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LIFE TWO

Learning Interculturality from Religions towards Outreach Activities



Learning
Interculturality
From Religion 2

WP5 Evaluation

D5.2 Bibliographical and documents revision

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1. Introduction

1.1 Overview of LIFE TWO Project – Background and Objectives

The LIFE 2 project aims to enhance tolerance among young people in eight countries through the implementation of an innovative new methodology utilizing an inquiry-based teaching approach (including a newly designed role play). The project uses a “learning from religion” approach to combat misinformation, fake news and extremism.

LIFE TWO Overview of Project Objectives

- Learning from religion (c.t. confessional / about religion)
- Combat misinformation, fake news, extremism
- Improve tolerance, non-discrimination, respect and understanding, increased positive pro-social outcomes – tolerance, moral reasoning, resilience
- Mutual understanding, social dialogue, tolerance
- Develop, among students, positive perceptions of diversity, cooperation and increase of empathy, mutual respect, intervening to help others, learning/applying conflict resolution skills
- School level: tolerance and school climate, exclusions, number of incidences of violence

1.2 Meaning of the bibliographical revision

This report on literature review aims at giving information for the systematization of the theoretical basis that can enlighten the exploration and the critical analysis of empirical data.

The bibliographical revision provides a comprehensive literature review on the topic of multiculturalism and interreligious education in each country involved in the LIFE TWO Project.

Furthermore, the document provides in-depth overview of the constructive perspectives of intercultural and interreligious competences as integral life skills.

It also gives an overview on how education can increase the society's immunity and resilience against exclusion, discrimination and abuse of basic human individual and collective rights.

The document puts in evidence that the EU discussions are now recognising the importance of the religious dimension to intercultural education: new interpretive and dialogical pedagogies of religious education share similar analytic stances towards culture and religion and similar critical and reflexive methodologies to recent approaches to multicultural/intercultural education. Thus, religious education employing these pedagogies can make a direct contribution to an intercultural education working to promote social cohesion. The Life Manual will take into account the results gathered from this deep analysis.

2. Bibliographic researches and other resources

2.1 Ireland

Some Scholarship on Religion in the Irish Education System

Manuela Heinz, Kevin Davison & Elaine Keane (2018) 'I will do it but religion is a very personal thing': teacher education applicants' attitudes towards teaching religion in Ireland, *European Journal of Teacher Education*, 41:2, 232-245,

There has been extensive research internationally describing teachers' homogenous socio-demographic backgrounds and critiquing the associated equity and diversity issues, most especially with regard to ethnicity and gender, and to a lesser extent, social class and disability. Yet, teachers' religious affiliations and/or convictions have rarely been explored. Since 96% of state primary schools in Ireland are denominational, considering religious diversity in teaching is both critically important and a complex undertaking. This paper examines primary initial teacher education (ITE) applicants' religiosity, and views of teaching religion, in Ireland. Our data suggest low levels of religious practice and religiosity among ITE applicants, many of whom would prefer to teach religion using a non-confessional approach. The paper raises critical questions regarding the experiences, constitutional rights and professional practice of increasingly secular and/or non-practicing Catholic teacher cohorts in a predominantly Catholic primary education system that has survived the trend towards progressive 'unchurching' of Europe.

Richard Byrne & Dympna Devine (2018) 'Catholic schooling with a twist?': a study of faith schooling in the Republic of Ireland during a period of detraditionalisation, *Cambridge Journal of Education*, 48:4, 461-477

The role of faith-based schools is increasingly debated within a context of school reform, rights and plurality in multi-ethnic societies. The Catholic schooling system in the Irish Republic (always referred to as Ireland in the

text) represents an interesting case internationally because of the extent to which Catholic education is structurally embedded as normative across the education system. Yet, Ireland is in a process of detraditionalisation and wider societal change. Drawing on Bourdieu and Bernstein, and a mixed methodological study of Catholic secondary schools, the article presents a typology of Catholic schooling in transition. This identifies a continuum of Catholicity among the study schools that is mediated by dynamics of social class in an increasingly competitive and diverse system. It is argued this has implications for considering the role of a recontextualised model of Catholic faith schooling, underpinned by principles of social justice in a multicultural and more secularly oriented society.

Kitching, K. (2013) 'Governing 'authentic' religiosity? The responsabilisation of parents beyond Religion and State in matters of school ethos'. *Irish Journal of Sociology*, 21 (2):17-34

The aim of this paper is to advance scholarship on the governance of religious difference and its relationship to social reproduction, inclusion and exclusion, with specific reference to parenting, schooling and childhood. Rather ask 'how does the state and religion govern religious pursuits?', the focus of this paper is 'how might parents' and children's religious expressions be already implicated, or caught up in, the ordering and co-ordination of complex social systems?' Drawing on Foucault's concept of governmentality, I analyse how the political rationalities of freedom of choice and diversity are deployed through media discourse. The paper traces an iterative process of producing a symbolically 'new' national space, which re-legitimises state (and more 'discerning' school patron) power in a marketised, global age. It argues that 'Irish' parents are evaluated in this imagined space in terms of their capacity to combine consumption and religious practices responsibly and authentically. In its implicit citation and elision of generational, classed, and racialised hierarchies, the mediated, moral governance of responsible religious and ethical subjects, expressions and practices becomes clear. The paper concludes by noting the potential contribution of governmentality thinking to contemporary debates on religious and secular governance.

Alison Mawhinney (2007). Freedom of religion in the Irish primary school system: a failure to protect human rights? *Legal Studies*, Vol. 27 No. 3, September 2007, pp. 379–403

In the Republic of Ireland nearly all primary schools are state-funded but the vast majority of these schools are owned and managed by religious bodies. There is no system of state-run schools. This paper discusses the protection of freedom of religion within this unique system of schooling. In particular, it examines the notion of 'the integrated curriculum' whereby all schools in receipt of state funding are legally obliged to ensure that a religious spirit informs and vivifies the whole work of the school. The paper identifies the international human rights standards relevant to the teaching of religion in schools. Through empirical evidence based on interviews with parents, teachers and pupils, an assessment is made of how far Irish law and practice respect these standards. The outcome of this evaluation of the use of religious bodies in non-state service provision is discussed.

Some Reports

Karl Kitching and Yafa Shanneik (2015) *Children's Beliefs and Belonging: A Schools and Families Report from the 'Making Communion' Study*. Authors, University College Cork.

This report provides an overview of a research study of childhood and social change in the Republic of Ireland. The study is called 'Making Communion: Disappearing and Emerging Forms of Childhood in Ireland'. Most of the fieldwork was carried out over six weeks in early 2013. The study focused on four school communities in Ireland of varying sizes and histories of formation. A major part of the study involved examining children's beliefs, values and the forms of belonging available to them in both religious and non-religious terms. This report explores this part of the study.

The research focused on the broad theme of Roman Catholic First Holy Communion, for a number of reasons. 'Communion' has been a strong symbol of traditional childhood in Ireland (Lodge 1999). Changes in how Communion is celebrated indicate changes in wider Irish society and how childhoods are experienced. Changes such as the influence of mass media, digital technologies, the growth of child-level consumption and the

significance of popular culture to children are particularly important to consider. Communion is also connected to issues of children's inclusion and exclusion, as indicated by ongoing debates about the majority Catholic ownership and management of primary schools in Ireland (Devine 2011; Coolahan et al. 2012). While by no means 'the core issue' facing schools and families in the contemporary Ireland, Communion is connected to many strands of public debate regarding schooling, State and Religion, and children's belonging.

The report provides a brief overview of some of the key issues regarding religions, values and social change in Ireland and Europe. We also note how 'the right kind of childhood' has increased in importance as a kind of moral benchmark of Ireland's 'development' and reputation internationally. The report then explains the methods used to conduct the study. Our findings regarding children, beliefs, values and belongings are then explored in seven key areas. Rather than offer recommendations about what 'good' childhoods or school days should entail, we hope that these findings provide further insight into how children define such ideas and differ on them.

Department of Education and Skills (2012) The Forum on Patronage and Pluralism in the Primary Sector, Dublin: Government Publications <https://www.education.ie/en/Press-Events/Events/Patronage-and-Pluralism-in-the-Primary-Sector/The-Forum-on-Patronage-and-Pluralism-in-the-Primary-Sector-Report-of-the-Forums-Advisory-Group.pdf>

The Irish Minister for Education announced the establishment of the Forum on Patronage and Pluralism in the Primary Sector on 28th March, 2011, so that all stakeholders could contribute to the debate and possible solutions. The Forum was conducted by an independent Advisory Group, who reported to the Minister on the outcomes.

The fact that 96 percent of primary schools in Ireland are under denominational patronage is unique among developed countries. The reasons for this are deeply rooted in history and in the belief system of the population. With the establishment of the National (Primary) School system in 1831 the State provided financial support to local patrons for primary school provision, on the condition that patrons observed the regulations of the newly established Commissioners of National Education.

While the State favoured applications from patrons of mixed denominations, what evolved, in practice, was that the great majority of schools came under the patronage of individual clergymen of different denominations.

At that time, and for several generations afterwards, the vast majority of Irish people were affiliated to denominational churches, mainly to the Catholic Church. From the beginning, regulations sought to prevent proselytism, through the national schools, and efforts were to be made to protect the belief system of pupils who did not share the religious belief of the majority in the school they attended. Section I of this Report gives an overview of school patronage as an issue in the development of Irish primary education up to the current era.

Over recent decades, Irish society has been undergoing major political, social, economic, cultural, demographic and educational change. Among key changes, which have particular relevance for this Report, are the greater diversity of religious belief systems and the more multicultural composition of the population. There is also a minority of about 10 percent who declare themselves as having 'no religion'. There are also parents of denominational beliefs who prefer a multi-denominational education for their children. The changed character of the population is evidenced in Section II of this Report.

It is also the case that over recent decades a number of international conventions has been agreed, to which Ireland is a signatory, which set out the rights of children and which highlight the human rights of all citizens, including their educational rights. There is now a mis-match between the inherited pattern of denominational school patronage and the rights of citizens in the much more culturally and religiously diverse contemporary Irish society.

The challenge of re-shaping the structure of primary school provision so that it is more congruent with the needs and rights of current and future citizens focuses on three main issues. Ireland has a very high number of primary schools per head of population, and has one of the highest proportions of small schools among developed countries. The profile of current school provision is set out in Section II. Except in areas of expanding population, it is not economically feasible, nor educationally justifiable, to further extend the stock of schools. However, in areas of rapidly expanding population, it is necessary and desirable to provide new

schools. In June 2011, the Government took the initiative of identifying areas for new schools and planning for their provision so as to provide for greater diversity of school type, linked to new requirements regarding patronage.

The second area of challenge refers to areas of static, or declining, population where there is already a cluster of denominational schools, but where parental demand exists for a diversity of school type. In these instances, what policy-makers seek is that existing patrons agree to divest their patronage of a school to the State, so that the State can allocate it to an alternative patron or establish a school itself.

The third aspect of the challenge relates to the fact that many of the schools in Ireland are what is termed, denominational Stand Alone schools. These serve a local community where it is not possible to provide a second school. The concern here is to try to ensure that such schools are as inclusive as possible, and accommodate pupils of varied belief systems, while ensuring that the work of the school does not infringe their rights (belief systems). The school, at the same time, needs to respond to the needs and rights of the majority of pupils attending.

