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UNESCO **Migration, displacement and education: the UNESCO's 2019 Global Education Monitoring Report**

The report shows that the number of migrant and refugee school-age children around the world today has grown by 26% since 2000 and could fill half a million classrooms. The Report highlights countries' achievements and shortcomings in ensuring the right of migrant and refugee children to benefit from quality education, a right that serves the interests of both learners and the communities they live in.

The *2019 Global Education Monitoring Report* examines the education impact of migration and displacement across all population movements: within and across borders, voluntary and forced, for employment and education. It also reviews progress on education in the 2030 Agenda for Sustainable Development. In view of increasing diversity, the report analyses how education can build inclusive societies and help people move beyond tolerance and learn to live together. Education provided equally builds bridges; unequal provision raises walls between migrants and refugees and their host communities. Two new global compacts on migrants and refugees recognize **education's role** and set objectives aligned with the global commitment to leave no one behind. This report is a vital toolkit for these compacts. It covers policy issues that address seasonal migrants, rural school consolidation, **intercultural curricula**, refugee inclusion in national education systems and elimination of segregation, qualifications recognition, targeting of school funding, more effective humanitarian education aid and teacher preparedness for diverse classrooms in emergency, protracted and "new normal" contexts. The report calls on countries **to see education as a tool to manage migration** and displacement and an opportunity for those needing one.

Report recommendations:

- Protect the right to education of migrants and displaced people
 - Include migrants and displaced people in the national education system
 - Understand and plan to meet the education needs of migrants and displaced people
 - Represent migration and displacement histories in education accurately to challenge prejudices
 - Prepare teachers of migrants and refugees to address diversity and hardship
 - Harness the potential of migrants and displaced people
 - Support education needs of migrants and displaced people in humanitarian and development aid.
- <https://en.unesco.org/news/new-unesco-report-shows-insufficient-progress-including-migrants-and-refugees-national>
- *The report:* <https://en.unesco.org/gem-report/report/2019/migration>

PEW FORUM **Central, Eastern and Western Europeans differ on relevance of religion**

"The Iron Curtain that once divided Europe may be long gone, but the continent today is split by stark differences in public attitudes toward religion". These differences emerge from a series of surveys conducted by Pew Research Center between 2015 and 2017 among nearly 56,000 adults (ages 18 and older) in 34 Western, Central and Eastern European countries, and they continue to divide the continent more than a decade after the European Union began to expand well beyond its Western European roots to include, among others, the Central European countries of Poland and Hungary, and the Baltic states of Estonia, Latvia and Lithuania. The continental divide in attitudes and values can be extreme in some cases. For example, in nearly every Central and Eastern European country polled, *fewer than half* of adults say they would be willing to accept Muslims into their family; in nearly every Western European country surveyed, *more than half* say they would accept a Muslim into their family. A similar divide emerges between Central/Eastern Europe and Western Europe with regard to accepting Jews into one's family. *See more the 2018 Report:*

- <http://www.pewforum.org/2018/10/29/eastern-and-western-europeans-differ-on-importance-of-religion-views-of-minorities-and-key-social-issues/>

CHIESA CATTOLICA **Giovani, educazione, ricerca religiosa** dal documento finale del Sinodo 2018

Come la Chiesa cattolica interpreta oggi la condizione dei giovani (16-29 anni) nelle loro attese, dinamiche e prospettive operative? L'ottica è ovviamente quella pastorale. Non mancano allusioni all'impegno educativo della scuola e dell'università, specie in ambito di formazione al dialogo interculturale e interreligioso. Ecco alcuni passi esemplificativi estratti dal testo originale italiano del Documento finale approvato il 27 ottobre 2018 dai 238 padri sinodali. I neretti sono redazionali.

[15. *L'impegno educativo della Chiesa*] Non sono poche le regioni in cui i giovani percepiscono la Chiesa come una presenza viva e coinvolgente, che risulta significativa anche per i loro coetanei non credenti o di altre religioni. Le istituzioni educative della Chiesa cercano di accogliere tutti i giovani,

indipendentemente dalle loro scelte religiose, provenienza culturale e situazione personale, familiare o sociale. In questo modo la Chiesa dà un apporto fondamentale all'educazione integrale dei giovani nelle più diverse parti del mondo. Ciò si realizza **attraverso l'educazione nelle scuole di ogni ordine e grado e nei centri di formazione professionale, nei collegi e nelle università**, ma anche nei centri giovanili e negli oratori; tale impegno si attua anche attraverso l'accoglienza di rifugiati e profughi e il variegato impegno nel campo sociale. In tutte queste presenze la Chiesa unisce all'opera educativa e alla promozione umana la testimonianza e l'annuncio del Vangelo. Quando è ispirata al dialogo interculturale e interreligioso, l'azione educativa della Chiesa è apprezzata anche dai non cristiani come forma di autentica promozione umana.

[35. *Giovani e radici culturali*] I giovani sono proiettati verso il futuro e affrontano la vita con energia e dinamismo. Sono però anche tentati di concentrarsi sulla fruizione del presente e talora tendono a dare poca attenzione alla memoria del passato da cui provengono, in particolare dei tanti doni loro trasmessi dai genitori, dai nonni, dal bagaglio culturale della società in cui vivono. **Aiutare i giovani a scoprire la ricchezza viva del passato**, facendone memoria e servendosene per le proprie scelte e possibilità, è vero atto di amore nei loro confronti in vista della crescita e delle scelte che sono chiamati a compiere.

[49. *La ricerca religiosa*] In generale **i giovani dichiarano di essere alla ricerca del senso della vita e dimostrano interesse per la spiritualità**. Tale attenzione però si configura talora come una ricerca di benessere psicologico più che un'apertura all'incontro con il Mistero del Dio vivente. In particolare, in alcune culture, molti ritengono la religione una questione privata e selezionano da diverse tradizioni spirituali gli elementi nei quali ritrovano le proprie convinzioni. Si diffonde così un certo sincretismo, che si sviluppa sul presupposto relativistico che tutte le religioni siano uguali. L'adesione a una comunità di fede non è vista da tutti come la via di accesso privilegiata al senso della vita, ed è affiancata e talvolta rimpiazzata da ideologie o dalla ricerca di successo sul piano professionale ed economico, nella logica di un'autorealizzazione materiale.

[93. *Accompagnatori*] Oltre ai membri della famiglia, sono chiamate a svolgere un ruolo di accompagnamento tutte le **persone significative nei diversi ambiti di vita dei giovani, come insegnanti, animatori, allenatori e altre figure di riferimento, anche professionali**. Sacerdoti, religiosi e religiose, pur non avendo il monopolio dell'accompagnamento, hanno un compito specifico che scaturisce dalla loro vocazione e che devono riscoprire, come richiesto dai giovani presenti all'Assemblea sinodale, a nome di tanti altri. Proprio i giovani, che vivono quotidianamente a contatto con i loro coetanei di altre confessioni cristiane, religioni, convinzioni e culture, stimolano l'intera comunità cristiana a vivere l'ecumenismo e il dialogo interreligioso. Ciò richiede il coraggio della *parresia* nel parlare, e quello dell'umiltà nell'ascoltare, assumendo l'ascesi – talvolta il martirio – che questo implica.

[126. *Giovani promotori di convivialità nella differenza*] Recentemente, proprio su proposta dei giovani, sono state lanciate iniziative per offrire l'opportunità di **sperimentare la convivenza tra appartenenti a religioni e culture diverse**, perché tutti in un clima di convivialità e nel rispetto delle rispettive fedi siano attori di un impegno comune e condiviso nella società.

[155. *Giovani nei contesti interculturali e interreligiosi*] Il pluralismo culturale e religioso è una realtà crescente nella vita sociale dei giovani. I giovani cristiani offrono una bella testimonianza del Vangelo quando vivono la loro fede in un modo che trasforma la loro vita e le loro azioni quotidiane. Sono chiamati ad aprirsi ai giovani di altre tradizioni religiose e spirituali, a mantenere con loro rapporti autentici che favoriscano la conoscenza reciproca e guariscano dai pregiudizi e dagli stereotipi. Essi sono così i pionieri di una nuova forma di dialogo interreligioso e interculturale, che contribuisce a **liberare le nostre società dall'esclusione, dall'estremismo, dal fondamentalismo e anche dalla manipolazione della religione a fini settari o populistici**. Testimoni del Vangelo, questi giovani con i loro coetanei diventano promotori di una cittadinanza inclusiva della diversità e di un impegno religioso socialmente responsabile e costruttivo del legame sociale e della pace.

[158. *Educazione, scuola e università*] Vi è stata durante il Sinodo una particolare insistenza sul **compito decisivo e insostituibile della formazione professionale, della scuola e dell'università**, anche perché si tratta dei luoghi in cui la maggior parte dei giovani passa molto del proprio tempo. In alcune parti del mondo l'educazione di base è la prima e più importante domanda che i giovani rivolgono alla Chiesa. Per la comunità cristiana è importante dunque esprimere una presenza significativa in questi ambienti con docenti qualificati, cappellanie significative e un impegno culturale adeguato. Una riflessione particolare meritano le istituzioni educative cattoliche, che esprimono la sollecitudine della

Chiesa per la formazione integrale dei giovani. Si tratta di spazi preziosi per l'incontro del Vangelo con la cultura di un popolo e per lo sviluppo della ricerca. Esse sono chiamate a proporre un modello di formazione che sia capace di far dialogare la fede con le domande del mondo contemporaneo, con le diverse prospettive antropologiche, con le sfide della scienza e della tecnica, con i cambiamenti del costume sociale e con l'impegno per la giustizia. Una attenzione particolare va riservata in questi ambienti alla **promozione della creatività giovanile nei campi della scienza e dell'arte, della poesia e della letteratura, della musica e dello sport, del digitale e dei media**, ecc. In tal modo i giovani potranno scoprire i loro talenti e metterli poi a disposizione della società per il bene di tutti.

■ <http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2018/10/27/0789/01722.html>

OSCE/ODIHR **Guidelines related to Hate Crime**

> **Hate crime against Christians** - Christians of various denominations are targets of hate crime across the OSCE region. The nature of hate crimes against Christians ranges from attacks on property, including graffiti and vandalism, to physical assaults. This factsheet highlights how hate crimes affect Christians and helps readers to effectively identify anti-Christian hate crimes. Only a strong response from all actors in societies can effectively challenge discrimination, intolerance and hate crimes against Christians. Published: September 2018. <https://www.osce.org/odihr/389468>

> **Hate crime against Muslims** - Muslim communities across the OSCE region are the victims of rhetoric that often associates them with terrorism and extremism or portrays the presence of Muslim communities as a threat to national identity. Muslims are often portrayed as a monolithic group whose religion and culture are incompatible with the concepts of human rights and democracy. This intolerance, left unchecked, can enable a climate that fosters hate crime against Muslims, which is an attempt to isolate them from society. Only a strong response from all actors in society can effectively challenge discrimination, intolerance and hate crimes against Muslims. Published: September 2018. <https://www.osce.org/odihr/373441>

> **Prévenir l'antisémitisme par l'éducation. Lignes directrices à l'intention des décideurs politiques** (brochure publiée le 7 Juin 2018) – Cette nouvelle publication UNESCO/OSCE relève le défi de l'antisémitisme contemporain à un moment où la question devient de plus en plus cruciale dans le monde entier. Elle propose des moyens concrets pour combattre l'antisémitisme, lutter contre les préjugés et promouvoir la tolérance par l'éducation, sur la base de programmes fondés sur les droits de l'homme, l'éducation à la citoyenneté mondiale, l'inclusion et l'égalité des sexes. Elle fournit également aux décideurs politiques des outils et de recommandations pour garantir que les systèmes éducatifs renforcent la résilience des jeunes aux idées et idéologies antisémites, à l'extrémisme violent et à toutes les formes d'intolérance et de discrimination, pour l'acquisition d'une pensée critique et le respect des autres. <https://www.osce.org/fr/odihr/383778?download=true>

OSCE **Good practices for combating intolerance and discrimination regarding religion or belief**

Rome, 22-23 October 2018 – Government officials and representatives of civil society and religious communities discussed good practices for addressing racism, xenophobia and other forms of discrimination, including on the basis of gender, and for countering anti-Semitism and intolerance against Muslims, Christians and members of other religions at an OSCE conference in Rome. Organized by the 2018 Italian OSCE Chairmanship and the OSCE Office for Democratic Institutions and Human Rights (ODIHR), the "Conference on combating intolerance and discrimination, with a focus on discrimination based on religion or belief: towards a comprehensive response in the OSCE region" also provided an opportunity to focus on ways to make future efforts more effective.

"Fighting intolerance has been among the priorities of Italy's OSCE chairmanship. We firmly believe that freedom of religion or belief, individual or collective, is indivisible: each offense to a religion is an offense to all," said Guglielmo Picchi, Italian undersecretary of State for Foreign Affairs and international co-operation. "We think that the OSCE's human dimension of security provides a positive agenda for fighting intolerance and discrimination. For Italy, this agenda has a particularly Mediterranean meaning." In her remarks at the conference opening, Gísladóttir stressed that the discrimination and intolerance that continue to confront different groups today have to be a matter of vital concern to all. "Despite extensive, long-standing and well-meaning commitments, intolerance and discrimination remain a reality for many members of different religious or belief communities, ethnic or other minority groups in the OSCE region," the ODIHR director said. "We need to counter polarization, which in light of history, carries a tremendous risk to peace and security, to the detriment of all. Once the principle of tolerance

has been eroded and we start down the slippery slope of allowing intolerance and discrimination to thrive, no group – and I repeat, no group – can assume that they are immune.” Following morning plenary sessions devoted to challenges faced in addressing racism, xenophobia and discrimination based on religion or belief the afternoon sessions were devoted to panel discussions examining, among other issues, the role of media in addressing intolerance and discrimination, good practices to promote religious pluralism, and the role of educational programmes in addressing negative stereotypes.

■ <http://www.osce.org/chairmanship/400703>

EUROPEAN COMMISSION **Guidance Note on combating racism, xenophobia, intolerance**

[November 2018] - The purpose of this guidance document is to facilitate the practical application on the ground of Council Framework Decision 2008/913/JHA on combating certain forms or expressions of racism and xenophobia by means of criminal law.¹ This document is also intended to assist the Member States to have a common understanding of the provisions contained in the Framework Decision, with a view to the effective implementation of national transposition measures. This Note is the result of a process of mapping and consultations carried out in the context of the work of the *EU High Level Group on combating racism, xenophobia* and other forms of intolerance in cooperation with the relevant stakeholders, including Member States' authorities, civil society and relevant EU and international organisations and bodies.

■ <https://www.scribd.com/document/394839295/GuidanceonFrameworkDecision2008-913-JHA-Finalpdf-1#download>

FRH **Europe's religious patrimony in crisis**

A conference on the prospects for Europe's religious physical heritage, organized by *Future for Religious Heritage* (FRH) at UNESCO headquarters in Paris on Oct. 11-12, has attempted to tackle the growing threat to this inheritance arising from a decline in religious practice and cuts in government expenditure. As an indication of his concern for the issue, which has attracted little attention from European political leaders, European Commissioner for Education and Culture, Tibor Navracsics, also attended the conference. “Europe's religious heritage offers an opportunity to celebrate the past and to build the future without the risk of upsetting many people,” he said.

He added that he would like to see the adoption of a European budget line for the restoration of this patrimony, as requested by the FRH. “If there is no place for religious heritage, it will lead to an exacerbation of religious tensions and thus to a rise in populism,” said Bruno Favel, from the General Directorate of Heritage, representing the French Minister of Culture, Françoise Nyssen. Snenska Mihailovic, secretary general of Europa Nostra, also insisted on the need “to recognize religious culture and heritage as being at the heart of European DNA.” Nevertheless, this concert of praise needs to be viewed in light of several other factors. “No overall, statistical, mapped European-level study has ever been done to determine the full extent of this religious heritage, its condition and its requirements,” lamented Henrik Lindblad, who is responsible for the assets of the Lutheran Church of Sweden. “At Commission level, we lack an overall policy but perhaps things are starting to change,” he noted. Churches transformed for lack of churchgoers. In any event, it is clear that the whole of Europe is facing a crisis on this issue. “Two churches are closing each week in the Netherlands,” said Frank Strolenberg, who is responsible for religious heritage for the Netherlands Institute for Cultural Heritage. Similarly, the Lutheran Church of Sweden is anticipating a drop in the number of churchgoers from six to three million by 2050. More than half of the nation's 3400 churches will no longer be used for religious purposes. Meanwhile, the declining number of churchgoers in the United Kingdom has led to neglect by government authorities. “At the end of 2017, the UK government ended a policy of support for places of worship that are more than 40 years old,” said Becky Clark, director of heritage for the Anglican Church. “The situation has become incredibly complicated for us,” she said. Various participants at the conference therefore insisted on the need to change the status quo.

■ <https://international.la-croix.com/news/europes-religious-patrimony-in-crisis/8627#>

USCIRF **Saudi Middle and High School Textbooks. A survey of 2017-2018**

This follow-on contracted study reviews 22 middle and high school textbooks published by the Saudi government for the 2017-2018 academic year, including the 12 high school books previously reviewed by USCIRF (The U.S. Commission on International Religious Freedom) in its May 2018 Special Report. The books number more than 3,000 pages and primarily focus on religious subjects. For comparison, the study also includes two middle school texts on social and national studies. Intolerant content is scattered throughout many of the books. This intolerance is reflected in the commentary and

interpretations offered by the textbooks. Whereas the middle school curriculum and books generally dwell on developing “right” belief, the high school books focus on inculcating appropriate responses by society and the individual to those with “wrong” beliefs. They teach that those who worship differently from the Saudi state-sanctioned interpretation of Islam are polytheists who will go to hell regardless of their good deeds. Shi’a and Sufi veneration of the gravesites of prophets is dismissed as “heresy” while criticism of Islam is deemed “apostasy,” for which the textbook endorses the death penalty. The textbooks caution students to avoid friendship with members of other religions. They also encourage both violent and non-violent jihad against non-believers. Finally, the passages espouse the death penalty for women who have an affair, and for gay men. The textbooks examined in this study are more intolerant than the six religious books from 2012–2014 reviewed in a previous internal analysis by USCIRF. They are even more intolerant than the 2011–2012 textbooks studied by the International Center for Religion and Diplomacy (ICRD), which identified many troubling passages. The 2017–2018 books are more akin to Saudi textbooks from the early years of the previous decade before the Saudi government promised to reform its curricula.

■ <https://www.uscirf.gov/sites/default/files/SaudiTextbook.pdf>

ALTRI DOCUMENTI SIGNIFICATIVI:

> Declaración final del Foro interreligioso G20, 5 octubre 2018

<http://creas.org/declaracion-final-del-foro-interreligioso-g20/>

> European Islamophobia, Report 2018 (by Enes Bayrakli and Farid Hafez)

https://www.islamophobiaeurope.com/wp-content/uploads/2018/04/EIR_2017.pdf

> A New Settlement Revised: Religion and Belief in Schools, Westminster Faith Debates, 2018, by Ch. Clarke and L. Woodhead.

<http://faithdebates.org.uk/wp-content/uploads/2018/07/Clarke-Woodhead-A-New-Settlement-Revised.pdf>

> Observatoire de la liberté religieuse dans le monde. Rapport 2018

<https://www.liberte-religieuse.org/carte-intolerance-religieuse-2018/>

> A shadow over Europe: CNN poll reveals depth of anti-Semitism in Europe (by Richard Allen Green)

<https://edition.cnn.com/interactive/2018/11/europe/antisemitism-poll-2018-intl/>

> La laicità in Europa paese per paese (“sguardo unilaterale, tendenzioso, database poco plausibili”)

<https://www.uaar.it/laicita/in-europa>

> Address by Metropolitan Hilarion of Volokolamsk on the Future of Christianity in Europe

<https://mospat.ru/en/2018/09/19/news163956/>

COUNTRY BY COUNTRY

BELGIQUE/FLANDRE **Le cours de religion catholique intégré dans le nouveau programme ZiLL**

Le nouveau programme (2018), *Vouloir apprendre ! Vouloir vivre*, explicite les objectifs et le contenu à apprendre pour les écoles primaires et pré-primaires en Flandre. Il offre un cadre d'ensemble comportant dix champs évolutifs (quatre champs centrés sur la personne, six centrés sur le contexte culturel) et quarante-six thèmes évolutifs. Le cours de religion catholique s'est intégré dans cet ensemble et constitue un champ évolutif avec cinq thèmes évolutifs. De cette façon, l'Enseignement Catholique (EC) donne un signal fort aux écoles en insistant que la vision de la vie constitue une dimension inhérente de l'éducation scolaire. Voici comment cette intégration a été conçue.

1. *Le champ évolutif 'religion catholique' dans le programme Vouloir apprendre ! Vouloir vivre ! (ZiLL).* Le programme ZiLL se concentre sur la formation de la personne. Il s'agit de clarifier la façon de comprendre comment nous nous situons dans la vie, comment nous regardons la vie, comment nous vivons les relations engagées et ce que nous y cherchons. En articulant systématiquement le rapport entre la religion catholique et les champs évolutifs liés au développement de la personne on espère voir apparaître ce lien profond. Cette intégration apparaît également quand on explore les champs évolutifs liés au contexte culturel.

2. *Le cours religion catholique et ZiLL dans l'école primaire* - Le programme a été développé tant pour les écoles catholiques que pour les écoles de l'enseignement officiel en tant que dimension intégrée dans le curriculum d'ensemble ZiLL. Toutefois, il se réalise sous l'autorité de la conférence des évêques. Pour les écoles secondaires, l'enseignement catholique libre a développé son propre programme pour l'enseignement de la religion (1999). En ce qui concerne l'école primaire, cette assimilation du cours de religion au curriculum ZiLL témoigne de l'intention de l'EC en Flandre de collaborer à la réalisation d'un curriculum intégré. Son identité propre se réalise en dialogue avec la diversité confessionnelle / philosophie de la vie, qui marque notre société contemporaine. Bien que le Ministère de l'Éducation attribue deux temps par semaine au cours de religion, l'EC y ajoute un troisième temps afin d'offrir une base plus solide au projet d'une école de dialogue, accueillant des élèves d'origine religieuse ou philosophique très diversifiée.

3. *Le cours religion catholique et ZiLL dans l'école pré-primaire* - Ici aussi, les composantes philosophie de la vie, religieuse et confessionnelle sont bien intégrées en tant que champ évolutif. Dans chaque thème évolutif on retrouve les trois dimensions importantes de la visée pédagogique religieuse : a) expérimenter et vivre, les récits propres à la foi ; b) l'iconographie représentant les images propres à la foi, Dieu, Jésus ; c) les rites propres à la vie en classe, les fêtes et les célébrations. A part les différents rites propres à la vie quotidienne (l'accueil ou la fin d'une journée), on prévoit trois ou quatre activités directement liées à la religion catholique et bien identifiées dans l'ensemble de la vie scolaire. L'inspection et l'accompagnement pédagogique du champ évolutif 'religion catholique' sont assumés par l'Inspecteur-conseiller de la religion catholique. (*synthèse proposée par Wim De Cock, traduction du flamand de Herman Lombaerts*).

■ Références : Livre du curriculum *Zin in Leren ! Zin in Leven !*, Brussel, LICAP 2018; www.zill.katholiekonderwijs.vlaanderen.be; <https://zill.katholiekonderwijs.vlaanderen/#/leerinhoud/RK>; Erkende Instantie, *Leerplan rooms-katholieke godsdienst voor het secundair onderwijs in Vlaanderen*, Brussel, Licap 1999; <https://www.kuleuven.be/thomas/page/secundair-onderwijs-leerplan/>

CATALUNYA **Lluís Duch (1936-2018), antropólogo creativo de nuestro tiempo**

“ [...] La interdisciplinaridad de su formación se refleja en sus textos, en los que expone las principales teorías de los antropólogos sobre el mito y el ser humano como animal simbólico y entra en diálogo con la filosofía y la teología contemporáneas que se han ocupado de la cuestión de Dios después de Auschwitz, para, a continuación, exponer su propio pensamiento. [...] Conforme a su distinción entre estructura e historia considera la religión como un fenómeno estructural, y el cristianismo, un fenómeno histórico. Es el cristianismo, cree, o mejor la Iglesia, la que está en crisis; son las respuestas institucionales a las preguntas religiosas las que han entrado en crisis, no las preguntas religiosas que se hace el ser humano. [...] Duch fue un pensador heterodoxo, antisistema, que se ubicó conscientemente en los márgenes políticos, intelectuales, religiosos y culturales. Acostumbraba a citar el *dictum* del filósofo alemán Ernst Bloch: “Lo mejor de la religión es que crea herejes”. Él era un claro ejemplo. Buena prueba de ello son los autores que estudió y con los que estaba en sintonía, Thomas Müntzer, Angelus Silesius o Dietrich Bonhoeffer. Lluís Duch sigue vivo entre nosotros a través de la ejemplaridad de su vida como investigador y persona comprometida con su tiempo y de su obra, que sigue siendo fuente de inspiración para personas dedicadas o interesadas por *el estudio del ser humano como homo religiosus y animal simbólico*”. (Juan José Tamayo, *El País*, 20/11/2018) https://elpais.com/sociedad/2018/11/19/actualidad/1542666256_742388.html

ESPAÑA **¿Enseñanza de la religión sin alternativa y sin nota media?**

El Gobierno anuncia que la clase de Religión no tendrá alternativa ni será computable. Mantendrá la asignatura confesional dentro del sistema educativo "en el marco de los acuerdos con la santa Sede". La clase de Religión continuará en el sistema educativo, pero "sin que obligue a una asignatura alternativa ni interfiera en la nota media", según el documento publicado el 19 de noviembre por el Ministerio de Educación y Formación Profesional para la próxima reforma de la Ley Orgánica para la Mejora de la Calidad Educativa (LOMCE). boletin@religiondigital.com tramite@mail112.atl261.mcdlv.net ■ <https://www.periodistadigital.com/religion/espana/2018/11/28/religion-no-sera-computable-y-no-tendra-asignatura-alternativa-iglesia-religion-dios-jesus-escuela-papa.shtml>

En la revista **Religión y escuela** (n. 325, diciembre de 2018, pp.18-21), el director Antonio Roura lamenta que con el borrador del anteproyecto de la modificación de la LOMCE “comienza el desmantelamiento de la LOMCE”, precisando que el articulado del documento establece, por ejemplo: “la no aparición de Religión como asignatura en ninguna de las etapas educativas – la desaparición de

Religión en la nota media – inclusión de la asignatura Educación en Valores Cívicos y Éticos en Primaria y Secundaria – la incorporación de Filosofía como asignatura obligatoria en Bachillerato – la eliminación del concepto de ‘demanda social’ para la planificación de la escolarización – la posibilidad de que los alumnos de Bachillerato se titulen con una asignatura suspensa – la posibilidad de que las comunidades autónomas decidan el uso del castellano y otras lenguas cooficiales como lengua vehicular” (p. 19).

