As a consequence of socio-cultural changes that shape the multicultural and multireligious society which is also quite perceivable in schools (cf. Schweitzer 2014: 9), a central challenge of the “Teaching profession in a globalized world” is to deal appropriately with otherness and diversity as well as to develop a sense of responsibility towards the resulting vulnerability of the learning individual (cf. Roebben 2016: 52). Especially teachers of religion find themselves confronted by the challenge to fulfill their role as a partner in interreligious and inter-world-view dialogues and to deal with otherness in a productive way (cf. Schambeck 2013: 101, 188). As a consequence teacher students demand an appropriate preparation for their future field of profession. The question arises how the university in a context of teacher education can fulfill this demand.

Main issues
My empirical study that can be assigned to qualitative social research is intended to provide information about the opportunities, dimensions and challenges of an interreligious dialogue based on the concept of Scriptural Reasoning as a way of interreligious learning in teacher education. Scriptural Reasoning offers an appropriate opportunity to have an interreligious dialogue on a higher educational level. Students with different religious backgrounds enter in an interaction that is focused on reflecting passages from the respective sacred scriptures. On the premise of a serious, deep, and collegial reflection the practical implementation of Scriptural Reasoning can lead to a respectful relationship characterized by differences perceived as enrichment (cf. Moyaert 2013: 64-65). However future teachers (and especially teachers of religion) will not only be faced with the challenge of reacting to the direct confrontation with pupils belonging to different religions but also with pupils having a world view that is not based on any religion. Teachers must be able to relate their own religiousness and theological context with other religious or non-religious worldviews (cf. Schambeck 2013: 188). For that reason I decided to extend the concept of Scriptural Reasoning with the philosophical component.

In the context of my research an interreligious dialogue based on Scriptural Reasoning was implemented in practice within the given timeframe of a three-day seminar (8 hours a day) at TU Dortmund University. Teacher students of Catholic and Protestant theology as well as students with a Muslim background participated. In addition to that teacher students of philosophy, who regard themselves as atheists, joined the dialogue. That is why not only passages from Bible and Quran were within the focus of the dialogue, but also excerpts of philosophical texts.

Methodology
Data of the qualitative research has been collected in two ways:
1) Ethnographic field observation: Another researcher and I participated as observers. The observations were fixed by means of a partly standardized protocol of observation. To avoid mistakes in observation the whole dialogue has been documented on video.
2) Semi-structured interview: Interviews with students, who attended the dialogue, are composing the main data basis of the research. Within the interviews students have been
asked to reflect the experience they have made in dialogue based on *Scriptural Reasoning* from a retrospective.

The data sets resulting from the ethnographic field observation have a complementary function: They are intended to show whether or not the experiences and evaluation that students describe in the interviews are also reflected within the dialogue. The interviews were recorded, transcribed and finally paraphrased following the qualitative content analysis of Mayring.

**Poster**

Besides an overview about the role of interreligious learning in teacher education of German universities, my poster will give information about the concept of *Scriptural Reasoning* as well as about my research design. Moreover the following aspects will be in the focus: based on the research results I already have at the current point of time, it will be illustrated where students place their focus in reflecting and evaluating the experiences that they made in the dialogue, which dimensions of interreligious learning (learning about; from, in/ through religion) they experienced as a way of “learning in the presence of the other” (Boys, Lee 2006; Roebben 2011: 151-154) and how they assess the perspectives of interreligious leaning in a dialogical way within teacher education.

With my poster I hope to visualize these aspects from the perspective of a Muslim participant, a student of Catholic Theology as well as from the perspective of a student of philosophy who regards himself as an atheist.

In this way the challenges, opportunities and perspectives of a dialogical interreligious learning in teacher education should become clear.

**Primary Sources**

The theoretical background of my research is based on primary sources that come from the German research field of interreligious education. With regard to the model of *Scriptural Reasoning* I particularly refer to the research and concepts of Marianne Moyaert.