

*Lippe, Mathieu & Weisse (Eds.)*

## **REDCo – the Exhibition**

### **REDCo Report on exhibition**

The main purpose of the exhibition in REDCo has been to visualise the results from the empirical studies of young people and religion in school in Europe. The exhibition is research based and includes both research questions and results, as well as photos of schools and students from the participant countries. It is obviously a great challenge to present research material in an exhibition, and researchers in the field are not used to work with their results in a visual way. At the same time an exhibition have the potential to reach out to a wider audience (all from students, teachers, researchers, media and policy makers), than traditional disseminations. A sub-group within REDCo has taken a particular responsibility for the exhibition, while all members in the consortium have been responsible for content and presentation in the posters.

The aim of the exhibition is to disseminate results from the REDCo project. The results must be research based, precise and at the same time tempting and attractive to an audience. As all other exhibitions a research based exhibition must be interesting and credible at the same time. The research questions and results are therefore presented in a coherent way to make sense to an audience both with and without knowledge about the field. In other words we have aimed to make simple presentations of a complex material based on empirical studies of young people and schools in Europe. An exhibition can not cover all of REDCo's work within the last three years, but is meant to be an 'appetiser'. The idea is that people are supposed to know something more when they get out from the exhibition, than they knew when they came in. In order to learn more about the research and the outcome of the empirical studies however, one need to read the articles and books which are published.

The layout has been made by professionals based on text material and photos from the different sub-projects. Each country is presented in eight posters, with photos of students and a selection of quotations from the qualitative research. Because of research ethics and anonymisation needs there is no correlation between the students in the photos and the quotations on the posters. The quotations are supposed to tell something about the findings in the research, and are presented in a way which makes sense from a research perspective. The intention has been to give the audience some clues or guidelines for how to attach meaning to the quotations related to the findings in the research. That is - the main idea with quotations on our displays has been to illustrate or exemplify a meaning which has been attached to the quotations through analysis. The audience is not supposed to analyse them on their own – which is sometimes the case in other exhibitions. So as with pictures and other illustrations, also with the quotations we have had to think carefully through what we have been aiming at.

To make the exhibition visually attractive we have used photos of students and schools where the researchers have done their fieldwork. The photos are not supposed to be stamps in the corner, as they are loaded with information themselves. Because photos are necessary to get peoples attention we need to add more photos and larger photos in the final posters. But, because the researchers themselves were responsible for the photos the quality turned out to be quite uneven, and many of the photos had too low resolution to be printed in the exhibition posters.



## Religion in Education: A Contribution to Dialogue or a Factor of Conflict in transforming Societies of European Countries

- *Funded by the European Commission within the framework of the FP6 Specific Programme "Integrating and Strengthening the European Research Area", Priority 7: „Citizens and Governance in a knowledge-based society“, special area 7.2.1.: "Values and religions in Europe".*



- *Duration: March 2006 – March 2009.*

- *Participating Universities: University of Hamburg – in cooperation with University of Warwick, EPHE Sorbonne Paris, VU University Amsterdam with University of Utrecht, University of Stavanger, University of Tartu, University of Muenster, Russian Christian Academy for Humanities in St. Petersburg, University of Granada.*

- *The programme addresses the question of how religions and values can contribute to dialogue or conflict in Europe.*
- *The findings of this programme will contribute to a better understanding of how questions of religion and religiosity can be anchored in the educational process.*
- *Approaches and constellations that can contribute to making religion in education a factor promoting dialogue in the context of European development are addressed through historical and current studies.*





REDCo  
Religion in Education



## New Challenges: Religions, Societies and Education in Europe



### Aims of the REDCo project

- To gain a better insight into how people of different religious, cultural and political backgrounds can live together in Europe.
- To enter into dialogue of mutual respect and understanding.

**ES** El proyecto europeo busca de comprender mejor cómo las sociedades religiosas de diferentes culturas religiosas, culturales y políticas pueden vivir juntas en diálogo de respeto y entendimiento mutuo en Europa.

**FR** Le projet vise de mieux comprendre comment les sociétés religieuses de différentes cultures religieuses, culturelles et politiques peuvent vivre ensemble en dialogue de respect et de compréhension mutuelle en Europe.