FINLAND **Non-religion in Finnish school law, educational policymaking and religious education**

The role of religions in the public sphere as well as the place and models of religious education (RE) in the school curriculum have been widely discussed and debated topics in Finland. Secularisation and immigration have altered Finnish religious landscape enormously during the past three decades. Previously mainly Lutheran Protestant population represents now a multitude of cultures and sub-cultures, languages, religions and worldviews, as well as a growing number of religiously unaffiliated people. In the space of ten years, the number of religious ‘nones’ has doubled to one million, representing now one fifth of the Finnish population. The implication of this change has not been entirely understood in Finnish policymaking especially in the field of education.

Finland has a unique way to organize RE in European level, as the subject is taught according to pupils' religious affiliation. This means that there can be several different RE lessons taking place in a school at the same time and pupils are divided into different classes. Presently there are 8 different RE curricula and an alternative secular ethics curriculum in the National Core Curriculum. Only students who are not members of the Lutheran church can choose secular ethics instead of RE. Although tuition in RE is non-confessional in its nature, there has been repeated calls to remodel the subject to include more content on nonreligious worldviews and topics on secular festivities that have replaced traditional Christian rites and celebrations in many secularized Lutheran families. On the other hand, non-religious secular ethics as a school subject does not offer students enough information about major world religions. In this paper, I discuss how nonreligion could be better taken into account in an integrated RE and secular ethics subject. The research material used in this paper consists of policy documents, legal documents and school curricula (by Jussi Ikkala, Univ. of Helsinki, September 26, 2018).

■ <https://non-religion.sciencesconf.org/197183>

FRANCE **Les enseignants et la laïcité scolaire**

L'Ifop [Institut d'études opinion et marketing en France et à l'international] a mené pour le Comité National d'Action Laïque du 8 au 11 janvier 2018, une enquête auprès de 650 enseignants du public exerçant du primaire au lycée, sur leur rapport à la laïcité. Il ressort d'abord que les enseignants interrogés s'accordent pour dire qu'il existe une définition commune de la laïcité au sein de leur établissement (89% des personnes interrogées), même si des nuances apparaissent entre les enseignants en REP et leurs collègues en non REP à ce sujet (69% contre 94%). Concernant précisément la loi de 2004 encadrant le port de signes ou de tenues manifestant une appartenance religieuse dans les écoles, collèges et lycées publics, seul un gros tiers (38%) des enseignants mentionnent des contestations venant de certains élèves. Les contestations du principe de laïcité se produisent également dans 35% des cas lors d'enseignements d'histoire-géographie, dans 33% à l'occasion des moments de recueils après les attentats de 2015. Afin d'éviter de possibles incidents provoqués par certains élèves, un bon tiers des enseignants, 37% reconnaissent s'être déjà autocensurés. La laïcité est un élément jugé important pour l'identité de la France par plus de 9 enseignants sur 10 (93%), voire essentiel (45%, soit un score équivalent à celui mesuré en parallèle dans un enquête auprès du grand public, 42%), les enseignants interrogés semblent un peu moins inquiets que l'ensemble de leurs concitoyens sur le fait qu'elle soit en danger en France (59% vs 72%).

■ <https://www.ifop.com/publication/les-enseignants-et-la-laicite/>

GREAT BRITAIN **'Religion & Worldviews' is the new name and subject of Religious Education**

“Religious Education must change to better reflect modern Britain”. Commission on RE Report proposes changes to subject to reflect more diverse beliefs under a new name: *Religion and Worldviews*. RE in England's schools needs to be strengthened to ensure all pupils receive adequate preparation for life in modern Britain, and must adapt to reflect social changes, according to the final report from the independent Commission on Religious Education, published on September 9, 2018. The Commission's report, ***Religion and Worldviews: a national plan for RE***, recommends a new approach to RE in schools as well as changes to the laws and policies governing the subject. Its proposals describe a new

and richer vision for RE that prepares young people for living in an increasingly diverse world, setting out eleven recommendations for a reformed subject called *Religion and Worldviews*.

The core recommendation is a new National Entitlement for all pupils in all schools that specifies nine broad requirements for what they should be taught, including the concepts of religion and worldviews, which the Commission describes as 'complex, diverse and plural'. It also recommends that pupils examine the roles religious and non-religious worldviews play in societies and the lives of individuals, including their influence on moral behaviour and social norms. However, the proposals allow schools to develop different approaches to best reflect their pupils' experiences and their school character and context.

Programmes of study for pupils would be able to draw from a range of approaches to life including the different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism, and Sikhism, non-religious worldviews such as Humanism, Secularism, Atheism and Agnosticism. Teachers and curriculum planners would also have some freedom to develop curriculum plans that take account of a broader range of worldviews where appropriate.

All schools, including free schools, academies, and schools of a religious character, would be required to ensure that every pupil has access to *Religion and Worldviews learning* through the curriculum, lessons, and wider experiences. Schools would also need to publish a detailed statement about how they meet the National Entitlement with inspectors and other approved bodies given the power to monitor to ensure minimum standards are met.

The report, the result of a two-year long consultation process involving teachers and pupils, as well as individuals and organisations involved in religious education and policy across England, reaffirms that all pupils should be taught the subject in every year up to and including year 11. It also recommends that post-16 students should have the opportunity to study the subject in Further Education.

In addition, the Commission proposes a comprehensive national plan for the subject, including a major programme of support for teachers in the form of funding for training in *Religion and Worldviews* for new and existing teachers. Changes to the current legislation governing Standing Advisory Councils on RE (SACREs), which support RE locally, are also set out. The Commission proposes the creation of Local Advisory Networks on Religion and Worldviews with an enhanced role, which would include supporting the implementation of the National Entitlement. *Read more:*

■ <https://www.commissiononre.org.uk/>

■ <https://www.commissiononre.org.uk/final-report-religion-and-worldviews-the-way-forward-a-national-plan-for-re/>

■ <https://www.commissiononre.org.uk/wp-content/uploads/2018/09/CoRE-report-release.pdf>

But read also the Response of the National Association of Standing Advisory Councils on Religion Education, September 2018: ■ <http://nasacre.org.uk/file/nasacre/1-533-response-to-core-final.pdf>

ITALIA/1 Il Garante dei diritti segnala un anomalo regresso alla logica del Concordato 1929

La Giunta comunale del Comune di Trieste ha approvato l'8 ottobre 2018 un nuovo "Regolamento delle scuole dell'infanzia", nel quale è questione anche di insegnamento di religione, di attività alternative e di crocifisso in aula. Il Garante regionale dei diritti della persona, su segnalazione di una insegnante, è intervenuto puntualizzando alcuni aspetti del Regolamento, manifestamente "in ritardo" sulla normativa neoconcordataria vigente in materia e pertanto da ritenersi giuridicamente irricevibili.

▪ Sull'insegnamento della religione il Regolamento (art.5) indica tra le modifiche da promuovere quella di "prevedere l'insegnamento della religione cattolica quale principio fondante l'attività delle scuole per l'infanzia comunali". Evidente il richiamo al concordato del 1929, dove la religione cattolica fungeva da fondamento e coronamento dell'intera istruzione. Di contro, il documento del Garante ricorda che "la Corte Costituzionale ha più volte affermato il principio supremo di laicità delle istituzioni della Repubblica inteso quale impegno alla salvaguardia della libertà di religione in un regime di pluralismo culturale e confessionale, con i conseguenti corollari della neutralità ed equidistanza verso le diverse fedi, pur riconoscendosi che i principi del cattolicesimo fanno parte del patrimonio storico del Paese, con questo trovando giustificazione i contenuti delle particolari norme concordatarie stabilite nei rapporti tra Stato e Chiesa Cattolica".

▪ Sulle attività alternative, mentre il Regolamento usa termini reticenti sul principio di facoltatività dell'Irc e sulla complementarità di attività supplenti per chi non vi si iscrive, il Garante precisa che tali attività "devono trovare pari dignità rispetto alle attività collegate all'insegnamento cattolico e, dunque, qualora

venisse specificato che le seconde facciano parte integrante del Piano dell'offerta formativa, lo stesso dovrebbe avvenire anche per le prime”.

▪ Sulla presenza del crocifisso in tutte le aule, sollecitata dal Regolamento (5.5), il Garante rinvia alla pronuncia della Corte europea dei diritti dell'uomo (sentenza 18 marzo 2011), “con la quale i giudici di Strasburgo non hanno ritenuto l'esposizione del crocifisso nelle scuole contraria al sistema europeo dei diritti umani [...], posto che tale esposizione non travalica la soglia del divieto di proselitismo religioso in quanto le caratteristiche del sistema educativo italiano sono orientate alla valorizzazione del pluralismo culturale ed educativo attraverso l'ampio riconoscimento del diritto alla libertà religiosa, che si estrinseca, fra l'altro, nell'inclusione attiva di minori di background migratorio e nel riconoscimento e valorizzazione delle loro culture di provenienza. Ne consegue che, qualora il sistema educativo pubblico perdesse queste caratteristiche di inclusione e di pluralismo culturale, e l'esposizione del crocifisso avvenisse in un contesto orientato espressamente alla promozione attiva della confessione cattolica, potrebbe essere messa in discussione la compatibilità di detta esposizione con i principi fondamentali della libertà religiosa del sistema europeo dei diritti umani, travalicando in una pratica di indottrinamento vietata dalla Carta europea dei diritti dell'Uomo, anche tenendo conto di quel margine di apprezzamento e di discrezionalità lasciato agli Stati europei su questioni eticamente sensibili.

Il testo integrale del Garante è disponibile: http://www.consiglio.regione.fvg.it/export/sites/consiglio/pagine/garante-dirittipersona/garante/.allegati/lett_scuo_infanzia_TS02112018_def.pdf

ITALIA/2 Scienze della Pace, una nuova cattedra accademica

Con l'inaugurazione dell'anno accademico 2018-19, è stato avviato all'Università Lateranense di Roma un nuovo percorso in “scienze della pace”. Corso concepito non come una materia in più accanto alle tante altre, ma piuttosto come l'area di convergenza di discipline, solitamente parallele, che dovrebbero invece interagire per esplorare una questione oggi così decisiva e imprescindibile qual è il tema della pace. Giuristi e filosofi, teologi e politologi sono invitati ad affrontare insieme problemi divenuti prioritari come la riconciliazione tra fede e cultura, tra le confessioni cristiane, tra le fedi religiose, tra i settori di una società globale ma frammentata, fra generazioni contigue ma culturalmente distanti. Non è più il tempo di una ricerca o di una docenza che si muove per discipline isolate, per trattati e manuali autoreferenziali. Urge piuttosto studiare i temi cruciali dell'inedita condizione umana e sociale in un'ottica inter- e trans-disciplinare. Anche perché la verità, o è “sinfonica” (come hanno ripetuto von Balthasar, Pannikar e tanti altri), o non è. Due i livelli dell'iter accademico: uno di base (triennale) e uno specialistico-magistrale (biennale). Il corso ha l'obiettivo di formare almeno tre categorie di operatori di pace: coloro che fanno attività di mediazione (dalla famiglia fino al piano internazionale), operatori sul campo (che possano analizzare le cause dei conflitti e le possibili soluzioni), coloro che operano nelle organizzazioni non governative. Tra le tematiche che saranno affrontate quelle della cooperazione allo sviluppo, del disarmo, e della giustizia di transizione.

■ <https://www.radiopiu.eu/scienze-della-pace-pontificia-universita-lateranense-intervista-rettore/>

SWEDEN The 10 Fundamentals of religion in Sweden

Sweden is relatively secular, but it is far from an irreligious country. Religion still plays a ritual and cultural role, and with immigration, the religious landscape becomes more diverse and complex. Here are ten takes on religion in Sweden.

1. Separation of church and state
2. The ritual role of religion
3. Secular Swedes
4. Other big religions in Sweden
5. From Nordic Gods to Catholic converts...
6. ...and from Protestant pre-eminence religious freedom
7. Tolerance and cultural clashes
8. Church finances and faith support
9. The Church of Sweden and women
10. Liberal values.

“Traditional yet new-thinking, secular yet religious, tolerant yet challenging – it all holds true for Sweden. Religion is always a complicated matter, in Sweden as well as elsewhere”. (Scott Sutherland, 8 february 2018. <https://sweden.se/society/10-fundamentals-of-religion-in-sweden/>)

Bible at school in Usa. Today [October 4] is 'Bring Your Bible to School Day', an event sponsored by Focus on the Family and Alliance Defending Freedom, designed to encourage Christian students to spread their beliefs in public schools within the church-state guidelines created by the courts. Sponsors furnish "conversation cards" and posters for participating students to use. A legal memo describes student right to participate in the program.

<http://religionclause.blogspot.com/2018/10/today-is-bring-your-bible-to-school-day.html>

Deutschland: 55.000 Schüler nehmen an islamischem Religionsunterricht teil. In vielen Klassenräumen und auf Pausenhöfen gehört der Islam zu Deutschland: An mehr als 800 Schulen gibt es mittlerweile islamischen Religionsunterricht, knapp 55.000 Schülerinnen und Schüler nehmen daran teil. Das ergab eine Umfrage des Mediendienstes Integration bei den Kultusministerien der 16 Bundesländer, deren Ergebnisse der Deutschen Presse-Agentur vorliegen. Vor zwei Jahren besuchten 42.000 Mädchen und Jungen den Unterricht.

<https://www.zeit.de/gesellschaft/2018-04/islamischer-religionsunterricht-schueler-schulen>

RE improved in China. The white paper, titled *China's Policies and Practices on Protecting Freedom of Religious Belief*, was issued by the State Council Information Office. As of September 2017, there were 91 religious schools in China whose establishment was approved by the State Administration of Religious Affairs (SARA), including 41 Buddhist, 10 Taoist, 10 Islamic, 9 Catholic and 21 Protestant schools, it said.

http://www.xinhuanet.com/english/2018-04/03/c_137084939.htm

Bibbia nella scuola in Italia. "La terra produca germogli, erbe e alberi da frutto», è il titolo del quinto concorso nazionale lanciato per l'anno scolastico 2018-19 da 'Biblia', associazione laica che da oltre trent'anni promuove la diffusione della cultura biblica nel mondo degli adulti e con particolare attenzione alla scuola delle varie discipline e non solo al corso di religione. Nell'ambito di un'intesa siglata con il Ministero dell'istruzione e dell'università (Miur), il concorso è rivolto ad alunni e alunne delle scuole primarie e secondarie.

Bosnian Serbs to introduce mandatory Religious Education. Bosnian Serb leader Milorad Dodik announced that religious education will become part of the curriculum for high schools in Bosnia and Herzegovina's Serb-dominated entity of Republika Srpska from September 2018. <http://www.balkaninsight.com/en/article/bosnian-serbs-mull-for-mandatory-religion-classes-04-11-2018>

Lèse laïcité. En France, rien que sur le dernier trimestre de l'année scolaire 2017-2018, d'avril à juin, un millier d'atteintes à la laïcité a été recensé, avec des académies plus touchées que d'autres (Créteil, Versailles, Paris, Lille, Lyon ou encore Aix-Marseille). Parmi ces cas, 402 ont été traités par les équipes laïcité, des équipes pluridisciplinaires composées de trois à six personnes (inspecteurs, anciens professeurs ou chefs d'établissement, etc.).

Australia. ACT proposal to remove religious freedom provisions for schools. Reports in the press note that that the ACT Government has announced its intention to "close a loophole" in discrimination laws by **removing the capacity of religious schools to apply their religious beliefs** in staffing decisions. The law being referred to is not a "loophole", it is part of the fundamental architecture of discrimination law around Australia, with rare exceptions, and removing these provisions would not be a good idea. <https://lawandreligionaustralia.blog/2018/10/25/act-proposal-to-remove-religious-freedom-provisions-for-schools/>

Québec dévoilé. Fini le voile islamique, la kippa, le turban sikh ou la croix chrétienne apparente. À peine portée au pouvoir, lors des élections législatives du 1er octobre, la Coalition avenir Québec (CAQ, centre droit) s'est empressée de relancer le débat sur les signes religieux ostentatoires. Lorsque la loi sera adoptée, la règle sera simple : les enseignants comme tous les employés de l'État en position d'autorité ne pourront plus afficher leurs croyances. Cela concerne particulièrement les juges, les policiers, les enseignants, les gardiens de prison, les présidents et vice-présidents de l'Assemblée nationale.

Ruddock Report (Australia): religious schools and same sex attracted students. A media outlet here in Australia has released what it says are the **20 recommendations** made by the **Expert Panel on Religious Freedom** chaired by the Hon Philip Ruddock. The Report itself was delivered to the Government in May 2018, but has not officially been released. Apparently, the Government is planning to release the Report at the same time as announcing its official response. <https://lawandreligionaustralia.blog/2018/10/12/ruddock-report-religious-schools-and-same-sex-attracted-students/>

Islam-Unterricht. Baden-Württemberg will Islam-Unterricht neu organisieren. Kultusministerium: Stiftung als Alternative zum auslaufenden Modellprojekt geplant. Das Angebot eines islamischen Religionsunterrichts stellt die Bundesländer vor organisatorische und juristische Probleme. Baden-Württemberg erwägt jetzt die Gründung einer Stiftung, die den Unterricht tragen soll. <https://www.evangelisch.de/inhalte/151164/18-07-2018/baden-wuerttemberg-will-islam-unterricht-neu-organisieren>

Reformation Day. The North German states of Bremen, Hamburg, Lower Saxony and Schleswig-Holstein have Wednesday, October 31, a new public holiday, bringing the number of states making it a day off to nine, the Lutheran World Federation reported. Last year, October 31 was proclaimed a public holiday across the whole of Germany to mark the 500th anniversary of the Reformation. <https://www.ecumenicalnews.com/article/reformation-day-is-a-new-public-holiday-in-more-states-in-germany/60616.htm>

L'ora di "condivisione". Succede a Bologna nel plesso scolastico denominato "Convivialità delle differenze". Il docente di religione cattolica organizza la cosiddetta "ora delle religioni" riunendo nella stessa classe anche gli alunni dell'ora alternativa in un progetto di dialogo interreligioso. Non tardano le polemiche. La città ne discute. La curia si difende dalle accuse di lesa laicità della scuola. L'esperimento rischioso continua (ott.2018).

ERE reducida. Aragon (ES). El Tribunal Supremo avala que la enseñanza de religión se reduzca 45 minutos. El proximo curso 90.000 alumnos tendrán solo una clase semanal de esta disciplina, frente a las dos actuales. Las diocesis aragonesas lamentan que el Supremo reduzca la carga lectiva de religión. <https://www.periodistadigital.com/religion/espana/2018/10/31/religion-iglesia-espana-educacion-tribunal-supremo-avala-ensenanza-clase-religion-se-reduzca-45-minutos-aragon-infantil-primaria.shtml>
<https://www.periodistadigital.com/religion/espana/2018/11/02/iglesia-espana-diocesis-aragonesas-lamentan-supremo-reduzca-carga-lectiva-clase-religion.shtml>

Religious neutrality. The Prime Minister of Greece has made it clear he wants the Greek state to adopt a strict "religious neutrality" stance. To the surprise of political observers, he was confident the church will agree to his proposal. His logic behind the rationale is that the church is sufficiently mature and has the wisdom to put its relationship with the state on a rational basis. The PM, however, did not elaborate on the new relations which may be in place between the two. Read more at World Religion News: "Atheist Prime Minister wants 'Religious Neutrality' in Greece" <https://www.worldreligionnews.com/?p=57195>

Alternative zu Religion. Wien, Oktober 2018. Das Pflichtfach Ethik scheitert am Geld. Bildungsminister Faßmann will Ethik für alle, die keinen Religionsunterricht besuchen. Derzeit gibt es dazu nur Schulversuche, 22 in der Steiermark. Und selbst diesen droht das Aus. <https://www.kleinezeitung.at/steiermark/5508013/Alternative-zu-Religion-Das-Pflichtfach-Ethik-scheitert-am-Geld>

'Atheist church' is not a religion. The German Constitutional Court says the Church of the Flying Spaghetti Monster should not have the rights of organised religions. The organisation, started by atheists to mock religions, has no right to have official signs in the entrance of cities. In Germany, these signs next to some main streets inform about the location and times of the worship services of faith communities, such as Protestants and Catholics. http://evangelicalfocus.com/europe/3969/Atheist_church_is_not_a_religion_says_Germany

Bulgarian evangelicals have called international bodies to respond to a new legislation that could severely restrict religious freedom and the rights of faith minorities. "The Bulgarian State is wrongly assuming power into the internal life of religious communities", the Evangelical Alliance Bulgaria (EAB) denounced in a letter sent this week to the European Evangelical Alliance. See more: http://evangelicalfocus.com/europe/3983/Bulgarian-evangelicals_alarm_about_religion_law_threatening_rights_and_freedoms_of_churches

Anti-Semitism. France's prime minister sounded the alarm Friday over a sharp rise in anti-Semitic acts this year, pledging to increase efforts to punish perpetrators and police hate speech that is flourishing online. Resurgent anti-Semitism is of national concern in a country with Europe's largest Jewish population, which still struggles to wash away the stain of collaboration with the Nazis and in recent years has seen deadly Islamic extremist attacks targeting Jewish sites. <https://www.apnews.com/c7bfdd33a9ee499fb6186eedc1a3212f>

40 años del acuerdo entre el Estado español y la santa Sede (1978): en la Universidad Comillas de Madrid se ha celebrado la Jornada sobre libertad y enseñanza religiosa. <https://www.periodistadigital.com/religion/educacion/2018/11/16/jornada-sobre-libertad-y-ensenanza-religiosa-40-anos-del-acuerdo-entre-el-estado-espanol-y-la-santa-sede-religion-iglesia-dios-jesus-papa-francisco.shtml>

Basel: neuen ökumenischen Lehrplan. Der Religionsunterricht an den Schulen befindet sich im Wandel. Die evangelisch-reformierte sowie die römisch-katholische Kirche im Kanton Basel-Stadt haben einen neuen ökumenischen Lehrplan für den Religionsunterricht an den Primarschulen erstellt. Dieser wurde am Mittwoch, 7. November 2018, anlässlich einer Medienorientierung im Beisein des baselstädtischen Erziehungsdirektors Conradin Cramer vorgestellt. <https://www.kath.ch/topic/religionsunterricht/> ; <https://www.bzbasel.ch/basel/basel-stadt/basler-religionsunterricht-wird-eingeschraenkt-es-fehlt-das-geld-132802529>

RU im Kanton Zug wird weltlicher. Der Religionsunterricht im Kanton Zug soll grundlegend erneuert werden. In der Schule wird er künftig bekenntnisunabhängig gestaltet, während die Kirche mit der Katechese die konfessionelle Erziehung übernimmt. <https://www.luzernerzeitung.ch/zentralschweiz/zug/religionsunterricht-wird-weltlicher-ld.1050301>

Pace religiosa a rischio: una lettera aperta alla cittadinanza. Da Trieste i responsabili di tutte le comunità religiose residenti hanno lanciato un appello per la concordia sociale: “[...] Preoccupati per l’acuirsi di manifestazioni di razzismo e di intolleranza in tutta Europa e nella nostra città, dal fatto che sembra farsi strada una forma di assuefazione a richiami di ideologie causa, nel recente passato, di odio razziale e di discriminazione del diverso per lingua, etnia, handicap e religione, vogliamo lanciare un appello a tutti. Trieste, città dalla storia complessa e martoriata, più volte strumentalizzata in passato, è riuscita a costruire tra le sue diverse comunità, un rispetto e un dialogo basato su una “voce comune”, che afferma il diritto e la libertà di tutti quale fondamento per una società giusta ed accogliente. Siamo, inoltre, preoccupati che le giovani generazioni vengano “avvelenate” dal diffondersi di ideologie contrarie al rispetto della dignità umana, all’armonia e all’unità dei popoli, portando nella società orrore e odio. Siamo uniti nel ricordare che condividiamo e sosteniamo con fermezza tesi che si ispirino alla pace, all’uguaglianza e alla solidarietà”. <https://www.diocesi.trieste.it/2018/10/16/lettera-aperta-alla-cittadinanza-e-alle-istituzioni/>

Universität Paderborn und Erzbistum Paderborn starten **Modellversuch zum religionskooperativen Religionsunterricht.** Zu Beginn des Schuljahres 2018/2019 begann am Stadtgymnasium Dortmund in der Jahrgangsstufe 9 ein bundesweit einmaliges Modellprojekt: Mithilfe der Methodik der Komparativen Theologie wird in einem kooperativen Religionsunterricht ein Gespräch zwischen den Religionen hergestellt. <https://www.schuleundziehung.de/870-Religions-unterricht/24048,Universit%E4t-Paderborn-und-Erzbistum-Paderborn-starten-Modellversuch-zum-religionskooperativen-Religionsunterricht-.html>

Cittadinanza attiva. Borgo Lab (Parma) compie 5 anni. Si tratta di un traguardo importante per il Laboratorio di Cittadinanza attiva del Circolo Il Borgo, che da novembre 2018 diventa anche una modalità di **alternanza scuola/lavoro** (prevista dalla legge 107/2015). Questa scelta – deliberata dal Consiglio scientifico di Borgo Lab – è partita dalla crescente domanda da parte di studenti che, per ottemperare al percorso di Alternanza scuola/lavoro, chiedevano che il Laboratorio potesse prevedere questa opportunità. Il Lab si afferma così sul territorio, diventando un riferimento imprescindibile per le scuole, nell’ambito dei percorsi di cittadinanza attiva. Sono numerosi le scuole di Parma che hanno aderito alla proposta, a cui si aggiungono una decina di ragazzi che hanno frequentato precedenti edizioni del Lab e che oggi sono gli “ambasciatori” del progetto. <http://ilborgodiparma.net/2018/10/17/borgo-lab-presentato-il-programma-della-5-edizione-venerdi-9-novembre-al-via-le-conversazioni/>

Sofia: Parliament vs religious minorities. A controversial new law before the Bulgarian Parliament would keep Protestants and other minority faiths from freely worshiping, teaching, evangelizing, and tithing in the southeastern European nation. Today’s vote marks the legislature’s second hearing for amendments to Bulgaria’s [religious denominations act](#), which were initially approved October 4. Over the past month, leaders from all faith groups in the former communist country have condemned the proposed additions, which prevent minority religions from offering clergy training, restrict worship services to designated sites, and place new regulations on international missionaries and giving. <https://www.christianitytoday.com/news/2018/november/bulgaria-religious-freedom-restrictions-parliament-evangeli.html>

Usa: “In God We Trust” returning in public schools. Florida is one of a handful of states that passed laws in 2018 requiring or permitting schools and other public buildings to prominently post the words "In God We Trust." Arizona also granted their schools the right to post the state's motto in English, which appears in Latin on the Grand Canyon state seal - "God Enriches." Now other state legislatures want to signify God's presence in their schools and public buildings as well. Some state lawmakers are trying to allow or require that the Ten Commandments be posted in schools and public places. Alabama voters passed an initiative in November permitting the Ten Commandments to be posted on state property. Backers of the measure are hopeful it will become law and if challenged, the conservative majority on the US Supreme Court

would approve it. <https://www1.cbn.com/cbnnews/us/2018/december/in-god-we-trust-returning-to-public-schools-buildings-in-more-states>

Roma, i bambini e le leggi razziali. A 80 anni dalla promulgazione delle leggi razziali, la comunità di Sant'Egidio d'intesa con la Comunità Ebraica di Roma e l'Assessorato alla Cultura, hanno proposto una riflessione da un punto di vista particolare: quello dei bambini. Nell'ambito delle Scuole della Pace, centri a sostegno dei bambini nell'inserimento scolastico gestiti dalla Comunità di Sant'Egidio, si è proposta la riflessione a partire dall'anno 1938, quando le leggi razziali cambiano la vita e la sorte delle comunità ebraiche, bambini in età scolastica compresi. *Prendi la tua cartella e vattene da scuola. Le leggi razziali del 1938 commentate dai bambini della periferia di Roma* è il titolo del percorso espositivo composto dai disegni, dalle scritte e cartelloni ancora in mostra al Museo di Roma in Trastevere.