Another aspect of diversity of schools relates to language rights. Irish is the first official language of the State. It is State policy to promote bilingualism across Irish society, and the State is committed to supporting the rights of parents who seek an Irish medium education for their children. Strong parental demand has been expressed for all Irish medium schools and the patronage groups representing such parents are pressing for greater provision of such schools.

The issue of the future of primary school patronage has been a live one in Irish society for some time. The various patronage groups and the Department of Education and Skills have been in discussions and negotiations on the issue. A range of reports have also been published recently which focus on aspects of the issue. There is an acceptance by all agencies involved that a greater diversity of primary schooling is necessary in Irish society. The problem is how best to promote and develop this diversity.

A public regard for education has been a striking feature of the Irish historical experience, even in most unpropitious times of dispossession and poverty. It is also the case that over the generations Irish society has been well served by the commitment, professionalism and caring instincts of its

educators. Communities traditionally display great loyalty and allegiance to their schools, and schools have tended to reflect local identity and sense of belonging as successive generations attend them. Religious belief plays a sensitive and intimate part in people's lives. In Ireland, the religious dimension has been very interwoven with the primary schools' way of life. Thus, when a re-shaping of school provision is on the agenda so as to reflect greater diversity of belief systems, it is to be expected that concerns and apprehensions will be involved. To achieve patronage change is a political and educational issue which requires good communication, understanding, patience and a clear sense of purpose. The cultivation of trust and confidence in the process of transition is important so that people can understand the rationale for change and the values for the common good on which it is based, as well as the legal necessity for change.

Lumby, J. & Mac Ruairc, G (2018) All Faiths and None: School leadership and religion in multi-faith societies, Southampton University of Southampton ISBN: 9781912431014

This report focuses on leading for inclusion of learners of diverse faiths in the United Kingdom and the Republic of Ireland, and draws on the experience and practice of school leaders. The role of faith in schools has always been an issue of debate, but it has become increasingly contested. Long-standing controversies, such as the integration of Protestants and Catholics in Ireland or the clustering of the socioeconomically advantaged in some faith schools, have been overlaid by new concerns as the diversity of the population has increased in many states. Stereotyping, prejudice and related disadvantage continue to surface in schools,⁵ often connected to essentialising communities on the grounds of faith and ethnicity and linking them to security threats.

The overall aim of the report is to offer a stimulus for reflection to enable those who lead in schools to develop their practice. The assumption underlying the report is that leaders of all schools, whether affiliated to a faith or not, whether serving a visibly diverse community or not, need to consider how to achieve inclusion in relation to faith in order to serve their learners appropriately and fit them to thrive in societies of the future. Given often deeply embedded perceptions of the connection between faith and ethnicity, gender and attitudes to lesbian, gay, bisexual, transgender

and queer (LGBTQ) learners, the report also considers these issues as they intersect with faith. Although faith is the primary focus, it is also a proxy or litmus paper for the attitudes, intentions and practice of school leaders in an ever-more diverse society.

The report sketches in the relevant concepts in use in schools, describes the methods of research, sets out the context in the United Kingdom and in Ireland and explores the experience of a sample of leaders. It concludes by reflecting on the challenges in leading schools in multifaith societies and offers ideas for ways forward. The report is intended primarily for practitioners. It uses only part of the very rich data provided by those who participated in the project. Further articles will continue to communicate what has been learned.

2.2 Cyprus

Emilianides, A. (2011). Religion in Public Education in Cyprus. G. Robbers (ed), Religion in Public Education (Trier: European Consortium for State and Church Research, 2011): 87-98. https://www.academia.edu/4057167/Religion_in_Public_Education_in_Cyprus

Hendrich, B. (2015). Islamic Religious Education in Cyprus. Laws, Actors, Past and Future, Journal of Muslims in Europe, 4(1), 7–37. DOI: 10.1163/22117954-12341293 https://brill.com/view/journals/jome/4/1/article-p7_2.xml?language=en

This article discusses Islamic Religious Education (RE) in present day Cyprus on both the southern and northern sides the dividing line established in 1974. RE is understood in its broadest sense to include RE classes in formal education, Qur'an teaching in a mosque-like environment or summer school instruction. First an introductory description of the political background of current Cyprus laws is depicted, followed by an illustration of the actors, past events and options for the future. Case studies on recent conflicts in north Cyprus highlight the political aspect of providing or rejecting RE. Lastly, the article raises the question as to how the differing approaches to RE in north and south Cyprus could be integrated once the Cyprus Conflict has been settled.

Hajisoteriou, C. & Angelides, P. (2018). *Europeanisation and Intercultural Education: From the Supranational to the School Level*. Zefyri: Diadrasi Publications. [In Greek]

Χατζησωτηρίου, Χ. & Αγγελίδης, Π. (2018). *Ευρωπαϊσμός και Διαπολιτισμική Εκπαίδευση: Από το Υπερεθνικό στο Σχολικό Επίπεδο*. Ζεφύρι: Εκδόσεις Διάδραση.

Hajisoteriou, C. & Angelides, P. (2016). *The Globalisation of Intercultural Education. The Politics of Macro-Micro Integration*. London: Palgrave Macmillan. (253 pages)

Hajisoteriou, C. & Xenofontos, C. (2014). *Intercultural Education: Challenges, Pedagogical Approaches and Recommendations*. Kavala: Saita Publications. (296 pages) [In Greek]

Χατζησωτηρίου, Χ. & Ξενοφώντος, Κ. (2014). *Διαπολιτισμική Εκπαίδευση: Προκλήσεις, Παιδαγωγικές Θεωρήσεις και Εισηγήσεις*. Καβάλα: Εκδόσεις Σαΐτα. (296 pages) Latif, D. (2014). "Religion and Ethical Education in Divided Societies: The Case of Cyprus." In *Religious Education and the Challenge of Pluralism*, edited by A. B. Seligman, 45–69. New York : Oxford University Press.

Papastephanou, M. (2005). Religious Teaching and Political Context: The Case of Cyprus. *Journal of Beliefs & Values*, 26 (2), 139–156. DOI:10.1080/13617670500164262

This article explores some philosophical issues involved in teaching religion in Cyprus and suggests some preconditions in order for this teaching to be sensitive to the multicultural character of the island and conducive to the vision of reconciliation and reunification. First, it clarifies some particularities of the political problem of Cyprus, since many misconceptions obscure the understanding of the real stakes at issue, having crucial repercussions for demarcating the role of religious belief. For the Cyprus problem has been misconceived by many people as a kind of religious and ethnic conflict, thus raising various kinds of false dilemmas and expectations in relation to the local religions (Christian Orthodoxy and Islam) and their future cultivation in the schools of the two communities. It then attempts to 'put the record straight' in a way, showing that the Cyprus issue is not reducible to the religious difference of the peoples involved, and suggests what author believes is the real challenge now regarding the teaching of religion in this part of the world.

Solomou, E. & Hajisoteriou, C. (2019). *Improving the School and Teaching in Culturally-Diverse Settings*. Book in the progress of publication by the UNESCO Chair of the University of Nicosia. [In Greek]

Σολωμού, Α. & Χατζησωτηρίου, Χ. (2019). *Βελτιώνοντας το Σχολείο και τη Διδασκαλία σε Συνθήκες Πολιτισμικού Πλουραλισμού*. Βιβλίο υπό έκδοση από την Έδρα UNESCO του Πανεπιστημίου Λευκωσίας.

Zembylas, M. (2014). Unmasking the Entanglements of Violence, Difficult Knowledge, and Schooling. *Religious Education*, 109(3): 258–262.

DOI:10.1080/00344087.2014.911622

Zembylas, M. (2014). Human Rights and Religious Education in the Contentious Context of Conflict-Troubled Societies: Perspectives from Human Rights Education. *Journal of Beliefs and Values*, 35(3).

DOI: 10.1080/13617672.2014.980118

This article explores some of the tensions that are created from the entanglement of religion and human rights and offers a possible response to these tensions in the context of religious education in conflict-troubled societies. It is suggested that a historicised and politicised approach in religious education in conjunction with human rights education perspectives can promote three important aims: taking power relations between peoples, societies and cultures as sources of problematising the meaning(s) and consequences of both religion and human rights; developing a teaching and learning process in and through which the emphasis is not on identification with religious or cultural identity, but rather a process through which new and productive ways of relationality with the 'other' are developed; and, encouraging students to interrogate moralistic discourses of religion or human rights that often prevent the enactment of friendship, compassion and shared fate.

Zembylas, M., Antoniou, M. & Loukaidis, L. (2019). Navigating Between National Religious/Confessional Ideology and Interreligiosity: The Case of Greek-Cypriot Teachers in Religious Education. *European Education*.

DOI: 10.1080/10564934.2019.1593047

This article examines what resources religious education teachers draw upon, in what ways, and under what conditions, to navigate between national religious/confessional ideology and interreligious values in education. The article is based on a year-long ethnographic research project on religious education in Greek-Cypriot schools. It shows the importance of teachers' personal and professional biography, political affiliations, religiosity, the sociopolitical context of schools, and the wider society of Cyprus.

Zembylas, M., Antoniou, M., Loukaidis, L. & Antioniou, P. (2018). The Political Function of Religious Education in an Ethnically Divided Society: Greek-Cypriot Teachers' Perspectives on Conflict, Peace, and Religious Teaching. *Religion and Education*, 45(2). DOI: 10.1080/15507394.2017.1419771

This article explores how a group of Greek-Cypriot primary school teachers of grades 1-6 (age 6-12) participating in a year-long action research project perceives the aims of religious education in relation to the unresolved political problem that keeps Cyprus ethnically divided and whether religious teaching ought (or not) to promote peaceful co-existence. The study shows that the politicization of religious education in Cyprus reflects deeper framings of the 'religiopoly' within education and the society more generally. The findings have implications for teacher training and curriculum reform in understanding the contribution of religious education to peace and interculturalism in conflict-affected societies.

Zembylas, M., Antoniou, M. & Loukaidis, L. (2018). The politicisation and securitisation of religious education in Greek-Cypriot schools. *European Educational Research Journal*. DOI: 10.1177/1474904118788990

This article is based on a year-long ethnographic research project on religious education (RE) in Greek-Cypriot schools and provides empirical evidence about the complexities emerging from teachers' attempts to address peace and security issues in a 'conflict-affected society'. The study shows that the reproduction of peace and security issues through RE is not the only possibility within a conflict-affected society; however, RE can be one of the tools to challenge normative ways of politicisation and securitisation by reframing pedagogical practices to instill cracks in the normative regime. These findings have two important implications. The first implication concerns teachers' important role in creating the pedagogical conditions that address issues of peace, conflict, politics and religion in productive ways; and the second implication is that teachers need to be provided with opportunities for teacher training and institutional support, if they are going to gain a deeper understanding of the impact of politicisation and securitisation on RE.

Zembylas, M. & Loukaidis, L. (2016). Emerging relationships between religious education and citizenship education: teachers' perceptions and political dilemmas in Cyprus. *British Journal of Religious Education*. DOI:10.1080/01416200.2016.1209459

This article explores the ways in which a group of primary school teachers in Cyprus interprets the relationship between religious and citizenship education. The contextualisation of the meaning of religious education shows the extent to which social, historical and political elements shape teachers' perceptions about the entanglements between religious and citizenship education. In particular, the present study reveals two important findings – one concerning the conceptualisation of each school subject and their perceived relationship and the other concerning the contextualisation of this relationship in the cultural and political contexts of Cyprus. The findings also reveal important constraints and political dilemmas for the possible trajectories of 'religious citizenship education' in Cyprus. The article discusses the implications for curriculum and policy deliberations, as well as further research on 'religious citizenship education' in specific cultural and political settings.

