more and more indifferent to moral values than young people tend to think that the odd situation of moral decadence is common. The loss of positive African values in the lives of today's Nigerian citizens is a contributing factor. Some of these values are akin to the values of Jesus Christ which he taught in the scriptures. The methodology employed in this study is phenomenal-descriptive which means that the phenomenon of moral laxity as found to exist in Nigeria was studied over time and the remedy to embrace morality evidenced in uprightness of character through integration of African moral values in the school curriculum presented in the discourse. The findings of this paper revealed that the transformative education held as sacrosanct in the traditional society have been compromised. This work, therefore, advocates for the transformative education in the school curriculum to help boost the morality status of Nigerians.

131 R – SAMSON, Basome & Vencie ALLIDA (2024), *An assessment of the implementation of Christian religious education curriculum in Anglican Church in Uganda founded primary schools in Eastern Uganda*, *Journal of Research Innovation and Implication in Education*, Vol. 8, Iss. 1, 2024 (pp. 440 - 448) http://www.jriiejournal.com/ - The study investigated the implementation of Christian Religious Education Curriculum (CREC) in Anglican Church of Uganda founded primary schools in Eastern Uganda. The assessment was based on a qualitative investigation that employed three methods to collect data: document analysis, classroom observation, and interviews. The results showed that; the aims and objectives of CRE are to inculcate moral ethical and spiritual integrity, tolerance, and human fellowship. Reasons for the implementation of CRE in primary schools are: to offer a framework for understanding the context of moral living, to develop students' abilities to improve on their moral lives and understand their own religion and its values, The challenges hindering the implementation of CREC in primary schools are: teachers focused their greatest attention on measuring written works especially in cognitive attainment rather than affective and psychomotor behavior; inadequate RE textbooks; lack of induction training and refresher courses for teachers of CRE in primary schools. It is recommended that the Government of Uganda should accept CRE to be taught and examined as a separate subject in primary school. Support supervision by the Inspectors to ensure that teachers prepare CRE and teach as planned by the NCDC. The ministry of Education and Sports working hand in hand with the NCDC, and foundation bodies should ensure that regular workshops and trainings for all teachers of CRE are conducted to empower them with the new methods and skills of handling the subject.

132 J – SAN MARTIN-CANTERO, D. et al. (2024), *Pedagogical guidelines for school religious education in the context of rural education* [Chile], *Religious Education*, 1-20. https://doi.org/10.1080/00344087.2024.2398353 - This work presents pedagogical guidelines for School Religious Education (SRE) in rural contexts. The need to evolve from more traditional teaching practices and to move toward a more pluralistic approach that considers the socio-cultural particularities of students is explored. The aim of this article is to reveal experiences that are considered successful for teaching based on interfaith and intercultural dialogue. The method of the study is qualitative, and the design is Grounded Theory. The participants are teachers from rural schools in the La Araucanía Region in Chile. For data collection, semi-structured interviews were applied to religion teachers. The results fall into four dimensions/categories: an intercultural interfaith approach, active-reflective methodologies, experiential pedagogical relationships, and significant contents. The findings reveal that it is necessary to establish links between SRE and the educational community through active methodologies to promote interfaith dialogue and mutual understanding. This article proposes that SRE teacher training institutions should design study programs based on the religious and cultural diversity present in today's society.

133 D – SAUDI ARABIA, *Vision 2030: Religious education reform in the Kingdom of Saudi Arabia*, *Special Report* by Najah Al. Otaibi, 2024, pp. 32 - https://kfcris.com/en/view/post/305 - 1. This report examines Saudi

Arabia's current dual approach to reforming the education system. On the one hand, Riyadh is working to weed out extremist narratives directly by encouraging the religious establishment to adopt and promote a moderate interpretation of Islamic rhetoric. On the other hand, the government is working to introduce modern content to the curricula, such as science, philosophy, music, and Chinese language that will help the Kingdom to build a modern economy led by the private sector. 2. Under Vision 2030, reform of the education system was presented as the means of implementing economic reforms; this deliberate path has had a measure of success, especially when combined with targeted purges of radical teachers who refused to implement the changes. 3. Crown Prince Mohammed Bin Salman's (MBS) approach to reforming education differs from those of his predecessors, in that their approaches focused entirely on the educational apparatus. MBS's focus has shown that he is prepared to work with institutions beyond the education apparatus, such as religious institutions. Addressing the wider issue of religious institutions and the role they have played in education and society makes MBS's novel approach more likely to succeed than past efforts.