Australia: government amendments to religious school bill. For those following the debates about proposed amendments to discrimination laws removing religious freedom from faith-based schools, the LNP Government has now tabled a number of amendments to [the ALP Bill](#) released earlier this week. While these amendments are a move in the right direction, there are still some serious concerns about their effect on religious schools and their ability to operate in accordance with their religious beliefs.

<https://lawandreligionaustralia.blog/2018/12/01/government-amendments-to-religious-schools-bill/>

USA: Theology or Religious Studies? Da circa tre decenni, nelle scuole e università americane si insegna e si studia sempre meno teologia e sempre più *Religious studies* o *Catholic studies*. Nelle oltre 2000 università cattoliche è più frequente trovare studenti che optano per corsi di tipo socio-antropologico ed etnografico rispetto a studenti che seguono i curricoli tradizionali tipo bibbia, teologia sistematica, patristica, storia ecclesiastica, liturgia... "Hanno contribuito a questo trend tanto la corrente progressista quanto quella conservatrice, in misura uguale ma con motivazioni opposte. Non stupisce allora che la figura del Papa sia vista come fosse l'amministratore delegato della chiesa cattolica" (Massimo Faggioli, *Jesus*, dicembre 2018, p.19).

China: Anti-religion test. Students who fail Anti-Religion Test may not graduate. Some universities in Henan Province have included the assessment of anti-religion knowledge as part of the graduation requirements and are intensifying the promotion of atheism to the newly-enrolled students.

<https://bitterwinter.org/students-who-fail-anti-religion-test-may-not-graduate/>

New Zealand. The beginning of the end for religious classes in schools? A powerful secular group says schools' religious classes favour Christianity and divide children, and the government is turning its focus on the classes too. Will they survive? In more than a quarter of state primary schools, unpaid volunteers teach Christian religious instruction classes. It is up to the board of trustees and the principal to decide whether the classes are offered. The main provider of these classes, the Churches Education Commission, predominantly sources its volunteers from local church communities. The volunteers are not required to have teaching qualifications.

<https://www.radionz.co.nz/news/in-depth/377628/the-beginning-of-the-end-for-religious-classes-in-schools>

Hungary. CEU forced out of Budapest. Because Hungary's Lex CEU forbids Central European University (CEU) to accept new students after January 1, 2019, CEU is forced to announce today that it will launch all U.S.-accredited degree programs in Vienna in September 2019. It is making the announcement today in order to guarantee that it can recruit students in time for the beginning of the next academic year.

Europe, religious illiteracy: COMECE reaffirmed the fundamental right to Freedom of Religion (FoRB) during a [meeting at the EU Parliament](#) on 5 November, highlighting the problem of religious illiteracy and the need to reinforce the EU mechanism for its protection.

Hongrie. Le gouvernement hongrois entend rompre avec la neutralité religieuse de l'État en favorisant les établissements confessionnels. Certains mettent en garde contre une rechristianisation au pas de course dans laquelle les Églises pourraient se perdre. <https://www.la-croix.com/JournalV2/Viktor-Orban-transforme-lecole-terre-mission-2018-12-17-1100990015?>

Argentina. Prohibición de celebraciones religiosas en establecimientos educacionales.

<http://ojs.uc.cl/index.php/bjur/article/view/519>

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REFERENCE WORKS • REPORTS • YEARBOOKS

01. *Constitutionally Religious: What the Constitutions of 180 Countries say about Religion and Belief*, by Eron Henry and CEO of Eron Henry & Associates, 2018. This book offers a roadmap and guide for the reader or researcher to what a country says or values about faith and belief. It includes most of the important provisions, clauses and texts within national constitutions on religion. "Eron Henry offers an invaluable contribution," says Raimundo Barreto, professor of World Christianity at Princeton Theological Seminary in New Jersey. Religious advocates and others "now have within hand's reach the references to freedom of religion and belief in the constitutions of 180 of the 195 countries that exist in the world." Neville Callam, former general secretary, commends the book as "a laudable effort that provides ready assistance to those who need a quick reference guide for the place accorded to religion and religious liberty in countries around the world." "This volume provides a valuable resource to all who are concerned with official policies on religion throughout the world," says Tony Cartledge, a Divinity School professor. "Henry, who has been to some 30 nations, notes that "countries have very different understandings of how religion is governed." While for some nations "religion is at the heart of national

life, for others, it lies at the periphery." <https://www.prnewswire.com/news-releases/new-book-references-what-national-constitutions-say-about-religion-300763261.html>

02. **Educational research e-books online, Collection 2018**. Series: *Educational Research E-Books Online - Humanities and Social Sciences E-Books Online*, Vol. 2018. <https://brill.com/view/package/9789004375666> - Brill's Educational Research E-Books Online is the electronic version of the book publishing program of Brill in the field of Educational Research. Coverage: General Education, Learning, Art Education, Language Education, Mathematics Education, Science Education, Youth Education, Higher Education, Adult Education, Educational Technology, Educational Theory, Educational Philosophy, Research Methodology, Comparative Education, Teacher Education, Professional Development, Education Policy & Politics, Educational Leadership, Culture and Education, Gender and Education, Inclusive Education. This E-Book Collection is part of Brill's Educational Research E-Books Online. For other pricing options, consortium arrangements and free 30-day trials contact us at sales-us@brill.com (the Americas) or sales-nl@brill.com (Europe, Middle East, Africa & Asia-Pacific).

03. **Le Rapport Schuman sur l'Europe, l'état de l'Union 2018**, sous la direction de Thierry Chopin et Michel Foucher, éditions Marie B, 2018, pp. 368 - <https://www.robert-schuman.eu/fr/librairie/0217-le-rapport-schuman-2018-sur-l-etat-de-l-union> - Les Européens sont confrontés à des défis majeurs. Entre le risque de contagion populiste et le Brexit sur le plan interne, les enjeux migratoires et la mise en cause de leurs valeurs ainsi que de leurs intérêts sur le plan externe, les Européens doivent trouver leur place dans un monde où seule l'Union fait la force. Ces défis mettent en jeu la capacité des Européens à être unis face aux chocs qu'ils affrontent. Dans un tel contexte, comment répondre à leurs attentes notamment en matière de sécurité et de protection économique et sociale ? L'intégration européenne a libéré les États et les peuples européens des rapports de force permanents entre eux ; elle doit maintenant les protéger des contraintes externes. La question est désormais de savoir comment. Une telle interrogation se trouve au cœur de la 12ème édition du Rapport Schuman. Les plus hautes personnalités ainsi que les meilleurs experts ont choisi de s'y exprimer. Cet ouvrage propose aussi : une synthèse de l'Europe politique, une analyse des rapports de force électoraux au sein des États membres et des nouveaux clivages en Europe ; 32 cartes originales ; un ensemble inédit de 130 pages de statistiques commentées, sur tous les grands thèmes européens d'actualité. Ce Rapport se définit lui-même « l'ouvrage de référence annuel sur l'Europe ».

04. Solange LEFÈVRE, Alfonso PÉREZ-AGOTE POVEDA (eds.), **Annual Review of the Sociology of Religion**. Volume 9: *The changing faces of Catholicism*, Series: *Annual Review of the Sociology of Religion*, Volume 9, Brill 2018, pp. 300 - <https://brill.com/abstract/title/38809?format=HC> - Catholicism is generally over-institutionalized and over-centralized in comparison to other religions. However, it finds itself in an increasingly interrelated and globalized world and is therefore immersed in a great plurality of social realities. *The changing faces of Catholicism* assembles an international cast of contributors to explore the consequent decline of powerful Catholic organisations as well as to address the responses and resistance efforts that specific countries have taken to counteract the secularization crisis in both Europe and the Americas. It reveals some of the strategies of the Catholic Church as a whole, and of the Vatican Centre in particular, to address problems of the global era through the dissemination of spiritually progressive writing, World Youth Days, and the transformation of Catholic education to become a forum for intercultural and interreligious dialogue. The volume also reflects on the adaptation of Catholic institutions and missions as sponsored by religious communities and monastic orders.

ESSAYS • MONOGRAPHS • THESES • e-BOOKS

05. Ivana ACOCELLA, Renata PEPICELLI (eds.), **Transnazionalismo, cittadinanza, pensiero islamico. Forme di attivismo dei giovani musulmani in Italia**, il Mulino 2018, pp.200 - DOI:10.978.8815/ 350619 - Il volume indaga le appartenenze transnazionali e le strategie di partecipazione a diverse sfere pubbliche, nazionali e sovranazionali, delle giovani e dei giovani musulmani italiani, figli delle migrazioni. Oggetto principale della ricerca sono i modi transnazionali di essere e di agire dei giovani coinvolti in varie organizzazioni o forme di mobilitazione, allo scopo di indagare i processi di formazione identitaria che sottendono la costruzione di queste "nuove soggettività politiche" e le strategie adottate a seguito delle tensioni che possono configurarsi nella loro vita per la peculiare posizione di "testimoni di una terra di confine" e per il fatto di crescere in un paese non musulmano. In particolare, i saggi qui raccolti si sono posti l'obiettivo di analizzare se e come la multi-appartenenza e la multi-partecipazione di questi giovani possano sfidare i "confini" formali e simbolici della cittadinanza nazionale e i criteri che sottendono l'appartenenza alla comunità di cittadini. Allo stesso tempo, il volume offre un'analisi approfondita delle caratteristiche dell'"Islam italiano" e della nascita di un nuovo pensiero islamico, mettendolo in relazione con quello prodotto nel corso del Novecento in Nord Africa.

06. Dario ANTISERI, *L'anima greca e cristiana dell'Europa*, La Scuola, Brescia 2018, pp. 84 - È stata la Grecia a passare all'Europa l'idea di razionalità come discussione critica. Per questo, se è nel giusto P.B. Shelley a dire che «noi tutti siamo greci», ha però altrettanto ragione Benedetto Croce a sostenere che «non possiamo non dirci cristiani». La ricerca di senso è la caratteristica distintiva dell'ethos occidentale, una ricerca che ha coinvolto la politica come la scienza, l'etica come le arti. L'onda lunga della cultura greca si è intrecciata con il filone della cultura biblica e la storia degli effetti post-biblici, generando quel sistema di valori diventato fondamento dello stato di diritto europeo.

07. Jeff ASTLEY, Leslie J. FRANCIS and David W. LANKSHEAR (eds.), *Values, Human Rights and Religious Education*, Peter Lang 2018, 380pp - <https://www.peterlang.com/view/title/68656> - This volume brings together three key and contested areas facing educationalists within schools, colleges and universities: values education, religious education and human rights education. Challenges and opportunities within each of these three areas may be illuminated and explored by bringing them into creative dialogue. These core constructs were explored in a recent seminar convened by the International Seminar on Religious Education and Values, the leading international association for religious educators and values educators across the world. This volume presents twenty-one key contributions made to the seminar, spanning both conceptual and empirical perspectives and rooted in both religious and secular traditions. It draws together a unique collection of international perspectives on the interlocking themes of values, human rights and religious education.

08. Dominique AVON, Isabelle ST-MARTIN (eds.), *Faits religieux et manuels d'histoire. Contenus, institutions, pratiques. Approches comparées à l'échelle internationale*, [sans indication de l'éditeur, sans indication du nombre des pages, sans date mais vraisemblablement publié en 2018]. <https://www.eventbrite.fr/e/billets-mercredis-de-liesr-faits-religieux-et-manuels-dhistoire-53135409440> - Examiner le religieux, le(s) fait(s) religieux, les éléments en relation avec l'histoire des religions, des croyances et des croyants en comparant les manuels d'histoire de fin de cycle secondaire et les pratiques scolaires. C'est l'objet de ce livre qui a la volonté de conduire l'enquête bien au-delà du cadre de l'Union européenne, en incluant la Russie et l'Inde, le Proche et le Moyen-Orient, le Maghreb. Un élargissement du champ d'étude qui permet de mieux comprendre les dynamiques à l'œuvre entre ceux qui, confondant racines et patrimoine, se crispent sur une identité chrétienne exclusive et ceux qui plaquent de manière anachronique le caractère de plus en plus poly-religieux et poly-convictionnel de la situation présente sur les réalités passées. Ces divisions, les rédacteurs de manuels et leurs éditeurs sont loin d'en être toujours conscients, en Europe comme ailleurs, ni du trinôme État-nation-religion qui a pesé et, dans bien des cas, continue de peser fortement sur l'enseignement de l'histoire.

09. Giuseppina BATTISTA (ed.), *Teologie dell'educazione: ambito ecumenico e interreligioso. Un'antologia di testi*, Lateran University Press, Città del Vaticano 2018, pp. 652 – Il corposo volume invita a riflettere sulla pluralità delle antropologie, delle rivelazioni, delle teologie confessionali e dei principi educativi messi in atto dalle grandi tradizioni storiche, in particolare quelle abramitiche. Il metodo prescelto per lo studio dei processi educativi è quello comparato, che opera raffronti tra enunciati testuali vertenti su tematiche (sia dottrinali che normative ed educative) analoghe. L'impianto del volume è sorretto da tre punti nodali così declinati dalla stessa A., docente di Teologia dell'educazione presso l'UPS di Roma: “il recupero della universalità inclusiva della fede oltre i particolarismi e localismi delle religioni; la superiore importanza riservata ai nuclei centrali delle Parole trasmesse con la Torah, il Vangelo e il Corano; le teologie chiamate ad evolvere in una teologia condivisa nei suoi parametri essenziali e, quindi, fondamentali per quanto riguarda i plurali percorsi formativi ed educazionali” (pp.319-320). “Una interessante antologia di testi sul tema dell'educazione, che guarda all'interscambio collaborativo tra le varie culture religiose e le varie teologie. Un dialogo da incentivare con la conoscenza reciproca, indispensabile nella formazione delle giovani generazioni” (*il Venerdì di Repubblica*, 16 nov. 2018).

10. Jenny BERGLUND (ed.), *European perspectives on Islamic education and public schooling*, Equinox 2018, 418pp - <https://www.equinoxpub.com/home/european-perspectives-on-islamic-education-and-public-schooling/> - Islamic religious education (IRE) in Europe has become a subject of intense debate during the past decade. There is concern that states are doing too little or too much to shape the spiritual beliefs of private citizens. State response to the concern ranges from sponsoring religious education in public schools to forgoing it entirely and policies vary according to national political culture. In some countries public schools teach Islam to Muslims as a subject within a broader religious curriculum that gives parents the right to choose their children's religious education. In the other countries public schools teach Islam to all pupils as a subject with a close relation to the academic study of religions. There are also countries where public schools do not teach religion at all, although there is an opportunity to teach about Islam in school subjects such as art, history, or literature. IRE taught outside publicly funded institutions, is of course also taught as a confessional subject in private Muslim schools, mosques and by Muslim organisations. Often students who attend these classes also attend a publicly funded “main stream school”.

The volume will be of interest to scholars of Islam in Europe, policy makers of education and integration and teachers of religious education.

11. Christiane CONTURIE, *Heureux les enseignants ! Des pistes pour se ressourcer*, Salvator, 2018, 192 pp. – Une invitation adressée aux enseignants et aux éducateurs à retrouver le sens profond de leur mission et à se ressourcer spirituellement, car les jeunes attendent d’avoir en face d’eux des adultes solides, qui croient en leur métier et ne se limitent pas à transmettre des connaissances. Des récits et des histoires vécues rendent captivante la lecture. Une belle aide pour se dégager de l’enseignement magistral parfois encore bien traditionnel en France ! (V. Fabre, *NRTh*, 140, n. 4, nov.-déc. 2018, p.679).

12. Laurence CORNU (ed.), *Conflits de vérités à l’école*, dossier de la Revue internationale d’éducation de Sèvres, n, 77, 2018 pp. 181 - <https://journals.openedition.org/ries/6090> - Dénis de faits attestés et vérifiables, refus de théories (en particulier de l’évolution), adhésions à des discours extrêmes ou à des contre-vérités manifestes, mise en cause de théories scientifiques avérées... Voilà ce que peuvent rencontrer aujourd’hui les enseignants dans leurs classes et l’on s’inquiète, à raison, de l’extension du négationnisme, de la propagation des fausses nouvelles, des ravages du complotisme, particulièrement auprès des jeunes. Afin de penser posément ce sujet brûlant, ce dossier propose d’examiner dix contextes très différents : la Belgique, le Chili, les États-Unis, la France, la Hongrie, l’Irlande du Nord, les Pays-Bas, le Sénégal, Singapour et la Turquie. En cours de biologie, d’histoire, d’éducation morale ou civique, de philosophie, que vivent et font les enseignants de ces pays, aux prises avec des discours et des propos ou attitudes d’élèves qui entrent en conflit les uns avec les autres et avec ce qu’ils sont censés transmettre ? On est frappé par la multiplicité des « conflits de vérité », par l’acuité des préoccupations. Les auteurs mettent en évidence les problèmes épistémologiques, politiques et éthiques contemporains soulevés par cette question. Ils en proposent des élucidations, analysent des situations de classe, et suggèrent des orientations pédagogiques. Apprendre aux élèves à exercer leur raison ne va pas sans attention portée à la dimension émotionnelle des sujets abordés, à leur histoire, aux conditions politiques et éthiques de la pensée critique. Ce dossier pourrait être alarmant. Il n’est pas alarmiste. Il manifeste la mobilisation des chercheurs, montre l’ingéniosité des enseignants, l’implication des formateurs, l’intelligence des élèves. Il souligne combien l’éducation, la pensée critique, la parole créatrice, dans cette dangereuse passe, sont l’affaire de tous.

13. Peter CUMPER, Alison MAWHINNEY (Eds.), *Collective Worship and religious observance in schools* (e-book), 1. Auflage, Peter Lang - <https://www.beck-shop.de/cumper-mawhinney-peter-lang-ltd-international-academic-publishers-collective-worship-religious-observance-schools/> - This book examines the law and policy governing school acts of collective worship in England, Northern Ireland and Wales, and their equivalent in Scotland, which is known as religious observance. The fact that the majority of UK schools (including non-denominational ones) are required by law to organize acts of collective worship/religious observance for their pupils has provoked significant controversy in recent decades. Yet, perhaps surprisingly, there has (to date) been a relative paucity of published interdisciplinary scholarly material on such matters. In seeking to rectify this anomaly, the book takes a holistic approach whereby it examines the nature and consequences of the collective worship/religious observance duty from a variety of perspectives. These range from examining the law and policy governing collective worship/religious observance in each country within the UK, to exploring the legal and educational challenges and opportunities thrown up by the current obligations. In addition, scholars from beyond the UK offer insights into the possibilities and dilemmas that the current statutory duties pose for schools and wider society. The aim of this book is to shine a light on an important issue that has often been neglected and ignored by policymakers.

14. Alex DAMM (ed.), *Religions and Education in Antiquity*. Studies in honour of Michel Desjardins, Brill 2018, <https://brill.com/view/title/34058?format=HC> - *Religions and Education in Antiquity* gathers ten essays on teaching and learning in the contexts of ancient Western religions, including Judaism, early Christianity and Gnostic Christian traditions. Beginning with an overview of religious education in the ancient Near Eastern and Mediterranean worlds, editor Alex Damm and the contributors together demonstrate the mutual influence of religion and education on each other; the relevance of educational traditions in addressing (for instance) historical or exegetical issues; and the thoroughgoing importance of education to religious life across time and space in antiquity. Highly useful to scholars of religion, theology, classics and education, this volume affords a state of the art study on pedagogy and learning in ancient religious contexts.

15. Ralph DEKONINCK, *Horreur sacrée et sacrilège. Image, violence et religion (XVI et XXI siècles)*, Editions de l’Académie Royale de Belgique, 2018, <http://www.academieroyale.be/maillingDetail?ncnrsfrzOuhbq2905zH86J94494708zHrEnd4494786zQ2hjm2517zNeink> - Cet essai propose un rapprochement entre les formes de médiatisation de la violence terroriste d’aujourd’hui et celles qui caractérisèrent les guerres de religion au XVI^e siècle. Plutôt que s’engager sur la voie hasardeuse d’un comparatisme qui porterait sur les faits historiques, il

s'agit de réfléchir à certaines modalités transhistoriques de représentation de la violence spectacularisée, et en particulier celle liée au martyr. Il n'est pas tant question de dégager des invariants anthropologiques que d'éclairer un certain nombre de modèles figuratifs qui constituent autant d'images-écran continuant à nourrir ou à contaminer notre imaginaire contemporain où se mélangent terreur et fascination face au spectacle de la violence médiatisée. Si le point de vue ici adopté est bien celui de l'Occident, l'objectif est également de montrer combien le djihadisme contemporain, parfaitement acculturé à la mondialisation, manipule délibérément les codes occidentaux. Professeur d'histoire de l'art à l'Université catholique de Louvain, directeur du Centre d'Analyse Culturelle de la première modernité (GEMCA) et membre de la Classe des Arts de l'Académie royale de Belgique, Ralph Dekoninck poursuit des recherches sur les théories et pratiques de l'image au premier âge moderne.

16. Norman DOE, *Comparative Religious Law: Judaism, Christianity, Islam*, Cambridge University Press 2018, www.cambridge.org - *Comparative Religious Law* provides for the first time a study of the regulatory instruments of Jewish, Christian and Muslim religious organisations in Britain in light of their historical religious laws. Norman Doe questions assumptions about the pervasiveness, character and scope of religious laws, from the view that they are not or should not be recognised by civil law, to the idea that there may be a fundamental incompatibility between religious and civil law. It proposes that religious laws pervade society, are recognised by civil law, have both a religious and temporal character, and regulate wide areas of believers' lives. Subjects include sources of law, faith leaders, governance, worship and education, rites of passage, divorce and children, and religion-State relations. A Charter of 'the principles of religious law' common to all three Abrahamic faiths is proposed, to stimulate greater mutual understanding between religion and society and between the three faiths themselves.

17. Bernhard DRESSLER, *Religionsunterricht. Bildungstheoretische Grundlegungen*, Evangelische Verlagsanstalt 2018, 332 Seiten, - <https://www.beck-shop.de/dressler-religionsunterricht/productview.aspx?product=25472390&toc=9417> - Religious instruction at German schools is ensured de jure but contested de facto. In the educational sciences it does not enjoy unreserved approval. Deregulations because of legal grey areas can be observed. Currently contradictions are increasing: while an Islamic religious instruction is becoming generally established, Protestant and Catholic religious instruction is under pressure because of a growing number of students who choose the alternative subjects ethics or practical philosophy, but also because of appeals for a Christian religious instruction in confessional cooperation. Therefore, an education-theoretical foundation of religious instruction is all the more urgent, as well as a didactics of religion that could compete with the didactical standards of other school subjects.

18. Giovanni FILORAMO, *Il grande racconto delle religioni*, il Mulino, Bologna 2018, pp. 540, 300 illustrazioni a colori, edizione rilegata - https://www.mulino.it/isbn/9788815279668?&utm_source=newsletter&utm_medium - Nella straordinaria varietà di miti, simboli, forme, riti e valori in cui nelle diverse culture storiche trova espressione il sentimento religioso, il nucleo fondamentale è sempre lo stesso: il rapporto dell'uomo con il cosmo e con le sue forze potenti, misteriose e ingovernabili. Che si tratti di aborigeni, di nativi americani, di sumeri, cinesi, di cultura hindu, o di antichi greci, del credo mazdeo, di ebraismo, cristianesimo o islam, la visione religiosa del mondo garantisce ai credenti un punto di vista unitario sulla realtà, una bussola per orientarsi tra il bene e il male. Mentre alcune visioni hanno al loro centro il problema del rapporto con una natura selvaggia e minacciosa, altre insegnano all'uomo a vivere in armonia con il cosmo che lo circonda, lo ha creato e lo nutre. In altre ancora, ordinatrice del cosmo è una figura di sovrano divinamente ispirato. Tra VIII e VII secolo a.C. si fa strada una visione religiosa nuova: il monoteismo. Il divino non si manifesta più nella natura, non ha tratti antropomorfi, ma trascende radicalmente l'uomo. Con il Cristianesimo la concezione del Dio incarnato opera una svolta antropologica destinata a segnare la storia del pensiero occidentale. È di tutto questo che parla il libro: dell'eterno, inesausto bisogno umano di realizzare la pienezza dell'essere attraverso il sacro.