Zembylas, M., Loukaidis, L. & Antoniou, M. (2018). Enacting critical hermeneutics in religious education: epistemological tensions, contextual realities and teachers' practices. *Journal of Beliefs and Values*, 399-415.

This article investigates Greek-Cypriot primary school teachers' challenges to enact critical hermeneutics in religious education (RE) within a confessional context. Critical hermeneutics combines elements from critical and hermeneutical theories, emphasising the importance of grounding the conceptualisation of religious and secular truth-claims in historical and cultural interpretation. The data comes from a collaborative action research study with six teachers. The findings show how teachers engage with and respond to critical hermeneutics in their teaching practices, particularly their difficulties but also the transformative potential of critical hermeneutics. Finally, the article discusses how this study may inform present knowledge about critical and interpretive approaches of teaching RE at the levels of theory/research, teaching practice, and teacher professional development.

Loukaidis, L. & Zembylas, M. (2016). Greek-Cypriot teachers' perceptions of religious education and its contribution to peace: perspectives of (in)compatibility in a divided society. *Journal of Peace Education*, 14(2), 176-194.

This paper explores the ways in which a group of primary school teachers in Cyprus interprets religious education and its contribution to peace. In particular, this phenomenological exploratory study: first, examines how teachers perceive religious education and whether this conceptualization is considered to be (in)compatible with peace in the context of a conflict-affected society; and, second, shows some of the tensions that exist in the aims of religious education between the desire to encourage mutual understanding and exposure to religious pluralism, on the one hand, and the political demands for entrenching ethnic cleavages, on the other. Although these tensions are largely contextual, they nevertheless raise two important issues that are worthwhile to consider for religious education and peace in conflict-affected societies: first, the 'naturalization' of religion and religious instruction, on the one hand, vs. the recognition that some models of religious instruction (i.e. confessional teaching) might actually limit the space within which teachers can make contributions to peace, on the other; and, second, the tension between the different models of religious education within a conflict-affected society and particularly which model would strategically and politically serve best the purposes of peace in the short- and long-term.

2.3 Italy

Materassi, M. (2016). The Forest and the Trees: Some Notes on the Study of Multiculturalism in Italy. *American Quarterly*, 48(1), 110-120. Retrieved January 26, 2021, from <http://www.jstor.org/stable/30041523>

This mixed-method study explores teachers' understanding of multicultural education in Italy, and examine whether teacher and school characteristics correlate with the degree to which teachers integrate multicultural content. Survey results with 706 in-service teachers from 68 schools and in-depth interviews with 26 teachers from 5 schools are used. The results point out that teachers focus mainly on religious diversity when they were asked about their understanding of multicultural education. However, their understanding was largely limited to the "contributions approach" and "additive approach" to multicultural education. Multilevel analysis revealed that ethnic minority teachers reported higher levels of multicultural content integration than native teachers, and teachers working in schools with higher share of ethnic minorities and public (State) schools incorporated more multicultural education than teachers working in private schools and Catholic schools. Implications for both the literature on multicultural education and educational policymakers are discussed.

Caponio, T. (2013). Multiculturalism Italian Style: Soft or Weak Recognition? In Taras R. (Ed.), *Challenging Multiculturalism: European Models of Diversity* (pp. 216-235). Edinburgh: Edinburgh University Press. Retrieved January 26, 2021, from <http://www.jstor.org/stable/10.3366/j.ctt20q22fw.16>

This paper analyzes the Italian legislative process on immigration — stressing how the cultural aspects of immigration have not really led to the construction of a model of cultural pluralism — while underscoring the fact that there has been no reflection, in the public space, on multiculturalism (understood not as a theory, but as an empirical reality). In the conclusion, the author (given the lack of an ideological reference model) considers the opportunities currently available for constructing a more realistic model of cultural relations.

Chistolini, Sandra, The Meaning of Intercultural/Multicultural Education in the Italian Context, 2018

This paper describes intercultural education in Italian elementary through secondary schools, examines intercultural education in teacher education programs, and raises disciplinary questions about the multicultural approaches now favored in Europe. A discussion of multicultural society and intercultural education touches on increases in foreign students in Italian schools, teacher fears and sense of inadequacy facing these students' needs, historical trends, and changing social awareness. A section on nursery school discusses the rights of foreigners, the goals of intercultural education at this level, and relevant fields of application and competence in intercultural education. A section on the elementary level notes that democratic coexistence and the learning of a second language are emphasized. The section on the middle school describes the accepted aims of this level and explores problems in making known presumed areas of common values across many cultures. The section on secondary education describes official positions of three different agencies on the focus of intercultural education at this level. The section on teacher formation briefly describes programs at several universities. This leads to a discussion of the disciplinary status of inter-culturalism and whether it is its own discipline or an approach that should permeate all scholastic and university teaching. (Contains 28 references.) (JB)

Stefano Allievi (2010) Immigration and Cultural Pluralism in Italy: Multiculturalism as a Missing Model, Italian Culture, 28:2, 85-103, DOI: [10.1179/016146210X12790095563020](https://doi.org/10.1179/016146210X12790095563020)

The presence of ever-increasing numbers of immigrants in the European social landscape is not merely a quantitative fact. Changes in the quantitative levels of so many different indicators (economic, social, cultural, political, religious) produce qualitative changes also. These changes are often interpreted in terms of multiculturalism: that is to say, societies becoming more and more plural, in terms of cultures and religions. Italian can be considered a multicultural society only with some difficulty. While empirical evidence would point in this direction, Italy is normally considered a monocultural and monoreligious (Roman Catholic) country. This is the case even though immigration — because it is increasingly important, statistically, and in terms of changes produced in

the society — undermines the self-image. As a result, the Italian people and various governing coalitions have not yet reached a self-comprehension as a plural society. While immigration is now seen as a physiological process, cultural and religious pluralism is often considered a sort of pathology.

Giovanna Barzanò, Paola Cortiana, Ian Jamison, Maria Lissoni & Lorenzo Raffio (2017) New means and new meanings for multicultural education in a global-Italian context, *Multicultural Education Review*, 9:3, 145-158, DOI: [10.1080/2005615X.2017.1346554](https://doi.org/10.1080/2005615X.2017.1346554)

In today's multicultural world, digital tools may become a powerful means to building a culture of dialogue that supports 'culturally responsive' teaching within imaginative multicultural learning environments. Students can develop global competencies, learning more about others' and their own culture as part of their personal development. Our paper presents the experience of *Rete Dialogues*, a network of Italian state schools that have created a professional learning community and enacted the international project *Generation Global*. Through technologies such as videoconferences and online communities, students, supported by their teachers, can meet peers from various cultures. After referencing the development of the notion of multiculturalism, we interpret our experience through the lenses of Banks' five dimensions. We then focus on a 'teamblogging' initiative that involved 2000 students and over 200 teachers, discussing examples from students' digital dialogues and brainstorming next steps in the practice of multicultural education.

Alberto Zambenedetti (2006) Multiculturalism in New Italian Cinema, *Studies in European Cinema*, 3:2, 105-116, DOI: [10.1386/seci.3.2.105_1](https://doi.org/10.1386/seci.3.2.105_1)

Many factors contributed in the last 30 years to bring to the fore the need for a new representation of the Italian nation in the media. They span from the local economic boom to the combination of global political events—the widespread process of de/counter-colonization, the demise of communist/socialist/dictatorial regimes in Eastern Europe, the poverty and

the climate of terror in North Africa, the dissolution of the Yugoslavian federation, Italy joining the European Union and so forth—and they all contributed to the formation of a wave of mass immigration in the peninsula. On a daily basis, since the early nineties, mass immigration prompts the country to re-think its identity in terms of culture, religion, heritage, and to resituate itself in a European and global context, and while in literature the hyphenated identities of the contemporary diasporic writers begin to emerge, the televisual and cinematic representation of their correlatives is still missing or incomplete. As a rule, the patriarchal eye of the Italian director is still the privileged lens through which the Italian audiences see immigrants, refugees and ethnic minorities. However, some filmmakers, displaying a more perceptive sensibility than their peers on the changes that occur around them, manage to incorporate instances of multicultural openings within the ongoing narrative of a national cinema.

Stefano Allievi (2014) Immigration, religious diversity and recognition of differences: the Italian way to multiculturalism, Identities, 21:6, 724-737, DOI: [10.1080/1070289X.2013.828623](https://doi.org/10.1080/1070289X.2013.828623)

Migration entails, among other consequences, the presence of different cultures and religions. Italy, being a latecomer among immigration countries, has had specific difficulties in acknowledging the new cultural and religious pluralism brought by migrations, due to lack of knowledge and reflection in this sphere. In the more recent context of social and cultural change in Europe, Italian society is also going through a phase characterised by reactive identities and cultural conflicts. They are producing a diffused anti-multiculturalist opinion, even though multiculturalist policies have not been openly implemented. Thus, on the one hand, this situation has so far prevented a real recognition of cultural and religious differences, particularly concerning Islam. But on the other hand, positive actions in favour of migrants can also be observed, especially at the local level.

Gabriele Marranci (2004) Multiculturalism, Islam and the clash of civilisations theory: rethinking Islamophobia, Culture and Religion, 5:1, 105-117, DOI: [10.1080/0143830042000200373](https://doi.org/10.1080/0143830042000200373)

In this article, I discuss how Islamophobia is not an unfounded hostility against Islam, but a hostility that has its last *raison d'être* in the fear of multiculturalism and its consequences. To demonstrate this hypothesis, the article analyses the opinion, expressed by Huntington and shared by some intellectuals and politicians, that we are experiencing a clash of civilisations between the West and Islam. By contrast, I argue that Europe perceives Islam as a transruptive (Hesse 2000) force that, through *transculturation* processes, might be able to challenge the alleged Judaeo-Christian heritage of Europe. Islamophobia stems from the defence and resistance against the possible effects of real multicultural contacts between Islamic values and European–Western ones.

Jamie Kowalczyk, Thomas S. Popkewitz Multiculturalism, Recognition and Abjection: (re)Mapping Italian Identity, December 1, 2015 Research Article

This article focuses Italy's conversations about multiculturalism as dual processes of national homogeneity and abjection with respect to its growing conversation around citizenship, national identity and immigration. Abjection is a concept that directs attention to border-making through dual cultural practices of recognizing and managing difference; these practices, however, simultaneously produce ghettos of difference within the imaginary of the nation. Italian schools, along with other EU member schools, have been designated as a central institution for the production of the new citizen, both European and, in this case, Italian. Through an analysis of documents from the European Union and Italian Ministry of Education, one can begin to map the multiple multicultural citizenships that make up these relational new citizens. This work gives intelligibility to particular dispositions, particular practices, ways of being and systems of reasoning connected to the new multicultural citizen. In doing so, it also makes visible the non-European, non-Italian and non-multicultural within multicultural, European Italy.