134 J – SCALA, Giuseppina (2024), ***Multi-religious welcoming spaces in the Italian university system,*** *Stato, Chiese e pluralismo confessionale,* rivista telematica (https://www.statoechiese.it), fascicolo n. 13 del 2024, pp. 19 - The essay deals with the issue of the spaces Italian universities provide for worship and other spiritual activities. Designating public spaces for religious and spiritual needs is an example of the ongoing adaptation process of institutions to social needs that is marked by ever-increasing religious and cultural pluralism. However, Italian universities have been affected by this phenomenon only in a marginal way so far. This paper, which is based on field research, describes the similarities and differences of the solutions adopted in various Italian institutions of higher education. In her concluding remarks, the Author points out the emergence of the "Islamic Question". Indeed, the attitude towards Muslim communities by Italian universities is very similar to that of other public administrations.

135 J – SCHILBRACK, Kevin (2024), ***Do you practice the critical study of religion?*** *Religion*, 54(4), 706-726. https://doi.org/10.1080/0048721X.2024.2388436 - The term 'critical' has become ubiquitous in academia these days. It is always a term of praise, but, for many in the academic study of religion, being critical also provides a marker that distinguishes the kind of scholarship that belongs in the academy from the non-academic approaches that do not belong there. Over the past few hundred years, however, the term has been used to identify very different virtues. In this paper, I distinguish five broad senses of the term. I explain what is distinctive about each one, and I identify tensions generated between them. I close with my own proposal that one can combine all five senses of critique in a single coherent academic field, and that this integrated vision would be the best approach for the academic study of religion.

136 J – SCHREINER, Martin (2024), ***Hinweise auf religionspädagogisch interessante Neuerscheinungen**, Theo-Web. Zeitschrift für Religionspädagogik* 23 (2024) H. 1, 355-417 - https://www.theo-web.de/ausgaben/2024/23-jahrgang-2024-heft-1/news/hinweise-auf-religionspaedagogisch-interessante-neuerscheinungen-1 - Religionsbezogene Bildung in Niedersächsischen Schulen, Religionsunterricht und seine Rahmungen, Interreligiöse Kooperation im Religionsunterricht, Toradidaktik, Sprache im Fachunterricht Religion, Das Wagnis des Scheiterns, Bildung in der Praktischen Theologie der USA, Religiöse Bildung an den Rändern der Vielfalt, Religiöse Bildung und Digitalität, Ökumenisch lernen-Ökumene lernen, Elementare Bibeltexte, Die Bibel in Geschichten, Bibel als Graphic Novel, Stuttgarter Erklärungsbibel, Religion und Gender, Psychologie des Glaubens, Die Gottsucher, Digitalität gestalten, Religion erleben.

137 R – SEVIC, Sandra; Ivan LANDRIPET; Aleksandar STULHOFER (2024), ***Multidimensional latent religiosity profiles and sexual behaviors in late adolescence and emerging adulthood*** [Croatia], *Journal for the Scientific Study of Religion*, 22 August 2024, https://doi.org/10.1111/jssr.12939 - Studies assessing the relationship between religiosity and sexual behaviors in youth are limited by their use of single-aspect measures of religiosity, assumption of linearity, and focus on coital behaviors. This study assessed how multidimensional latent profiles of religiosity were associated both with sexual risk behaviors and noncoital sex. Data were gathered using a national sample of emerging adults in Croatia ($N = 1{,}210$; $M_{age} = 21.74$, 48.0 percent female). Latent profile analysis provided a three-profile model as the most robust solution, differentiating among the low, moderate, and high religiosity groups. The gradient pattern (differences among all profiles) was observed only in the association between religiosity and the frequency of masturbation and experiencing oral sex. The relationship between religiosity and other sexual behaviors either was nonlinear or not found. Overall, religiosity was associated with a more limited sexual repertoire. Its protective effect in sexual risk taking was small but relevant for the most religious youth.

138 D – SHIA WAVES News, ***Senegal lifts ban on religious symbols in schools as new academic year begins*** October 10, 2024 - https://shiawaves.com/english/news/112805-senegal-lifts-ban-on-religious-symbols-in-schools-as-new-academic-year-begins/ - The Senegalese authorities have issued new regulations lifting the ban on wearing religious symbols in schools, coinciding with the start of the new school year. Senegal News Agency reported that the Ministry of Education released a decision outlining guidelines for educational institutions. Article 5 of the decision emphasizes respect for religious beliefs, allowing the wearing of religious symbols such as hijabs, crosses, and sacred beads, while maintaining clear student identification in school premises and during educational activities. Prime Minister Ousmane Sonko sparked controversy in August by warning institutions against prohibiting the wearing of the hijab in schools, which angered the National Secular Council, representing Catholic associations in Senegal. The debate over wearing the hijab is not new in Senegal. In 2019, 22 Muslim girls were barred from attending classes at the prestigious Catholic school, St. Jeanne d'Arc Institute (ISJA) in Dakar, for wearing the hijab at the start of the school year in September. They were later allowed back after a settlement between the school and Senegalese authorities, following intervention from the Vatican.