19. Olof FRANK (ed.), *Assessment in Ethics Education. A case of national tests in Religious Education*, Springer 2018, 196 p. - <https://www.beck-shop.de/franck-evaluating-education-normative-systems-institutional-practices-assessment-ethics-education/> - This book presents a number of fundamentally challenging perspectives that have been brought to the fore by the national tests on religious education in Sweden. It particularly focuses on the content under the heading Ethics. It is common knowledge that many teachers find these parts difficult to handle within RE. Further, ethics is a field that addresses a range of moral and existential issues that are not easily treated. Many of these issues may be said to belong to the philosophical context, in which "eternal questions" are gathered and reflected upon. The first chapters highlight the concepts of ethical competence and critical thinking. In the following chapters the concept of ethical competence is analyzed with regard to teachers' objectives and to students' texts, respectively. These chapters pursue a more practice-related approach and highlight specific challenges identified from both teacher and student perspectives. Next, the book raises the issue of global responsibility. What kind of critical issues arise when handling such matters at school? Further, can contemporary

moral philosophers contribute to such a discussion? In turn, the book discusses the role of statistical analyses with regard to national tests, while the closing chapters present international perspectives on the book's main themes and concluding remarks. The book's critical yet constructive approach to issues regarding assessment in ethics education makes a valuable contribution to an ongoing debate among researchers as well as to the everyday communication on testing in schools and classrooms. As such, it will appeal to scholars in ethics education and researchers in the field of assessment, as well as educators and teachers interested and engaged in the task of testing ethics in school contexts where curricular demands for valid and authoritative evaluation may provide important guidelines but may also pose challenges of their own.

20. PAUL L. GAREAU, Spencer CULHAM BULLIVANT and Peter BEYER (eds.), *Youth, Religion, and Identity in a globalizing context: International perspectives*, Brill 2018 (*not yet published*), <https://brill.com/view/title/36205?format=HC> – This work investigates the ways that young people navigate the intersections of religion and identity. As part of the Youth in a globalizing World series, this book provides a broad discussion on the various social, cultural, and political forces affecting youth and their identities from an international comparative perspective. Contributors to this volume situate the experiences of young people in Canada, the United States, Germany, and Australia within a globalized context. This volume explores the different experiences of youth, the impact of community and processes of recognition, and the reality of ambivalence as agency.

21. Sam GILL, *Religion and technology into the future. From Adam to tomorrow's Eve*, Rowman & Littlefield, 15 sept. 2018, 312 pp - Religion and Technology into the Future: From Adam to Tomorrow's Eve examines the broad significance of the current trends and accomplishments in technology (AI/robots) against the long history of the human imagination of making sentient beings. It seeks to enrich our understanding of the present as it is trending into the future against the richly relevant and surprisingly long past. Creatively considered in some depth are a wide range of specific examples drawn especially from contemporary film and television, as well as from cosmology, ancient mythology, biblical literature, classical literature, folklore, evolution, popular culture, technology, and futurist studies. This book is distinctive, in part, in drawing on a wide range of resources demonstrating the indispensable interrelationship among these disparate materials. Science, technology, economics, and philosophy are seamlessly interwoven with history, gender, culture, religion, literature, pop culture, art, and film. Written for general as well as academic readers, it offers fascinating and provocative insights into who we are and where we are going.

22. Carmen GUAITA FERNANDEZ, *Lo que mis alumnos me enseñaron*, PPC 2018, 216 pp - <https://es.ppc-editorial.com/libro/lo-que-mis-alumnos-me-ensenaron> - "Durante buena parte de mi vida he sido maestra. No ingresé en Magisterio con una clara vocación docente. Sabía, sí, que me interesaban los niños: que, si fuera médico, me especializaría en pediatría y, si fuera juez, en menores. Sabía también que era curiosa para el conocimiento y me gustaba transmitir lo que aprendía. El compromiso con los alumnos y compañeros ha sido un buen viaje para la vida. No existe poder de transformación más grande que el de un maestro sobre su discípulo, ni poder de transformación más bello que el de un discípulo sobre su maestro. Todo lo que sé de la educación se ha fundamentado en el encuentro con personas y lo he recibido a través de ellas. De mis alumnos y de mis compañeros, de todos aquellos con quienes han cruzado la línea de mi vida, aprendí y aprendo. A diario".

23. Anna HALAFOFF, Elisabeth ARWECK, Donald BOISVERT (eds.), *Education about Religion and Worldviews. Promoting intercultural and interreligious understanding in secular societies*, Routledge, 1st ed. 156pp - <https://www.routledge.com/Education-about-Religions-and-Worldviews-Promoting-Intercultural-and-Interreligious/Halafoff-Arweck-Boisvert/p/book/9781138683600> - This volume presents the findings of a number of empirical and theoretical studies on education about religions and worldviews (ERW) conducted in the Western societies of Britain, Ireland, Norway, Finland, New Zealand, Australia and Canada. Educational programmes about diverse ERW began to be investigated and implemented as strategies to encourage inter-religious understanding and social cohesion, particularly following the 2005 London bombings when a fear of youth radicalisation and home-grown terrorism became prevalent. In addition, as a growing number of people in Western societies, and young people especially, declare themselves to have no religious affiliation, state actors are currently grappling with the reality that we are living in increasingly multifaith and non-religious societies and government education systems have become places of contestation as a result of these changes. This volume examines ERW research and policies in a number of diverse places in the hope of identifying common themes, overlapping insights and best practices that can inform research and policy for religious literacy and interreligious understanding in other contexts. This book was originally published as a special issue of the *Journal of Intercultural Studies*.

24. Maurice HARMON, *"I am a Catholic Buddhist": The voice of children on Religion and Religious Education in an Irish Catholic primary school classroom*, Thesis submitted for the award of Doctor of Education

Institute of Education Dublin City University, Supervisor: Dr. Sandra Cullen, September 2018. This original research study offers another voice, often absent from the conversation, that of the children in one Irish Catholic primary school classroom. Thirty-five children aged between eleven and thirteen become co-researchers in a participatory-based exploration of their views on religion and religious education. An interpretive paradigm is used, which is concerned with understanding the world as it is from the subjective reality of the individual. The study is therefore grounded in the children's own experiences and perceptions within the qualitative field of study. Children in the study are from a variety of religious and belief traditions and all did not partake in formal RE in school, as per their parent's right to withdraw them. The children highlight how their families' belief systems have an influence on how they perceive their religious selves. Many try to reconcile the different religious and belief systems that are to be found within their homes with the articulation of their own belief systems. 71% of children who self-identify as accessing the Catholic tradition cite grandparents as the main influence in their belief system, which is significant for the future of the tradition in Ireland. All children articulate their desire to learn more about other religious or belief traditions as part of their RE curriculum. Identification of and respect for diversity is evident, but little knowledge is articulated in relation to the content of the others' religious traditions. Interest is shown in learning about the religious other in children's environment by engaging in what Ipgrave refers to as *Spiritual sharing*-learning the stories of religious and belief traditions beyond their own and partaking in the participatory methods employed in the study. The research findings suggest that children have a clear sense of "being" religious or having a belief system that is valued. They identify how it is to "behave" in a certain way as a result of this. Noticeably, the Catholic children struggle with a sense of belonging to communities of faith practice which is not the case for children of other traditions in the study. Irrespective of whether children access RE as an element of their curricular experience or not, all children endorse the importance of RE in the primary school curriculum. The thesis concludes by considering the implications emerging in the Irish context and offers recommendations for reflection by the various stakeholders for policy and practice going forward.

25. Harold D. HORELL, *Remembering for our future: Affirming the Religious Education tradition as a guide for the Religious Education Movement*, Religions 9 (2018)12, 407- Doi: 10.3390/rel9120407 - This article addresses doubts about the viability, and hence future, of religious education. The researcher utilized structural analysis based on the questions: What central concepts and commitments have provided structure for the field of religious education as it has developed over time? How have social and cultural factors and changes in social and cultural context shaped the ways the structuring concepts and commitments of religious education have been embraced? To what extent can an understanding of the structuring concepts and commitments of the field enable us to make sense of the contemporary doubts about religious education? Additionally, the methodology of field mapping was used to map the models and approaches to religious education that have developed over time. The researcher found, and these findings are presented in this article, that structural analysis informed by field mapping can enable us to understand both the strengths and limitations of contemporary religious education. The researcher concluded that, based on a structural analysis of the field, religious educators can and should respond to the present crisis in religious education by defining the purpose and scope of religious education more clearly. The analysis in the final section of this article is based on that conclusion.

26. Julia IPGRAVE, Thorsten KNAUTH, Anna KÖRS, Dörthe VIEREGGE, Marie VON DER LIPPE (Hrsg.), *Religion and Dialogue in the City. Case Studies on Interreligious Encounter in Urban Community and Education*, Waxmann 2018, 330 Seiten - <https://www.waxmann.com/waxmann-autor/> - Urban spaces throughout Europe are increasingly characterised by a mixture of different religions and worldviews. Being home to a wide range of religious and non-religious groups and individuals does not mean that cities are automatically also spaces of interreligious and interfaith encounters. Whether a city is a venue for interreligious encounter and dialogue, or merely a place where various religions and worldviews exist side by side, is a central question for the continuing social cohesion of modern societies. This volume presents selected findings of the international research project 'Religion and Dialogue in Modern Societies' (ReDi) which investigated dialogical practice in the five metropolitan cities Oslo, Stockholm, London, Hamburg and Duisburg. It offers a range of case studies addressing two fields of activity: dialogue and interreligious encounters in the urban space and dialogue in education.

27. Robert JACKSON, *Religious Education for plural societies. The selected works of Robert Jackson*, Routledge 2018, 292 pp - https://books.google.it/books?id=9jZyDwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - In the *World Library of Educationalists series*, international experts themselves compile career-long collections of what they judge to be their finest pieces – extracts from books, key articles, salient research findings, major theoretical and practical contributions – so the world can read them in a single manageable volume. Readers will be able to follow the themes and strands and see how their work contributes to the development of the field. *Religious Education for plural societies* highlights key writings from Robert Jackson's international career in education. It provides a historical perspective in relation to current debates about religious education in the UK and internationally, drawing attention to current issues of concern. Carefully selected examples explore the key themes

in religious education that allow us to consider how things were, how they are now and the future for the field of study. Split into parts: empirical research; the interpretive approach to religious education pedagogy; religious education and plurality and human rights and international policy developments, R. Jackson also provides an overview of the text in the form of a general introduction, and also introductions to each section of the book, allowing the reader a personal insight into why each piece has been chosen. *Religious Education for plural societies* allows readers to follow themes and strands across R. Jackson's career and see how his work has contributed to the development of the fields of religions and education. It will be of interest to all followers of R. Jackson's work and any reader interested in the development of religious education in the UK and internationally.

28. Jennifer JAKOB, *Facing religious diversity and secularisation – About the future of denominational Religious Education in compulsory school in Austria*. Master thesis, Uppsala University, Department of Theology, Spring 2018, p. 63 - <https://uu.diva-portal.org/smash/get/diva2:1211453/FULLTEXT01.pdf> - This thesis deals with the current situation of denominational religious education in Austria and the question of its future. The situation will be described including the historical development of the relationship between religion and politics and the legal framework of religious education in Austria. Afterwards models and systems of religious education in other European countries will be discussed. A major part of the thesis deals with challenges and recent developments of denominational religious education in Austria. This current situation will be discussed then against the historical background of the relationship between politics and religion in Austria. Afterwards the Austrian situation will be compared to other models in Europe to find out about similarities and differences. The final conclusion outlines what denominational religious education in Austria can learn from other systems in Europe and what are some ways it can be adapted to a more religiously diverse and secular Austria in the future.

29. Erik JONES, Gianfranco PASQUINO (eds.), *The Oxford Handbook of Italian Politics*, Oxford University Press 2018 - <https://lawandreligionforum.org/2018/10/18/the-oxford-handbook-of-italian-politics-jones-pasquino-eds/> - Italy's "past" does not come in for very favorable treatment in the blurb, while its rather belated (1947) constitution is lionized. Yet one might think that at least some features of Italy's past might be socio-political strengths rather than weaknesses. This *Handbook* provides a comprehensive look at the political life of one of Europe's most exciting and turbulent democracies. Under the hegemonic influence of Christian Democracy in the early post-World War II decades, Italy went through a period of rapid growth and political transformation. In part this resulted in tumult and a crisis of governability; however, it also gave rise to innovation in the form of Eurocommunism and new forms of political accommodation. The great strength of Italy lay in its constitution; its great weakness lay in certain legacies of the past. Organized crime—popularly but not exclusively associated with the mafia—is one example. A self-contained and well entrenched 'caste' of political and economic elites is another. These weaknesses became apparent in the breakdown of political order in the late 1980s and early 1990s. This ushered in a combination of populist political mobilization and experimentation with electoral systems design, and the result has been more evolutionary than transformative. Italian politics today is different from what it was during the immediate post-World War II period, but it still shows many of the influences of the past.

30. Tobias KOELLNER, *Orthodox Religion and Politics in contemporary Eastern Europe: On multiple secularisms and entanglements*, Routledge 2018, 258pp - https://books.google.it/books?id=pWN8DwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - This book explores the relationship between Orthodox religion and politics in Eastern Europe, Russia and Georgia. It demonstrates how as these societies undergo substantial transformation Orthodox religion can be both a limiting and an enabling factor, how the relationship between religion and politics is complex, and how the spheres of religion and politics complement, reinforce, influence, and sometimes contradict each other. Considering a range of thematic issues, with examples from a wide range of countries with significant Orthodox religious groups and setting the present situation in its full historical context the book provides a rich picture of a subject which has been too often oversimplified.

31. András KOLTAY, *The troubled relationship between religions and the state freedom of expression and freedom of religion*, Whitelocke Publications, 2018, 286pp - <https://academic.oup.com/hrlr/advance-article-abstract/doi/10.1093/hrlr/ngy031/5195669> - This book by András Koltay¹ can be seen as a valuable and timely contribution to the literature on the relationship between religions and the State in contemporary European societies, where this relationship is, indeed, often 'troubled' and the subject of public discourse. The book discusses this relationship with a particular focus on the intersection between freedom of expression and freedom of religion and examines these rights in the following situations: the use of religious symbols in public places and schools (Ch.1), the freedom of the State in integrating religious studies in public education (Ch. 2), limitations on wearing religious clothing and symbols (Ch. 3), media advertisements with a religious context (Ch. 4).

32. Martina KRAML, Zekirija SEJDINI (Hrsg.), *Interreligiöse Bildungsprozesse. Empirische Einblicke in Schul- und Hochschulkontexte*, Kolhammer 2018, 215 S. - <https://www.beck-shop.de/kraml-sejdini-studien-inter>

[religisen-religionspädagogik-bd-2-interreligiose-bildungsprozesse/](#) - Dieser Band konkretisiert die grundsätzlichen Einsichten des ersten Bandes der Reihe und führt sie im empirischen Feld weiter. Er gibt Einblick in prozessorientierte, forschungsgeleitete interreligiöse Lehrentwicklung am Beispiel islamischer und christlicher religionsdidaktischer und schulpraktischer Lehrveranstaltungen: Islamische und katholische ReligionspädagogInnen entwickeln und evaluieren interreligiöse hochschuldidaktische Lehr- und Lernprozesse. Die Aufmerksamkeit liegt dabei auf der Wahrnehmung dieser Prozesse im Blick auf Konzeptionen von Interreligiosität. Neben ihrer Relevanz für die Religionspädagogik und -didaktik bilden sie auch Indikatoren für den Umgang der Gesellschaft mit anderen Religionen und Kulturen. Ziel dieses Bandes ist nicht eine bloße empirische Dokumentation - vielmehr sollen die Ergebnisse der Untersuchung eingebettet werden in grundsätzliche Fragestellungen interreligiösen Lernens im Kontext pluraler und kontingenter Lernfelder an Schule und Hochschule und so zur Kompetenzerweiterung im Bereich Pluralitätsfähigkeit beitragen.

33. Mark A. MADDIX, *Embracing postcolonialism: The future of Christian education*, Christian Education Journal, vol 15 (2018)3, - <https://doi.org/10.1177/0739891318809209> - The field of Christian education is changing due to globalization and contextualization of society, particularly as it relates to the ethnic demographics of the church. While much of the research and leadership in evangelical theology has historically been dominated by white males from the West, the field of postcolonial theologies and hermeneutics has implications for the church and the future of the field of Christian education. This article provides an overview of post-colonial studies (liberation theologies, feminist theology, and biblical hermeneutics) and how they are changing the scope of theological and biblical studies. Then the article gives focus to the impact of postcolonial studies on the field of Christian education by sketching out a way forward for future studies in Christian education.

34. Alberto MELLONI, Francesca CADEDDU (eds.), *Religious Literacy, Law and History. Perspectives on European pluralist Societies*, Routledge, London-New York 2019, pp. 232. <https://www.routledge.com/religion> “[...] This volume is not a handbook for politicians, teachers or interested parties nor is it a set for solutions to the pressing consequences of religious illiteracy or the outcome of a single line of research. It is, however, an attempt to stimulate politicians, teachers and others interested parties to grasp the true value of knowledge as the only tool for facing the complexity of what we define as ‘religion in the public space’ and to answer the questions that naturally arise when discussing such issues, like ‘Are religions violent?’ or ‘Why do we have to teach them at school?’ For this, each author was invited to analyze critically the causes of religious illiteracy from the specific point of view of their own discipline or profession and to set aside momentarily the search for its solutions in order to give space to the reasons that have generated and nourished it” (from the Preface by the Editors).

35. Emma O’DONNELL POLYAKOV (ed.), *Antisemitism, Islamophobia, and Interreligious Hermeneutics Ways of Seeing the Religious Other*, Brill 2018, 190pp - <https://brill.com/abstract/title/39114> - The book examines the hermeneutics of interreligious encounter in contexts of conflict. It investigates the implicit judgments of Judaism and Islam that often arise in response to these conflicts and explores the implications of these interpretations for relations between Jews, Christians, and Muslims. Addressing antisemitism and Islamophobia through the tools of interreligious hermeneutics, this volume brings together three distinct discourses: the study of ancient and new tropes of antisemitism as they appear in today’s world; research into contemporary expressions of fear or suspicion of Islam; and philosophical reflections on the hermeneutics of interreligious encounters.

36. Gwynyth OVERLAND, Arnfinn J. ANDERSEN, Kristin ENGH FØRDE (eds.), *Violent extremism in the 21st Century: International perspectives*, Cambridge Scholars Publishing, 2 Nov. 2018 - 483 pp - https://books.google.it/books?id=QzJ3DwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s - This anthology provides insights into processes of violent extremism, both locally and globally, questioning how and why it arises and what can be done about it. The book will be relevant for policy makers, post-graduates and researchers in the social and political sciences, religious studies, law, psychology, medicine and education, as well as practitioners in direct contact with targeted individuals or vulnerable groups. The anthology contributes models, analyses and practical tools helpful for first-liners who are well placed to both see and prevent incipient extremism and to rehabilitate: to aid those who have been extremists in returning to society and finding a life worth living. In addition to chapters focusing on work in Norway, Denmark and Sweden, there are contributions from North America, Africa, Australia, the Middle East and Europe.

37. Anthony PALMA, *The Science of Religion: a defense. Essays by Donald Wiebe*, Series: Supplements to Method & Theory in the Study of Religion, Volume: 12, Brill 2018, pp. 340 - <https://brill.com/abstract/title/39118?format=HC> - Donald Wiebe, Professor of Philosophy of Religion at Trinity College, University of Toronto, has spent much of his academic career arguing for a clear demarcation between Theology and Religious Studies. *The Science of Religion: A Defense* offers a brilliant overview of Professor Wiebe's contributions on methodology in the academic study of religion, of the development of his thinking over time, and of his intellectual commitment

to 'a science of religion'. The work is divided into three parts. The first part identifies pertinent connections between 'religion', 'religious studies', and 'science' and why 'reductionism' in the academic study of religion, when properly applied, can bridge the explanatory gap between the sceptic and the devotee. The second part treats conceptual debates in the academic study of religion, with particular reference to the place of 'belief', 'understanding', and 'meaning' in the modern study of religion. The third part addresses the theological resistance to the scientific study of religion and how that resistance can be overcome. Finally, two new essays are included: a critique on 'The Preconceptions of a Science of Religion' by Anthony J. Palma, and an accompanying reply by Donald Wiebe. *The Science of Religion: A Defense* is an essential resource for both scholarly and non-scholarly audiences alike and will be of particular interest to both defenders and critics of a scientific study of religion.

38. Stefano PASTA, *Razzismi 2.0. Analisi socioeducativa dell'odio online*, Scholé-Morcelliana 2018, pp. 224 – Il libro si apre delineando l'evoluzione dei razzismi e della loro categorizzazione; continua analizzando le caratteristiche dell'ambiente digitale che facilitano la propagazione dei razzismi e dell'odio; infine, una terza parte è dedicata alle proposte per suscitare anticorpi e attivismo digitale che non sono l'opposto dell'*hate speech*, ma si muovono verso l'assunzione di responsabilità personale. Scrive Pier Cesare Rivoltella: «Il libro non si limita a muoversi sul piano dell'analisi del fenomeno, ma si sposta anche sul versante dell'intervento educativo. Non basta più educare lo spettatore, occorre anche educare il produttore che ogni spettatore è diventato grazie allo smartphone che si porta in tasca. Questo significa che insieme al pensiero critico occorre sviluppare anche la responsabilità. Il libro di Stefano Pasta lo fa capire molto bene e rappresenta uno dei primi risultati di una nuova fase per gli studi sulla cittadinanza e sulla Media Education». Nella postfazione al libro scrive Milena Santerini: «Sono indispensabili strumenti come quelli qui presentati, che anzi tutto scelgono un approccio critico, anche se fiducioso, verso la comunicazione online; realizzano poi una lettura analitica e originale dei "razzismi" al plurale, affrontando il tema del classico "io non sono razzista però", cioè la differenza tra pregiudizio e odio strutturati e quelli occasionali, ben più diffusi e a torto considerati inoffensivi; spiegano il rischio del ritorno di una "razza" accettabile socialmente; descrivono l'etnicizzazione e la semplificazione delle società attuali; analizzano le pedagogie popolari implicite della paura e del disprezzo».

39. Andrew PETERSON, Garth STAHL, Hannah SOONG (eds.), *The Palgrave Handbook of citizenship and education*, Palgrave Macmillan 2018 - DOI <https://doi.org/10.1007/978-3-319-67905-1> - This Handbook provides an authoritative and comprehensive overview of the current field of citizenship and education. It draws on insights from a range of disciplines to explore historical, philosophical, theological, sociological and psychological ideas on how the two concepts intersect and is international in scope, authorship and readership. Five sections provide a clear outline of; foundational thinkers on, and the theories of, citizenship and education; citizenship and education in national and localised contexts; citizenship and education in transnational contexts; youth, advocacy, citizenship and education; contemporary insights on citizenships and education. It will be essential for scholars interested in how theorizations of citizenship, civic identity and participatory democracy are, and could be, operationalised within educational theories, educational debates, educational curricular, and pedagogic practices.

40. Manfred L. PIRNER, Johannes LAHNEMANN, Werner HAUSSMANN, Susanne SCHWARZ (Eds.), *Public theology, religious diversity, and interreligious learning*, Routledge 2018, 218pp - <https://www.routledge.com/Public-Theology-Religious-Diversity-and-Interreligious-Learning/> - This book describes the relationship of Christian Public Theology to other religions and their ways of contributing to the common good. It also promotes mutual learning processes in public education to strengthen the public role and responsibility of religions in pluralistic societies. This volume brings together not only public education and public theology, but also scholars from a variety of disciplines such as philosophy, cultural studies, and sociology, and from different parts of the world. By doing so, the book intends to widen the horizon and provide fresh impulses for public theology as well as the discourse on public religious education.

41. Francesco RAGAZZI, *Élèves ou suspects ? – Les enjeux des politiques de lutte contre la radicalisation dans le secteur éducatif des États membres du Conseil de l'Europe*, Editions Conseil de l'Europe 2015 (rediffusé le 10-12-2018), pp. 132 - <http://book.coe.int> - Les politiques visant à prévenir la radicalisation en Europe pourraient-elles finir par saper la cohésion sociale qu'elles visent à préserver ? Depuis le milieu des années 2000, les gouvernements européens sont de plus en plus nombreux à avoir élargi la portée de la lutte contre le terrorisme, au point qu'il s'agit désormais d'un problème auquel la société dans son ensemble doit s'attaquer. Ce rapport examine les effets de ces politiques dans le secteur de l'éducation en passant en revue les publications qui existent sur le sujet. La publication énumère les problèmes auxquels sont confrontés les éducateurs, les étudiants et leur famille, et montre comment les politiques de lutte contre la radicalisation imposent des exigences contradictoires aux éducateurs, en leur demandant, d'une part, de renforcer la cohésion sociale et la résilience, et d'autre part, d'utiliser une logique de suspicion pour détecter des individus en voie de radicalisation. L'auteur présente

plusieurs pistes de réflexion et formule des recommandations à l'intention du Conseil de l'Europe sur la nécessité de mener de nouveaux travaux de recherche et d'élaborer d'autres mesures dans ce domaine.

42. Andrew REEVES, *Religious Education in thirteenth-century England. The Creed and articles of faith*, Brill 2018, pp.218 - <https://brill.com/view/title/31768?format=HC> - In *Religious Education in Thirteenth-Century England*, Andrew Reeves examines how laypeople in a largely illiterate and oral culture learned the basic doctrines of the Christian religion. Although lay religious life is often assumed to have been a tissue of ignorance and superstition, this study shows basic religious training to have been broadly available to laity and clergy alike. Reeves examines the nature, availability and circulation of sermon manuscripts as well as guidebooks to Christian teachings written for both clergy and literate laypeople. He shows that under the direction of a vigorous and reforming episcopate and aided by the preaching of the friars, clergy had a readily available toolkit to instruct their lay flocks.