Francesco Chiodelli, Stefano Moroni, Planning, pluralism and religious diversity: Critically reconsidering the spatial regulation of mosques in Italy starting from a much debated law in the

Lombardy region, in Science-Direct Volume 62, February 2017, Pages 62-70

Religious diversity has significant consequences on the urban environment, and primarily because of the new spaces that it entails. These spaces engender complex problems of regulation, including specific issues related to urban planning. This article will mainly consider the current situation in Italy. Its focus will be on the region of Lombardy, in northern Italy, and on the newly-introduced regulations governing the construction and location of minority places of worship (and of [mosques](#) in particular). The example of the region's planning policies and regulations offers an opportunity for a critical rethinking of certain fundamental issues related to urban planning for [multiculturalism](#) and diversity. In this perspective, the article stresses the importance of focusing also on the role of planning and building rules and laws in order to protect and promote (religious) diversity and pluralism.

Brioni S., Comberiati D. (2019) Dystopic Worlds and the Fear of Multiculturalism. In: Italian Science Fiction. Studies in Global Science Fiction. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-030-19326-3_7, first Online 19 July 2019

This article explores the representation of racial purity and hybridity in Italian dystopic narratives from the 1980s to the 2000s. The chapter traces the shift from dystopic narratives of the 1980s and 1990s—which represented identitarian and social alienation caused by modern technology and the capitalist mode of production—to the dystopic narratives of the early 2000s, which have focused on the effects of increasing racism and xenophobia.

2.4 Turkey

Fernand Quellet. (Ed.).(2005). *Quelle formation pour éducation à la religion?* . Quebec: Les Presses de l'Université Laval.

The authors of this book argue that an education for citizenship that does not give a significant place to education in religion would be incomplete and would not adequately respond to one of the greatest educational challenges of our time. How to learn to live with people and groups whose convictions and religious or secular values are very different from those we share? What should then be the nature of education in religion in a secular school, marked by the diversity of moral and religious options, and what should be the training of teachers to cope with such a task? The texts gathered in this book shed interesting light on these questions.

France Giroux. (1995). *La coopération en contexte pluraliste*. In Michael Schleifer & Marie-France Daniel (Eds.). *La Coopération dans la classe. Etude du concept et de la pratique* (pp.249-284). Canada: Les Éditions Logiques.

This paper discusses diverse cooperation approaches. It makes a theoretical analysis of cooperative learning in a multi-ethnic context. It also interrogates equal opportunities in education, conflict, acquisition of equal status and anti-racism.

Geir Skeie. (1995). *Plurality and pluralism: a challenge for religious education*. *British Journal of Religious Education* . 17 (2): 84-91.

The implications of the distinctions for religious education are discussed with special reference to the relationship between plurality and pluralism.

Geir Skeie, Judith Everington, Ina ter Avest, Siebren Miedema.(Eds.). (2013). *Exploring context in religious education*

***research: empirical, methodological and theoretical perspectives .
Münster: Waxmann.***

The aim of the book is to try to better understand religious education in concrete terms, as in gaining a better understanding of the community, surrounding or environment in which it takes place. It also has a more abstract goal in aligning religious education within a larger whole, taking into account global, regional and national sociopolitical concerns.

Gerd Baumann. (1999). Multicultural riddle: Rethinking National, Ethnic and Religious Identities . London: Routledge.

The book explores all the issues that shape our search for a multicultural society. It examines how we can establish a state of justice and equality between and among three groups: those who believe in a unified national culture, those who trace their culture to their ethnic identity, and those who view their religion as their culture. To solve the multicultural riddle, one must rethink national identity, ethnicity and the role of religion in the modern world.

Hans-Günter Heimbrock & Christoph Th Scheilke. (2001). Towards Religious Competence: Diversity as a Challenge for Education in Europe. Münster: LIT Verlag.

Authors discuss the changing role of religious education in a time of growing pluralism in Europe and across the world. They focus on the debate about the existing multicultural and multi-religious situation in European societies. They discuss the ability to deal with religious pluralism and differences in a constructive way.

Heid Leganger-Krogstad. (2011). The Religious Dimension of Intercultural Education: Contributions to a Contextual Understanding . Münster: Lit Verlag.

This book explores the religious dimension in intercultural education and states that religion plays a key role in value conflicts and worldview

differences in schools in pluralistic societies. Religion is considered having a double role, both as the reason for deep differences in mental mapping and world-views and as a contributor to intercultural understanding and dialogue.

R. Inglehart, C. Haerpfer, A. Moreno, C. Welzel, K. Kizilova, J. Diez-Medrano, M. Lagos, P. Norris, E. Ponarin & B. Puranen et al. (eds.). 2014. World Values Survey: Round Six Country Pooled Datafile Version:

**<http://www.worldvaluessurvey.org/WVSDocumentationWV6.jsp>.
Madrid: JD Systems Institute.**

The data from the World Values Survey cover several important aspects of people's religious orientation.

One of them tracks how involved people are in religious services and how much importance they attach to their religious beliefs. In the data from 2010-2014, 68.1% of the public in Turkey said that religion was very important in their lives. It is possible to cross the results by the highest education level attained parameter. It is also possible to compare the results of the survey made in the 1990s and 2000s.

Joseph Carens. (1997). Immigration et démocratie libérale. In F. Gagnon, M. McAndrew & M. Page (eds.). *Pluralism, citoyenneté et éducation* (pp. 95-120). Montréal: Harmattan.

The articulation of citizenship and ethnocultural diversity within modern democratic societies and their education systems constitutes today a major challenge. The authors gathered in this book seek to define, through a common paradigm, pluralism, the desirable reaction of the State and its institutions to the increase in diversity resulting from immigration and the dynamism of the democratic system.

John Keast (2007). *Religious Diversity and Intercultural Education: A Reference Book for Schools* . Strasbourg: Council of Europe Publishing.

For the authors of this book, the religious tradition should not be studied in isolation but rather as a central feature of spiritual and moral development. For these authors, attitudes of racism and xenophobia will not disappear unless all people begin to appreciate the common values that influence the religious dimension.

As educational establishments are often the primary location in which young people begin to develop relationships with others, they are therefore an integral frame of reference by which they might be prepared for a democratic standard of living that is open to diversity, but is not ignorant of personal beliefs and values. They argue that young people should also be encouraged to develop a cooperative and empathetic attitude to the beliefs and values of others.

Josef Schuster & Burhanettin Tatar. (2007). *Özgürlük, Dayanışma ve Adalet-İslam ve Hristiyanlığın Sosyal Etiği*. In *İslam ve Hristiyanlık-Dinler arası Diyalog için Dini İçerikler, Tasavvurlar ve Duyguların Karşılaştırılması* (pp. 67-92). Ankara: Konrad Adenauer Stiftung Publications.

In the process of global reconciliation, religions can assume an important mediation task between different cultures. We should pay attention to the efforts to build a social theory on the moral principles and values of Islam and Christianity.

Phillippe Borgeaud. (2016). *Exercices d'Histoire Des Religions: Comparaison, Rites, Mythes Et Émotions* . Leiden: Brill Academic Publishing.

The essays in this book present the tools and categories used by the historians of religions to describe and compare concepts as "religions", "myths" or "rituals". The articles in this book illustrate the role played by emotions in the development of religions. The book enables us to study

critically and comparatively ancient and modern religions to better grasp contemporary discussions and controversies on the sociology of religion.

Robert Jackson. (2002). *International Perspectives of Citizenship, Education and Religious Diversity*. London: Routledge Publications.

Authors of the book illustrate and explore the key questions for educational theory and pedagogy raised by drawing issues of religious diversity into citizenship education. They argue that critical, yet reflective, approaches to religious education have a distinctive and valuable contribution to make to citizenship education.

Robert Jackson. (2004). *Rethinking religious education and plurality: issues in diversity and pedagogy* . London: Routledge.

This book offers a critical view of approaches to the treatment of different religions in contemporary education, in order to devise approaches to teaching and learning, and to formulate policies and procedures that are fair and just to all.

Tim Jensen. (2002). *The Religiousness of Muslim Pupils in Danish Upper-Secondary Schools*. In W. A. R. Shadid, & P. S. V. R. Koningsveld (Eds.) *Intercultural Relations and Religious Authorities : Muslims in the European Union* (pp.123-137). Leuven: Peeters.

This paper is a normative argument for making religion education a separate, compulsory, time-tabled and totally normal school subject at all levels in public schools. It is stressed that only the historical and comparative study of religions can provide the scientific basis for religious education.

2.5 Spain

Lopez Castillo, Antonio (2007): *Educación en valores. Ideología y religión en la escuela pública* (Educating in values. Ideology and Religion in Public Schools). Madrid: Centro de Estudios Políticos y Constitucionales.

Several renowned authors, mainly from law studies, contribute to this work. It includes very interesting essays on two connected questions: the debate generated about the Education for Citizenship subject, which was taught in the years the work was published, and, correspondingly, the question of confessional religious education in public schools. It also covers other related questions, such as the analysis of the legal framework and the situation of teachers of Catholic Religious Education. The different essays in this volume address the complex and dense set of issues and approaches related to this subject, such as teaching a subject in state schools that transmits the civic values that should inspire future citizens, or teaching a confessional religion (Catholic, Evangelic, Islamic religion). The texts collected in this volume study in depth the legitimacy of both options according to the Spanish Constitution.

Prieto Sanchis, Luis (2005): "Religión y política. (A propósito del Estado laico)" (*Religion and Politics: Regarding a Secular State*). *Persona y Derecho*, 53; 113-138.

An extraordinary study on the "non-religiousness" and secularity of the state in Spain. It is connected with the recurrent controversies that tend to arise when matters such as the teaching of religious education in public schools or economic subsidies to Catholic Church (or other kinds of aid to other religions) are posed. The main question under analysis is the attitude the state should have towards churches, religions, and religious beliefs. Although the different thoughts draw on universal philosophical, moral, and legal considerations, the essay does not forget the main question referring to the Spanish state.

Nouailhat, René. (2004). *Le fait religieux dans l'enseignement* [The Religious Fact within Education]. Paris: Nathan.

Can we erase at the stroke of a pen one of the richest and most complex areas of human experience, built up and experienced for centuries? This is what, apparently, the extreme positions of secular states do when they forbid or prevent the teaching of "the religious fact" in school. This way, we lose the pedagogical possibilities of enriching the student's training in a balanced and calm way, which will make them be aware of the diversity of human reality without fanaticism, allowing mutual knowledge and acknowledgment. This book is a significant pedagogical proposal for carrying out this program for teaching the "religious fact" in the classroom. On the one hand, the author defends this legacy of humanity and the right of students to know it. On the other, he suggests that this teaching program, the teaching of Religion Education in school, must be carried out transcending the legacy dimension (catechetical, apologetic, proselytising...) to focus on the social and historical dimensions and, therefore, prevent sectarianism and fundamentalism.

Debray, Régis. (2002). *L'enseignement du fait religieux dans l'école laïque. Rapport à Monsieur le Ministre de l'Éducation Nationale* [Teaching of the Religious Fact in Secular Schools. A report of the Ministry of National Education]. Paris: Odile Jacob.