**IT** Il progetto europeo cerca di capire come le società religiose di diverse culture religiose, culturali e politiche possano convivere in dialogo di rispetto e comprensione reciproca in Europa.

**DE** Das Projekt soll einen besseren Einblick in die Zusammenhänge zwischen verschiedenen religiösen, kulturellen und politischen Hintergründen in Europa gewinnen und einen Dialog des gegenseitigen Respekts und Verständnisses ermöglichen.

**UK** The Project will aim to gain a better insight into how people of different religious, cultural and political backgrounds can live together in Europe.

**PL** Projekt ma na celu uzyskać lepsze zrozumienie, jak różne religie, kultury i polityki mogą żyć razem w Europie.

**RU** Проект направлен на то, чтобы лучше понять, как люди с разными религиозными, культурными и политическими взглядами могут жить вместе в Европе.

### Theories

- Interpretive approach, neighbour-religions, non-foundationalism, identity-formation.

### Methods

- Analysis of educational approaches to dialogue and conflict within the different national contexts.
- Empirical studies among students aged 14 – 16 in each participating country, classroom interaction and the role of teachers.





## **Classroom Interaction: Dialogue and Conflict**



Most of the projects focus on incident analysis using video taped lessons, but also other methods like action research and staged lessons. Paradigmatic examples of classroom interaction are analysed.

The aim is to gain insight into what happens in the classroom in order to reconstruct interactive patterns of dealing with religion in school.

### ***Project's Results:***

- *In understanding the patterns of interaction in the classroom the wider contextual framework has to be taken into account.*
- *Conflicts have the potential of initiating dialogue in the classroom.*
- *Students avoid and dislike conflict so much that a secure and protected situation is vital in order for them to enter into 'dialogue', especially when it comes to religion.*
- *Talking about religions in school helps students to deal with religious diversity.*





## **Quantitative Survey: Religious Diversity among Pupils**



The quantitative survey was conducted in eight European countries and designed on the basis of the projects qualitative study. 8085 respondents, aged 14–16, answered the questionnaire. The national samples were composed

with attention to gender, religious background, types of schools, geographical location of schools, social and migration background and models of religion in education.

### **Three research questions were central:**

- *What role does religion have in pupils' lives?*
- *How do pupils view religion in school and the impact of religion in education?*
- *How do pupils consider the impact of religion in society?*

### **Some findings and patterns:**

- *The pupils differ more in their personal attitudes towards religion than in their attitudes towards religion in education.*
- *For most of the students in all countries school is a place where they can learn to have respect for everyone, whatever their religion.*
- *Most of the students in all countries agreed that school has to provide objective knowledge about different religions.*
- *Prerequisites for peaceful co-existence in a pluralistic society:*
  - *sharing common interests*
  - *knowing about each other's religion*
  - *knowing personally people from different religions*
  - *doing something together*



## **The role of the teacher: Teachers responding to religious diversity in Europe**



The project focuses on the role of the teacher in religious education. In some countries teachers are experts on religion as subject content, in other countries not. Teachers have been interviewed in order to find

out more about how they perceive and deal with diversity in the classroom. What dimensions of diversity are most prominent in the teachers minds? How does this affect their teaching?

### **Results**

- *Religion is only one of many aspects teachers mention when they describe diversity in their classes; whether religion is mentioned or not is related to local and national contexts.*
- *Skills for dialogue are a necessary, but not sufficient precondition for the encounter with 'the other' in the classroom.*
- *Some teachers value and appreciate religious diversity as a resource for learning, others do not. Teachers' pedagogical strategies in relation to religious diversity are related more to their personal biography, personality traits and personal teaching style, and not so much to subject content.*



## Germany – Hamburg: Better together than Apart



Within the debate on religious education in Germany it has become common not to explain the relationship between religion and modern society through the secularisation thesis any more but to apply the paradigm of pluralisation.

Diversity rather than secularisation more accurately describes the dynamics of individualisation, declining traditionalism and pluralisation in the field that have been taking place for several decades now.