43. Jari RISTINIEMI, Geir SKEIE, Karin SPORRE (Hrsg.), *Challenging life: Existential questions as a resource for education*, Waxmann 2018, 416 Seiten - [https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2\[buch\]](https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2[buch]) - There is an increasing recognition today that young people need to have knowledge about religions and world views in order to live and work in diverse societies. What kind of 'maps' are they provided with through religious, values and ethics education? Does education address the challenging existential questions that children and adolescents ask about life and the world? This volume addresses different aspects of how existential questions have been dealt with in educational research. It especially draws attention to the Swedish research tradition of focusing on life questions and the interpretation of life in education, but with contemporary international research added. It also addresses issues of ethics education and discusses possible options for the future of existential questions as a resource for education.

44. Graham ROSSITER, *Life to the full. The changing landscape of contemporary spirituality – Implications for Catholic school religious education*, 2018 – This book is about 21st century religious education in Catholic schools. It identifies and addresses many of the issues in this context. It sets a new agenda. While scholarly and pertinent to the tertiary study of RE, it will make eminent sense to teachers, resonating with their experience, and reflecting some of the best thinking and praxis in the field. This is *reality*-based religious education at its best. This book argues that in relatively secularized countries, many have what can be described as an implied, DIY (Do It Yourself), subjective, secular spirituality that does not reference much to their religious tradition. Educating young people in their own religious tradition, as well as including some study of other traditions, while valuable and important, is not sufficient. School RE is well placed to help 'resource' young people's spirituality (whether religious or not) to help them in the task of negotiating a more meaningful path through an increasingly complex and challenging culture. An educational evaluation of the shaping influence of culture on people's beliefs, values, lifestyle and personal identity is a valuable part of such a RE. A critical, inquiring, reflective, research-oriented pedagogy has much to offer for young people's study of contemporary spiritual/moral issues, as well as formal religious content.

45. Brunetto SALVARANI, *Teologia per tempi incerti*, Laterza 2018, pp. 198. "Il libro ha almeno due meriti: il primo è l'adozione di un modo di leggere la Bibbia, che rivela e mette in gioco tutte le potenzialità della Scrittura come libro di vita, capace di aiutarci ancora oggi a interpretare la nostra esperienza. Il secondo è che ci aiuta ad assumere la fragilità come elemento positivo della condizione cristiana. Il fatto di non disporre di una parola ultima su ogni realtà non deve apparire come un difetto del cristianesimo di oggi; si tratta al contrario di un dato permanente, che è necessario valorizzare come presupposto di un esercizio maturo della libertà" (M. Bossi, *Aggiornamenti sociali*, 11, 2018, p.786).

46. Anders SJÖBORG, Hans-Georg ZIEBERTZ, (Eds.), *Religion, Education and Human Rights. Theoretical and Empirical Perspectives*, Springer 2017, <https://www.springer.com/la/book/9783319540689> - This book examines the interconnectedness between religion, education, and human rights from an international perspective using an interdisciplinary approach. It deals with compulsory or secondary school education in different contexts, as well as higher education, and has as its common theme the multiplicity of secularisms in different national contexts. Presenting rich cases, the contributions include empirical and theoretical perspectives on how international trends of migration and cultural diversity, as well as judicialization of social and political processes, and rapid religious and social changes come into play as societies find their way in an increasingly diverse context. The book contains chapters that present case studies on how confessional or non-confessional RE at schools in different societal contexts is related to the concept of universal human rights. It presents cases studies that display an intriguing array of problems that point to the role of religion in the public sphere and show that historical contexts play important and different roles. Other contributions deal with higher education, where one questions how human rights as a concept and as discourse is taught and examines whether withdrawing from certain clinical

training when in university education to become a medical doctor or a midwife on the grounds of conscientious objections can be claimed as a human right. From a judicial point of view one chapter discerns the construction of the concept of religion in the Swedish Education Act, in relation to the Swedish constitution as well European legislation. Finally, an empirical study comparing data from young people in six different countries in three continents investigates factors that explain attitudes towards human rights.

47. Malini SIVASUBRAMANIAM and Ruth HAYHOE (eds.), *Religion and education: Comparative and international perspectives*, Symposium Books, Oxford, 2017, 388 pp., Oxford Studies in Comparative Education series, vol. 50. - <https://link.springer.com/article/10.1007/s11159-018-9748-4> - In the foreword to this book, Keith Watson expresses some opinions which are more a matter of contention than consensus. They concern the role of religion in some social, political and theoretical contexts. However, one of his concluding thoughts enables the reasoning about a wide agreement on what is probably one of the most controversial issues of all human history. Watson ascertains that “many countries are confronted with how best to educate their children with a mixture of understanding, respect and tolerance of others with different beliefs and traditions” (p. 14). In their Introduction, the editors further add to this point a few observations about the very low attention being paid to questions of religious education or education about religion in numerous declarations and other documents of international organisations, including UNESCO. Thus, the editors claim that their book “fills a void in the field of comparative and international education (p.17).

48. Kyriaki TOPIDI, *The unfinished education. Power, religion and education struggles in multicultural Israel*, a chapter from: *Normative pluralism and human rights. Social normativities in conflict*, ed. by Kyriaki Topidi, Routledge, 2018, p.44 - <https://ssrn.com/abstract=3246254> - The chapter looks at the workings of legal pluralism in public education in a system that has been openly recognized as multicultural. It deals with the interplay of law and religion in public education through the versatility of religious law, legal pluralism as well as religion’s possible adaptation and reconciliation with modernity in the concrete Israeli setting. It explores more specifically how legal and policy responses to religious diversity in education are balanced (or not) with the exercise of other fundamental rights within a multicultural society as well as the implications that these clashes of rights produce. The basis of each conflict involving religion in the public sphere relates to whether the preservation of cultural identity should take priority over the enforcement of shared citizenship (values) or vice versa. It is the nature and resolution of these conflicts that the discussion will engage with. To that effect, the chapter will focus on how, from a constitutional perspective, the rights to religious freedom, education and equality are balanced and through which constitutional tools they are operationalized. The factors of legal tradition, constitutional make-up, constitutional recognition of diversity/religion will be taken into account along with more socio-historical factors dictating constitutional choice.

49. Florian WILK (ed.), *Scriptural interpretation at the interface between Education and Religion. In memory of Hans Conzelmann*, Brill 2018, Series: *Themes in Biblical Narrative*, Vol. 22, publication date 27 September 2018. - <https://brill.com/view/title/39334?format=HC> – This work examines prominent texts from Jewish, Christian, and Islamic communities with a view to determining to what extent education (*Bildung*) represents the precondition, the central feature and/or the aim of the interpretation of 'Holy Scripture' in antiquity. In particular, consideration is given to the exegetical techniques, the hermeneutical convictions and the contexts of intercultural exchange which determine the process of interpretation. The volume contains a methodological reflection as well as investigations of scriptural interpretation in Jewish texts from the 2nd and 1st centuries B.C.E., in New Testament writings, and in witnesses from late ancient Christianity and in the Qur’an. Finally, it contains a critical appraisal of the scholarly oeuvre of Hans Conzelmann. This work thus fosters scholarly understanding of the function of scriptural interpretation at the interface between education and religion.

50. Michael WINKELMANN, *Moralische Kompetenz. Wertebildung im Horizont christlich gelebter Moral*, V & R Unipress GmbH 2018, 292 S. - <https://www.beck-shop.de/winklmann-werte-bildung-interdisziplin-moralische-kompetenz/> - Wertebildung ist ein Anliegen und eine Aufgabe der gesamten Schule. Dennoch wird vor allem der Religions- und Ethikunterricht mit ihr in Verbindung gebracht. Aus dieser Dringlichkeit entwickelt der Autor ein Modell, das christlich gelebte Moral, jugendliche Lebenswelt und Emotion als Resonanzräume von Wertebildung im Religionsunterricht versteht. Das Modell verdeutlicht den Eigenwert christlich gelebter Moral, kann aber gleichzeitig auch mit nicht-christlichen Ethiken ins Gespräch kommen. Values education is a concern and challenge for the whole educational system. Yet, it is widely connected with religious and ethical education. For this reason, the author develops a model which understands Christian based moral, teenage life and emotion as resonance rooms for values education in religious education. The model depicts the importance of a Christian based moral. At the same time, the model can also be applied to non-Christian ethics.

51. Sean WHITTLE (ed.), *Researching Catholic Education. Contemporary Perspectives*, Springer 2018, 256 p. - <https://www.beck-shop.de/whittle-researching-catholic-education/> - This book presents a range of perspectives on the current state of Catholic education in the opening decades of the twenty-first century. All of the chapters have their origin in an International Conference on Catholic Education, held at Heythrop College (University of London) in September 2016. The book brings together many leading scholars to present a survey of the latest research on Catholic education in areas such as the aims of Catholic education, Catholic schools and Catholic identity, leadership issues in Catholic schools and fresh thinking about the place of Religious Education (RE) in Catholic Education. This book demonstrates how the field of Catholic Education Studies has firmly come of age. Rather than being a subfield of educational or theological discourse, it is now an established field of research and study. As such, the book invites readers to engage with much of the new thinking on Catholic education that has grown rapidly in recent years. It offers a broad range of contemporary perspectives on research in Catholic Education and rich insights into current thinking about Catholic Education.

52. Raymond J. WLODKOWSKI, *Living a motivated life. A memoir and activities*, Brill 2018, pp. 192 - <https://brill.com/view/title/39501> - What if, as psychologists and adult educators advocate, a person chose a life where his motivation for the work itself determined what he did? *Living a motivated life* follows the author through forty years, revealing how he selected vocational pursuits guided by his understanding of *intrinsic motivation* and *transformative learning*. As a compass for relevant decisions, these ideas gave energy and purpose to how he lived, and an instinct as sure as sight for the future. Written with nuance, humor, and unpredictability, this story renders how he came to appreciate learning for the pleasure of learning. Facing similar challenges as those of today's first generation college students, the memoir narrates his unexpected college enrollment, his friendship with an ancient history professor, and his triumphs and travails as teacher, psychologist, human relations specialist, psychotherapist, and adult educator. This is the first memoir of someone who consciously chose to lead a professional life to experience flow on a daily basis. It is an important step in the integration and evolution of intrinsic motivation theory and transformative learning. But it reaches beyond this outcome, sharing how the author aspired to be better at what he valued and showing how he discovered and extended these ideas to others.

53. Stephen YOUNGER, *Religious observance and spiritual development within Scotland's' Curriculum for Excellence'*. PhD thesis. University of Glasgow 2018, pp. 266 - <https://theses.gla.ac.uk/8903/> - This thesis addresses a number of questions: defining 'spirituality' in a way that can sit comfortably within Scotland's Curriculum for Excellence (CfE); how Religious Observance (RO) events and these Sensings are perceived by pupils in particular -their voices are given especial prominence throughout; where RO and spiritual development are perceived as 'belonging' or 'fitting' within the CfE; how the 'success' of Sensing-rich RO events can be assessed and measured; crucially -what the children and young people think of the RO they receive; the validity and 'completeness' of the Sensings; how to train school staff and school chaplains in delivering spiritual development.

54. Valentine ZUBER, *L'origine religieuse des droits de l'homme. Le christianisme face aux libertés modernes (XVIII-XXI siècle)*, Labor et Fides, Genève 2017, 384 p – L'objet de cette étude est l'art. 10 de la déclaration des droits de l'homme de 1789 : « Nul ne doit être inquiété pour ses opinions, même religieuses, pourvu que leur manifestation ne trouble pas l'ordre public établi par la loi ». L'A. mène une enquête minutieuse, dans les univers protestant et catholique afin d'y voir comment cet article y trouvait des racines et comment il y fut reçu. Si le monde protestant fut plutôt enthousiaste à l'accepter, il n'alla pas de même dans l'univers catholique, qui y vit une contradiction avec le contenu de sa foi, avant d'être, depuis Vatican II et surtout depuis le pontificat de Jean-Paul II, un fervent partisan de la liberté religieuse. « Le livre est porteur, entre autres, de cette leçon : quand une société ou un Etat se mêle de parler de religion – au sens large – et surtout entend réglementer en matière, il ne touche jamais à un sujet anodin » (NRTh, 140 n. 3, 2018, p.501).

ARTICLES : JOURNALS, e-JOURNALS

55. Gabriela ABUHAB VALENTE, *Laicidade, ensino religioso e religiosidade na escola pública brasileira: questionamentos e reflexões*, Pro-posições, vol. 2, n.1, abr. 2018, pp.107-127 - <http://dx.doi.org/10.1590/1980-6248-2016-0108> - Busca-se com este artigo aprofundar os entendimentos sobre a laicidade brasileira. Pretende-se retomar o debate público sobre a laicidade na escola pública brasileira na atualidade. Além disso, questionam-se o propósito e o lugar da disciplina de Ensino Religioso como integrante do currículo escolar no Ensino Fundamental, tendo como inspiração um estudo de campo realizado em uma escola municipal de Santo André, São Paulo. Conclui-se que o Estado deveria responsabilizar-se de forma mais engajada pela temática, cuja inclusão na formação de professores é essencial, e que o debate sobre o assunto tende a favorecer o conhecimento e a definição do modelo de laicidade brasileiro.

56. Lars ALBINUS, *A Grammar of religious "Truth": Pragmatic considerations on the nature of religious truth*, *Method & Theory in the Study of Religion*, vol. 30 (2018) 4-5, 338-356. https://brill.com/abstract/journals/mts/30/4-5/article-p338_3.xml - This article explores various ways in which the concept of truth is actually used across discursive boundaries separating common sense, science, mathematics, and religion. Although my overall approach is pragmatic, I argue that we also need to take some semantic restrictions into consideration. The main objective of the article is the issue of translating concepts of truth in various linguistic and cultural contexts without losing sight of the particular network of connotations. I come to the conclusion that with regard to a religious discourse, a translatable concept of truth typically enters the grammatical place of the subject rather than the predicate. From this position the discursive constraints of authority, authenticity and expressivity are held in check by an internal predetermination of the implied possibility of falsehood. Most of all, however, the article focuses on non-propositional aspects of a religious expression of truth, in which case the very distinction between true and false becomes patently irrelevant.

57. David ALDRIDGE, *Religious Education's double hermeneutics*, *British Journal of Religious Education*, vol. 40 (2018) 3, 245-256 - <https://www.tandfonline.com/doi/full/10.1080/01416200.2018.1493267> - This work of disambiguation begins with the simple recognition that there are 'hermeneutics' and 'hermeneutics', and argues that not all senses of the term have been given sufficient attention in the discussion of what religious education is and could be. I hope to do some important definitional work around the different senses that hermeneutics might have in religious education, and thereby to think through what it might mean to say that a concern in religious education is a 'hermeneutical' one. Finally, I hope to address the 'so what' question and make a case for the vital importance of hermeneutics for understanding religious education, as well as for understanding religion. This case lies not primarily in the association of religious education with the interpretation of scripture or more generally with questions of text or interpretation, but in the close association of education in its broadest sense with hermeneutical concerns. I sketch out the implications of a hermeneutical approach for teachers and curriculum planners faced with the tasks (which cannot be interpreted away) of selecting curriculum content and making decisions about pedagogical approach.

58. Adam ANCZYK and Joanna GRZYMAŁA-MOSZCZYŃSKA, *Religious discrimination discourse in the mono-cultural school: the case of Poland*, *British Journal of Religious Education*, vol. 40 (2018) 2, 182-193 - http://www.academia.edu/28927553/Religious_discrimination_discourse_in_the_mono-cultural_school_the_case_of_Poland - The article forms an analysis of the religious discrimination discourse in Polish public schools, with special attention paid to the culturally specific, Polish understanding of the notion of religious discrimination. The introductory part presents the concept of religious discrimination as present in anti-discriminatory policies. The following part outlines the Polish system of religious education and its relation to the religious discrimination. Studies on religious discrimination in Poland are presented and discussed. Important context is supplied by a presentation of two recent cases of religious discrimination in Polish public schools, and the actions undertaken by the Freedom from Religion Foundation. Authors of the article point out the important influence of cultural context on the perception of religious discrimination. The attention is drawn to the seemingly homogenous environment of the Polish school and of the discriminative discourse used in political and social debates. The analysis shows that the presence of religion as a subject in Polish schools remains a cause of conflict between the religious and atheist citizens, a conflict in which concepts of religious discrimination and religious freedom are used as arguments by both sides.

59. Héctor ARAYA FLORES, *¿Quiénes son los profesores de religión católica?*, *Revista de Educación Religiosa*, vol.1 (2018) 1, 33-65 - <http://www.escueladefafe.cl/wp-content/uploads/004-quienes-son-los-prof.pdf> - Ante la necesidad de obtener una caracterización más precisa acerca de quienes ejercen la docencia de Religión en Chile, este artículo comienza por presentar el contexto de la carrera de pedagogía en Religión desde una perspectiva histórica y desde el desarrollo profesional docente. Luego, desde los datos del Ministerio de Educación para el período 2011-2016, indaga su número, su formación pedagógica, el lugar en el cual realizaron esos estudios, entre otros. Finalmente, se interpretan los datos a la luz de investigaciones y estándares de ejercicio pedagógico en aula de acuerdo a las políticas educativas vigentes.

60. Hoda BAYTIYEH, *The implication of school culture on building a cohesive pluralistic society: evidence from Lebanon*, *Improving Schools*, 30, 2018 - <https://doi.org/10.1177/1365480218804084> - Pluralistic societies are generally characterised by weak national cohesiveness, increasing the risk of political tension and violent conflict; for communities from diverse religious or ethnic backgrounds, peaceful coexistence alone is insufficient to build the social cohesion needed for sustainable development and lasting peace. As an effective environment for advancing intercultural dialogue, mutual understanding and positive interaction through active participation in learning activities, schools can form a part of a comprehensive strategy to enhance social cohesion in pluralistic societies. Using Lebanon as a case study, this article shows how decades of political and socioeconomic injustice

in combination with poor education policies have perpetuated the dominance of a monocultural school climate, leaving Lebanese society divided and vulnerable to violence and conflict. Although education reforms have focused on nation building and nationalism, these have failed to promote a multicultural school climate, social cohesion or national identity. Educating students in this climate has prevented intercultural interaction and dialogue, instead reinforcing intragroup solidarity and intergroup competition and leading in turn to poor social cohesion.

61. Jessica A. BEJARANO CHAMORRO, Eyner F. CHAMORRO GUERRERo and Diego A. RODRÍGUEZ ORTIZ, *La escuela pensada desde el pluralismo a favor de una cultura de paz*, Sophia: colección de Filosofía de la Educación, 24(2018)1, 231-254 - <http://doi.org/10.17163/soph.n24.2018.07> - El presente artículo, de resultado de una investigación, tiene como propósito analizar los conceptos de violencia y de paz, aplicados a la diversidad religiosa y la educación religiosa escolar, de donde se sustrajo lo siguiente: en primer lugar, la diversidad religiosa y el diálogo interreligioso, como realidades presentes en la formación religiosa, se vienen abordando desde un enfoque exclusivista, inclusivista y pluralista, conforme los intereses institucionales de quienes la imparten. En segundo lugar, las religiones e iglesias pueden ser promotoras de violencia cuando fomenta actos discriminatorios, y de paz, cuando se crean escenarios para el diálogo abierto, crítico, argumentativo, respetuoso y tolerante, situación que debe tenerse en cuenta en toda formación religiosa. Finalmente, en tercer lugar, la diversidad religiosa y el diálogo interreligioso siguen siendo una necesidad formativa y una disposición para la configuración de una sociedad justa y fraterna, el cual exige pluralizar el discurso en toda la estructura curricular. Es así como el presente artículo resultado de investigación amparado bajo el paradigma mixto con una dominancia cualitativa y complementación cuantitativa desde la tipología de estudio de caso, con enfoque hermenéutico, desde una perspectiva temporal transeccional, se vale de encuestas, grupos focales y revisión bibliográfica y documental, con el fin de presentar, como último resultado, una propuesta de diseño curricular para algunos programas universitarios. Por lo tanto conllevó hacer un estudio detallado en los colegios y universidades a docentes y estudiantes de la cátedra de Educación Religiosa, de los cuales se trabajó con las tres categorías: diversidad religiosa, educación religiosa y educación para la paz.

62. Jenny BERGLUND, Bill GENT, *Memorization and focus: important transferables between supplementary Islamic education and mainstream schooling*, Journal of Religious Education, vol. 40 (2018)3, first online 25 Sept. 2018 - <https://link.springer.com/article/10.1007/s40839-018-0060-1> - This article presents the results of a participative study, involving a group of 27 British Muslim students aged 15–18, who were given the opportunity to reflect on the implications of having participated in two different ‘traditions’ of education: that is, Muslim supplementary education (in its various forms) and state mainstream schooling. The project was participative in that school senior managers had invited the researchers to carry out the research as part of their constant striving to identify the conditions under which students learn best. Both the design and outcomes of this research programme are presented and discussed in this article. One of the main findings is that the students experience the skills of memorization and focus as positive transferables. The findings will be discussed in terms of the concept of liturgical literacy.

63. G. BROOKE LESTER, *What IF? Building interactive fiction for teaching and learning religious studies* Teaching Theology & Religion, First published: 19 October 2018 - <https://doi.org/10.1111/teth.12454> - Games offer unique possibilities for learning, and text-based interactive fiction (‘IF’) in particular lends itself as a low barrier to entry for instructors and students wishing to build interactive narrative games. Understanding by Design provides a framework by which to determine the best possible places for instructor- and learner-built IF in any given course, whether face-to-face or online. A thick description of how an instructor conceived and developed two IF games follows, explicitly tied to course-design considerations like learning goals and assessment performances. The value of IF as a student project is explored, and finally an appendix provides resources for instructors and students to begin building their own interactive fiction.

64. Matthew CLAYTON, David STEVENS, *What is the point of religious education?* Theories and Research in Education, Vol.16 (2018) 1, 65-81 Article first published online: March 20, 2018 - <https://journals.sagepub.com/doi/abs/10.1177/1477878518762217> - Some liberal societies continue to require their schools to offer non-directive but, specifically, religious education as part of the curriculum. This article challenges that practice. It does so by articulating and defending the moral requirement that education policy must be regulated by principles that are acceptable to reasonable people. Thereafter, we argue that the leading arguments for prioritizing the study of religion in schools – arguments that claim that religion is special or that assert that the majority or parents are morally permitted to prioritize religion in schooling – are incompatible with the acceptability requirement.

65. Denise CURCHOD-RUEDI, *Entre savoirs savants et convictions religieuses, risque de conflits de loyauté chez l'enfant*, ZFRK n. 4, 2017, pp. 21-28 - http://www.religionskunde.ch/images/Ausgaben_ZFRK/Rubriken/

[2017_04_Curchod-Ruedi---ZFRK-4-2017-2.pdf](#) - Entre savoirs savants et convictions religieuses, risque de conflits de loyauté chez l'enfant, Cet article explore sous un éclairage psychologique la question du possible conflit de loyauté chez l'enfant entre convictions religieuses et savoirs savants. La tension entre les deux et la neutralité prescrite dans les écoles génèrent la plupart du temps un discours où les divergences sont minimisées, voire masquées afin de ne pas menacer la sécurité affective de l'enfant. L'expérience et les études montrent toutefois que les contradictions bien délimitées dans leur contexte créent moins d'anxiété chez les enfants puisqu'ils et elles peuvent les traiter cognitivement. S'appuyant sur les travaux du développement des compétences sociales et en particulier la théorie de l'esprit, la possibilité de nommer les positions divergentes est présentée comme le moyen d'alléger le conflit de loyauté. En effet, cette mise en évidence permettrait à l'enfant de « penser » la diversité des points de vue, ne serait-ce qu'entre savoirs savants et croyances.

66. Barbara DE SERIO, *La religiosità 'cosmica' di Adele Costa Gnocchi. A partire dalla ricostruzione del suo rapporto di collaborazione con i Montessori*, Annale di Storia dell'educazione e delle Istituzioni scolastiche, 2018, n. 25, pp. 208-225 - <https://centridiricerca.unicatt.it/ase-2018-25.pdf> - The paper examines the thought of Adele Costa Gnocchi, pupil and assistant of Maria Montessori. She spread in the world the Montessori pedagogical model of "support to a new life". In addition to her more popular projects, as Montessori Children's Pre-school Assistant and Montessori Birth Center, in Rome, the paper describes the model of cosmic religiosity of Costa Gnocchi, at the base of her insights on "sacredness" of the birth and care of the child 0 -3 years. The biographical and religious path of Costa Gnocchi, in some ways still obscure, is reconstructed through various correspondence with people close to her, including those, unpublished, with the Montessori, mother and son.

67. Maryam DILMAGHANI, *Canadian religious trends: secularization, polarization, or free-rider exclusion?* Social Compass, first published October 4, 2018 - <https://doi.org/10.1177/0037768618800415> - Religiously unaffiliated Canadians have been persistently more likely to reside in the western provinces. In parallel, the degree of religiosity of the affiliates has been generally higher in the low affiliation provinces of the west. This pattern has led some scholars to characterize Canada as religiously polarized. However, in the literature, a quantitative measure of polarization is lacking. Moreover, religious polarization, a rather vividly debated characterization, is not by itself an explanation for the patterns. The present article, using the Canadian General Social Surveys of 1985 to 2011, contributes to the debate in three ways. First, this article establishes the robustness of the geographic discrepancies in un-affiliation rates and the degree of religiosity in Canada. Second, this study proposes and computes a quantitative measure of polarization. Finally, the article explores the role of free-rider exclusion as an explanation for the patterns.