139 J – SHMONIN, Dmitry (2024), ***Religion and education in contemporary Russia: the dynamics of recent years,*** *Analysis* no. 233, January 2014 https://www.ispionline.it/sites/default/files/pubblicazioni/analysis_233_2013.pdf - It is obvious that Russia as a multinational and poly-confessional state with a rich history is influenced by religious traditions in its cultural and political life. First, we mean the impact of Eastern Orthodoxy and Islam as leading religions that are traditional to Russian history and modernity. This article will give a concise survey of an important area in which this impact is felt, that is, the educational one. But before turning to this topic, we need to specify and describe certain concepts that are actively used in the official documents and pedagogical life of present-day Russia.

140 J – SHOFWAN, Arif Muzayin et al. (2024), ***Development of Islamic religious education teacher performance for students in facing the world of work,*** *Journal Sinda,* Vol. 4, No. 1, April 2024, 01-07 - doi.org/10.28926/sinda.v4i1.1388 - An Islamic religious education (IRE) teacher is required to develop his performance so that students are always ready to face the world of work. This qualitative descriptive research using literature study will examine the development of the performance of IRE teachers for students in facing the world of work. The data analysis technique uses content analysis by sorting data according to the problem and research objectives. This article finds several things as follows: 1. in developing their performance, an IRE teacher must have the following five criteria, including: commitment to students in the learning process, must master the material, carry out evaluations, be able to think systematically, and be part of society in their professional environment; 2. developing his performance, an IRE must be able to be a corrector, inspirer, informer, motivator, initiator and facilitator; also, an IRE must master several teaching methods, including: lecture methods, exercises, question and answer, discussions, experiments, assignments, field trips, socio-drama, and the like; 3. to prepare students for the world of work, an IRE teacher must formulate a curriculum that suits the needs of society, that is in line with developments in science and technology, and that suits individual needs; 4. to balance the curriculum with the field of work, an IRE teacher must pay attention to skills education, which is usually directed at employment preparation, directed at several types of work and in accordance with his field of expertise.

141 J – SILVA, Luis Alejandro (2024), ***Enseñanza de la religión en el sistema escolar: objeciones a una limitación inconstitucional*** [Chile], *Revista latinoamericana de Derecho y Religión* 10(1) - DOI:10.7764/RLDR.18.189 - La doble prohibición contenida en el artículo 8 del decreto supremo 924 sería inconstitucional por razones de fondo y por razones de forma. En cuanto ella recae sobre un aspecto que puede ser esencial para el ejercicio de la libertad religiosa y la libertad de enseñanza, infringiría la garantía establecida a todo evento por el artículo 19 nº 26 de la Constitución. Respecto de la igualdad garantizada por el artículo 19 nº 2, la prohibición sería objetable desde las dos variantes del principio, porque trata de manera diferente a los iguales (profesores de religión en relación con los profesores de las demás asignaturas) y porque trata igual a los diferentes (proyectos educativos confesionales en relación con los que no lo son). Aún cuando ninguna de estas razones tuviera el peso suficiente para enervar la actuación de la autoridad, bastaría con una razón formal para declarar la inconstitucionalidad del artículo 8, y esta es que la Constitución prohíbe que las garantías del artículo 19 sean limitadas por un decreto supremo.

142 R – SOONISTE, Aleksandra (2024), ***Measuring the academic aspects of religious literacy of Estonian basic school graduates***, *Journal of Empirical Theology*, 2024, n. 2, pp. 207-237 – https://doi.org/101163/

15709256-20231157 - This paper reports on two domains of a survey to map the religious literacy of Estonian basic school graduates undertaken in 2022 to understand how well the respondents distinguish religion as a discursive category and how much they know about basic concepts of world religions and the Estonian religious landscape. The sample consisted of 392 respondents from schools all over Estonia, both from large urban and small rural schools. The survey was conducted with an original instrument designed according to the Estonian religious landscape, the content of the National Curriculum for basic schools, the educational model of religious literacy according to Francis and Dinham, and the characterization of religious literacy by Moore, Prothero, Francis and Dinham. The results reflect the reality of the Estonian situation. Being one of the least religious countries in the world and with almost no education about religions and worldviews in public education, the students do not have enough competencies in the examined areas to operate well in a religiously diverse world.

