position and supported the oppressed Hutu majority in its social uprising of 1959-1961. But the heart of the problem, the ideological racist interpretation of ethnic stratification, remained unchanged.

The involvement of the Church in the political regime which excluded the Tutsi for a great deal of having powerful positions, made it impossible for the Church to work on healing and reconciliation after the Rwandan independence of 1961. In 1990 Tutsi had fled the country, in 1995 they returned with an army, thus starting a civil war. It is true that the Roman Catholic and Protestant church leaders acted as mediators between the parties, sometimes even successfully, but they did not touch the origin of the conflict: the ideological interpretation of the ethnic differences.

This book gives a convincing interpretation of the Church history of Rwanda in the 20th century, with very interesting original material on the crucial period of 1990-1994, and a well balanced interpretation of the strength and weaknesses of the Catholic and Protestant church leadership in that period. Less convincing is his account of the early missionary period in the beginning of the 20th century as the author had only access to secondary material. A serious study of the missionary archives of the German and Belgian Protestant mission will certainly not lead to the conclusion that it was the most important aim of the Protestants to convert in the first place the Tutsi.

The last chapter of the book presents some elements for what Gatwa calls 'a listening ecclesiology', as source of repentance for its past, and of its engagement in actual questions of social justice, not on the basis of the Church's powerful position but by listening to its own message. This chapter may inspire the present church leaders of Rwanda.—Gerard van 't Spijker


Sterkens' doctoral dissertation is the result of an empirical research project conducted in the Faculty of Theology of the University of Nijmegen, the Netherlands. This book discusses the growing plurality of religions and world-views in western societies. This has far-reaching implications for religious communication in both the public and private sectors, and more specifically in religious education in primary schools. While discussing the meaning of religion and the aims of religious education within the context of a secularized and multicultural society, the book raises a seminal question about the adequacy of pedagogical models in embracing such religious plurality. Can we define a pedagogical model in which pupils are stimulated to contribute to inter-religious communication and interaction and

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that is also adequate for tackling religious plurality? What are the cognitive, the affective and the attitudinal affects of the inter-religious model for religious education, and can this model be legitimized? This final element is all the more pressing in those instances where the responsibility for religious education is assumed by religiously based institutions like the Roman Catholic Church. With these central questions in mind, an empirical research study was conducted on the effects of an experimental inter-religious curriculum designed for 10 to 12 years old pupils in primary education.

The book falls into chapters. In the first chapter, a definition is given of world-view and religion in the context of the secularization and multiculturalism in Western society. In chapter II, some light is thrown on the issue of plurality in religious education. A mono-religious, a multi-religious, and an inter-religious model for dealing with religious education are distinguished, each having its specific social context, theological foundations, and different goals. The research focuses on plurality from an intercultural perspective favouring the inter-religious model. Chapter III focuses on the inter-religious model. While polyphonic religious identities are the result, stimulating an exchange of religious perspective, a consideration of the age whereby such stimulation can possibly start is a key question. In chapter IV, the question is dealt with whether a curriculum aimed at dialogue between religious traditions helps to meet the conditions for the development of a religious polyphonic identity. Also, the issue is examined whether the curriculum has effected any change in pupils' knowledge, feelings, and attitudes regarding their own and other religious traditions. In the light of the findings, Chapter V examines the pedagogical and theological underpinnings of the inter-religious model. Theologically, the inter-religious model can be legitimized on the basis of the church's diaconal task in a multi-ethnic society.

Sterkens' book is an academic analysis of an empirical study, in the sense that the study is constructed directly from the fieldwork and conducted by a progressive reflection. The empirical study was conducted in Roman Catholic and Protestant schools. A distinction is drawn between Christian and Non-Christian pupils, mostly Muslims and Hindus. While the findings are very interesting from the point of view of information, comparative perspectives are apparently not very productive given the small number of non-Christian children. Consider for instance the case of the lack of significance weight with respect to Muslim respondents, as compared to Christian respondents. In asking Muslims in the research groups to indicate the extent to which they agree with the presented affects relating to the basic ideas of the religious in-group (Islam) and those of the religious out-group (Christianity and Hinduism), there is seemingly no effect of the curriculum on the attitude towards the religious out-group.