**«Doch! Selbstverständlich rede ich mit meinen Freunden über Religion. Egal ob diese nun Muslime, Christen oder Sonstiges sind. Denn ich bin der Meinung, dass alle Religionen miteinander irgendetwas gemeinsam haben.»**

Girl, 15, Muslim

Yes! Of course I talk to my friends about religion. It doesn't matter if they are Muslims, Christians or anything else. I believe that all religions have something in common at some level.

Da, конечно, я говорю обо всем с моими друзьями. Неважно, кто это: мусульмане, христиане или кто-то еще. Я думаю, что все религии имеют что-то общее на каком-то уровне.

Ja, natuurlijk ik heb het met mijn vrienden over godsdienst. Het maakt niet uit of ze moslims, christen of iets anders zijn. Ik ben van mening dat alle godsdiensten ergens wel iets gemeen hebben met elkaar.

Jeet! Itähaluud me eläggä ulla ajopääläggä religioons. Se ei tärwäsi, ennälä muuslmi, kristianit ei miikäl muusl. Mi ostar, mi eläggä religioonsid en testäl tsakäl muugä UH:st.



University of Hamburg

El me expuesto que hablo sobre religión con mis amigos. No importa si son musulmanes, cristianos u otra cosa. Creo que todas las religiones tienen algo en común a cierto nivel.

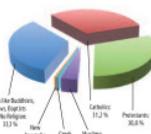
Je suis sûr que je parle de religion avec mes amis. Peu importe qu'ils soient musulmans, chrétiens ou quelque chose d'autre. Je pense que toutes les religions ont quelque chose en commun.

Da, tentuși eu vorbesc despre religie cu prietenii mei. Nu are nicio importanță dacă sunt musulmani, creștini sau altceva. Cred că toate religiunile au ceva în comun.

Ja, točno je govoriti o religiji s prijateljima. Ne bit će bitno, bilo da su muslimani, kršćani ili nešto drugo. Mislim da sve religije imaju nešto zajedničko na nekom nivou.

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### Religions in Germany



BRUNNEN - Religionsverteilung in Deutschland

**«Ich glaube, dass die Menschen mit unterschiedlichen Religionen nicht zusammen leben können, weil sie die andere Religion nicht verstehen würden und sich Fragen stellen würden.»**

Girl, 15, Muslim

I don't think people of different religions can live together because they wouldn't understand the other religion and ask questions.

Einige glauben, wir können zusammen leben, aber sie verstehen nicht die andere Religion und stellen sich Fragen.

Je ne crois que gens de différentes religions puissent vivre ensemble car ils ne peuvent pas comprendre la religion de l'autre et poser des questions.

Ja, točno je govoriti o religiji s prijateljima. Ne bit će bitno, bilo da su muslimani, kršćani ili nešto drugo. Mislim da sve religije imaju nešto zajedničko na nekom nivou.

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Ma annan et ennälä eläggä ulla ajopääläggä religioonsid en testäl tsakäl muugä UH:st.

**«Weil ich generell nicht glaube, dass Menschen ohne Religion nicht können, finde ich daher alle Konflikte, die wegen Religion entstanden sind, auch generell schwachsinnig. Menschen können friedlich zusammen leben, wenn man die anderen nicht durch religiöse Aktivitäten stört, sowohl mental als auch physisch.»**

Boy, 16, non-denominational

Because I believe as a general principle that people can well operate without religion, I regard as ridiculous conflicts which arise from religion. People can live together as long as they do not disturb one another through religious activities, whether it be psychological or physical.

Generell glaube ich, dass Menschen ohne Religion leben können, daher finde ich alle Konflikte, die wegen Religion entstanden sind, generell schwachsinnig. Menschen können friedlich zusammen leben, wenn man die anderen nicht durch religiöse Aktivitäten stört, sowohl mental als auch physisch.

Porque creo, como un principio general, que la gente puede funcionar sin religión, considero ridículos los conflictos que surgen por la religión. La gente puede vivir en paz siempre y cuando no se molesten unos a otros por medio de actividades religiosas, bien sean psicológicas o físicas.

Je crois généralement que les gens peuvent fonctionner sans religion, donc je considère comme ridicule les conflits qui naissent à propos de la religion. La gens peuvent vivre ensemble tant qu'ils ne perturbent pas les uns les autres, que ce soit mentalement ou physiquement.