143 J - SYA'BANI, Mohammad (2024), *Contextualizing Islamic religious education in the 21st century in Indonesia*, *AL-MISBAH (Jurnal Islamic Studies)* 12(1):47-61, April 2024 - DOI:10.26555/almisbah.v12i1.10167 - Education in the 21st century is essentially characterised by a contrast between Islamic education, which is seen in strict orthodoxy, and Western education, which tends to be secular. After this error was recognised, a concept known as the Islamization of science (a term used to describe the assimilation of Islamic principles into contemporary science) arose that attempted to reconcile Islam with knowledge. Moreover, internal issues within Islamic Religious Education (IRE) itself are among the issues the organisation faces, necessitating the continuation of a structural dynamism process for it to endure and significantly impact the world. Islamic education faces a variety of issues in the twenty-first century, also referred to as the globalisation age. These issues include power dynamics and the direction of Islamic education, the professionalism and calibre of human resources, and curricular issues. Some people believe that practical demands, such as those of markets, fields, and employment, are the main influences on education. There is a loss of the essence of Islamic education as a basis for culture, morality, and social movement. Thus, in the twenty-first century, it is necessary to contextualise IRE. The findings demonstrated that the community's input, the educational process, and the educational product are the three principles that an Islamic educational institution uses to be adaptive. Several strategies, such as administrative modernization, structural differentiation, and capacity expansion, are employed in the 21st century to contextualise and dynamize IRE. Thus, the result of these contextualization efforts is the output of IRE, which also serves as an input for the community at large. This includes the production of political, economic, social, and cultural outcomes as well as changes in value systems.

144 J - *Systèmes éducatifs et religions*, numéro thématique de la revue *Education et société*, Sciences-Po Lyon, n. 51, 2024, sous la dir. B. Poucet. https://signal.sciencespo-lyon.fr/numero/52408/Systemes-educatifs-et-religions. - Le dossier aborde les reconfigurations des rapports entre systèmes éducatifs et religions dans des pays, européens ou non, dont la population a été majoritairement catholique. Dans l'Europe de culture catholique, les États ont renforcé après 1945 leur reconnaissance du secteur scolaire catholique contribuant à rapprocher les réseaux d'enseignement publics et privés, marqués par la massification puis les évolutions migratoires. Après les années 1960 et 1970, le recours aux établissements confessionnels a perdu en partie son caractère religieux pour devenir une des stratégies scolaires des classes moyennes. Simultanément, le croisement de la montée des minorités cultuelles et du déclin du catholicisme multiplie les appartenances religieuses dans la partie déclinante de la société qui continue à se référer à une croyance. Cela influence les jeunes chez qui les minorités religieuses sont plus représentées que dans la moyenne de la population. En France par exemple, l'école, lieu d'affirmation du principe laïque, durcit son rapport aux manifestations du religieux, surtout après les attentats de 2015. Ce dossier croise les regards disciplinaires (sciences de l'éducation, sociologie, science politique, ethnographie…) pour permettre une fécondation d'approches et de travaux sur les interactions entre religieux et éducation pas toujours présentes dans les travaux de recherche. Il se structure autour de trois questionnements principaux : 1. la redéfinition des politiques et dispositifs éducatifs vis-à-vis du nouveau paysage religieux dans les pays de tradition catholique en Irlande, en Amérique latine et en France ; 2. le rapport à l'éducation des groupes religieux, voire de leurs institutions et réseaux scolaires ; 3. l'expérience concrète des jeunes scolarisés de groupes religieux.

145 B – TAN, Hwang Poh Kelvin (2024), *Interreligious dialogue and new media. Toward a more inclusive and 'synodal' Church,* Dissertation, De La Salle University, Manila, Theology and Religious Education Department, date of publication: 11/4/2024 - Retrieved from https://animorepository.dlsu.edu.ph/etdd_tred/10 - This research explores how the use of new media in Interreligious Dialogue (IRD) in Singapore can better foster inclusivity and synodality. IRD is crucial for Singapore's national identity, bonding its diverse

population. The government and religious leaders have made significant strides in this area, contributing to the nation's progress. Inclusive pluralism is vital for Christians involved in IRD in Singapore, emphasizing on the one hand, the recognition of other paths to God in other religions, and on the other hand, the uniqueness of Christ as Savior. To attain its objective, the research first analyzes the extent of inclusivity and use of new media in IRD in Singapore. It focuses on organizations – such as Humanity Matters, Jamiyah Singapore, Hash peace, Roses of Peace, Racial and Religious Harmony Circles, and the Inter-religious Organisation – representing different types of religious organizations based on actors involved and the context (local and international). The analysis shows their use of new media for participation on the informational, instrumental, representational, and transformative levels. However, there is still a lot of space to further develop the inclusivity of these groups. As a second step, the research examines two regional models – Taiwan and Malaysia's Project Engage. It gleaned guidelines from these models and the synodal process toward greater inclusivity in the use of new media in IRD namely: 1) openness to all stakeholders; 2) need for a regulated space; 3) non-anonymity and accountability; 4) use of Pol.is; 5) "wise democracy" orientation; 6) adoption of top-down and bottom-up approaches; 7) transparency; 8) integration of discernment. The appropriation of these guidelines can contribute to a more inclusive and synodal IRD using new media in Singapore.