This is a "classic" text that approaches a question that divides the French from the establishment of the Republican School: religion. The report presents the state of the question of the teaching of religious education in France and suggests some alternatives to establish the place this teaching should take. It is interesting to see that, first, the report sets the justification for teaching religion: to safeguard Humanities and make possible the transmission of a culture that has been conveyed by means of religion for centuries. Later, it addresses the perception of intrusion in the secular sphere that the introduction of the religious fact could provoke and that, no doubt, some will reject. The author also underlines the limitations of teaching "the religious fact", whose effectiveness can be limited by irregularity (that is, if it appears as an "isolated" subject at some point in the school curriculum) and by a too trivial focus. Maybe the most interesting part of the text is its attempt to define the notion of "republican secularism" as freedom of conscience and cult, but mostly as freedom of

intelligence. Therefore, the author sees in the teaching of “religious facts” a democratic goal that must be presented in a balanced and distanced way, without giving way to scientificist ingenuity.

Obin, Jean-Pierre (dir.). (2019). *Les religions, l`école et la laïcité* [Religions, School, and Secularism]. Paris: Hachette.

This work is based on the study of twenty real cases in the education and social fields. From here, the authors that contribute to it provide a very clarifying perspective on the daily reality of conflicts and controversies that take place in French schools between those in favour of absolute neutrality on the teaching of religion at school (even forbidding any reference to religion) and those groups that would prefer that schools addressed those questions and would not leave them out of their focus. There are interesting reflections on the practical difficulties that the handling of these controversies entails, as well as some ideas about how to defuse these debates.

Giner, Salvador. (2016). *El porvenir de la religión. Fe, Humanismo y razón* [The Future of Religion. Faith, Humanism, and Reason]. Barcelona: Herder.

In this brief text, one of the last works by Giner, the author proposes a reflection on the foreseeable future of religious beliefs and the presence of God in our lives from a rational point of view, which is the one of a non-believer but who respects religious convictions that we encounter in human minds. Despite its sociological outlook, the text goes beyond the sociology of religion and cements its arguments on secularism, but it does not ignore the arguments of believers. This essay enriches our knowledge about the religious dimension of current life and society. And although this is a theoretical text, due to its rigour and originality, it helps to look in depth at the rational conception of Faith and the efforts to establish a brotherly dialogue between those who defend different convictions. When it comes to debate and analyse the contributions that the study of religion can make to improve coexistence between people with different cultures (and religions), a reflection like the one proposed by this author is fundamental.

Nouailhat, René. (2019). *La Leçon de Malicornay. Le fait religieux pris en otage* [The Lesson of Malicornay. Religious Faith Taken Hostage]. Paris: L'Harmattan.

The point of departure of this book is an incident that received some attention from French public opinion: a teacher was fined and fired from teaching because he used some texts from the Bible to work with his pupils; moreover, the teacher was agnostic. From this, the author defends the need to think thoroughly about secularity and how to incorporate the study of the religious fact in state schools. Besides the analysis of this incident, the text is particularly interesting because of the author's reflection (and positioning) on a conception of secularity that should be revised and agreed on it. The author does not consider secularity a spiritual position among others (as a difference with other faiths, such as Christianity, Lutheranism, Islamism, Judaism, or even atheism or agnosticism), but instead it should be understood as a situation that makes the coexistence of all spiritual options possible. Neutrality and non-religiousness in school cannot be just a slogan derived from a *politically correct* wish of "living together". State schools cannot ignore the plural reality of our societies in their social, political, and religious dimensions. The text is particularly valuable because of the author's effort to reposition the religious question in the field of the transmission of knowledge and in understanding the social challenges school faces. Although the analysed fact took place in France and the analysis focuses mainly on the French secular school, many of its reflections can be easily applied to controversies that occur in Spain, and what this text teaches us is valuable for our society too.

Colom Gonzalez, Francisco & Lopez Sala, Ana. (2011). *¿Hacia una sociedad Post-secular?. La gestión pública de la nueva diversidad religiosa* [Towards a Post-Secular Society? Public Management of the New Religious Diversity]. Zaragoza: Fundación Manuel Giménez Abad.

This work collects different essays that approach a key question from different perspectives: the European experience of modernity started up an unstoppable process of secularisation that, at some point, was thought that would end up being universal. Facts did not confirm those forecasts, and for some decades now, we see how the relationship between religion and

the public sphere is increasingly intense, troublesome, and attracts more and more attention and debate. Even in highly secularised societies, such as the Spanish society, we are not free from the return of religion to public life that arises in different areas: public education, exhibition of religious symbols (recently, in Spain, controversies about the three wise men parades), the meaning of marriage, the identity of ethnic-religious minorities in our cities, or the acknowledgment of the cultural role of the Christian legacy in Spanish (and European) identity. The essays in this book offer a wide and interesting perspective of the changing interpretation of religious identities in modern societies, as well as of the social and political problems and difficulties to fit all of this diversity in our societies.

Habermas, J. (2015). *Mundo de la vida, política y religión* [World of Life, Politics, and Religion]. Madrid: Trotta.

Two of the three essays in this book are particularly relevant for the purposes of this project: the second essay, "Pensamiento post-metafísico" ("Postmetaphysical Thinking"), and the third one, "Política y Religión" ("Politics and Religion". In these essays, Habermas addresses the relationship between religion and contemporary thinking, and the role of religion in the political context of a post-secular and liberal society. Globalization caused a secularised Europe to discover, within its borders and almost all of a sudden, vibrant religious movements and religious fundamentalisms, which are diverse and alien to European cultural traditions. On the one hand, this discovery shook the academic debate in Sociology of Religion: the relationship between modernisation and secularisation produced new approaches intended to incorporate phenomena that can be observed both in Europe and in other parts of the world. On the other, it raises practical questions, such as reconsidering religion not as a phenomenon of the past but as a current one, with a great ability to shape the behaviours of a great number of people in European societies. Those behaviours can be fostered, but they cannot be demanded morally or legally, no matter how different or anti-ethical they can be to the assumed values in Europe.

Gamper, Daniel (ed.) (2014). *La fe en la ciudad secular. Laicidad y democracia* [Faith in the Secular City. Secularism and Democracy]. Madrid: Trotta.

The several authors that contribute to this collection address the question of how to update the regulatory principles of political life that we considered as a given in secular Europe, where religious dogmas do not have force of law and, therefore, cannot be binding for citizens as a whole. However, the vitality of religions, both those brought by immigrants and the apparent revival of European religions in some circles, gives way to rethink the non-stated assumptions that the coexistence was based on. Therefore, it is critical to establish and specify the rules of the game that set the role of religion in a democratic society. Therefore, the reflection on secularism is fundamental to determine which institutional mechanisms can guarantee freedom of conscience and freedom of religion for each person; but also, and at the same time, the independence of political powers to legislate according to the widest public interest of society as a whole.

Arellano Carranza, Isabel. (2013). *Religious Education and its influence on formation of values of high School Students. Revista Científica In Crescendo, Vol 4 N° 2: pp. 245-256.*

The article argues that in current society, it is important to recover values in order to contribute to overcome some challenges that society can be faced by. According to the author, education becomes key to guarantee this coexistence. This is the reason why in her opinion, the training process of values is important for young people. In this sense, the author presents a study case where the influence of Catholic Religion education in the Formation of values in students of second grade of secondary education is analysed. So, the author of the article uses a quantitative methodology based on the survey technique.

Gómez, Juan David and Fernández, Cayetano. (2012). *Life in the Secondary education: The socio-affective relations of students born of immigrant parents. Migraciones, 31, pp. 69-97.*

The paper shows the results of a survey research that takes place Zaragoza (Spain) among immigrant secondary-school students, between 12 and 17 years old. The aim is to analyse the educational and cultural conditions of immigrant secondary-school population. This is the reason why social aspects from school as friendship or conflict have also been taken into consideration. The results illustrate that students value this period of their life depending considerably on the social and affective relationships they have developed there.

Renee Luthra, Lucinda Plat and Justyna Salamoríska. (2018). Types of Migration: The Motivations, Compositions, and Early Integration Patterns of “New Migrants” in Europe. *International Migration Review, Volume 52, Number 2 (Summer 2018): 368-403.*

Traditional studies in migration are usually focused on wage differences between European countries. However, in this article, authors put forward new perspectives by analysing the Polish migrants in several European countries. As a consequence, the authors identify six new types of migrants depending on migration motivations and intended duration of stay. This is the reason why among conclusions, authors point that migrants with a perspective to stay a short time invest less time in developing social relationships and consequently their wellbeing could to be lower than those who moved for the long term and then employed more time in social contact.

Susan Nicolai, Joseph Wales and Erica Aiazzi. (2017). Education, migration and the 2030 Agenda for Sustainable Development. Swiss Agency for Development and Cooperation SDC in <https://www.odi.org/sites/odi.org.uk/files/resource-documents/11620.pdf> (retrieved 18/01/2020)

In 2015, Agenda 2030 focused on 17 Sustainable Development Goals with 169 unique targets and 230 indicators, was adopted. Goal 4 is centred in Education: “Ensure inclusive and equitable quality education and promote lifelong learning”. This goal pays special attention to migrants because in the world there are 31 millions of international minor migrants. Education plays a key role in the integration of 31 million of international migrants

younger than 18 years old, thanks to, for example, SDG 4,7 related to develop intercultural understanding among host country children, SDG 5.1 that is focused on a greater integration of migrant children, SDG 10.2 which demands an inclusive and high-quality education to prevent children from early marriage or child labour, or SDGs 5.3, 8.7 and 16.2 centre on the positive effect of education on health of migrants.

Allport, G. W. (1954). *The nature of prejudice*. Cambridge, MA: Addison-Wesley.

Allport developed a theory about how just human contact between people who are culturally diverse is not enough to integrate. There is a need of someone who controls the interaction. He shows how prejudices and stereotypes are created by people of what they think about other people, but actually those ideas have no based on any experience.

Deardorff, Darla. (Ed.). (2009). *The SAGE handbook of intercultural competence*. Thousand Oaks, CA: SAGE Publications.

Different authors explained how intercultural competence can be developed. It goes from more general perspectives and theoretical frameworks to specific to different academic fields. Interesting the theoretical reflection about how to develop intercultural competence and how to educate to develop intercultural competence.

Paige, R. M. (Ed.). (1993). *Education for the intercultural experience*. Portland, OR: Intercultural Communication Institute.

Different authors present their research in the development of intercultural competence and how to train students in its development as well as the pedagogies that need to be implemented to reach that goal.

Godeneau, D., Rinken, S., et al. (2017). *La integración de los inmigrantes en España: fases, patrones y dinámicas regionales*

durante el periodo 2007-2015. Madrid: Ministerio de Empleo y Seguridad Social

This book presents a series of indicators (22) of social integration of foreigners divided in four categories (employment, welfare, social relations and citizenship), and its interest is that it establishes a series of tools for its measurement and makes a regional comparison between various areas of Spain. However, its main limitation lies in its purely quantitative nature.

Pettigrew, T., F. (1998). Intergroup contact theory. *Annual Review Psychology*, 49, 65-85.

Pettigrew researched with Allport about how to apply the theory of integration and how stereotypes and prejudices play an important role in understanding the multicultural other.

Baches Gómez, J., Sierra Huedo, M. L. (2017). La educación intercultural y el desarrollo de la competencia intercultural a través de la asignatura de Educación Plástica, Visual y Audiovisual: retos y oportunidades. [Intercultural education and the development of intercultural competence in the subject of Arts: Challenges and opportunities]. *Profesorado, Revista de Currículum y Formación del Profesorado*, 23(1), 161-181.

The authors review the main concepts of intercultural education and how it can be promoted and developed in the course of secondary arts and audiovisual communication.