Dans la mesure où je considère comme ridicule les conflits qui naissent à propos de la religion, je considère comme absurdes les conflits qui naissent à propos de la religion. La gens peuvent vivre ensemble tant qu'ils ne perturbent pas les uns les autres, que ce soit mentalement ou physiquement.

Ik geloof in het algemeen van mening dat mensen zonder religie kunnen leven, vind ik daarom alle conflicten die vanwege religie ontstaan, bij voorbeeld. Mensen kunnen vreedzaam samen leven zolang men elkaar niet stoort door religieuze activiteiten, of het nu gaat om psychologische of fysieke activiteiten.

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REDCo  
Religion in Education



## England: Diverse Experiences and Common Vision



Religion has always been a significant component in English schools, churches and religious foundations having in past centuries been the prime movers and providers of education. With the introduction of universal primary education in 1870 and in sub-

sequent education acts, the government adopted a partnership approach with state and church working together to ensure educational provision for all the nation's children.

« Religion is important in nearly everyone's lives and even people without religion have views. »  
Boy, 15, Christian

La religion est importante pour la très grande majorité des personnes en Irlande sans exception.

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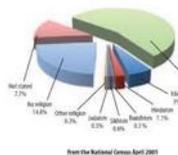
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Institute of  
EDUCATION

### Religions in England and Wales



« I think people from different religions should live together, but I think it is beyond human ability to be able to. In reality, people are going to believe that their own religion is superior to another and naturally in a mixed religion society there will be tension created. »  
Boy, 15, atheist

« C'est que les personnes de différentes religions devraient vivre ensemble, mais je pense que c'est au-delà de nos capacités humaines. En réalité, les gens vont croire que leur propre religion est supérieure à une autre et naturellement dans une société mixte, il y aura de la tension créée. »

« Ich denke, dass Menschen von verschiedenen Religionen zusammenleben sollten, aber ich denke es ist jenseits der menschlichen Möglichkeiten. In der Realität werden die Menschen glauben, dass ihre eigene Religion über die anderer ist und natürlich in einer gemischten Religionsgesellschaft wird es Spannungen geben. »

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« I go to a great school which is totally mixed, loads of different cultures and I really enjoy it. I think it's very nice having friends who are Christians or Muslims. »  
Girl, 15, agnostic

« Je vais dans une école formidable qui est totalement mixte, il y a beaucoup de cultures différentes et j'aime vraiment ça. Je trouve que c'est très agréable d'avoir des amis qui sont chrétiens ou musulmans. »

« Ich gehe in eine tolle gemischte Schule, es gibt viele verschiedene Kulturen und ich finde es sehr schön, Freunde zu haben, die Christen oder Muslime sind. »

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## France: The Ideal of Laïcité at Stake with Religious Diversity



The teaching of «religious facts» in French public schools is delivered from secular perspectives within existing subjects – without religious education classes or representatives of religions

to instruct about it. This system is unique in Europe and a result of the historical relationship between state, religions and schools.

**« Les élèves doivent apprendre des choses sur l'histoire des religions, pas la religion. L' école doit rester laïque et si quelqu'un veut connaître une religion en particulier, il peut le faire en dehors de l' école. »**

Girl, 15, no religion

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Die kinderen moét leren over de geschiedenis van de religies, niet over religies. Scholen moeten seculier zijn en als iemand een specifieke godsdienst wil leren kennen, dan kan hij dat bij andere scholingen doen.

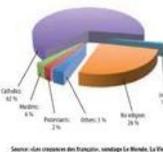
Pupils should learn about the history of religions, not about religions. School should be secular and if someone wants to learn a religion, they can do it outside of school.

Was die kids lernen sollen ist die Geschichte von geschlechtern, nicht von den geschlechtern selbst. Schulen müssen seculier sein und als jemand eine spezifische godsdienst wil leren kennen, dan kan hij dat bij andere scholingen doen.

Die Schüler sollten Dinge über die verschiedenen Religionen lernen, nicht die Religionen selbst. Die Schule sollte laikal sein und wenn jemand eine bestimmte Religion kennen lernen möchte, kann er dies außerhalb der Schule tun.



### Religions in France



Source: data compiled from Eurobarometer, sondage Le Monde, La Vie et CIA, 2008.