146 P – TILLES, Daniel, *"School religion classes should be compulsory for all students"*, *Notes from Poland*, 24/09/2024 - https://notesfrompoland.com/2024/10/04/school-religion-classes-should-be-compulsory-for-all-students-says-polish-cardinal/ - "One of Poland's most senior church figures has called for school religion classes – which teach Catholic catechism and are currently optional – to be made compulsory for all students. He says that "without knowledge of Christianity, it will be difficult for young people to understand the modern world". The remarks by cardinal Kazimierz Nycz, the archbishop of Warsaw, come just days after the education ministry unveiled plans to go in the opposite direction by halving the number of hours that religion classes are taught in schools. Speaking to the Polish Press Agency (PAP), Nycz argued that not only should religion classes continue to be held in public schools but that they should be made compulsory for all pupils.[…] Poland's constitution stipulates that "public authorities shall be impartial in matters of personal conviction, whether religious or philosophical", and that "parents shall have the right to ensure their children a moral and religious upbringing and teaching in accordance with their convictions". (*read more*).

147 R – TOLEDO, John Patrick C. (2024), *Holistic adolescent well-being: public health units and spiritual wellness in school mental health during COVID-19,* *Journal of Public Health*, 2024;, fdae235, https://doi.org/10.1093/pubmed/fdae235 - The research offers essential insights into the role of public health units in mental health. It provides the importance of public health unit (PHU) engagement in schools for promoting wellness in students. This examines the collaborative efforts between schools and public health units on the mental well-being of adolescents. The study employed the COMPASS system to examine the involvement of public health units in school-based mental health programs from 2018 to 2022. It focuses on how these engagements influenced mental health outcomes among students during the pandemic. The research found that schools with strong public health unit support saw better mental health outcomes, with lower levels of anxiety, depression and stress among students. This highlights the role of public health units in providing resources and support during crises.

148 R – TUKI, Daniel (2024), *Examining the effect of gender, education and religion on attitudes toward gender equality in Nigeria*, *Politics, Groups, and Identities*, 1-27. https://doi.org/10.1080/21565503.2024.2304311 - Using novel survey data collected from the states of Kaduna and Edo in Nigeria's Northern and Southern Regions respectively, this study examined the correlates of gender egalitarian attitudes with a particular focus on gender, educational attainment, religious affiliation, and the region where the respondents resided. The regression results showed that educational attainment and being female positively correlated with support for gender equality in the two states. Muslim affiliation negatively correlated with support for gender equality in Kaduna; however, in the case of Edo, it was statistically insignificant. Moreover, residing in Northern Nigeria negatively correlated with support for gender equality. When I broke down the data based on gender (males and females) and religious affiliation (Muslims and Christians) and compared the subgroups across the two states, the descriptive results showed that Muslims in Edo were more supportive of gender equality than both Christians and Muslims in Kaduna. Males in Edo were also more supportive of gender equality than both females and males in Kaduna. This suggests that it would be misleading to lump respondents from both states into the same category based on gender or religious affiliation because they differ considerably.

149 J – TUNA, Mehmet M. H. (2024), *Fundamentals of a pluralism-fostering Islamic religious education: Navigating cultural and religious dimensions of plurality*, *Religious Education*, 1-17. https://doi.org/10.1080/00344087.2024.2384690 - In Islamic religious education (IRE), as well as in the context of pedagogical and theological Islamic Studies at universities, Muslim educators, teachers, and learners in Germany and Austria encounter each other in a cultural, religious, theological, and ideological plurality. However, the existing intra-Muslim plurality is often neglected and not the focus of pedagogical and didactic reflections, despite its great significance for religious educational processes. This article outlines possible contours of pluralism-fostering Islamic religious education and didactics based on intercultural and interreligious education approaches in Germany and Austria.

150 D – USCIRF, *Sinicization of religion: China's coercive religious policy,* *Law and Religion Headlines* 25 September 2024, https://www.uscirf.gov/publications/sinicization-religion-chinas-coercive-religious-policy - Under Xi Jinping's rule as the paramount leader of the Chinese Communist Party (CCP), the government has implemented the coercive "sinicization of religion" policy, which has fundamentally transformed China's religious environment. Sinicization, or the complete subordination of religious groups to the CCP's political agenda and Marxist vision for religion, has become the core driving principle of the government's management of religious affairs. Through regulations and state-controlled religious organizations, authorities incorporate CCP ideology into every facet of religious life for Buddhists, Catholic and Protestant Christians, Muslims, and Taoists. They also forcibly eradicate religious elements considered contradictory to the CCP's political and policy agenda with ultranationalist overtones. Government officials have installed CCP loyalists as leading religious figures, altered houses of worship with CCP-approved architecture, integrated CCP propaganda into religious doctrines, and otherwise criminalized non-CCP-backed religious activities, all with the goal to ensure the stability of CCP rule. These government measures have routinely violated the internationally protected right to freedom of religion or belief.