Banks, J. A. (1989). *Multicultural education: characteristics and goals*. En James A. Banks y Cherry A. McGee Banks (eds.). *Multicultural Education: issues and perspectives* (pp.3-30). Boston: Allyn and Bacon.

An edited book in where multicultural education is analysed in depth, from the main pedagogies and teaching philosophies to different case studies from around the world.

Nussbaum, M. C. (2012): *Crear capacidades: Propuesta para el desarrollo humano*. Barcelona: Paidós.

Nussbaum develops a more holistic approach towards the Declaration of Human Rights, looking into what a person needs to fully developed as a human-being. She deepens into the importance of global citizenship and how education is key in this matter.

Wieviorka, M. (2013). A critique of integration. *Identities: Global Studies in Culture and Power*. 21(6), 633 – 641. doi:10.1080/1070289x.2013.828615

The author criticizes the use of the term "integration" applied to the relations between native people and of foreign origin because he considers that it is used in political discourse and in sociological analysis as an excuse to establish integration models that have failed. The great policies, speeches and sociological analysis that employ the concept do not take into account the subjective part of the problem, so they cannot solve it. The author proposes an approach that studies and takes into account the individual's perspective when facing the difficulties of coexistence, in line with the Sen and Nussbaum capabilities approach or Arendt's "right to have rights". In the words of the author: "The problem is not integration, but the capacity to control one's own experience, to construct oneself and to be the subject of one's own existence" (Wieviorka: 637). Concepts such as transnationalism, cosmopolitanism, or global justice, among others, should be incorporated into the idea of integration.

Sierra Huedo, M. L. S. (Ed.). (2015). *Patrones culturales y sociedad contemporánea: Apuntes para una ciudadanía global* [Cultural patterns and contemporary society: Notes for a global citizenry]. Zaragoza: Ediciones Universidad San Jorge.

This edited book deals with a different range of topics from the development of intercultural competence and different theoretical frameworks to and analysis of what it is to be a global citizen and the importance of cultures in our lives.

OECD/EU (2018), *Settling In 2018: Indicators of Immigrant Integration*. OECD Publishing, Paris/European Union, Brussels.
<https://doi.org/10.1787/9789264307216-en>

This report from the OECD and the European Union presents a series of very complete data on the integration of immigrants in the countries of both organizations. Of special interest is the chapter on young children of immigrants and the difficulties they face for adaptation, since their results are worse in reading comprehension, worse academic results and a higher dropout rate, more difficulties in accessing education higher, or higher unemployment rates, among other data that show that it is necessary to make a greater effort in this educational phase to allow true equality of opportunities and, correspondingly, a better integration.

Olmos Alcaraz, Antonia. (2017). 'Los malos a mí no me llaman por mi nombre, me dicen moro todo el día': una aproximación etnográfica sobre alteridad e identidad en alumnado inmigrante musulmán [The bad ones do not call me by my name, they call me 'moro' all day long: An ethnographic approach about identity among muslim immigrant students]. *Empiria: Revista de Metodología de Ciencias Sociales*, 38, 85-107.

The text analyses the relation in the Spanish context between the problematization of the migratory phenomenon, the new logics of functioning of racism and the conceptual proposals on 'islamophobia' that have been established during the last years. To do that, the paper presents some results of different ethnographic researches in the educational context of Andalusia. Based on biographic interviews with students, families and teachers, the paper illustrates the main representations about the Muslim immigrant students as well as the correspondences and divergences among these images of otherness and those teenagers' identification processes.

Martin Muñoz, Gema; Valle Simón, Begoña & López Plaza, María Ángeles. (2010). *El Islam y el mundo árabe: guía didáctica para profesores y formadores*. [Islam and the Arab world: didactic guide for teachers and trainers]. Madrid: Agencia Española de Cooperación Internacional para el Desarrollo.

This book seeks to overcome the limitations of teaching, and knowledge of Arab culture based on superficial stereotypes. In secondary school and high school textbooks, the treatment of Islam and the Arab world is disorderly, full of prejudices and historical errors. This distortion shows a lack of appreciation for culture and a large gap in the study of social science subjects such as language and literature. Within this framework, the book is dedicated to giving Islam its deserved importance, especially in the historical, economic, political, cultural and social context. The book has two objectives: to demonstrate and explain the inaccuracies in explaining Islam and the Arab world in secondary education; and to illustrate how the subject can be developed without Eurocentric interpretations.

Mayoral Arqué, Dolores; Molina Luque, Fidel & Samper Rasero, Lluís. (2012). ¿Islamofobia o currículo nulo? La representación del Islam, las culturas musulmanas y los inmigrantes musulmanes en los libros de texto de Cataluña [Islamophobia or nule curriculum? Islam representation, muslim cultures and muslim immigrants in Catalan text books]. *Revista de Educación*, 357: 257-279.

This research focuses on the way in which Islam, Muslims and the Arab and Muslim cultures are presented in textbooks. The research methodology has been based on a combination of complementary qualitative and quantitative techniques. The quantitative study included an analysis of 246 documents (mainly textbooks) encompassing all the subjects taught in nonuniversity-level education in Catalan schools. The data obtained show the need to revise the contents of school textbooks in order to correct omissions and deformations in the treatment of Islam, Muslim culture and the presence of Muslims in society.

Rubio Gómez, María; Martínez Chicón, Raquel; Olmos Alcaraz, Antonia. (2019). *Formación universitaria, migraciones e*

interculturalidad en España: una revisión de la oferta educativa de los estudios de Grado de Educación Infantil, Educación Primaria, Pedagogía y Educación Social [Higher education, migration and interculturalisms in Spain: a A revisión of educational programs in the degrees of Infant, Primary, Pedagogy and Social Education]. *Revista de Sociología de la Educación-RASE, 12(2): 337-350.*

This paper is a review on how Spanish universities are tackling multicultural reality in their curricula in a variety of ways. It focuses on the training program for future professionals of the formal and non-formal educational field. The aim of this work is to obtain a first assessment on the formal university programs about «migrations» and «interculturality» for teachers, pedagogues and social educators in Spain. To this effect, in this text, it has tried to get responses to the following questions: Are the universities offering the right training to intervene within the new increased cultural diversity contexts? Which universities are these ones? What are the main characteristics of these trainings? In this first approach, the results provide a very enlightening insight into the reality of «intercultural training» at university. There is a wide range of subjects in the Early Childhood Education degree, Bachelor of Education degree, Pedagogy degree and Social Education degree which provide training on migrations and multiculturalism. These subjects are well covering the analysis of cultural diversity from different and innovative interdisciplinary approaches, but in most cases are electives which means are left to the student's choice.

2.6 Greece

Koukounaras Liaggis Marios, "Theater -in - education and religious diversity, educational act for inter-cultural communication", Aristotle University of Thessaloniki, School of Theology, Department of Theology, 2009 (in Greek language)

The thesis is rooted in the role of culture in the social and political reality. For that reason presented the Cultural Theory in modern intellectuals, compared with concepts of identity and diversity, identified by religion and the theory of Theatre Education. Thus supported the educational and social

research which is conducted using the research-action, with the following hypothesis: if a cultural product, like Theatre-pedagogic programs (TiE) can have an intervening social purpose in the cross-cultural communication and they are likely to shape perceptions and attitudes, as in the case of students towards different religions. The research data and the conclusions obtained, evaluated, assessed and support proposals in which culture can have a role in the social change and also religious education should be compulsory but in an intercultural education.

Spatharaki Maria Georgiou, "Religious education in intercultural education", Aristotle University of Thessaloniki, School of Theology, Department of Pastoral and Social Theology, 2010 (in Greek language)

In this dissertation, was developed the relation of religious education with intercultural education. The intercultural education is considered as the most advisable pedagogic process, because it re-defined the place of different students in the modern education. Her application in the countries of European Union, as official education policy, as the way of adaptation of religious education in this, as obvious process, they constitute examples for the way of adaptation of religious education in the Hellenic intercultural schools. It is clear that, religious education in intercultural education owes, without it overlooks the "foreign" culture, to be inspired by Hellenic - Orthodox tradition.

Maria Arvaniti Naoum, "Intercultural Education and the Religious Education in the student book of second grade of Lykeion", Aristotle University of Thessaloniki, School of Theology, Department of Theology, 2012 (in Greek language)

Subject of the current dissertation was Intercultural Education in modern multicultural societies. Given the fact that Greek society includes people of various nationalities and cultures, an educational system that takes into account this reality needs to be examined. In this direction, the provisions of the Greek law with reference number N2413/96 about "Greek education abroad and Intercultural Education" are considered to be very important. Purpose of the present study was to assess the adequacy of Religious

Education in Greek Lykeion with respect to the needs and interests of the heterogeneous school population. In chapter 1, the theoretical models and the history of Intercultural Education are developed. In chapters 2 and 3, the compatibility of Religious Education in Greek Lykeion with the demands of a modern multicultural environment is put under scrutiny. Apart from striving for the improvement of classroom textbooks, teachers - and especially theologians- should be continuously trained and kept up to date on novel methods of educating groups of children with differing beliefs and a varied educational level. Next follows a discussion about the projects which have been proposed in order to promote Intercultural Education. There is no doubt that modern educational tools, such as personal computers and the internet make the whole procedure far more interesting and appealing. It is clear from recent research that the exchange of views between students with different religious beliefs makes them more objective and reduces the danger of exhibiting fundamentalist behavior. The children, through their daily interaction, are able to see the real differences between the religions and similarities as well. As a result, they develop a responsible and open-minded attitude to the religions based on their experience and knowledge. In conclusion, the main goal of the course should be to propagate through the children the current knowledge for the various religions and disincline any kind of intolerance or proselytism phenomena. While attending the Greek intercultural school, it should be made clear to all students that every human has the freedom to believe in any religion or mode of expressing his/her faith.

Myrto Dragona Monachou, "Ethics and Religion for a Global Multicultural Society: The demand for a common morality", 1999
(in Greek language)

In the spirit of globality and its inevitable multiculturalism, mainly after the awakening of nationalist and religious fanaticism, many voices talk about universal values and efforts that are being made to identify or establish a common ethic. These efforts are individual, collective and institutional and come from the fields of philosophy, theology and world organizations.

Kotsiopoulos Konstantinos, "Intercultural European Political and Religious Education", Proceedings of the 2nd Panhellenic Congress of Theologians , 2019 (in Greek language)

Europe's cultural policy fosters intercultural dialogue between identity and diversity and therefore recognizes the religious underpinnings of human civilization and the contribution of ecclesiastical communities to public political space. In accordance with the European Constitution and the Treaty of Lisbon Churches and Religious Communities can contribute to the fight for

Europe's democracy, religious freedom, human rights and social cohesion. Moreover, there are growing voices of protest against the risk of ghettoisation of illegal immigrants who it often provokes multiculturalism.