68. Horst FELDMANN, *Still Influential: The Protestant emphasis on schooling*, Comparative Sociology 17 (2018) 5, online publ. 30 August 2018 - https://brill.com/view/journals/coso/17/5/article-p641_6.xml - From its beginning 500 years ago, Protestantism has been advocating and actively pursuing the expansion of schooling, including the schooling of girls. In many countries, it has thus helped to create a cultural heritage that puts a high value on education and schooling. This paper provides evidence that Protestantism's historical legacy has an enduring effect. Using data on 147 countries, it finds that countries with larger Protestant population shares in 1900 had higher secondary school enrollment rates over 1975-2010, including among girls. The magnitude of the effect is small though. Using Protestant population shares over 1975-2010, the paper also shows that Protestantism's influence on schooling has diminished and that contemporary Protestantism, in contrast to historical Protestantism, does not affect schooling. The regression analysis accounts for numerous other determinants of schooling.

69. Leonardo FRANCHI, *Authentic Religious Education: a question of language?*, Religions, 9, 403, Published online: 6 Dec. 2018 - doi:10.3390/rel9120403 - There is much emphasis today on inclusion and diversity in educational systems. As the place of religious belief remains a significant factor in such debates, there is a need for shared understanding of the language and purpose of RE in schools. Given the substantial international footprint of Cath. schools, the conceptual framework of RE in Cath. schools merits serious scrutiny. The Cath. Church's written teaching on education has a strong focus on the contemporary school as a site of intercultural dialogue. The related teaching on RE in schools, however, remains underdeveloped, with strong voices debating the desirability, or otherwise of a strong focus on 'faith formation and practice' as an outcome of RE. Problematically, terms like 'Religious Education' have inconsistent translations in the official documents of the Cath. Church, leading to a plurality of understandings internationally of the ultimate aim of the subject. A presentation of the linguistic inconsistency between English and Italian translations of documents of the Holy See reveals the scale of the challenge. This unsatisfactory arrangement needs reform. Rooted in a close critical study of Cath. teaching on education, the article presents two arguments designed to initiate the reform process: (a) the Cath. Church's settled teaching on RE must develop greater internal cohesion before it can make a meaningful contribution to intercultural dialogue, and (b) an International Directory of RE, written collegially by qualified lay

people and clergy, will build stronger foundations for shared understanding of the aims and scope of RE among key stakeholders in Cath. schools. This shift in direction will harmonise RE expectations in Cath. schools and offer firmer ground for dialogue with those who manage and teach RE in so-called 'non-denominational' schools.

70. Leni FRANKEN, *Religious studies and non-confessional RE: countering the debates*, *Religion & Education*, 45 (2018) 2, 155-172 - <https://www.tandfonline.com/doi/abs/10.1080/15507394.2018.1452519> - Since the late 1960s, several nations adapted their religious education system, thereby moving from a confessional, theology-based, to a non-confessional, religious studies-based approach. However, this shift has been criticized frequently, the main criticisms being non-confessional RE cannot be neutral, that it leads to relativism, and that it fosters a reductionist view on religion. The author shows that these criticisms are not new but are like the criticisms at the address of the study of religion and the phenomenology of religion. To counter these criticisms in the context of RE, Robert Jackson's interpretive approach is put forward as a considerable way out.

71. Rob FREATHY, Anne DAVIS, *Theology in multi-faith Religious Education: a taboo to be broken?* *Journal Research Papers in Education*, Published online: 28 Nov 2018 - <https://www.tandfonline.com/doi/abs/10.1080/02671522.2018.1550802?journalCode=rred20> - This article discusses the place of 'theology' in multi-faith Religious Education (RE) in English schools *without* a religious affiliation, highlighting reasons for its sometimes taboo-status, particularly since the emergence of Ninian Smart's phenomenological approach to Religious Studies in the late 1960s. The article explores a diversity of definitions of theology within specific professional and ecclesiastical discourses, and recasts recent debates by focusing not on *whether* theology and theological inquiry should contribute to so-called 'non-confessional' RE, but on *how* different forms of theology and theological inquiry might do so legitimately. In the process, the article challenges binary oppositions that have traditionally distinguished the disciplines of Theology from Religious Studies, and argues in favour of the application of various forms of theology and theological inquiry within a critical, dialogic and inquiry-led approach to multi-faith RE. What this might mean in practice is discussed with regard to three concepts: positionality, empathy and critique. Ultimately, multi-faith RE is characterised as occupying a liminal space betwixt and between disciplinary, interpretative and methodological perspectives involved in the study of religion(s) and worldview(s).

72. Carmen FUENTE-COBO, José María CARABANTE-MUNTADA, *Media and religion in Spain: A review of major trends*, *Journal of Religion, Media and Digital Culture*, vol. 7 (2018)2, first publ. online August 2018 - https://brill.com/abstract/journals/rmdc/7/2/article-p175_175.xml - This article aims to provide an updated overview of major trends in Spain's changing religious media system, a topic on which little academic literature can be found in languages other than Spanish. The focus is on media and content related to what might be called 'mainstream religions' in a country which is still characterised as overwhelmingly Catholic, despite the progressive secularisation of society, at least in terms of the decrease in conventional religious practice. The approach adopted is a descriptive one, with the focus placed mainly on media structures, reach, reception and uses for both offline and online media.

73. Jim GLEESON, Maureen O'NEILL, *Student-Teachers' perspectives on the purposes and characteristics of faith-based schools. An Australian view*, *British Journal of RE*, vol. 40 (2018) 1,55-69. <https://eric.ed.gov/?id=EJ1162697> - At a time when the faith-based identity of schools is facing serious challenges, the researchers undertook a longitudinal study of the relevant opinions, beliefs and values of student-teachers at a Catholic university campus in Australia. The focus of the current paper is on the responses of first-year students to a survey regarding their choice of secondary school, the purposes of schooling and the characteristics of Catholic schools. Relevant contexts are addressed including global education trends, the values and characteristics of Catholic education and relevant aspects of Australian schooling and youth culture. Regardless of religious affiliation, self-reported religiosity or type of school attended, providing a "safe and caring school environment" emerged as the most important purpose of schooling and as a key reason for choice of school, while faith-based purposes and reasons received particularly low ratings. "Caring community" was regarded as by far the most important characteristic of the Catholic school, followed by engagement in social justice programmes. The findings are briefly compared with parallel findings for teachers in Queensland Catholic schools.

74. Terry F. GOODLOVE, *Truth, Meaning, and the Study of Religion*, *Method & Theory in the Study of Religion*, vol. 30 (2018) 4-5, 357-377. <https://brill.com/abstract/journals/mts/30/4-5/mts.30.issue-4-5.xml> - This paper focuses on two contrasting approaches to the theory of linguistic meaning and asks how they color a range of issues of interest to scholars of religion. The so-called truth-conditional approach makes truth basic. It trades on the thought that we sometimes or perhaps often know what someone has said when we know what it would be for what she has said to be true. The other approach pegs meaning to how expressions and sentences are used in communicative situations. Dummett and Davidson are front and center. Davidson is of course in one sense a champion of truth-conditional semantics, but over the issues I have in view, his case is instructively mixed. This

discussion leads us toward an account of linguistic meaning which elevates over truth a family of concepts associated with use, including verification, justification, and pragmatic success.

75. Peta GOLDBURG, *Religion, public space and education*, Journal of Religion Education, first online 15 Oct. 2018, - <https://link.springer.com/article/10.1007/s40839-018-0066-8> - In this special issue of the Journal of Religious Education, 'Religion, public space and education', we are pleased to welcome Professor Martin Ubani and Eveliina Ojala as guest editors. The articles of the special issue are extended works that were selected from keynote and other presentations from the 14th Nordic Conference on Religious Education (NCRE) which took place from 12 to 15 June 2017 at the University of Eastern Finland. The theme of the conference was: "Religions, cultures and dialogue in learning environments and beyond". NCRE2017 was hosted both by the School of Theology and the School of Applied Educational Science and Teacher Education. Established in 1977, the NCRE has become one of the integral international conferences in religious education. At NCRE2017, there were 120 participants not just from the Nordic and Baltic countries but also from other parts of the world, including USA, UK, Belgium, Turkey and Ghana. The conference chair was Professor Martin Ubani. The articles selected for this special issue include authors from five countries: Finland, Norway, Israel, Sweden and the UK. This reflects the international character of the discussions which took place at the conference. The six articles show how the question of religion, public space and education takes form in the levels of policy, structures and practices.

76. Camille H. HABIB, Ghada AWADA, *Religion and religiosity: a wrongful discourse or not?* European Journal of Political Science Studies, 2018, issue 1 - <https://oapub.org/soc/index.php/EJPSS/article/view/453> - The study was set to investigate the nature and effects of religious violence along with the governments' role in combating such violence. The study also intended to reveal the causes of the increasingly growing impact of religious violence. The study has been based on the rationale that radicalism and fundamentalism empower religious violence. The study employed the meta-analysis research method whereby the researchers carried out the synthesis of results from existent studies to reach conclusions and inferences that could address the study questions. The findings of the study indicated that the religious violence often prospers due to the anger that the public holds for the marginalization that should be eradicated. Religion ignites the anger and turns it into violence. The findings showed that the economics of religion could be an approach based on the assumptions of stability, behavior, and preferences. The economic religious approach might be used rigorously to disseminate the fundamentals of religious violence. The portrayal of sects as militias and angry fanatics that are waging war against the enlightened and modern society made matters worse. Sects as a backbone of religious violence could flourish in communities that are different in culture and religion. It is recommended that governments adopt educational system and the strategy of organizing summits, dialogs, and commissions to give communities hope for a brighter future that could guarantee them and their posterity a happy, satisfying life in a setting where diversity and tolerance of all religions and cultures prevail.

77. Aina HAMMER, Åge J. SCHANKE, 'Why can't you just eat pork?' *Teachers' perspectives on criticism of religion in Norwegian religious education*, Journal of Religious Education, first online 26 Sept. 2018 - <https://link.springer.com/article/10.1007/s40839-018-0063-y> - Over the last 20 years, religious education in has received massive public and academic attention, due in part to clashing opinions regarding the role of such education in a generally secular society. As a result, the subject's name and curricula have been changed or modified several times. Currently, the curricula for 'Knowledge of Christianity, Religion, Philosophies of Life and Ethics' (abbreviated in Norwegian as KRLE) states the teaching must be *critical*. This empirical study examines how teachers themselves interpret this requirement. We particularly emphasise the role of criticism of religion, including both the teachers' planned teaching about criticism of religion and the criticism spontaneously uttered by students. The findings demonstrate students' criticism of religion often is of a moral, secular or ridiculing character, and is frequently based on prejudice, stereotypes, generalisations or essentialist notions. This article discusses how teachers can use students' spontaneously uttered criticism of religion as a starting point to develop intercultural competence through education.

78. Peter J. HEMMING, Elena HAILWOOD, *Religious citizenship in schools in England and Wales. Responses to growing diversity*, a chapter in *Palgrave Handbook of Citizenship and Education*, Macmillan 2108, pp. 1-15. https://link.springer.com/referenceworkentry/10.1007/978-3-319-67905-1_44-1 - This chapter explores the concept of "religious citizenship," in the context of state-funded schooling in England and Wales, and against a backdrop of growing religious pluralism. The chapter considers the role of various educational actors in determining the extent to which schools recognize and accommodate diversity of religion and belief. With reference to the existing research literature, religious citizenship is explored through various dimensions of education, including faith schools and pupil admissions, religious education and festivals, collective worship and prayer, and pupil values and interfaith relations. In so doing, the chapter highlights an important dimension of the

informal citizenship education that state-funded schools in England and Wales provide to pupils on the basis of their religion and belief.

79. Abdurrahman HENDEK, *Country report: Turkey*, British Journal of Religious education, first published online 11 Oct. 2018 - <https://doi.org/10.1080/01416200.2019.1532227> - This article maps religious education provision in Turkey as it explores the context, legal provision, RE curriculum, teacher training and qualification and current debates on religious education. The 'laic' (secular) Turkish Republic has had a complex relationship with Islam, the religion of the Turks for the last thousand years. On the one hand Islam has been blamed for the demise of the Ottoman Empire, on the other hand, it has been deployed in support of national causes. Inevitably religious education in Turkey has experienced periods of prosperity and decline depending on how ruling governments view it. Once RE was removed from the curriculum and religious schools were abolished, but since 1982 RE as a curriculum subject has had a constitutional protection and religious schools have been enjoying prosperity under the successive governments of Recep Tayyip Erdoğan. Yet, the legal status of religious education and the prosperity of religious schools still stir heated debates and often fill media headlines.

80. Peter HORSFIELD, *Rethinking the study of "Religion" and media from an existential perspective*, Journal of Religion, Media and Digital Culture, vol. 7 (2018) 1, first publ. online April 2018 - https://brill.com/abstract/journals/rmdc/7/1/article-p50_50.xml - The broadening of the concept of religion from a substantive, anthropological definition to a more cultural, functional definition has enabled expansion of the study of media, technology and religion into a much wider field of social phenomena. It has Ben argued that this expansion has been so broad and unbounded that the more appropriate question in this field of study is no longer "What is religion?", but "What isn't religion?" This paper contends that the time is ripe to set aside a dualistic lens of religion and secular and look instead at embodied human reality as incorporating not only material, empirical and instrumental characteristics but also transcendental, metaphysical and non-empirical characteristics that also need to be theorised in secular terms.

81. Melanie A. HOWARD, *Strategy for value formation and faith integration in the theological classroom*, Teaching Theology & Religion, First published: 19 October 2018 - <https://doi.org/10.1111/teth.12455> - Role-playing games have been a part of scholarly conversations about pedagogy for several decades. However, more work is needed in understanding how gaming pedagogy can best fit with and augment particular disciplines. After providing two examples of role-playing games that have been used successfully in teaching the New Testament, this article argues that role-playing games contribute to theological and religious studies classrooms by forming positive values (e.g. openness to multiple viewpoints, civility, and empathy) and assisting students in integrating their faith and learning. Because of the low-risk settings that games provide, students can practice skills that increase their achievement of learning outcomes and contribute to their value formation and faith formation.

82. Ikali KARVINEN, O.E. FANUELSEN et aa., *Defining the mission – From policy statement to learning outcomes*, Diaconia, vol. 9 (2018) pp.32-53 <https://brage.bibsys.no/xmlui/bitstream/handle/11250/2564840/Defining%2Bthe%2BMission.pdf?sequence=1> - This article focuses on faith-based nursing education in a pluralistic society. It discusses how faith-based colleges describe their mission and purpose in their policy documents, and how these statements are interpreted in the learning outcomes of nursing education. Three institutions of higher education participated in the study: Diaconia University of Applied Sciences (Finland), Diakonhjemmet University College (Norway) and Via a Christian University of Applied Sciences (NL). Two of the colleges belong to the so-called diaconal movement within the Lutheran churches in Northern Europe. Via aw as founded within the Reformed church tradition as an alternative to secular professional education. This study explores how the three different colleges present themselves and describe themselves as faith-based educational institutions with a Christian affiliation and their particular purpose within the general landscape of higher education. This study shows the institutions presents faith in their institutional self-presentation and the integration of faith base in learning outcomes of nursing program. This study took place as a case study. Translating mission goals and values to the curriculum is most visible in the description of learning outcomes, because those are the more practical and concrete goals of vocational education. Upon analysing the learning outcomes of nursing education within the three universities, it became obvious that the most explicit voice is given to its purpose, which in all three cases focuses on ethics. The study led to the question how best to discuss values and beliefs in institutes of higher education, and who would facilitate, maintain and participate int hose discussions.

83. Amanda KEDDIE, Jane WILKINSON, Luke HOWIE, Lukas WALSH, *'...we don't bring religion into school': issues of religious inclusion and social cohesion*, The Australian Educational Researcher, first online: 22 November 2018, pp. 15 - <https://link.springer.com/article/10.1007/s13384-018-0289-4> - This paper examines the approaches of cultural and religious inclusion at one small state-funded primary school situated in suburban Australia. The school community is experiencing high levels of racialised, gendered and religious

conflict. Through case study data from leaders and teachers, we illustrate the potential and limitations of these approaches and consider their location within the notions of secularity and Christian privilege that characterise Australia's public education system. The paper is situated within the context of current anxieties around social conflict and unrest especially in relation to religious racism or Islamophobia and amid calls for the introduction of a multi-faith education in Australian public schools. Against this backdrop, we highlight key tensions and difficulties confronting schools in their efforts to be inclusive towards creating a climate of social cohesion.

84. Karin KITTELMANN FLENSNER, *Secularized and multi-religious classroom practice. Discourses and interactions*, Education Sciences, 8 (2018) 3, 116; doi:[10.3390/educsci8030116](https://doi.org/10.3390/educsci8030116) - Secularization and diversity are two social features that characterize the contemporary world. The rhetoric of the public debate in a number of countries has become increasingly polarized and characterized by a “we” and “them” thinking that relates a national “we” to a specific religion. This occurs in part as a reaction to the changes in national monocultural paradigms as most communities today are characterized by pluralism regarding lifestyles, religion, language and geographical background. Thus, secularization processes are ongoing while many countries, not least Sweden, are becoming increasingly pluralistic and multi-religious. The school and classrooms are a mirror of the communities they are a part of. The aim of the article is to explore how secularization and increasing pluralism finds expression and interact in the classroom practice of RE. The analysis is based on ethnographic data from classroom observations of RE in four different Swedish upper secondary schools. The results indicate that secularism and non-religious positions are considered a neutral and objective position and that secularism is used as a way to maneuver diversity in the classroom which affects the possibilities of dialogue and understanding.

85. Angelina S. LILLARD, *Rethinking education: Montessori's approach*, Current Directions Psychological Science, first online September 2018 - <http://journals.sagepub.com/doi/abs/10.1177/0963721418769878> - More than 100 years ago, an Italian physician began designing an education system with the expressed purpose of helping children thrive to their full potential, rather than pass tests. Psychology research is strongly supportive of the system's underlying theoretical principles, and accumulating studies show that when the system is well implemented, children's outcomes even on tests are superior to those obtained with business-as-usual school programs. Researchers are now examining whether these good outcomes are in part due to the educational method causing epigenetic effects (i.e., changes in gene expression). <https://doi.org/10.1177/0963721418769878>

86. O. McCORMACK, J. O'FLAHERTY, B. O'REILLY, J. LISTON, *'That's how it works here': The place of religion in publicly managed second-level schools in Ireland*, British Educational Research Journal, First published: 19 Oct 2018 - <https://doi.org/10.1002/berj.3490> - This article problematises the place of religion within publicly managed Education and Training Board (ETB) schools in the Republic of Ireland. The study draws on interview data from 43 school personnel across 18 ETB second-level schools, as well as eight interviews with ETB Education/Chief Executive Officers. Having established the legal and historical contexts, the place of religion is explored from the perspective of school life and prescribed curriculum. Across the 18 schools, the prescribed curriculum for RE did not take the form of 'faith formation'. Rather, focus was placed on exploring all world religions. However, this compares with the role of religion within the life of the school; 14 of the 18 participating schools had religious dimensions as part of school life. Half of these schools were Designated Community Colleges, while the remainder were Non-Designated. The religious dimension was always Catholic in nature. Bar a few exceptions, the role of religion within the life of the school remained largely unquestioned by school personnel. The article explores the findings in light of the legislative and historical contexts.

87. Maitumeleng A. NTHONTHO, *School management and leadership education for multi-religious schools*, Changing Societies & Personalities, 2 (2018) 3, 292–304 - <http://dx.doi.org/10.15826/csp.2018.2.3.048> Contradictions and contestations with regard to the implementation of religion-in-education policy have become a worldwide phenomenon. An increasing number of costly and protracted court and legislative battles between schools and parents over religion in schools has been reported. In this article, I aim to highlight some of the school management issues surrounding the implementation of religion-in-education policy in some selected South African schools. Based on mediation theory, the study uses individual interviews to gather data from twelve purposively selected school principals to investigate how they implemented the religion-in-education policy in their respective schools. The findings show that despite the implementation challenges of the religion-in-education policy, the majority of the selected school principals displayed the qualities of a transformative mediator. I, therefore, recommend that school leadership programmes for school leaders offer mediation, and transformative mediation in particular, as a leadership and management course. That is, South African universities should consider training school principals on the use of transformative mediation as a strategy they can use to resolve conflicts and handle disputes in schools as it holds potential benefits for fields such as education

88. Luvuyo NTOMBANA, *“God is not Christian”*. A case for decolonising of religious education for inclusive education in Lesotho schools, Pharos Journal of Theology, online Volume 99 (2018) 1-13 - https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_20_vol_99_2018_-_ntombana-nmmu.pdf - The main contention of this paper is that the current primary and high school curriculum in Lesotho is not much different from the colonial project. Although Lesotho is now a free country, the current curriculum still promotes Christianity over other religions. Even though more than 90% of school teachers are paid by the government, the curriculum on religious studies is still influenced by Christian churches and teachings. This paper traces the background of the current school curriculum on religious studies and further argues that what is considered “Religious Studies” is a continued indoctrination of Christianity which is exactly the same as the colonial project. We further contend that this situation is a serious violation of the Lesotho constitution and a lack of commitment to a number of other international protocols, international declarations and conventions on inclusive education of which the Lesotho government is a co-signer. We implore the Lesotho government to take responsibility and protect the cultural and religious rights of all citizens by introducing a more inclusive religious studies curriculum across the board.

89. G. ØSTBY, H. URDAL, K. DUPUY, *Does education lead to pacification? A systematic review of statistical studies on education and political violence*, Review of Educational Research, first published October 2018 - <http://journals.sagepub.com/doi/abs/10.3102/0034654318800236> - Does more education lead to less political violence, and may education thus be a tool for peace? This article provides the first systematic review of the existing quantitative literature on education and political violence. Looking at arguments pertaining to levels, expansion, inequality, and content of education, we identify 42 quantitative studies from the time period 1996 to 2016 that test the relationship between various measures of education and political violence. An emerging scholarly consensus seems to be that education has a general pacifying effect. However, this general conclusion is challenged by recent evidence showing above-average levels of education among terrorists and genocide perpetrators. This, as well as other findings, underscore that the relationship between education and political violence is complex and multidimensional, depending on type of political violence, mediating factors, and level of analysis. We conclude with policy implications from our findings and discuss directions for future analysis.

90. Akshar PATEL, Yasha HARTBERG, W.R. KLEMM, *Influences of large state research university on student religious beliefs and practices*, Religion & Education, vol. 45 (2018) 2, 129-154 - <https://www.tandfonline.com/doi/abs/10.1080/15507394.2018.1462645> - Our survey of 1,662 students of nearly equal gender and class standing revealed that our institution seems to affect both religious belief and practice in at least half of the students. The effects become evident after just 1 year and were generally sustained until graduation. Over all 4 years, 10 aspects of university culture enhanced religious beliefs in 33% of students, and 48% reported increased five religious practices. Smaller numbers reported diminished belief (18%) and practices (22%). Precollege religiosity was amplified. Believers strengthened their beliefs, and skeptics became more skeptical. The same was true for all practice factors, except discussion with peers, who had a huge influence, even on enhancing religious practices by atheists and agnostics. Finally, regardless of precollege religiousness, active believers and evangelicals were significantly more likely than atheists and agnostics to have enrolled in nontechnical academic majors.

91. Giovanni PIUMATTI, Silvia RUSSO, *Moderators of linear and nonlinear associations between religiosity, xenophobia, and tolerance toward immigrants in Italy*, Psychology of Religion and Spirituality, Aug 16, 2018, No Pagination Specified - <http://psycnet.apa.org/doiLanding?doi=10.1037%2Frel0000223> - Using secondary survey data from a national representative sample of Italian adult residents (N = 5,863, age range = 18–74 years, 54% females), this study aimed to test linear and nonlinear associations between religiosity and attitudes toward immigrants (i.e., xenophobia and tolerance) and examine moderating mechanisms of sociodemographic variables (i.e., age, gender, education, birth country, parental birth country, and contact with immigrants). Psychological measures included religiosity, xenophobia, and tolerance toward immigrants. A restricted cubic spline regression model with 3 knots best fit the data to explain both xenophobia and tolerance outcomes. Analyses of interaction effects evidenced nonlinearity between religiosity with xenophobia and tolerance only among participants who had contact with immigrants. Higher antiimmigrant attitudes were observed at both extremes of religiosity. Results are discussed in light of the contact hypothesis. (*PsycINFO Database Record (c) 2018 APA, all rights reserved*)

92. Lino PRENNA, *La cultura religiosa nella scuola italiana: oltre la marginalità*, Pedagogia e vita 76 (2018) 3, 171-185 - L'articolo ripercorre alcuni passaggi significativi del processo di scolarizzazione dell'insegnamenti di religione cattolica dagli inizi degli anni 90 settanta del secolo scorso fino ai giorni nostri. L'Autore considera il momento di approdo e di ripartenza di tale processo l'Accordo di revisione del concordato lateranense firmato il 18 febbraio 1984, dalla cui lettura interpretativa trae motivo di legittimazione della sua proposta di piena scolarizzazione dell'insegnamento concordatario e di attivazione autonoma, da parte dell'istituzione scolastica di un corso di cultura religiosa per tutti gli alunni, declinato sulle tre grandi religioni del Mediterraneo, aggiuntivo

dell'insegnamento concordatario, convinto che non si tratta di togliere o sostituire quello che c'è, ma di aggiungere quello che manca.

93. Catherine ROBINSON, Denise CUSH, *Learning and unlearning: Some reflections on feminist praxis and pedagogic practice in Religious Studies and Religious Education*, Religions 9 (2018) 4, 98; doi:[10.3390/re19040098](https://doi.org/10.3390/re19040098) - This article evaluates the actual impact and potential implications of feminist pedagogy for Religious Studies in universities and Religious Education in schools. It is based on the authors' experience in the UK, including some international comparisons, with a focus on teaching and learning from a feminist perspective. Applying Grimmit's threefold model of pedagogy as encompassing aims and content as well as method, this article examines the evidence and extent of change in curricula both in universities and in schools in order to identify where change is required and what that change might be. It demonstrates how feminist pedagogy challenges Religious Studies and Religious Education to rethink their content, methods and aims in a variety of ways, pointing to significant advances and areas yet to be addressed. In so doing, it takes account of diverse feminist voices, other pedagogical priorities and other issues surrounding sex, gender and sexuality that challenge the category of the feminine and the appropriateness of a gendered analysis.