151 D – USCIRF, *Teaching intolerance in Pakistan: religious bias in public school textbooks,* 2024 Annual Report, pp. 102 - https://www.uscirf.gov/publications/teaching-intolerance-pakistan-religious-bias-public-school-textbooks - School textbooks represent the political perspectives and national ideologies of whole educational and government systems. As such, school textbooks are one of the most important indicators of official and popular perspectives of the cultural and political communities they depict both in words and images. The major findings of this report are that the content of Pakistani public-school textbooks related to non-Islamic faiths and non-Muslims continue to teach bias, distrust, and inferiority. Moreover, the textbooks portray non-Muslim citizens of Pakistan as sympathetic towards its perceived enemies: Pakistani Christians as Westerners or equal to British colonial oppressors, and Pakistani Hindus as Indians, the arch enemy of Pakistan. These perceptions predispose students early on that the non-Muslim population of Pakistan are outsiders and unpatriotic. These grossly generalized and stereotypical portrayals of religious minority communities signal that they are untrustworthy, religiously inferior, and ideologically scheming and intolerant. These messages are reinforced by the absence of deeper content addressing the complexity of religions, the rights of religious minorities, and the positive contributions of religious minorities in the development and protection of Pakistan.

152 J – VENTURA, Marco, *L'analfabetismo religioso* [Italia], *Corriere della Sera,* supplemento domenicale "la Lettura" 1° settembre 2024, pp. 2-5. - Contro le opposte derive del compiacimento ("ci rivendichiamo ignoranti con orgoglio perché la religione è sbagliata, la nostra razionalità è superiore alla fede, ci compiacciamo di ignorare un Dio che non esiste, nell'intento illusorio di rimuoverlo") e della manipolazione ("riduco la religione al poco che so e che mi conviene, mi ritaglio la tradizione su misura"), l'alternativa è la ricostruzione lenta e paziente di un inedito alfabeto, con i movimenti sapienti insegnati da chi ha competenza, da chi merita fiducia, da chi ha imparato a uscire dalle sabbie mobili dei fondamentalismi autoreferenziali, dalle strumentalizzazioni stereotipe, dall'appiattimento al mainstream del momento. Non pochi sintomi dell' attualità simbolico-culturale invitano a una responsabile ricerca, tuttora quanto mai aleatoria, di un *nuovo alfabeto del religioso* per non restare catturati dalle facili derive di un'epoca sedicente post-teista ma non post-religiosa: ci stanno provando studiosi e religiosi, credenti e cittadini, enti pubblici e privati, individui e comunità, giovani e meno giovani.

153 C – VERMEER, Paul (2024), *Religious education as latent secularization in the Netherlands. An analysis of two contemporary and widely used textbooks*, in: *Secular Schooling in the Long Twentieth Century?* (pp. 245-268), online Sept. 2024 - DOI:10.1515/9783111152578-013 - The Dutch dual school system of public and private denominational schools appears to be the last remnant of this pillarized past and still

offers denominational schools the possibility to transmit fundamental Christian beliefs and values through religious education. But do present day denominational schools really do this? Do they still transmit fundamental Christian beliefs? Or are denominational schools also affected by secularization and have they become, just like other societal institutions such as hospitals, broadcasting companies, or trade unions, de facto depillarized? In this chapter, I will delve more deeply into this matter by looking at the practice of religious education in mainstream denominational schools for secondary education. More specifically, I will critically reflect on the way Christianity is represented in two textbooks for RE which are widely used in Dutch denominational schools in the 2020s. Consequently, the following research question is addressed: How is the representation of Christianity in two widely used textbooks for RE in mainstream denominational schools marked by secularization? I limit myself to religious education in mainstream denominational schools, because these schools constitute by far the largest domain of denominational schools in the Netherlands. Analysing RE textbooks used in mainstream denominational schools may, therefore, be indicative of the possible secularization and de facto depillarization of the Dutch dual school system at large.

154 R - VIFTRUP, Dorte Toudal, et al. (2024), *"Life values and death" - a qualitative study on spiritual concepts and understandings of young children in Denmark*, *International Journal of Children's Spirituality*, 1–19. https://doi.org/10.1080/1364436X.2024.2388046 - In secular societies, the adults' vocabulary for talking with children about spiritual topics is limited. This negatively affects Danish children's spiritual development as well as hinder spiritual care and conversations with adults. This study explores the spiritual understandings, needs, and language of Danish children by means of focus group interviews with 6–9-year-old children in elementary schools. Results suggest that Danish children exhibit spiritual thoughts and emotions despite being embedded in a secular culture. The children interact and relate to dilemmas and life values with a spiritual language which they acquire through narratives and dialogue. Conversations with adults seem to be central to setting the spiritual development in motion. In a secular Danish school context, adults should support children's spiritual development with a pedagogical didactic where spirituality is taught *from* the perspective of or *with* the child and use spiritual stories to facilitate dialogues about these.