H. Skard, J. Palard, J.M. Woerling, J.F. Husson, J. Mahiels, P. Gaudin, F. Burchianti, X. Itçaina, N. Tietze, A. Anwar, C. Chivers, B. Pearce, A. Moniak-Azzopardi, "Gods in the city - Intercultural and inter-religious dialogue at local level", 2008, ISBN 978-92-871-6384-4

Clearly, "God is changing in Europe": religious faiths and beliefs are increasingly making their presence felt in the public arena, at all levels. Because religions are more and more often behind the forging and assertion of multiple identities, the authorities have a duty to take the utmost account of them when establishing democratic rules and arrangements for "living together". Local authorities are ideally placed to lead this work, which requires creativity, imagination, a willingness to engage in dialogue and the opening of meeting places. Such an approach needs to go hand-in-hand with an analysis of this new state of affairs. It also calls for the sharing of experience. It is for this reason that the Congress of Local and Regional Authorities of the Council of Europe has chosen this avenue and launched a debate, in which local political figures and university researchers have been closely involved. The fact that it is sizing up the issues thrown up by intercultural and interfaith dialogue and opting for an approach based on mutual knowledge means that it has chosen from the outset to break new ground. This is the key objective of this European contribution to democratic debate and to action by the authorities in the context of religious pluralism.

Koukounaras Liaggis Marios, Papaioannou Manolis, "The Position of Religious Education in Greek 21st Century school: Issues of obligation, curriculum and pedagogical approach", 1st Panhellenic Conference "Curricula - School Textbooks: From Past to Present and Future", 2016 (in Greek language)

This article first deals with Religion Education in Europe, with simultaneous references to the Council of Europe's international conventions and recommendations and the Greek legislative framework governing the issues of provision, the development of religious consciousness in relation to religious freedom. Reference is also made to the arguments which relate to the compulsory or non-presence of religious education in the public domain and the subject is being investigated from the pedagogical, social and cultural point of view. Finally, a reference to the special (scientific - pedagogical) character of the new Religion Education Curriculum (2011, 2014, 2015), which seems to be a proposal that may lead to less reactions or disagreements.

2.7 Bulgaria

Roumiana Neminska – Tolerance: The Religious Dimension of the Intercultural Dialogue in Schools, Rhetoric and Communications E-journal, Issue 6, November 2012, ISSN 1314-4464

The report presents the idea of “growing tolerance” in three aspects: society, education, school. Its aim is to justify the public foundation of tolerance as a basis and need at any given time. It displays the national and European idea of a consistent and responsible development of tolerance in its social and educational diversity. A taxonomic model of education for tolerance to the methodology is available, developed on the ‘knowledge of religion’ as a cultural fact.

Galya Yordanova, (2017), Training in Religion in School - Mission (Im)Possible, 12th International Balkan Education and Science Congress

Until 1944, religion is a compulsory subject in the Bulgarian school. After 1997 experimental introduction of religion education in the form of a free elective subject for pupils in the initial stage of the educational degree. Since 2003, this training has expanded to include students in the I of XII grade. The report follows a brief chronology of the introduction of religion training since 1997. Emphasis is placed on the relationship between education in religion and the secular nature of education. The aim of the study is to give a clear picture of the current state of the problem and to propose ways for its final decision.

Neda Zhecheva, (2017), Developing Intercultural competence: Intercultural competence models in school environment, Annual of Sofia University "St. Kliment Ohridski", Faculty of Education, Education, Volume 110, p.154-181, ISSN 2367-4644

The paper analyses the most popular among the multitude of intercultural competence models in terms of their suitability for inclusion in school environment with the aim of developing intercultural competence, as part

of a literature review. Key concepts facilitating the development of intercultural competence are also presented, as well as the possibility of their integration in the language education curriculum.

Martin Forward,(2001), Inter-religious Dialogue, Oneworld Publications.

Drawing on a wide array of sources, this guide examines the past, present and future possibilities of inter-religious dialogue.

Ivan Ivanov, (1999), Intercultural Education, Lectures, Axios Publishing House

The study is intended for students studying the subject "Intercultural Education" in various bachelor's and master's programs, but can be used by teachers, psychologists and sociologists and other specialists related to intercultural issues.

Godwin, Kenneth; Ausbrooks, Carrie; Martinez, Valerie (2001) Teaching Tolerance in Public and Private Schools, Phi Delta Kappan, v82 n7 p542-46

Tested experience with diversity as the key to teaching tolerance by studying 2,184 eighth grade social-studies students attending 7 public and 24 private schools in New York City and Fort Worth, Texas. Private schools currently perform slightly better at encouraging interethnic friendships and developing support for democratic norms.

Bérengrère Massignon, John Keast, (dir.), Diversité religieuse et éducation interculturelle. Manuel à l'usage des écoles», Archives de sciences sociales des religions, 144|2008, 163-274.

The book argues for taking the religious dimension into account in intercultural (and not multicultural) and civic education. This project is rooted in the awareness of the potentially conflicting relationships between

religions after the shock caused by the attacks of September 11, 2001. It is the fruit of the work of experts and practitioners in the field of education which took place between 2002 and 2005, under the aegis of the Council of Europe. This book is therefore intended for educational staff as well as political decision-makers. It is divided into three parts going from the theoretical presentation to the presentation of examples of educational "good practices", passing by an evaluation of the various pedagogical models likely to integrate religion, sensitive and personal question requiring a specific treatment in the framework of intercultural, civic and human rights education.

Jacques PALARD, (introd.), Halvdan SKARD, (préf.), Des dieux dans la ville. Le dialogue interculturel et interreligieux au niveau local, Strasbourg, Éditions du Conseil de l'Europe, 2007, 244 p.

This collective work comes from a seminar organized by the Congress of Local and Regional Authorities of the Council of Europe, in Montchanin (France), in November 2006. This meeting, combining the presence of elected officials and academics on the question of intercultural and (above all) inter-religious dialogue at local level, was done in line with the Council of Europe Declaration on Cultural Diversity or the Faro Declaration (October 2005), ie for the fiftieth anniversary of the Council of Europe 'Europe (CE), itself resulting from a recommendation of the Council of Ministers of the CE of December 2000.

Robert Jackson, Rethinking Religious Education and Plurality. Issues in Diversity and Pedagogy, London – New York, Routledge Farmer, 2004, 221 p.

The author offers an overview of the different pedagogies in the teaching of religion or religious culture as well as the political debates that underlie them in Great Britain. Faced with the challenge of religious plurality, each European country wonders how to open religious education, often denominational and separate, even mono-denominational, to a diversity of religions, in particular to Islam. The challenge is also to train students together to enable peaceful coexistence: the teaching of religion is then part of a larger project defended by R. Jackson: intercultural and civic

education. This book will interest anyone confronted with the teaching of the religious fact in France by opening it to pedagogical debates from across the Channel while in France, this teaching has been the subject of few didactic studies. Because of the author's commitment and influence as an adviser and expert in various international forums (European Union, Council of Europe, OSCE), the book will enlighten decision-makers and the citizen on the dominant trends, in Europe, with regard to the reform of the content and methods of teaching about religion.

Lyubomira Popova, (2009), Intercultural Education - Reality and Prospects, Journal of the University of Veliko Tynovo)

In the study the essence of the intercultural education is analyzed. The thesis that the teaching in multicultural educational environment is a possibility for accelerated development of the intercultural competence of the students is presented.

Galia Yordanova, (2017), Training in religion in school – Mission (Im)possible, 12th International Balkan education and science congress - 2017

The report follows a brief chronology of the introduction of religion training since 1997. Emphasis is placed on the relationship between education in religion and the secular nature of education. The aim of the study is to give a clear picture of the current state of the problem and to propose ways for its final decision.

Nonka Bogomilova, (2006), Education in Religion in Civic Schools

This study examines the current state of religious education in European countries - the models and standards of training, as well as the trends in solving the problem, both Europe-wide and country-specific..

Valentin Kozhouharov, (2009), Education in Religion in the European School System Today, Vesta Publishers, ISBN 978-954-543-029-9

The study examines the organization and functioning of religious education in public schools in Europe. On the basis of the analyzed facts, a religious-pedagogical justification of the subject Religion in schools in Europe is made and the main problematic issues of teaching religion in secular school are outlined.

The picture of religious education in Bulgaria is outlined, with parallels with the facts in other European countries.

Alexey Kalyonsky, Mikhail Gruev, Ekaterina Mihailova and Tzvetan Tzvetanski, (2004), Should be Afraid of Our Neighbours, Center for Educational Initiatives, ISBN 954-91045-5-9

A handbook, which gives an in-depth look at the relations between different ethnic groups and religious groups in the Balkans

2.8 The Netherlands

Philosophia Reformata - International Philosophical Journal of Christianity, Science, and Society, Editor-in-Chief: Gerrit Glas. Published by Brill Publishing, <https://brill.com/>, @BrillPublishing.

Philosophia Reformata is a philosophical journal which welcomes contributions that contain philosophical reflection in relation to the Christian tradition. Articles are broadly philosophical in nature, including interdisciplinary approaches in which philosophical reflection forms a substantive element. Contributions may either focus on philosophical themes in relation to Christianity (e.g., being, truth, knowledge, the good, religion, personhood, and others), or on themes in the sciences, the humanities, ethics, and professional practices, also in relation to Christianity (e.g., themes relating to normativity, responsibility, care, natural and social sciences, politics, economics, environmental sciences, and/or technology).

Karl Rahner. (May 2019) Culture and Evangelization. ISBN: 9789004400306 BrillPublishing.

The situation of religious institutional diminishment in many Western countries requires new approaches to the proclamation of Christian faith. As a response to these complexities, Karl Rahner suggested a “mystagogic” approach as a future pathway for theology. A mystagogical approach seeks modes of spiritual and theological conversation which engage the religious imagination and draws upon personal experiences of transcendence and religious sensibility. In Karl Rahner, *Culture and Evangelization: New Approaches in an Australian Setting*, Anthony Mellor develops a reflective process of contemporary “mystagogia”, describing how different fields of engagement require different patterns of mystagogical conversation. While focussing on the Australian setting, these differentiate arenas of engagement are also applicable to other cultural settings and offer fresh perspectives for evangelization today.

José Casanova. (July 2019). Global Religious and Secular Dynamics. The Modern System of Classification. ISBN: 978904411975, Brill Publishing

Global Religious and Secular Dynamics offers a global historical perspective that integrates European theories of modern secularization and competing theories of global religious revival as interrelated dynamics. In the first section Casanova examines the emergence of the modern religious/secular binary system of classification within a critical review of Émile Durkheim's and Max Weber's divergent theories of religion. The modern system of classification is contrasted with the pre-axial one, in which all reality was organized according to the binary sacred/profane, and with the post-axial one, which was organized according to the binary transcendent/immanent. The second and third sections contrast the internal European road of secularization without religious pluralism with the external colonial road of global intercultural and religious encounters, particularly in Asia, that led to the global system of religious pluralism. The final section examines the contemporary intertwinement of religious and secular dynamics through the globalization of the immanent frame and the expansion of global denominationalism.

E.T Alii. (2009). Godsdienstpedagogiek. ISBN 9789021142241 (Pedagogy of Religion) Dimensies en spanningsvelden (dimensions and fields of tension)

Educators in religion encounter tensions in various work situations. This book explains how they deal with it and it discusses the historic, systematic en empiric dimensions of Pedagogy of Religion. Actual case descriptions will show fields of tension like between mono- and multi-religious views, or between personal and institutional religion. Also the relation between theology and pedagogy including the different and sometimes clashing visions of different realms of science are clarified. The book aims at stimulating readers to engage in critical thinking and discussions. E.T. Alii is the name of a writers' collective.