**« L' école est un bon endroit pour parler de religion, ça peut être intéressant. On peut apprendre des choses sur la nourriture, la culture, apprendre sur les autres cultures que la vôtre ... »**

Boy, 16, no religion

Les religieuses peuvent être intéressantes et parler de religion, ça peut être intéressant. On peut apprendre des choses sur la nourriture, la culture, apprendre sur les autres cultures que la vôtre.

Student kan wenn er school over religies, dat kan interessant, maar kan ook maar over eten, over cultuur, leren over andere culturen en over eigen.

School is a good place to talk about religion, it can be interesting. You can learn about food, about culture, learn about other cultures than your own...

School is een goede plaats om over religies te praten, dat kan interessant zijn. Je kan iets leren over eten, over cultuur, en over andere culturen dan die van jezelf.



**« Le « racisme » entre les religions, ce n'est pas qu'une affaire d'opinion. C'est le résultat d'un manque de connaissances et de communication dans ce domaine. »**

Boy, 15, no religion

Les attitudes racistes entre religions ne sont pas seulement une affaire d'opinion, c'est le résultat d'un manque de connaissances et de communication dans ce domaine.

Racistische houdingen tussen religies komen niet van meningen, ze zijn het resultaat van een gebrek aan kennis en communicatie op dit gebied.

Racist attitudes between religions don't just come from opinions. They're also the result of a lack of knowledge and communication in this area.

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## The Netherlands: Religion in the Educational Lifeworld of Students



In the Netherlands individualisation and secularisation, have resulted in a decrease of members of some religious communities and in an increase of members of other communities. In general it can be said that membership of religious Christian communities is decreasing, while at the same time religious sensitivity is

increasing. In their classes teachers of religion(s) are confronted with different (non-)religious life views 'under construction'. Characteristic for students' worldview is open-mindedness, an emphasis on autonomy and tolerance towards people in their immediate surroundings.

«Ja (we kunnen wel samen leven) alleen als je andere meningen respecteert... dat je van perspectief kunt wisselen. Maar let op: de mens is een onbeduidend wezen, en zie je zelf niet beter dan een ander.»

Girl 15, Protestant

«Si (podemos vivir juntos) solamente cuando respetas las opiniones diferentes... cuando la capacidad de cambiar tu perspectiva es consciente de que el hombre es una insignificante criatura, y que tienes que estar ni más valioso que cualquier otra persona.»

«C'est (on peut vivre ensemble) si conditionnellement respecter les opinions des autres... Avant la capacité de changer de perspective. Considère que l'homme est une créature insignifiante et que tu n'es ni mieux ni moins que les autres.»

«Yes (we can live together) only when you respect different opinions... do you have the ability to change your perspective. Be aware of man as an insignificant creature, and that you are not better or more valuable than any other person.»

«Ja (vi kan leve sammen) bare når du respekterer forskellige meninger... for du må have evnen til at skifte sigtning, og at du ikke er bedre eller mere værdifuld end nogen anden person.»

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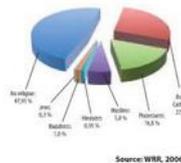
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### Religions in the Netherlands



«Sommige kunnen het (samen leven) en anderen niet. Mensen die streng moslim zijn en streng katholiek, die kunnen wat mij betreft niet samen leven.»

Girl 10, no religion

«Algunos pueden vivir juntos y otros no. Las personas que son Musulmanes estrictos y católicos estrictos, desde mi punto de vista, no pueden vivir juntos.»

«Certains peuvent vivre ensemble et d'autres ne peuvent pas. Pour moi, les gens qui sont Musulmans stricts... pratiquants ou catholiques stricts... pratiquants ne peuvent pas vivre ensemble.»

«Some can [live together] and others can't. People who are strict Muslim and strict Catholic, in my view cannot live together.»

«Måned savnet flere af dem, end det er muligt, men det er vigtigt, at man respekterer hinanden og kan ændre sigtning.»

«Over zijn (vi kan leve) alleen als je andere meningen respecteert... dat je van perspectief kunt wisselen. Maar let op: de mens is een onbeduidend wezen, en zie je zelf niet beter dan een ander.»

