The religion helps people to navigate their lives in society; it is built on certain values and quality standards. The religion facilitated and still facilitates the interaction of societies at all levels, considering that the value set remains a guide value. The importance of religion in societies goes back to millennium, even to primitive societies, as Barnes in the Religion in Conversation: Christian identity and religious pluralism sums up: 'Religion is the heart of culture, that collection of mores, myths and fundamental beliefs which holds a people together and gives a society a sense of coherence and identity' (1989).

'The issues concerning what religion, or aspects of religion, should be taught in schools, or whether religion should even be on the school curriculum, or whether religious teaching should be simply left to parents or believers in a particular faith, have recently come to the forefront of debate in many national settings, especially in the western countries' (Watson, 2018).

Why are we even having this debate? Recall that time, when the education of people was provided by monks, by religious figures because only they were literate before the state began to take responsibility for education. In those days religious teaching was not called into question. Each study in this volume makes an addition to our understanding of the place of religion in our world and how it is or should be approached in today's uncertain political climate (Watson, 2018).

The study volume, entitled Religion and Education: comparative and international perspectives, was published by Symposium Books Ltd. with ISBN 978-1-910744-01-7. This publication is also available on a subscription basis as Volume 27 Number 2 of Oxford Studies in Comparative Education with ISSN 0961-2149. Its editors are Malini Sivasubramaniam and Ruth Hayhoe. Several professional experts were taken part in the...
preparation of this volume.

The volume is divided into three sections. The first one, entitled Internationalizing/Globalising Religious Values, consists of six studies. The studies of Kathrine Marshall, Jun Li, Christina Hwang, Sarfaroz Niyozov, Vilma Seeberg & Shujuan Luo & Ya Na, and Ruth Hayhoe belong to the first section. In this section, the studies help the reader to understand the impact of religion beyond the nation-state and the role of religion and how the religious actors are emphasized in the interaction between local and global area. This section aims to draw the attention to the contribution of religious institutions, to the development of Confucian educational partnership between Chinese and African institutions, to the comparison of Christian universities in Canada and South Korea, to the Islamic education in Tajikistan, to the religiousness of the migrant workers in Western China, and last but not least, to the encounter of Christianity, Buddhism and Confucianism.

The second one, entitled Curriculum, Pedagogy and School Leadership, consists of also six researches. This section is based on the studies of Me-Yee Wong, Xinyi Wu, Prapapat Niyom & Art-ong Jumsai Na Ayudhaya & Witit Rachatatanun & Benjamin Vokes, Lauren Herzog & Nathaniel Adams, Malini Sivasubramaniam & Steve Sider, Yaacov J. Katz. This section concentrates on religious education, highlights the school curriculum and also the pedagogy of religious education is emphasised. This section also describes the religious education of four religious schools in Hong Kong, the interaction of state schools and religious education in China, the teachableness of Buddhist values, the challenges of modernizing Islamic education in Bangladesh and Senegal, the role of faith-based education in schools in Kenya and Haiti, and the religious education in the Israeli state schools.

And last, but not least, the third section, entitled Religion in Policy Progress and Conflict Resolution, consists of five studies. The third section contains the studies of L. Philip Barnes, Huma Kidwai, Elena Lisovskaya, Ratna Ghosh & W. Y. Alice Chan, Bruce A. Collet & Hyeyoung Bang. In this section, the role of the state is involved in the inheritance of religion and education. The first study presents religious education in Northern Ireland. In the second study, the author presents what kind of role the state play in restructuring religious schools in India. In the third study, Elena Lisovskaya presents the difficulties experienced by religion to return to the Russian schools. As the fourth study is presented Ratna Ghosh and W. Y. Alice Chan’s paper, entitled “The Role of Religious Education in Countering Religious Extremism in Diverse and Interconnected Societies”. The study which closes this section belongs to Bruce A. Collet and to Hyeyoung Bang and it presents that how the public schools are related to the new immigrant students in 20 countries.

Each section makes a unique contribution in enabling a comparative understanding of the role in education and the diverse geographical and political contexts bring richness to the discussion on promoting deeper religious dialogue (Watson, 2018).
Nowadays researchers feel the need to consult the study of religion as it is shown in the numerous studies mentioned above. The conditions of the investigation are the respect and appreciation against the faith and confidence of the others.

References