155 J – WAFY, Salman U. Faris (2024), *Harmonizing knowledge: the synthesis of secular and religious education in Kerala's Islamic institutions*, *Edukasia-Jurnal Penelitian Pendidikam Islam*, Vol 19, No 1 (2024) - DOI: http://dx.doi.org/10.21043/edukasia.v19i1.28360 - This study examines the integration of secular and religious curricula in Islamic education schools in Kerala, India, renowned for its progressive educational practices. Employing a mixed-methods approach, the research utilized qualitative analysis of structural frameworks, teaching methodologies, and community involvement alongside quantitative assessment of student outcomes. The study highlights how Kerala's model successfully blends modern academic subjects with traditional Islamic teachings, fostering comprehensive development in students. Key findings include the impact on academic performance, moral development, and social cohesion, suggesting that this balanced approach equips students with religious values and practical skills essential for contemporary society. By providing a case study of Kerala's unique model, the research offers insights for other regions to enhance their educational systems' quality and inclusivity, promoting intellectual growth, critical thinking, and interfaith harmony while preserving religious heritage.

156 P – WALSH, Tracy, *Can schools stop students from praying?* [USA], *The Conversation*, September 9, 2024 - https://theconversation.com/can-schools-stop-students-from-praying-217987 - "Can you imagine starting each day at school joining your class in a prayer that you might not believe in? Back in the 1950s, many teachers led the class in a public prayer, and these prayers were usually from one religion. In 1962, the U.S. Supreme Court ruled that school-sponsored classroom prayer is a violation of the First Amendment of the U.S. Constitution. But that doesn't mean students can never pray while in school. The rule against organized school prayer is balanced by another First Amendment right: the free exercise of religion. As a law professor who specializes in law and religion, I've studied how the First Amendment applies in a school setting. Freedom of religion was important to the people who wrote the U.S. Constitution. That's why the First Amendment contains two separate provisions dealing with religion: the establishment clause and the free exercise clause".

157 J – WALTERS, James (2024), *Religious imaginations: religious literacy as the reading of signs*, *Journal of Beliefs & Values*, 1–13. Published online: 23 Jul 2024 - https://doi.org/10.1080/13617672.2024.2380614 - Drawing together Charles Taylor's idea of the social imaginary and the semiotic theory of Ferdinand de Saussure, this article develops an account of religious literacy as the expansion of imagination. It argues that

a conventional description of 'world religions' is reductive and essentialised, while the counteracting focus on instances of 'lived religion' fails to do justice to the organising power and scope of religious traditions. Both approaches draw on an imaginative framework of signs that shape the believer's understanding of the world and their place within it. Religious literacy is an awareness of the key features and contours of these contrasting imaginative landscapes. Seeing religious traditions in these terms gives a better account of how they can be pathologized as they are drawn away from the mystical, analogical reading of signs that characterises any religious imaginary. To illustrate the theories set out, two contrasting examples of the Christian imagination are explored: American Christian Nationalism and the Forest Churches of Ethiopia.

158 B – WASSENBERG, Birte, *Histoire du Conseil de l'Europe. 75 ans de coopération européenne*, Editions du Conseil de l'Europe, Strasbourg 2024, pp. 308 (disponible également en version anglaise) - https://book.coe.int - Plongez dans l'histoire du Conseil de l'Europe, de sa création en 1949 à ses défis contemporains, grâce à cet ouvrage complet qui retrace l'évolution de cette organisation pionnière et emblématique et qui invite à découvrir les moments clés et les défis auxquels elle a été confrontée. Créé au lendemain de la II guerre mondiale à Strasbourg, le Conseil de l'Europe s'est donné pour mission de promouvoir et défendre les droits humains, la démocratie, l'éducation, l'État de droit à travers le continent européen. Avec plus de 200 conventions, couvrant tous les domaines de la vie quotidienne (y compris l'éducation et le rôle de la culture religieuse à l'école publique), il a mis en place un espace démocratique et juridique commun. Au cœur de cette organisation se trouve aussi la Cour européenne des droits de l'homme, gardienne des libertés fondamentales, institution phare dont les arrêts s'imposent aux États membres : ses grandes décisions, ses réformes marquantes et comment elle a su répondre aux évolutions sociétales. Le Conseil de l'Europe a su tisser des liens étroits avec l'Union européenne et collaborer avec elle sur de nombreux projets pour renforcer la justice, la sécurité et les droits humains. Cet ouvrage analyse cette relation entre complémentarité et concurrence et les attentes de ce partenariat stratégique.