«Manche können zusammenleben und andere nicht. Menschen die streng Moslim und streng Katholik sind, nicht zusammenleben.»

«Baan kan (samen) alleen samenleving op zijn (samen) zijn. Enkele mensen die streng Moslim en streng Katholiek zijn, kan niet met zijn (samen) leven.»

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## Norway: Young People's Perceptions of non-confessional religious education



Since 1997 multi-faith religious education in Norway has been part of the national public primary and secondary school curriculum. Independent of their religious or cultural backgrounds, all students have to attend religious education classes. They have the right to limited exemption on the basis of their

own religion or philosophy of life. The name of the school subject «Kristendoms», religions- og livssynskunnskap» (Christian Knowledge and Religious and Ethical Education) has been changed from August 2008 into «Religion, livssyn og etikk» (Religion, Worldview and Ethics).

**«Ja jeg tror mennesker med forskjellige religioner kan leve sammen hvis de vil det nok og elsker hverandre nok, og folk kan elske hvem de vil.»**

Gal. 14, Protestant

«Ja, jeg tror at mennesker med forskjellige religioner kan leve sammen hvis de vil det nok og elsker hverandre nok, og folk kan elske hvem de vil.»

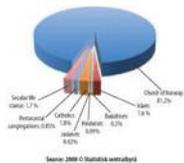
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### Religions in Norway



**«Noen ganger snakker jeg om religion med venner, men ikke veldig ofte... Det er ikke et interessant tema nå når vi er unge... Vi snakker heller om flauter, hverandre og gutter, mens guttene snakker om dataspill, elektronikk og jenter.»**

Gal. 15, charismatic Christian

«Noen ganger snakker jeg om religion med venner, men ikke veldig ofte... Det er ikke et interessant tema nå når vi er unge... Vi snakker heller om flauter, hverandre og gutter, mens guttene snakker om dataspill, elektronikk og jenter.»

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Citation 1: Yes I believe people with different religions can live together if they want to enough and love each other enough, and people may love whoever they want.

Citation 2: Sometimes I talk about religion with friends, but not very often... It is not an interesting topic for us now when we are young... We'd rather talk about daft things, each other and boys while the boys talk about computer games, electronics and girls.





## Germany – North-Rhine Westphalia: The Views and Experiences of Students



Religious education is a «standard school subject», which means that participation in classes is generally compulsory, that students of religious education are awarded marks, and that these marks deter-

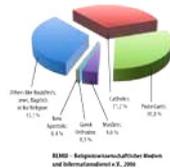
mine whether the students will have to repeat the class or will be promoted to the next grade. Therefore, religious education is legally on the same level as German language and mathematics.

**« Wir reden sehr oft über unsere Religion, da oft bei unseren christlichen Klassenkameraden Missverständnisse gegenüber dem Islam auftreten, die wir dann mit Diskussion zu lösen versuchen. »**

**Wir reden sehr oft über unsere Religion, da oft bei unseren christlichen Klassenkameraden Missverständnisse gegenüber dem Islam auftreten, die wir dann mit Diskussion zu lösen versuchen.**  
Girl, 16, Muslim

**Conversations about our religion are very frequent, because often misunderstandings occur among our Christian classmates regarding Islam, which we try to resolve through discussions.**

### Religions in Germany



REDCo - Religionswissenschaftlicher Basissatz und Informationsdienst e.V., 2019

**« Ich habe gute Erfahrungen gemacht, weil ich schon einmal in einer Moschee war! Dort war Tag der offenen Tür. Ich war sehr erstaunt wie man dort aufgenommen wurde. Es war dort sehr herzlich und man wurde gut herumgeführt! »**

**Ich habe gute Erfahrungen gemacht, weil ich schon einmal in einer Moschee war! Dort war Tag der offenen Tür. Ich war sehr erstaunt wie man dort aufgenommen wurde. Es war dort sehr herzlich und man wurde gut herumgeführt!**  
Girl, 16, Christian

**I had good experiences because I was once in a mosque! They had an open day. I was very surprised how warmly I was welcomed. It was very friendly and I was shown around.**

**« Wenn ich ehrlich bin, finde ich andere Religionen total schrecklich und dumm. Besonders schlimm finde ich Moslems. »**

**Wenn ich ehrlich bin, finde ich andere Religionen total schrecklich und dumm. Besonders schlimm finde ich Moslems.**  
Girl, 16, Christian

**To be honest I must say that other religions are terrible and dumb. I think Muslims are especially bad.**

Citation 1: We often talk about our religion, because misunderstandings (?) about Islam often occur among our Christian classmates. We try to resolve them through discussions.

