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Editorial: Religions in Comparative Education: the past and the present

Editorial: Las religiones en la Educación Comparada: el pasado y el presente

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This Special Issue (monograph) critically reviews the entwined relations of religions and politics in shaping national and international educations from a comparative historical spectrum.

In *The Elementary Forms of Religious Life (Les formes élémentaires de la vie religieuse, 1912)*, Durkheim asserts that religion is collective beliefs and practices that shape a society's moral identity, supplying a sense of belonging and moral scaffolding in modern societies (Durkheim 1912). Thus the role of religions is intrinsically entwined with education and the formation of educated identities. In the field of comparative education studies, however, religion has not been a major theme while comparative education focused more on the secular state education systems as the official framework of comparison.

This Special Issue sheds light on the different ways in which religions and nationalism have been entangled and articulated in shaping the modern educated identities in different places.

This volume helps to think the continuity of religious dogmas and political ideologies and their entwined relations in shaping educational identities in different societies from a long-duree perspective.

Current phenomena of globalization and postmodernity represent a specially favorable time for the rethink of the always debated relation among ideology and religion. Postmodernity, and its attributes to the celebration of diversity, difference and the voices of the other, reveal to be particularly propitious for the articulation of syncretical and dialogical processes which support aspects such as the religious ecumenism and the notion of the secular in societies influenced by Modernity and its features of universalism, normativism, tradition, defined identity, existential security and certainty. The new technologies prevailing in our globalized world provide forms of dissemination of modern metanarratives and of their postmodern correctives in a globe that, beyond the manifest historical differences, reveals a social axiological teleology of great convergence in what concern parameters such as the eradication of social injustice. The present monographic section on Comparative Religions seeks to reflect upon the role of religions and its implication for comparative education, from a comparative historical perspective, in this current epochal time of epistemological skepticism, ethical subjectivism, distrust of reason and a suspicion of the role of ideology in the maintenance of the political and economic power.