94. Yviane ROUILLET (ed.), *Assises romandes de l'éducation : laïc, le hic ?* Educateur n. 6, 2018, Dossier pp. 18 - <http://www.le-ser.ch/sites/default/files/2018.6.dossier.pdf> - Un tour d'horizon des enseignements en matière de religion en Romandie. D'après le sommaire du dossier : *Éthique et cultures religieuses : c'est dans le PER (Plan d'études romand) - L'école et les demandes à composante religieuse - Le programme des Assises romandes de l'éducation - Comment gérer les relations État-Religions? À chaque canton, sa réponse - Les conditions-cadres de l'enseignement des faits religieux en Suisse romande : état des lieux d'un rapprochement - À Genève, un changement dans la durée, 1986-2018 - L'éthique et les cultures religieuses, entre Valais et Vaud - AGORA: un éditeur au service de l'école romande.*

95. Tuula SAKARANAHO, *Encountering religious diversity: multilevel governance of Islamic education in Finland and Ireland*. Journal of Religious Education, first online 26 Sept 2018, pp. 14 - <https://link.springer.com/article/10.1007/s40839-018-0065-9> - Recent decades have witnessed a change in European governments' policies from benign neglect to active management of religious diversity, where Islam is often seen as the most challenging religion for the European social order. However, the ways in which this 'management' is justified and undertaken varies from country to country and depends on the situation at hand. This paper will take up the issue of Islamic education in Finland and Ireland, where it is incorporated into the public schools system with the state taking an active role in order to control how Islam is taught. The main argument of this article is that the 'management' of Islamic education in both of these countries is ridden with contradictions arising from the difficulty of balancing between an emphasis on particular national traditions, on the one hand, and public policies concerning religious diversity, on the other. Theoretically, the article will employ the perspective of multilevel governance in relation to religious diversity, which helps to widen the analytical lens from regarding the state as a primary explanatory factor to examining different agents of the civil society.

96. Jean-Philippe SCHREIBER, *La non-religion dans la société post-moderne*, site www.eurel.info/ 08/10/2018, pp. 5 – La 'non-religion', catégorie à vrai dire en construction, constitue une thématique de plus en plus prise en compte par les chercheurs qui étudient le fait religieux. Ce que l'on appelle 'non-religion' est à bien distinguer du phénomène de la sécularisation : il s'agit de questionner le rejet de la religion comme l'absence de religion, dans leur dimension individuelle et collective. Par ailleurs, il ne faudrait pas interroger la non-religion par le prisme conceptuel de la religion. Dans la foulée de Grace Davie, nombre de chercheurs avaient pointé le développement d'un *believing without belonging* ainsi que d'un *belonging without believing* : désormais le discours s'enrichit d'un *non believing with (or without) belonging*, ce qui va complexifier assurément le paysage. Ce phénomène a un contours diversifié et volatil, mais devient « un objet de recherche des sociologues de la religion, qui se doivent d'opérer un tournant épistémologique pour interroger ce que la décrue du religieux révèle ».

97. Sylvia SCHÜTZE, Eva MATTHES (Hrsg), *Religion und Bildungsmedien - Religion and Educational Media*, Klinkhardt 2018, 425 Seiten, <https://www.beck-shop.de/schutze-matthes-klinkhardt-> - Angesichts eines wiedererwachten öffentlichen und wissenschaftlichen Interesses an Religion befasst sich dieser Band in unterschiedlichen disziplinären Zugängen (Erziehungs- und Religionswissenschaftler*innen, Fachdidaktiker*innen, Schulbuchautor*innen, Lehrkräfte) mit der Frage, welchen Einfluss Religion(en) auf Bildungsmedien nimmt bzw. nehmen, wie sich ihre Darstellung inhaltlich verändert und wie Bildungsmedien für einen zeitgemäßen Religionsunterricht heute aussehen können. Die historischen Beiträge des Bandes verdeutlichen die gravierenden Veränderungen über die Jahrhunderte hinweg: Während bis in die frühe Neuzeit hinein Unterweisung in Religion und Bildung nahezu gleichgesetzt wurden und dementsprechend Bildungsmedien vor allem religiöse Inhalte hatten, scheinen diese in den europäischen Ländern inzwischen teilweise ganz aus Lehrplänen

und schulischen Bildungsmedien verschwunden zu sein. Aktuelle Beiträge aus verschiedenen Fachdidaktiken befassen sich mit den Möglichkeiten einer ausgewogenen, multiperspektivischen Darstellung religiöser Inhalte. Die Beiträge aus der Religionspädagogik diskutieren die Herausforderung an Bildungsmedien für Religionsunterricht, zum einen Grundkenntnisse über die eigene Religion zu vermitteln und zum anderen einen Dialog in einer zunehmend säkular und zugleich interreligiös gewordenen Gesellschaft anzubahnen.

98. Martha SHAW, *New representations of religion and belief in schools*, Religions 9 (2018) 11, 364 - doi: 10.3390/rel9110364 - Discussions around the future of Religious Education in England have focused on the need to address the diversity of religion and belief in contemporary society. Issues of the representation of religion and belief in Religious Education are central to the future of the subject. This article draws on research into key stakeholders' views and aspirations for RE to map an alternative representation of religion and belief to that found in existing approaches that universalise, sanitise and privatise religion. The data reveal a thirst for the study of a broader range and a more nuanced understanding of religion and belief. This incorporates a focus on religion and belief as identity as well as tradition, the study of the role of religion in global affairs as well as the controversies and challenges it can pose for individuals and the exploration of religion and belief as fluid and contested categories. What may be described as a contemporaneous and sociological turn, moves beyond the existing binaries of religious/secular, public/private, good/bad, fluid/static that shape much existing representation, towards a representation of the 'real religion and belief landscape' in all its complexity.

99. Rachael SHILLITOE, Anna STRHAN, *Growing up nonreligious. Rethinking non-religion in childhood*, paper for Conference "Non-religion and education", Projet Eurel - Université de Oslo, 26 September 2018 - <https://non-religion.sciencesconf.org/196844/document> - This paper draws on findings from an ethnographic study of non-religious childhood, examining what it means to grow up nonreligious in contemporary Britain. While there has been a small but growing body of social research exploring forms of non-religion and unbelief amongst teenagers and young people in recent years, very little is known about the nature, varieties and everyday lived realities of children's nonreligion. Existing literature on religion and childhood has mostly addressed the experiences of children identified as religious and/or 'believing'. In response, our research focuses on the everyday lived realities of unbelief and non-religious identity, exploring how, when and where children learn to be non-religious, and how children negotiate and experience their non-religion across both home and school. Drawing on data gathered from three contrasting geographical 'microclimates' of religion and nonreligion in the UK, this paper explores the sociocultural variations of non-religion, considering the culturally and geographically contingent nature of the formation of children's non-religious identities. This paper will focus particular attention on how children conceptualise, negotiate and experience their non-religious identity, learning what it means to be nonreligious from the perspective of a child. This paper will consider how non-religious children negotiate and experience aspects of school life such as collective worship and religious education that are regulated by legal requirements in relation to religion and education. Additionally, this paper will also reflect on our findings about non-religious identity and family life, exploring how children reflect on this in relation to their own identity and that of their parents or siblings.

100. David R. SMIDT, Graeme NIXON, Jo PEARCE, *Bad Religion as false Religion: An empirical study of UK Religious Education teachers' essentialist religious discourse*, Religions 9 (2018) 11, 361 - <https://doi.org/10.3390/rel9110361> - We argue that there is a well-intentioned—yet mistaken—definitional turn within contemporary cultural discourse in which 'true' religion, being essentially loving and peaceful, is distinguished from 'false' religion. Concerned with the possibility that this discourse might be prevalent in school Religious Education (RE), we surveyed practicing RE teachers within the United Kingdom (UK) on their beliefs about religion. We wanted to see how far the surveyed teachers evidenced a strand of contemporary cultural discourse which, we argue, conceptualizes bad religion as false religion. Responses from 465 teachers to our online survey indicate that many RE teachers understand religion(s) as essentially benign or pro-social—and present it/them as such in the classroom. We argue that RE can only foster religious literacy if religions are presented as multifarious, complex, social phenomena. This cannot be predicated upon an essentialist conceptualization of harmful religion as false religion, which is inimical to understanding religion in the world today—as in times past. We conclude that this conceptualization is a barrier to UK RE meeting both its extrinsic purpose to educate, and one of its intrinsic purposes to foster tolerance and pro-social attitudes.

101. Zrinka STIMAC, *'Culture of Religion' – a controversial secular school subject*, British Journal of Religious Education, vol 40 (2018) 3, <https://www.tandfonline.com/doi/full/10.1080/01416200.2018.1516194> - This paper analyses the context, emergence, organisation and curriculum of the school subject known as 'Culture of Religions' (*Kultura religija*), which is given as an example of good practice in the *Toledo Guiding Principles* of the OSCE. It was designed, piloted and to a certain extent introduced in state schools in Bosnia and Herzegovina by a collaboration of international organisations and institutions, together with representatives from various local

organisations. This paper addresses the challenges and opportunities that render this school subject not only highly relevant but also a controversial issue of education policy today.

102. Stéphanie TREMBLAY, Marie-Odile MAGNAN and Catherine LEVASSEU, *Religion and negotiation of the boundary between majority and minority in Québec: Discourses of young Muslims in Montréal CÉGEPs*, Education Sciences, Received: 4 September 2018; Accepted: 21 October 2018; Published: 24 October 2018 - <file:///C:/Users/fpajer/AppData/Local/Temp/education-08-00183-v2.pdf> - In Québec, tensions between youth immigrants' identification and the perceived identity of the "majority group" is evident in greater Montréal-area schools, where a plurality of ethno-cultural or religious affiliations often converge and where racism and Islamophobia are becoming major social issues (Benhadjoudja 2014; Baubérot 2014; Bilge 2013). This paper aims to explore the discourses of "minoritized" Muslim youth pertaining to their perceived boundaries with respect to the majority group, considering the power relations at play. Ten qualitative interviews with Muslim youth born to immigrant parents and studying in colleges (CÉGEPs) of the Montréal region will be analyzed. A typological analysis will reveal their main positions with regard to the majority group, which encompass ways of negotiating the border between the "Us" and "Them," influenced by the process of secularism, arising from acceptance, contestation, or even a sort of exacerbation of racializing categorization. In conclusion, the social and political implications of these findings will be discussed

103. Mihaela-Alexandra TUDOR, Stefan BRATOSIN, *The Romanian religious media landscape: between secularization and the revitalization of religion*, Journal of Religion, Media and Digital Culture, vol. 7 (2018) 2, first publ. online 14 Aug 2018 - https://brill.com/abstract/journals/rmdc/7/2/article-p223_223.xml - Studies on religion in the former communist countries show that the cessation of the socialist repressions against the church and religion was followed by a revitalization of religion. Contributions supporting the model of market religion conclude that there is a higher chance of increasing religious competition and pluralization due to the opening of the religious markets, which ultimately led to an increase of religious vitality. Studies arguing for the secularization paradigm consider that the changes in the former communist countries (including Romania) rather reflect a premature secularization. In this view, after an initial boom of religious sentiment, there has been no significant return to religion. This article provides an overview of Romanian religious media and presents the transformations of the Romanian religious media landscape by proposing the hypothesis that the religious media scene in Romania is impacted by the effects of the two co-existing opposite tendencies: religious vitality and incomplete secularization.

104. Martin UBANI, *When teachers face religion in public education. Case examples from Finnish public education*, Journal of Religious Education, first online 25 Sept.2018. pp.14 - <https://link.springer.com/article/10.1007/s40839-018-0064-x> - The purpose of this article is to describe with examples what kind of challenges there are in the handling of religion in public school. This is done with case examples from interactions between teachers and Somali Muslim pupils and guardians in a school. The school is located in the Helsinki Metropolitan Area and has 350 pupils in grades 1–6. The qualitative data used here includes ethnographic field notes and field interviews, interviews and group interviews. The participants include education professionals and pupils from the school. In the article, three kinds of examples of challenges with regard to handling religion in public education are described. These are nationalising/ethnicising Islam, isolating religious education from lived religion and religionising cultural practices.

105. Anne VEZIER, *Éducation à la laïcité et enseignement laïque du fait religieux : enjeux d'une pédagogie du discernement*, Éducation et socialisation 48 (2018), mis en ligne le 01 juin 2018 - <http://journals.openedition.org/edso/2964> ; DOI : 10.4000/edso.2964 - Par référence au principe de laïcité, un enseignement laïque aborde le fait religieux de façon respectueuse des croyances ou des non-croyances. La découverte et l'acceptation du pluralisme religieux (« des » faits religieux) contribueraient au *vivre-ensemble* en favorisant la *tolérance* et le *respect* du pluralisme des convictions (Willaime, 2017). La proposition renvoie ainsi au principe hérité de Condorcet, selon lequel il ne saurait y avoir conflit entre connaissances et valeurs. Cependant l'accent mis sur une visée éducative peut rendre accessoire l'appui sur la raison critique, si l'enseignement du fait religieux ne s'appuie pas sur l'enseignement de la démarche scientifique qui permet de parler de *fait* religieux. La question des rapports entre savoirs et valeurs est donc liée à des enjeux didactiques. L'analyse d'une situation d'enseignement en histoire sur le pluralisme religieux médiéval conduit à s'interroger sur les conditions pour remettre en cause la façon dont les élèves appréhendent les faits à partir de la valeur qu'ils donnent à la notion de tolérance. Avec cette étude, nous cherchons à construire des repères pour aider les professeurs à problématiser ces situations où valeurs et savoirs se trouvent en tension.

106. Mirosław Stanisław WIERZBICKI, *Interreligiosità nelle scuole cattoliche in Italia*, *Seminare*, t. 39 (2018) 3, 103-116 - DOI: <http://doi.org/10.21852/sem.2018.3.08> - Partendo dalla situazione attuale di un mondo che cambia, l'articolo analizza la nuova cultura religiosa caratterizzata dalla multireligiosità e dall'interreligiosità.

L'approccio a questo nuovo fenomeno è quindi interreligioso e, metaforicamente, ogni religione assume i "colori di tutte le culture". In questa realtà, la transizione dalla religione degli italiani - all'Italia delle religioni nelle scuole cattoliche, crea sfide educative sul fronte del dialogo interreligioso. Perciò va esaminata nuovamente l'identità e la missione di queste scuole, coinvolte nei cambiamenti socioeducativi, provocati dal pluralismo religioso. La scuola ha il compito di educare a superare tutte le barriere tra le persone, a incoraggiare gli alunni verso un'esperienza di solidarietà universale, a partire dai vicini, che integri il fenomeno interreligioso.

107. Chae YOUNG KIM, *A critical evaluation of Religious Education in Korea*, Religions 2018, 9, 369. pp.14 DOI 103390/re19110369 - This essay will discuss the general orientation of Korean religious education and some of the problematic issues that are related to its position within the current Korean educational systems. It will focus especially on four critical aspects pertaining to religious education as found today in the Republic of Korea (we will not consider the situation of religious education in North Korea because it is so difficult to get accurate information). The first section will begin to identify the contemporary 'communicational dilemma' of religious education in Korea and its roots in the lack of a proper understanding of religious education from a non-confessional academic perspective. The second section will place the problem in the context of Korean religious demography as it pertains to the necessity of religious education and the conventional image of religious education within schools. The third section will enumerate a number of critical issues and analyze their impact on the direction of religious education policy since the establishment of the government's equalization educational policy in 1969. The fourth section will critically examine a number of constitutional issues as they bear on the question of where compulsion exists in current religious education.

108. Michalinos ZEMBYLAS, Loizos, LOUKAIDIS, Marios ANTONIOU, Petroula ANTONIOU, *The political function of Religious Education in an ethnically divided society: Greek-Cypriot teachers' perspectives on conflict, peace, and religious teaching*, Region & Education, vol. 45 (2018) 2, 226-248 - <https://www.tandfonline.com/doi/abs/10.1080/15507394.2017.1419771> - This article explores how a group of Greek-Cypriot primary school teachers of Grades 1–6 (ages 6–12) participating in a year-long action research project perceives the aims of religious education in relation to the unresolved political problem that keeps Cyprus ethnically divided and whether religious teaching ought (or not) to promote peaceful co-existence. The study shows that the politicization of religious education in Cyprus reflects deeper framings of the "religiopoly" within education and the society more generally. The findings have implications for teacher training and curriculum reform in understanding the contribution of religious education to peace and interculturalism in conflict-affected societies.

EDUCATIONAL TOOLS for RE

109. UNESCO, *Holocaust education website*. The U.N. culture and education agency has teamed up with the World Jewish Congress to launch a website to counter Holocaust denial and anti-Semitism. UNESCO Director-General Audrey Azoulay and WJC President Ronald Lauder unveiled the interactive "Facts about the Holocaust" site at the cultural agency's Paris headquarters on Monday. It features a trove of historical information about the Holocaust, including testimonies and it is linked to the U.S. Holocaust Memorial Museum's [Online Holocaust Encyclopedia](https://www.ushmm.org/online/holocaust-encyclopedia). The new site has been conceived to combat what UNESCO calls "increased hate and disinformation online" on Jewish issues. It comes five months after the organization launched the U.N.'s first educational guidelines on fighting anti-Semitism. The pro-Jewish initiatives inside UNESCO come as Israel prepares its withdrawal from the agency amid accusations that it fosters anti-Jewish bias. <https://www.apnews.com/a9daf1e88364433999117e1bffe5eceb>

110. Vincenzo BALZANI, *Che cos'è umanità?* Il Regno-attualità, 16, 2018, p. 466-467. Un uomo di scienza pensa la fede. Un credente ragiona da scienziato. Come iniziare a comprendere la dignità dell'umano passando attraverso i come e i perché dei misteri del creato. Il classico confronto scienza-fede argomentato in termini attuali e narrativi da poter costituire un ideale mini-sussidio per un ciclo di lezioni in classi di liceo. Due pagine chiare e solide che, sul tema, possono sostituire degnamente capitoli interi dei consueti manuali di religione.

111. Sébastien CLERC, Yves MICHAUD, *Parler religion en classe*, Belin éditions, 2018, 192 pp. - <https://www.belin-education.com/parler-de-religion-en-classe#anchor1> - Parce que l'enseignant (école, collège, lycée), toutes disciplines confondues, peut être régulièrement démuné face aux sollicitations que provoque, souvent à chaud, la question de la religion, ce guide de l'enseignement propose des outils à la fois concrets et conceptuels permettant de déconstruire les préjugés et répondre posément aux questions, remarques et réactions des élèves. Dans ce guide d'un genre nouveau s'installe au fil des pages un dialogue entre un enseignant et un philosophe sur la question de la religion. Le premier, tout en consignait au jour le jour son expérience de terrain, livre les méthodes et astuces qu'il a progressivement mises en place, tandis que le second apporte un cadre de réflexion à la myriade de notions abordées et donne son regard républicain sur les manifestations actuelles du fait religieux.

112. Ersin HUSSEIN, *Roman Religion in the Classroom: Spotlight on the Mysteries of Mithras*, The Journal of Classics Teaching 19 (2018) 38, 4-12 - <https://www.cambridge.org/core/services/aop-cambridge->

113. Amos OZ, *Chers fanatiques. Trois réflexions*, Gallimard 2018, pp. 128 - www.gallimard.fr/Catalogue/Gallimard/Hors-serie-Connaissance/Chers-fanatiques ? « Combattre les extrémistes ne veut pas dire les anéantir tous, mais plutôt contrôler le petit fanatique qui se cache en nous ». « Ces trois articles n'ont pas été rédigés par un expert ni un spécialiste, mais par un auteur dont l'engagement s'accompagne de sentiments mitigés » : c'est ainsi que le grand romancier israélien Amos Oz présente ce recueil d'essais, nés à l'occasion de conférences données depuis 2002. Il y propose une réflexion géopolitique qui se nourrit aussi bien d'analyses historiques, d'interprétations bibliques que d'anecdotes personnelles, afin d'exposer sa lecture du fanatisme, dans toutes ses acceptions possibles, et ses éventuels recours. Car Amos Oz, fervent défenseur de la paix et de la solution à deux États au Moyen-Orient, se refuse aux simplifications. Dans ce recueil qui peut se lire comme un prolongement de *Aidez-nous à divorcer* (2004), *Comment guérir un fanatique* (2006), et *Juifs par les mots* (2014), l'écrivain se saisit de l'actualité de son pays pour esquisser des pistes prudentes, et désormais teintées d'un certain pessimisme. Conscience intellectuelle et porte-voix du mouvement « La paix maintenant » depuis 1978, Amos Oz ne dissimule pas ses réserves sur les choix récents faits par le gouvernement de son pays, ni sa crainte de leurs conséquences dans les années à venir. Soixante-dix ans après la proclamation de l'État d'Israël, ces trois textes nous interrogent sur les racines humaines du fanatisme et nous invitent à considérer, malgré tout, ce que des peuples qui se déchirent peuvent avoir en commun.

114. Pascale MOMPOINT-GAILLARD et Ildikó LAZAR (eds.), *TASKs pour la démocratie*, Editions Conseil de l'Europe, 2018, pp. 328 - <https://book.coe.int/> - 60 activités pour apprendre et évaluer des savoir-être, savoir-faire et savoirs transversaux. *TASKs pour la démocratie* est un manuel contenant 60 activités, conçu dans le cadre de la communauté de pratiques du programme Pestalozzi du Conseil de l'Europe. Il permet aux praticiens intervenant dans des contextes éducatifs formels et non formels d'acquérir et d'évaluer l'état d'esprit, les compétences, les valeurs et les connaissances nécessaires pour favoriser une culture démocratique. La culture démocratique ne se résume pas aux institutions, aux lois et aux procédures. Bien qu'elles soient des éléments essentiels de la démocratie, ces dernières ne suffisent pas à rendre les sociétés démocratiques, encore faut-il qu'elles soient ancrées dans une « culture démocratique » ou « culture de la démocratie », c'est-à-dire un ensemble de comportements et un état d'esprit qui permettent aux institutions et aux lois démocratiques de fonctionner vraiment. Les compétences pour une culture de la démocratie sont donc capitales pour bâtir le type de société dans laquelle nous souhaiterions vivre. Cette édition de *TASKs* soutient le Cadre de référence des compétences nécessaires à une culture de la démocratie, approuvé par la Conférence des ministres de l'Éducation du CoE en avril 2016. L'objectif de cette publication est de contribuer à construire des sociétés européennes fondées sur une culture de la démocratie et des droits de l'homme. C'est une tâche colossale, qui ne pourra être accomplie que si les enseignants et formateurs européens se montrent à la hauteur de l'enjeu avec compétence et enthousiasme. Le recueil d'activités d'apprentissage et de « réapprentissage » les aidera à promouvoir le développement des compétences nécessaires à une culture de la démocratie dans leurs pratiques d'éducation quotidiennes.

115. Josef VAN ESS'S (ed.), *Theology and society online. The second and third centuries of the Hijra*, Brill 2018. <https://brill.com/abstract/db/tso> - *Theology and society online* is the full-text searchable version of the English translation of Professor Josef van Ess's monumental study of Islamic intellectual and religious history, focusing on Muslim theology. With its emphasis on the eighth and ninth centuries CE, *Theology and Society* remains the most detailed study of scholarly networks and interrelations for the early phase of the formation of Islam. Originally published in German between 1991 and 1995, this work is a monument of scholarship and a unique scholarly enterprise which has stood the test of the time as an unparalleled reference work. *Theology and Society Online* consists of five volumes. Volumes 1-3 were just published (November 2018), volume 4 will be published December 2018, volume 5 (index volume) will be published in 2019.

116. Benjamin E. ZELLER, *"Make your own religion": The fictive religion assignment as educational game*, Teaching Theology & Religion, First published: 19 October 2018 - <https://doi.org/10.1111/teth.12461> - This article considers the "create your own religion" or "fictive religion" assignment as a pedagogical tool, contextualizing it within the scholarship of teaching and learning, and positioning it as a tool for broad adoption in a variety of courses. I argue that we ought to conceptualize the fictive religion assignment as an instructional game and make use of scholarship on teaching through games as a foundation for my analysis. While I offer the example of my own fictive religion assignment as a case study, the overall argument is a theoretical one, namely that the assignment works because of the nature of games.

117. Mirjam & Ruben ZIMMERMANN (Hrsg.), *Handbuch Bibeldidaktik*, 2. überarbeitete Auflage, Utb 2018, 766 S., <https://www.beck-shop.de/zimmermann-zimmermann-hrsg-handbuch-bibeldidaktik/productview.aspx?product=23015731&toc=9417> - Das *Handbuch Bibeldidaktik* liefert nicht nur einen kompletten Überblick über Geschichte, Konzeptionen und Methoden der Bibeldidaktik, es informiert auch umfassend über biblische Themen, Texte und Personen, die für den Unterricht besonders wichtig sind. Zudem geht es auf bibeldidaktische Schwierigkeiten ein. Theologiestudierende, Religionslehrer und Gemeindepädagogen erhalten ein umfangreiches Lehr- und Nachschlagewerk zu einem günstigen Preis!

118. *Atlas permanent de l'Union européenne*, sous la direction de J.-D. Giuliani et P. Joannin, de la Fondation Robert Schumann, édition 2018. La 4^{ème} édition de cet ouvrage, élaboré par les experts de la Fondation Robert Schumann, propose une vue complète et facile d'accès, de l'Union, de la zone euro et de chacun de ses 28 Etats membres ; synthétise l'essentiel de l'histoire et des réalités politiques et statistiques de l'UE ; offre plus de 50 cartes physiques et géopolitiques de l'Europe. Mis à jour à travers un site internet en accès gratuit et illimité, l'ouvrage permet de disposer à tout moment de l'information la plus récente et la plus objective sur l'UE. Disponible en librairie (€50,00), en version numérique et sur le site : www.robert-schumann.eu

119. *La dernière goutte de larme. Oh Afrique, mon Afrique !*, poème-vidéo par sr Marie-Pauline LEYE, montage par A. Fossion, Namur 2018. Une hymne à la beauté superbe d'un Continent oublié, une plainte pour les pillages de la colonisation, une invitation aux Africains à relever la tête (et, avec, la conscience du monde). <https://mail.google.com/mail/u/0/#inbox/FMfcgxvzMBmqgGtzjHwGWwvDgSmChMJC?projector=1>

120. *Theology, Religious Studies 2018* - In this catalogue you will find an overview of Peter Lang titles in Theology and Religious Studies: our highlights, our recent titles and selected series. <https://www.peterlang.com/fileasset/Subject%20Catalogues%202018/Theology%20Catalogue%202018.pdf>

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OPINIONS

C. Murphy O'Connor, *cardinale inglese († 1 sett.2018)*: Quand'ero giovane studente, nel mio Paese la Chiesa cattolica era alla periferia della società. Non eravamo perseguitati, ma eravamo un po' estranei, stranieri. Allora l'obiettivo della comunità cattolica era quello di tenere il passo in una società che l'accettava, ma di cui non faceva pienamente parte. Negli ultimi quaranta/cinquant'anni, la situazione è completamente cambiata. Per due motivi: primo, perché ora questo Paese è diventato un paese non cristiano, un paese secolarizzato. Secondo, perché la comunità cattolica è diventata centrale, insieme agli altri cristiani, nella società inglese. Ora la comunità cattolica sente e comprende di avere una missione. (*SettimanaNews* 2 ott. 2018).