Citation 2: I had good experiences because I was once in a mosque! They had an open day. I was very surprised how warmly I was welcomed. It was very friendly and I was shown around.

Citation 3: To be honest I must say that other religions are terrible and dumb. I think Muslims are especially bad.



## Russia – Saint Petersburg: Religion and Education in a post-communist Country



Russia is a multi-confessional and ethnically heterogeneous country with 160 ethnic groups and more than 70 denominations registered within its territory. Teaching about religion has

become an increasingly significant question in schools. In most schools teachers of history and literature are the key persons in the students' introduction to religion.

**Разных вероисповеданий? «Смотря каких. Ведь не даром православные считают себя единственной правильной верой. И Россия одна из немногих стран, которая не пустила к себе Папу Римского. Опираясь на эти факты делаю вывод – нет не могут.»**  
Roy, 15, Orthodox

**De verschillende religies?**  
L'avis depende de la gentie. Ne es casualitat que la gentie Orthodoxe se considerava a si mateixes com la veritable religion. A Rússia, no van deixar entrar el Papa. Basant-me en estos hechos puedo concluir que no, que no pueden.

**De religies verschillend?**  
Een antwoord op deze vraag hangt af van de mensen. Het is merkwaardig dat de Russen zichzelf als de enige ware gelovenden beschouwen. In Rusland liet de paus niet toe om te komen. Op basis van deze feiten kan ik concluderen dat het niet kan, dat het niet kan.

**From different religions?**  
It all depends on the people. It's notable that Orthodox people regard themselves as the only true believers. And Russia is one of the few countries that did not let the Pope to come. Basing on that facts I conclude – no, they can't.

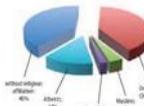
**Разных вероисповеданий?**  
Все зависит от людей. Не случайно православные считают себя единственной правильной верой. И Россия одна из немногих стран, которая не пустила к себе Папу Римского. Опираясь на эти факты делаю вывод – нет не могут.

**Die verschiedenen Religionen?**  
Das hängt alles von den Menschen ab. Es ist bemerkenswert, dass die Orthodoxen sich als die einzigen wahren Gläubigen betrachten. In Russland ließ der Papst keinen Besuch gestattet werden. Auf der Grundlage dieser Fakten komme ich zu dem Schluss, dass es nicht möglich ist, dass der Papst nach Russland kommen kann.



Russian Christian Academy for Humanities, St. Petersburg

### Religions in Russia



Russian Public Opinion Research Center (RPIRC)

**«Очень много вопросов, на которые сложно ответить, потому что конфликты религиозные... они происходят не из-за просто людей, а в основном из-за фанатиков, нетерпимых к другим, и они будут конфликтовать независимо от религии! И вообще, на все можно смотреть с разных точек зрения. Надо просто любить всех.»**  
Giel, 15, Christian

**Overveel vragen waarvan het antwoord moeilijk is, omdat het hangt af van de mensen. Het is merkwaardig dat de Russen zichzelf als de enige ware gelovenden beschouwen. In Rusland liet de paus niet toe om te komen. Op basis van deze feiten kan ik concluderen dat het niet kan, dat het niet kan.**

**Cette fait trop de questions auxquelles il est difficile de répondre. C'est remarquable que les Russes se considèrent comme la seule véritable religion. En Russie, le pape n'a pas été autorisé à venir. Basé sur ces faits, je conclus que non, qu'ils ne peuvent pas.**

**Zu viele Fragen sind zu welchem Zweck? Die Antwort hängt von den Menschen ab. Es ist bemerkenswert, dass die Orthodoxen sich als die einzigen wahren Gläubigen betrachten. In Russland ließ der Papst keinen Besuch gestattet werden. Auf der Grundlage dieser Fakten komme ich zu dem Schluss, dass es nicht möglich ist, dass der Papst nach Russland kommen kann.**