Arjen Miedema. (2006). Religie in het onderwijs. ISBN 9789021141107 (Religion in Education) Zekerheden en

onzekerheden van levensbeschouwelijke vorming (certainties and uncertainties of Philosophical Education)

After 11 September 2001 (911) and the murder of the Dutch cinematograph Theo van Gogh by a Muslim in 2004 the discussion of religion in society and education has gained extra force. The discussion if (Dutch) society is well served with an increasing number of Islamic schools has become grim in certain circles. This book puts two questions at the centre of the debate: should we pay attention to religion in school at all?, and: should we prefer an objective or a normative vision in philosophical education? The book is released as part 4 in a series called Religious pluralism and multi-culturality. Prof. dr. Siebren Miedema (1949) is Professor of the Pedagogy of Religion and Professor of General Pedagogy at the Free University of Amsterdam.

Arjen Miedema. (1986). Respectabiliteit deviante levensstijlen. (Respectability of deviant lifestyles)

It is unclear whether this publication is still available.

Henk Post. (2010). Gelijkheid als nieuwe religie. ISBN 9789058505637 (Equality as a new religion) Een studie over het spanningsveld tussen godsdienstvrijheid en gelijkheid. (A study on the fields of tension between freedom of religion and equality.)

The book deals with the legal and moral tension between secular politics, based on equality, on the hand and the call for freedom of religion and education from orthodox minorities in order to preserve their own standards. Dr. Henk Post describes, analyses and classifies various points of view. He discusses relevant constitutional principles as the separation of church and state, neutrality of the state, basic rights and their elaboration in legislation (like the General Law on Equal Treatment) and their concrete social back ground (secularisation, pluriformity). He applies the principles to actual and difficult issues, like the wedding official who refuses to facilitate marriages of homosexual people or conflicts about islamic orthodox rules (wearing niqabs and burkas; refusal to shake hands, etc).

Marcel ten Hooven Theo de Wit. (2006). Ongewenste goden. ISBN 9789085062028. (Undesired Gods). De publieke rol van religie in Nederland. (The public role of religion in the Netherlands.)

Religion is a new division in politics and society. This is the central theme of Undesired Gods. Can we preserve the separation of church and state in a society that becomes more and more multi-religious? The tensions in the Netherlands as an immigration country focus on religion in public life. Muslims will only integrate into Dutch society when there are no longer any blocks to that process, so people say. Moderate criticism states that Islam in the West must absorb the social values that foster the freedom of the individual. A radical point of view is that Muslim who want to live in this country should give up their religion. Following the criticism of Islam, also Christianity and other religions have been criticized as being "obsolete relics" of some "dark ages". Other voices in the debate stress the necessity of religion for the moral and social coherence in our society. The authors are journalists and it seems that they took an approach in which the traditional (longer existing) religions in the Netherlands should prevail and new religions and cultures should more or less subordinate to the national tradition: at least the followers of the "foreign" religions should adopt the traditional values in our western society, even though these values might be contradictory to the values of Islam, Buddhism or another religion.

Prof. dr. Gerard Dekker. (2009) Godsdienst en samenleving. ISBN 9789043516099

(Religion and society) The book is an introduction in the sociology of religion in a double sence of the word: it is an introduction in the subject theory and a presentation of its most important results. The new version of this book had been reviewed thoroughly: its potential for being used in education has been enlarged and the book includes new developments in living according to a religion. The book describes how sociology looks upon religion and then proceeds by analysing religion, both for the individual as for groups and society as a whole. Next, the development of religious life in a modernizing society is described, giving attention to the ongoing process of secularisation. After an extensive description of developments in the church and Christianity in the Netherlands, attention shifts to non-Christian religious life and new expressions of religious faith. The description is completed with a view on some expected, future developments. The book

is meant for scientific and higher vocational education. It can, however, also be used to enhance knowledge and understanding of religious life by individuals or groups. Knowledge of the social aspects of religious life is necessary to develop deep understanding of the existence and the functions of religion in our society.

Joke ten Saane. (2010). Religie is zo gek nog niet. ISBN 9789025959487. (Religion is actually not that bad) Een introductie in de godsdienstpsychologie. (An introduction to the psychology of religion)

Why is a glossy like "Happiness" such a success? Does religion make people happy? Why does Elisabeth choose Islam and Tom Buddhism? What is the relation between religion and violence? A sample of questions related to the psychology of religion, in which the human side of religion is being studied. Phenomena like prayers, healing through prayer, conversion, rituals and "relishopping" will be discussed from a psychological point of view. This introduction presents relevant basic theories from psychology, but also discusses actual and appealing examples of religion, like mass conventions led by religious percipients and the attractiveness of evangelical churches. Dr. Joke van Saane is a lector of Psychology of Religion at the Free University of Amsterdam.

Henk Schouten. (2015) De vijf religies van de wereld. ISBN 9789025904777. Five religions of the world.

In "Five religions of the world" theologian Henk Schouten describes briefly the origins, sources, teachings, religious laws and branches of Hinduism, Buddhism, Judaism, Christianity and Islam. He also clarifies differences and similarities between the religions of the world. "Five religions of the world" furthermore presents the most important notions and terminology of these religions.

Trees van Montfoort. (2019). Groene theologie. ISBN 9789492183804. Green theology

The ecological crisis demands that we rethink what we do and belief. Green theology is a necessary read for everyone who wants to look at sustainability and religion in combination, who wants to relate theology en ecology to each other. For centuries the human species used nature without restrictions. Western Christianity justified this process with the vision that mankind is the centre of Gods' Creation and that humans should rule nature. This human centred vision of the world as become self evident and was never questioned. Green theology expresses another vision of nature. Backed by the Bible and Christian tradition the author emphasizes that not mankind is at the centre, but Gods' love for the whole of Creation. Green theology offers an overview and analysis of contemporary eco-theology. The author also gives attention to eco-feminist theology, discussions in the Dutch language area and the resistance of some circles within the church against a positive appreciation of nature. Trees van Montfoort is theologian, researcher and practising preacher in church.

Paul J. Watson. (June 2019). Psychology and Religion within an Ideological Surround. Brill Research Perspectives. ISBN: 9789004411180

For over three decades, an Ideological Surround Model (ISM) has pursued theoretical and methodological innovations designed to enhance the 'truth' and 'objectivity' of research into psychology and religion. The foundational argument of the ISM is that psychology as well as religion unavoidably operates within the limits of an ideological surround. Methodological theism, therefore, needs to supplement the methodological atheism that dominates the contemporary social sciences. Methodological theism should operationalize the meaningfulness of religious traditions and demonstrate empirically that the influences of ideology cannot be ignored. The ISM more generally suggests that contemporary social scientific rationalities need to be supplemented by more complex dialogical rationalities. Beliefs in secularization should also be supplemented by beliefs in trans-rationality.

Leslie J. Francis. (Jan. 2020) Psychological Perspectives on Religious Education. Brill Research Perspectives, Vol 1. ISSN: 25895303

In this monograph Leslie J. Francis reviews and assesses the contributions made by the individual differences tradition of psychology over the past 50 years to research in religious education. In this context religious education is conceived broadly to embrace what takes place in schools, within religious communities, and within households across the age span. Topics include:

- the centrality of the attitudinal dimension of religion;
- the place of personality in the individual differences tradition;
- sex as a core individual difference in religion;
- the consequences of individual differences in religious affect;
- the role of church schools and the role of the family in religious nurture;
- the factors that account for individual differences in attitude toward religious diversity;
- the relevance of the individual differences tradition for adult religious education;
- the implications of the individual differences tradition for biblical hermeneutics and discipleship learning.

Elizabeth Burns Coleman, Kevin White (Ed.). (2011). Religious Tolerance, Education and the Curriculum. ISBN: 9789460914102. Brill-Sense Publishing.

The creation of a secular education system was one of the great social experiments designed to break down religious intolerance within society. One element of this design was administrative, involving the creation of non-denominational schools, and another element involved a centralised curriculum. In this collection of essays, political philosophers, lawyers, sociologists, theologians and educators explore the role of state schools in promoting tolerance within 21st century multicultural, religiously pluralistic

societies. How may different models of liberalism in the secular state have different outcomes in relation to religious tolerance in the education system? Does a state education system have a role in teaching values such as tolerance, and if so, how is this best achieved? How are epistemology and truth connected with tolerance? How does the ideal of a 'value free' secular education mask the values that the secular state teaches? The essays are written from both theoretical and practical perspectives and engage with each other directly to address one of the significant issues of our day. This is the fourth volume arising from a series of conferences on the theme of 'Negotiating the Sacred'. Previous volumes have included Blasphemy and Sacrilege in a Multicultural Society; Blasphemy and Sacrilege in the Arts; and Medicine, Religion and the Body.

Ina ter Avest (Ed.). (2012). On the Edge: (Auto)biography and Pedagogical Theories on Religious Education. ISBN: 9789462091733. Brill-Sense Publishing

For the first time, leading scholars in Religious Education and Citizenship Education reflect upon 'the making of' of their theoretical framework, in honour of Siebren Miedema. In this Liber Amicorum, in retrospect these scholars recognize, implicitly or more explicitly, 'critical incidents' and they honour 'critical persons' for the decisive voice each of them had in the articulation of the theoretical frame of reference the scholars developed in the field of pedagogy of religion(s) and citizenship education. Or, to use the words Siebren Miedema prefers, the field of religious citizenship education.

The 'eminence grise' in the field of Pedagogy is brought together in this volume, like John Hull, Bob Jackson and Wolfram Weisse; scholars from the United States of America like Jack Seymour and Mary Elizabeth Moore; scholars from Latin America like Günther Dietz; scholars from the Netherlands like Cok Bakker, Chris Hermans, Henk Kuindersma, Alma Lanser, Wilna Meijer, Bram de Muijnck and Doret de Ruyter; scholars from Western Europe like Hans-Günther Heimbrock and Friedrich Schweitzer; scholars from Eastern Europe like Fedor Kozyrev; scholars from up North like Geir Skeie; scholars from down South like Cornelia Roux and Marian De Souza. They all responded to the question of the editor, Ina ter Avest, to reflect upon the relationship between their biography and their developed theoretical framework. For everybody interested in the field of

religious citizenship education, this volume offers a thorough introduction to their theories. We hope this comprehensive book will provoke readers to balance on the edge of different perspectives and to stimulate the development of their own line of thought on religious citizenship education.

Duncan Wielzen and Ina Ter Avest. (Sept. 2017). Interfaith Education for All, Theoretical Perspectives and Best Practices for Transformative Action. ISBN: 9789463511681. Brill-Sense Publishing

Living together in the midst of diversity is an issue of pivotal importance all over the world, in particular for people involved in the education of the younger generation. The search intended in this publication is to find the means to go beyond mere tolerance of differences. Education as envisioned in this book engages learners in active citizenship and enables pupils and students – young people – to transform their social environment. Learning about the other, and – to a certain extent – appreciating the other's perspective, together with acquiring dialogical skills are key elements for learning to live together with people from different cultural backgrounds and with diverse religious and secular worldviews. Hence, faith development, dialogicality and citizenship are central themes in this publication. This book brings together the latest insights and 'best practices' available in the fields of religious education from around the world, which are reflected upon by distinguished scholars in the field. The input provided by the three parts of this book will give every educator further food for thought, be it in the classroom, at home or in leisure activities. The diversity approach of this book is mirrored in the composition of the team of editors. Duncan Wielzen is a theologian with research interest in religious education in plural societies; Ina Ter Avest is a psychologist with a focus on the inter-sectionality of psychology, culture and religion. The focus of both editors is on (inter)faith education, its implication and further development.