159 B – WENZ, Gunther (Hg.), *Die Wissenschaft von Gott und ihre Disziplinen. Zu Wolfhart Pannenbergs Theologieverständnis*, Vandenhoeck & Ruprecht, 1. Auflage, 2024, 438 Seiten, mit 7 farb. Abb., gebunden ISBN: 978-3-525-50100-9 - Was ist Theologie? Diese Frage erörtern dreizehn Beiträge junger Wissenschaftlerinnen und Wissenschaftler auf der Basis von Wolfhart Pannenbergs Monographie von 1973 *Wissenschaftstheorie und Theologie* aus der Perspektive ihrer jeweiligen Disziplinen. Vorgetragen wurden die Texte von Markus Adolphs, Mario Berkefeld, Ciprian Burlacioiu, Therese Feiler, Patrick Fries, Johanne Stubbe Teglbjærg Kristensen, J. Winfried Lücke, Elisabeth Maikranz, Harald Matern, Christoph Poetsch, Matthias Ruf, Christian Schaufelberger und Vera M. Waschbüsch aus Anlaß des Pannenberg-Kolloquiums 2023 an der Münchner Hochschule für Philosophie. Vom Herausgeber beigegeben sind drei einleitende Fallstudien zum Thema und eine Studie zur identitätsphilosophischen Grundlegung von Schellings Wissenschaftslehre im sogenannten Würzburger System.

160 R – WERNER, Dietrich, *Religious education and ecumenical formation in post-confessional settings – Essentials for the theological education of pastors and teachers of religion*, pp. 135-157 - https://doi.org/10.1515/ijpt-2024-0035 - https://edoc.hu-berlin.de/bitstream/handle/18452/29703/10.1515_ijpt-2024-0035.pdf?sequence=4&isAllowed=y - The article discusses the significance of international discourse on ecumenical formation for debates about the future of religious education in diverse environments, both from a German and global perspective. It emphasizes the historical importance of education in the ecumenical movement, tracing back to the early pioneers with a background in the World Student Christian Fellowship. The author draws from his longstanding involvement in international ecumenical work on education to advocate for ecumenical formation for students of theology, including those training to be religious education teachers. The article surveys key policy documents from German and international church bodies and concludes with six essential learnings for theological education in post-confessional environments.

161 J – YOON, Ee-Seul, MALIN, J. R., SELLERS, K. M., & WELNER, K. G. (2024), *Should religious schools be publicly funded? Issues of religion, discrimination, and equity,* Peabody Journal of Education, 99(4), 395–402. https://doi.org/10.1080/0161956X.2024.2381367 - This issue offers a critical opportunity to reflect on an enduring question in education: Should religious schools be state-funded? To facilitate this reflection, this issue offers six studies from Canada, Spain, and the United States. Each delves into the unique relationships between state-funded schooling and religion in their respective contexts. These studies examine how the relationships have shifted due to numerous factors, including changing legal rulings, political ideology, demographic shifts, global migration, and education privatization. The authors carefully

integrate (and interrogate) the histories and places where they conducted their analyses. Taken together, these studies offer invaluable and timely insights into the intended and unintended consequences of state funding that expands school choice, marketization, and privatization, particularly with respect to religion. This issue thus aims to inform the ongoing debate about the (potential) impact that publicly funding religious schools has on equity, segregation, and discrimination. Ultimately, we hope this issue highlights the importance of a non-sectarian approach to public education to create an inclusive education space wherein all human identities are welcomed and affirmed.

162 P – ZAGONARI, Fabio (2024*), **Both religious and secular ethics to achieve both happiness and health. Panel data results based on a dynamic theoretical model,** *PLoS One* 2024, Apr 17;19(4):e0301905. doi: 10.1371/journal.pone.0301905. PMID: 38630659; PMCID: PMC11023590 - This paper evaluates the direct and indirect impacts (and their interactions) of individual and social ethics from (primary, secondary, tertiary) education and religion (Buddhism, Christianity, Hinduism, Islam, Judaism) on health and happiness in alternative religious contexts (majority and minority religions) and for alternative education policies (gross enrolment and per-student expenditure). It also specifies the time lag for the short-run indirect impact (and its size) of happiness on health and the long-run equilibria of both happiness and health. The statistical results show that there is no religious or secular ethics with beneficial impacts on both happiness and health at both the individual and social levels. Next, education policies have similar impacts on both happiness and health in all religious contexts, while most religious ethics have larger beneficial impacts on health and happiness if coupled with social and individual education policies, respectively. Combined statistical and analytical results show that the largest short-run indirect impact of happiness on health occurs after 4 years, where 1 out of 10 points of happiness produces approximately 3 additional years of healthy life expectancy at birth. Next, the long-run equilibria of both happiness and health are globally stable and are achieved after 8 years through oscillation dynamics.

<div align="center">***</div>

This issue contains 162 selected Abstracts, of which:

19 Books or Thesis

6 Chapters book

7 Documents or Reports

82 Articles from academic Journals

9 Papers or Opinions

34 Empirical Researches

7 Tools for RE