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**There are too many questions for which it is hard to find answers, because religious conflicts... they emerge not because of ordinary people, but mostly because of fanatics intolerant towards others. But they will conflict with or without religion! And whatever it is, one can look from different points of view. What one should do is just love all others.**

**Er zijn te veel vragen die moeilijk te beantwoorden zijn vanwege religieuze conflicten... die zijn niet ontstaan door gewone mensen, maar vooral vanwege fanatici intolerant tegenover anderen. Maar ze zullen conflicten hebben met of zonder religie. En wat ook, men kan het vanuit verschillende punten van zicht bekijken. Men moet gewoon van anderen houden.**

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REDCo  
Religion in Education



## Spain: The Legacy of Mono- Confessionalism in Times of Religious Pluralisation



Religious Education is a persistently hot topic in contemporary Spain. Astonishingly, however, the ultimate target and supposed beneficiary of religious education, Spanish youth, has never been consulted about their views, opinions and perceptions

on religion or on learning about religion at school. The analysis of qualitative questionnaire data therefore presents a first and still rather exploratory approach to young people's attitudes towards and experiences with religious education.

**« Bueno, yo creo que la religión es importante en nuestras vidas porque es una parte de nosotros. Tenemos que convivir y saber cómo respetar a los demás y nunca juzgarlos, aunque seamos de religiones diferentes. »** Boy, 15, Muslim

Well, I think religion is important in our lives because it's a part of us. We have to coexist and know how to respect the others, and never judge even if we are from different religions.

Yo pienso que la religión es importante en nuestras vidas porque es una parte de nosotros. Tenemos que convivir y saber cómo respetar a los demás y nunca juzgarlos, aunque seamos de religiones diferentes.

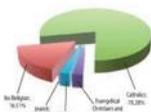
Bueno, yo creo que la religión es importante en nuestras vidas porque es una parte de nosotros. Tenemos que convivir y saber cómo respetar a los demás y nunca juzgarlos, aunque seamos de religiones diferentes.

Nein, ich glaube Religion ist wichtig in unserem Leben, weil es ein Teil von uns ist. Wir müssen zusammenleben und wissen, wie man andere respektiert, auch wenn wir von unterschiedlichen Religionen kommen.

Yes, it is a good thing because it is a part of us. We have to coexist and know how to respect the others, and never judge even if we are from different religions.



### Religions in Spain



Source: Author's own review of the Synodal Conference of Spain (2012), Federation of Evangelical Churches (FEBE) (2010), Observatorio de la Religión (2010), and Federation of Jewish Communities (2010) estimated in 2008 (2008).

**« En mi opinión, la religión no tiene sentido, y nunca debería reemplazar la hora de estudio para salir fuera de la clase a orar. »** Girl, 14, agnostic

**« Yo pienso que la religión tiene cosas buenas y malas. »** Girl, 15, Muslim

In my opinion, religion is nonsense, and it should never replace study, going out for a prayer during the class. I think religion has good and bad things.

Religion ist meiner Meinung nach Unsinn, und sie sollte die Unterrichtsstunde nicht ersetzen, um raus zu gehen und zu beten.

I think that religion has good and bad things. It should not replace study, going out for a prayer during the class.

Meine meinetwegen Religion ist Unsinn, und sie sollte die Unterrichtsstunde nicht ersetzen, um raus zu gehen und zu beten.

Etter min oppfatning, er religion noe som ikke har noe å gjøre med å lære, og det bør aldri erstatte undervisningstiden.

Je pense que la religion n'a pas de sens, et elle ne devrait jamais remplacer une heure de classe pour aller à la prière.

I think that we all can live well together if we respect each other, and religion has nothing to do with it. As well as if we respect each other's opinion.

**« Yo creo que todos nosotros podemos vivir juntos si nos respetamos los unos a los otros, y la religión no tienen nada que ver con esto mientras que respetemos otras opiniones. »** Boy, 16, Christian

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Ich denke, dass wir alle gut zusammenleben können, wenn wir einander respektieren, und Religion hat damit nichts zu tun. Es geht, solange wir einander respektieren.

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