Kaari Mattila, *Secretary-General of the Finnish League for Human Rights, at Osce Meeting, Vienna 8 oct 2018*: In times when human rights are increasingly questioned across the world, we need to ensure that people know what human rights are. Teachers and schools are in an important position – they can either reproduce existing hierarchies and injustices or dismantle them. With human rights education, they are better equipped for the latter.
<https://mail.google.com/mail/u/0/?tab=wm#inbox/166542e75c6fbe6b>

Carlo Altini, *filosofo, direttore scientifico della Fondazione Collegio San Carlo di Modena*: Credo che la natura umana non possa accontentarsi dell'appiattimento delle più nobili aspirazioni umane al dominio dell'immagine e del consumo che è stato realizzato dal capitalismo contemporaneo. C'è qualcosa dentro di noi che, prima o poi, si riattiverà e metterà di nuovo in moto la storia: il desiderio di una vera libertà, l'aspirazione alla magnanimità, il sentimento della nobile grandezza dell'umano. Non si tratta di una mera speranza: si tratta della consapevolezza che non può accontentarsi della volgarità e della mediocrità di Twitter, Facebook e Instagram un essere umano che ha prodotto opere come *La repubblica* e *De rerum natura*, *La divina commedia* e *Macbeth*, *Faust* e *Moby Dick*. (C. Altini *Le Maschere del progresso. Ascesa e caduta di un'idea moderna*, Marietti 1820, Bologna 2018).

Frère Alois, *Taizé*: Wir merken in Taizé deutlich, dass es unter den Jugendlichen eine große spirituelle Sehnsucht gibt. Viele sagen nach einer Woche, wie wichtig ihnen die Stille geworden ist. Das ist erstaunlich – besonders in einer Zeit, in der es so turbulent zugeht wie heute. Wir spüren auch, wie sehr Jugendliche nach einer Erfahrung von Gemeinschaft suchen. Wie können wir dem in der Kirche mehr entgegenkommen?
<https://www.katholisch.de/aktuelles/aktuelle-artikel/frere-alois-wunsche-mir-veranderung-fur-die-jugend>

Olivier Roy, *politologue* : Tout État est séculier, et cela n'a rien à voir avec la pratique religieuse des populations. Il existe des États séculiers où la pratique religieuse est très forte, par exemple les États-Unis, où le premier amendement défend la séparation du religieux et du politique. La différence avec la France réside dans le fait que dans le système américain, la séparation protège le religieux du politique, alors qu'en France, elle protège le politique du religieux. Les États-Unis n'en restent pas moins un pays de stricte séparation des Églises et de l'État. En France, la loi de 1905 sépare d'abord l'Église catholique et l'État républicain. Ce n'est pas une loi de séparation des religions en général. Les Israélites et les protestants ont soutenu cette loi. (*L'Europe est-elle chrétienne ?*, 9 octobre 2018, dans <https://legrandcontinent.eu/2018/10/19/le-religieux-sauvera-leurope/>)

Armando Matteo, *specialista di pastorale giovanile*: L'idea che [i giovani] siano fragili o bisognosi di un orientamento è la più grande bufala inventata da noi adulti per tenerli in una condizione infinita di minorità e per non riconoscere quel diritto di ereditare il mondo che spetta loro per natura. *SettimanaNews* 16/10/2018.

Philip Robinson, *Religious Education adviser to the Catholic Education Service, UK*: Good Religious Education should help students to experience religious belief in both of these senses of 'looking at' and 'looking with' religion since education is about opening the minds of students to worlds they otherwise could not imagine. Theology and Sociology are both legitimate ways of reading religion, but each presents a conceptually discrete world of understanding the way in which religions have meaning. Both are important. In the future I hope the field of RE is diverse enough that a good student of RE might, in time, become is a first-rate theologian. <http://www.catholiceducation.org.uk/component/k2/item/1003656-religious-education-the-case-for-the-catholic-approach>

Julia Kristeva, *sémiologue psychanalyste bulgare, Paris* : L'Europe porte une lourde responsabilité dans cette fracture qui se creuse de nouveau et met à mal son projet. Si l'accomplissement des droits de l'homme réside bien dans le respect de la personne et de sa créativité singulière, le flux des capitaux ne suffit pas pour les garantir et les transmettre. Un effort d'éducation, de formation et de culture s'impose à tous, de l'école à l'entreprise, pour favoriser l'émergence d'une réévaluation du passé, qui permettra que le ressentiment réactif cède la place à un renouvellement politique démocratique. Seule la vigilance de tous les instants, pour mettre la *personne* au centre de la médiasphère dont nous sommes les acteurs consumés, peut encore nous sauver, Bulgarie, ma souffrance... http://www.kristeva.fr/marianne_7_septembre_2018.html?utm_source=Newsletter+Vita+e+Pensiero&utm_campaign=67272a2d15-EMAIL_CAMPAIGN_2018_11_16_05_57&utm_medium=email&utm_term=0_0d38a7d305-67272a2d15-198755277

Mauro Pesce, *studioso delle origini del cristianesimo, università di Bologna*: È nei vangeli che troviamo i valori cristiani elementari. Ma questi vangeli hanno bisogno di una lettura nuova, scrostata dal vecchio sistema simbolico e istituzionale. Una lettura fatta alla luce dei nostri problemi attuali e del nostro attuale sistema conoscitivo. E tutto questo è ben difficile trovarlo nella pubblicistica biblica prodotta dal mondo ecclesiastico italiano, ricca di libri pastorali, fatti parternal(istica)mente per i laici. Il fatto è che nelle nostre chiese la figura di Gesù è talmente ricoperta di miti, teologie, noiose insignificanti prediche, precetti e divieti morali ecclesiastici, riti, immagini devozionali, sindoni, ecc. da essere irricognoscibile nel suo messaggio. Lo stile di vita era il primo e insostituibile messaggio di Gesù. Un po' come Francesco d'Assisi: per secoli si era parlato di povertà, ma solo la vita povera radicale e concreta di Francesco scosse la gente. (in *Adista*, 1° dicembre 2018, p. 13)

Diane L. Moore, *columnist of Education Week*: There is a distinction between personal or communal religious convictions and the study of diverse assertions that constitutes the academic study of religion. This distinction honors individual faith stances but doesn't presume that any one stance represents the whole of the tradition itself. The academic study of religion is the appropriate and constitutionally sound way to teach about religion in public schools. <https://www.edweek.org/ew/articles/2018/10/10/public-school-students-need-to-study-religion.html>

Jürgen Moltmann, *teologo evangelico*: La teologia moderna è colpevole di aver creato una visione antropocentrica del mondo. Compito della nuova teologia sarà trasformare questo approccio in una nuova teologia della terra. La terra è un organismo vivente: dà la vita ai vegetali e agli animali, e accoglie l'umanità. La terra è nostra madre! Tradizionalmente la spiritualità cristiana si è orientata verso l'al di là: siamo ospiti su questa terra, siamo di passaggio, e quindi ci sentiamo autorizzati a prendere quel che ci serve e a buttare le cartacce. Ma se invece siamo figli di questa terra, allora dobbiamo finirla con lo sfruttamento della nostra terra madre. Perciò serve una nuova spiritualità dell'al di qua, vorrei dire una spiritualità dei sensi: toccare, annusare e vedere Dio in tutte le cose. Serve un'eucaristia cosmica. https://riforma.it/it/articolo/2018/11/21/ambiente-moltmann-una-nuova-teologia-della-terra?utm_source=newsletter&utm_medium=email

Lluís Duch, *monje de Montserrat, antropólogo intelectual catalan (+ nov.2018)*: El aumento del tempo vital en estas esferas desencadena un envejecimiento cada día más rápido de los contenidos, de las transmisiones. A causa de la invasión de innumerables valores que nos asaltan por todos los lados, los contenidos de las transmisiones como si se tratara de simples recetas familiares, pedagógicas, y políticas tienen cada vez una vida más corta y problemática. Resulta muy difícil estar al día porque existe una frenética ley del cambio por el cambio que convierte en obsoleto lo que acaba de salir en el mercado. (Lección inaugural Iscreb, Barcelona, a.a. 2016-17)

Gualtiero Bassetti, *cardinale, presidente della conferenza episcopale italiana*: La nostra vecchia Europa ha bisogno di riscoprire quella che Paolo VI chiamava «l'anima dell'Europa». C'è bisogno di una rinnovata evangelizzazione, di una fede autentica per risvegliare quegli uomini e quelle donne che sono spenti nello spirito e per ridare speranza a quelle persone sfiduciate a causa della sofferenza, della povertà e della solitudine. Papa Francesco quando a Strasburgo nel 2016 ritirò il Premio Carlo Magno disse: «All'Europa vorrei dire solo una parola: ritrovi se stessa!». Sono parole semplici ma fondamentali. Che ribadiscono un magistero pontificio ricchissimo di sollecitazioni. Personalmente sogno una nuova Europa solidale che sappia essere veramente una casa comune – e non solo un insieme di strutture – e che si fondi su un nuovo umanesimo europeo. <http://www.settimananews.it/cultura/unione-europea-unione-popoli-unione-destini/>

Horst Seehofer, *German interior Minister (CSU) on the opening day of the German Islam Conference has said that* "Muslims who live here are naturally part of Germany. That does not of course mean that we therefore give up on our country-specific traditions and customs out of false consideration." <https://www.dw.com/en/seehofer-tells-islam-conference-muslims-are-a-part-of-germany/a-46489983>

Olivier Roy, *politologo orientalista, docente presso l'Istituto Universitario Europeo di Firenze*: Una religione non si può mai imporre. Non sono i teologi che impongono una religione, sono i profeti, se posso dirlo. Una religione funziona se c'è una domanda, se le persone sentono proprio ciò che viene detto, se la Parola che viene detta significa qualcosa per loro. Al contrario, è necessario fare affidamento sulla religiosità popolare, su ciò che la gente vede nella religione come qualcosa di vissuto. Aggiungiamo un altro problema: siccome siamo una società estremamente secolarizzata, tendiamo a considerare ogni manifestazione di fede come una manifestazione di fanatismo. Quindi il problema è che i nostri governi, che sono secolari, con il pretesto della moderazione secolarizzano forzatamente. Penso che dobbiamo riconsiderare il fatto religioso, per ribadire che la religione è fede». <https://riforma.it/it/articolo/2018/11/28/come-far-ripartire-il-dialogo-interreligioso-nel-mediterraneo?>

Marco Bussetti, *ministro della pubblica istruzione e dell'università alla Assemblea della FIDAE, 28 novembre 2018*: Il crocifisso per me è il simbolo della nostra storia, della nostra cultura, delle nostre tradizioni: non vedo che fastidio possa dare nelle nostre aule scolastiche. Anzi, può aiutare a far riflettere. Sono anche favorevole alla presenza dei presepi nelle scuole in occasione del Natale, semplicemente perché fanno parte della nostra identità e perché non discriminano nessuno stando alla vigente legislazione italiana. *(dalla stampa quotidiana)*

Francesco *papa ai giovani dell'Associazione Rondine-Cittadella della Pace il 3 dicembre 2018*: Ho ascoltato l'Appello che avete scritto e che presenterete il prossimo 10 dicembre all'ONU, in occasione del 70° anniversario della Dichiarazione universale dei diritti dell'uomo. Ascoltare una giovane palestinese e un giovane israeliano che insieme chiedono ai governi del mondo di fare un passo che possa riaprire il futuro, trasferendo il costo di un'arma dal bilancio della difesa al bilancio dell'educazione per formare un leader di pace, è una cosa rara, è una cosa luminosa! Come si potrebbe non essere d'accordo? Ma noi adulti non possiamo cavarcela con un "bravi ragazzi!", no. Sento di dovervi dare tutto il mio appoggio, la mia simpatia e la mia benedizione. Infatti, il vostro Appello contiene e propone una visione concreta. <https://www.chiesadituttichiesadeipoveri.it/con-francesco-e-romualdo-dal-bilancio-della-difesa-a-quello-delleducazione/>

FORTHCOMING EVENTS – CALL FOR PAPER

BARCELONA. 10 d'octubre, el Palau Robert inaugura una **Exposició sobre Raimon Panikkar** que es podrà visitar fins al 3 de febrer de 2019. Panikkar és, al costat de Ramon Llull, una de les figures més rellevants que ha donat el pensament català al món. Les reflexions de Panikkar sobre el diàleg intercultural i interreligiós contribueixen de manera decisiva a l'entesa i la comprensió entre persones que pertanyen a cosmovisions diferents, motiu pel qual afavorir la lectura de Panikkar és també afavorir la cohesió social. Un dels llibres fonamentals de Panikkar és *La realitat cosmoteàndrica*. En aquest llibre, Panikkar diu que la realitat té tres dimensions: la còsmica (naturalesa), la humana (ésser humà) i la divina (Déu). Cap d'aquestes dimensions és superior a l'altra, i en cada fragment de realitat és possible trobar-hi les tres dimensions. L'exposició s'articula en aquests tres àmbits: *Kosmos*, *Anthropos* i *Theos*, és a dir, la dimensió còsmica, la humana i la divina. Cal destacar que el tercer àmbit acull una sala de meditació en la qual el visitant que ho desitgi pot descalçar-se i seure a terra en silenci. <http://palaurobert.gencat.cat/ca/detall/noticia/ExpoPanikkar>

ROMA. **Master di I Livello in "Educazione Interculturale"**, dell'Università degli Studi Roma Tre. Il Master si propone di promuovere le competenze culturali, pedagogiche, metodologiche e didattiche necessarie per un corretto svolgimento dei processi di formazione interculturale. La formazione offerta riguarderà aspetti culturali, pedagogici e didattici finalizzati all'aggiornamento e alla qualificazione degli operatori, che, sia nella scuola sia nell'extrascuola, si occupano di immigrati stranieri ai diversi livelli di età al fine di consentire, da una parte, l'inserimento dei soggetti stranieri e, dall'altra, la diffusione di abiti di accoglienza fra gli italiani. Il Master è svolto nella modalità didattica prevalentemente a distanza (in e-learning e in presenza); in particolare, si effettua a distanza l'erogazione dei contenuti e lo svolgimento di attività di esercitazione, di laboratorio e di scambio di comunicazione tra gli iscritti, i tutor e/o i docenti; si eseguono in presenza due incontri seminariali, attività di stage e prova finale. Il Master ha durata annuale, prevede un impegno di 1500 ore, pari a 60 CFU. Tassa di iscrizione: € 800,00 Scadenza domanda di ammissione: **15/01/2019**. Per informazioni: masterei@uniroma3.it.

BOLOGNA. March 4-7, 2019, Annual Conference of **European Academy of Religion**: a conference on research in the religious fields with Scholars coming from Europe and surrounding regions. The program will be composed of keynote lectures and working sessions (panels, book presentations, film or documentary sessions). Registration will be open until February 4th, 2019. Members of the Academy benefit from discounted registration fees; travels grants are available for Students, PhD Students, Post-Docs and Early Career Scholars. Find more on website: www.europeanacademyofreligion.org

PARIS. L'IESR organise le vendredi 22 et samedi 23 mars 2019 à Paris le colloque international : **Préjugés, questions vives, enseignement des faits religieux : quelles réponses en Europe ?** avec le concours des équipes du projet européen SORAPS, cofinancé par le programme *Erasmus +* de la Commission européenne. Au programme : Les préjugés concernant les religions en milieu scolaire - Le recours à l'enseignement des faits religieux pour répondre aux questions vives en classe - Une démonstration de l'utilisation des modules pédagogiques numériques conçus par les équipes de SORAPS. Le programme détaillé et le lieu seront communiqués prochainement.

TORINO. Call for paper: *Societies - Open Access Journal of Sociology*. Special issue **Youth Cultures and Subcultures**. The study of youth cultures and of youth subcultures has a long and articulated tradition in social sciences. The concepts of "youth cultures" and "subcultures" date back to the mid-1940s, in the wake of the way opened by the Chicago School two decades before - but a lot of studies conducted before the terms were coined had also been dedicated to the analysis of phenomena subsequently identified through these categories. Throughout the long history of this field of study, a huge amount of research has been done on very different phenomena and varying interpretative perspectives have been developed. Nevertheless, "youth cultures" and "subcultures" today continue to represent relevant and useful concepts, and analytical perspectives, in the analysis of several social forms characterized by a significant presence of young people. The purpose of the special issue, *Youth Cultures and Subcultures*, is to reflect on the study of youth cultures and subcultures in today's society. What different theoretical and methodological approaches can be adopted in this study? How have -the two concepts and the related analytical perspectives changed over time? What are the limitations and potential of each approach? How can these two concepts and the different analytical perspectives be useful in the study of today's empirical phenomena? What alternative concepts and perspectives could be adopted? These are only some of the possible questions that this special Issue aims to address through theoretical, methodological, and empirical articles. We therefore look forward to your submissions covering any of the aforementioned topics.

- Instructions for authors: https://www.mdpi.com/journal/societies/special_issues/youth_cultures
- Deadline for manuscript submissions: 15 May 2019.
- Guest Editor: Carlo Genova: carlo.genova@unito.it Dep. of Culture, Politics and Society, Univ. of Turin, Italy. The special issue edited by prof. Carlo Genova is now open to receive submissions of full research articles and comprehensive review papers for peer-review and possible publication.

ONU. **L'Unhcr lancia un video-concorso nelle scuole.** «Come raccontare tra una lezione e l'altra il tema dell'accoglienza attraverso un linguaggio creativo, audiovisivo per sensibilizzare i giovani?», questa è la sfida lanciata dall'UNHCR, l'Alto Commissariato delle Nazioni Unite per i rifugiati (all'interno del progetto «Viaggi da Imparare») a insegnanti e studenti delle scuole superiori di tutta Italia, per la realizzazione di un video ispirato al tema dell'accoglienza. A partire dal 15 novembre 2018 e fino al 15 aprile 2019 al link <http://concorso.viaggidaimparare.it/> (all'interno del progetto realizzato in collaborazione con il MIUR e il Comitato 3 Ottobre, le scuole «potranno trasformare la loro idea in spot»).

MADRID. **La formación inicial de los futuros profesores de Educación Infantil y Primaria. Encuentros y desencuentros.** La ACISE, grupo sectorial del área de Educación de la Federación Internacional de Universidades Católicas (FIUC), regresa a Madrid y a la Universidad Pontificia Comillas para debatir esta problemática durante los días 24 a 27 de abril de 2019. El tema no podría ser más oportuno y pertinente. De hecho, ante tantos y tan acelerados cambios que ocurren hoy en nuestras sociedades, es fundamental regresar al principio, a las preguntas más luminosas: ¿qué educación queremos para este nuevo siglo? ¿Qué dimensiones de la misión de la escuela y, en particular, de la escuela católica hay que actualizar? ¿Qué hacer en la formación inicial de profesores para que ésta esté alineada con la respuesta a las cuestiones fundamentales? Los educadores y los profesores son profesionales a quienes se requiere una profunda competencia profesional y una presencia humana capaz de ayudar a calmar tanta sed que crece entre los niños y los jóvenes, sed de saber, de saber estar y de saber ser, sed de saber vivir en común y en paz. (Joaquim Azevedo, President de ACISE-FIUC). Info: jctorre@comillas.edu

LISBOA, 4-7 June 2019: VII Congresso da Associação Portuguesa de Antropologia. The 7th APA congress aims to discuss **the condition of being human and being in the world today, 2019**. A year of a possible calendar among many other available. Without identifying themes, reference words, categories or classifications, 2019 marks a stage in the social and natural history of the planet. The openness suggested in an 'untitled' congress also points to an anthropology without conceptual, thematic or epistemological boundaries. It is life in itself that interests anthropology, anthropologies, thinking the gerund of human existence, others and the rest from multiple interpretive possibilities. After all, anthropology is practiced on everything and everyone in a project of knowledge that remains inexhaustible in terms of what exists and is to come. To submit a paper proposal to the congress, proponents should first consult the [list of approved panels](#) in order to identify the most appropriate panel for the paper they are proposing. All proposals should be addressed directly to the coordinators of the panels using the contacts provided with the detailed information of each panel. Submission of paper proposals: until January 7, 2019 - Announcement of approved papers: until February 15, 2019. Inscription and further information: secretariado.apantropologia@gmail.com - Congress website: <http://apa2019.apantropologia.org/>

TRONDHAIM (Norway), 11-14 June 2019: 15th Nordic Conference of Religious Education. The theme of the conference is **Core elements and big ideas for religious education**. We welcome contributions that relates to the main topic [or related themes](#). Abstracts will be reviewed, and notice will be given by January 31st 2019. Learn [more about the NCRE 2019 conference](#).

GRONINGEN (NL), June 19-21, 2019: International Conference **Religious Heritage in a Diverse Europe New Directions in Practice, Policy & Scholarship**. The religious makeup of European societies has been significantly changing over the past few decades. At the same time that more people identify as non-religious, new arrivals and conversion mean that the religious landscape of Europe is becoming increasingly more complex. These dynamics simultaneously enrich and challenge organizations, government agencies and scholars engaged with maintaining and promoting cultural heritage. - How should Europe's plural religious pasts be represented? - How can heritage be translated for audiences who do not self-identify with present religious traditions? -What role can heritage play in fostering dialogue between the religious and secular groups that make up contemporary European societies? Such pressing questions are at the heart of the conference "Religious heritage in a diverse Europe." The conference will bring together leading scholars and professionals in the fields of religion and heritage studies to explore these questions. The challenges of dealing with religious heritage in a diverse Europe will be approached from the perspectives of the academy, education, museums, preservation, as well as religious and secular organizational perspectives. The conference aims to establish encounters between scholars and professionals. Therefore, the conference sessions offer a rich mix of academic research and practices from the heritage field. Practices heavily impacted by the disappearance of religious knowledge, the importance of religious literacy for future preservation, and the pivotal role of volunteers in the maintenance of religious heritage. <https://www.rug.nl/news/2018/10/religious-heritage-in-a-diverse-europe>

CARDIFF. **Communicating Religion:** Sociology of Religion Study Group, Annual Conference 2019, 9-11 July 2019, Cardiff University. Charles Hirschkind (University of California-Berkeley), Mia Lövheim (Uppsala University), Jolyon Mitchell (University of Edinburgh). As scholars of religion, we are all tasked with communicating religion in one way or another – to students, to the public, and to our research community. Moreover, what we study is itself a message: participants in our studies and creators of the documents we analyse are communicating religion, and what we receive as data is what Giddens referred to as the 'double hermeneutic,' or ideas and experiences that have already been mediated. What is the religion communicated to us? How do we communicate religion, and what is it that we communicate when we're doing it? Our focus is on "**communicating**" as a verb-like gerund rather than "communication" as a static, abstract noun. Scholars from different strands of the sociology of religion can imagine their work in it, and our topic engages the interests of colleagues in journalism, media and cultural studies; geography; music; English, communications and philosophy; social psychology; and law and politics, religious education in schools. The substance of communication can include evangelistic and apologetic discourse, education, media, and public policy interventions. We welcome diverse methodological approaches, including multi-modal and multi-sensory approaches to communicating religion. We understand communicating in multiple contexts, including academia, politics, education, social media and mass media. We imagine multiple frameworks that contour how we imagine communicating religion, encompassing the secular and the digital, the individual and the collective, the implicit and the explicit, the theoretical and the empirical. To deliver a paper, please send an abstract of no more than 250 words, alongside a biographical note of no more than 50 words. We will also be accepting a limited number of panel proposals. To deliver a panel, please send an abstract of no more than 500 words alongside a biographical note of no more than 50 words for each contributor. Please submit your abstracts online, *before midnight Friday 1 February 2019*, at: <https://portal.britisoc.co.uk/public/abstract/Abstracts.aspx>

Religions, Secularism and Schools in the European Countries

Partial data coming from ORELA Report, September 2018

The Observatory of Religions and Secularism (ORELA), hosted by the Université libre de Bruxelles, has published on last September its first report on religion and secularism in the European Union (See: <http://www.o-re-la.org/index.php/analyses/item/2359-religion-and-secularism-in-the-european-union>, pp.123). In this unprecedented report, ORELA examines major concerns for the EU, such as secularization, the way EU institutions and European countries cope with diversity and pluralism, State and religion cooperation, **religion at school**, ethical issues and societal debates, freedom of religion, religion-based campaigns... ORELA offers online analyses written by experts from the CIERL and various European universities or research institutes, as well as a daily press review on religion and beliefs, covering Europe and beyond. ORELA also provides a summary of every national situation, and now a comprehensive and transnational report on religion in the EU. Part III of this report (pp.67-76) concerns particularly the subject *Religious education at school*. Here, some relevant excerpts from the website [ORELAZEUreportZ2018-09.pdf](http://www.orela.eu/ORELAZEUreportZ2018-09.pdf) (please, see the footnotes in the original text).

[...] The relationship between churches and education in Europe has often been conflictual, whether it concerned the role of religious authorities in the organization of schools or the place of religious education in public schools. In the late 20th century this opposition had seemed to fade, alongside the decrease of religious influence on daily life and society as a whole. Today secularism and religious diversification have led the authorities to reopen the debate around religious education and to introduce reforms to bring the system into harmony with contemporary religious identities. In recent years, an additional concern has surfaced the need to prevent Muslim radicalization by presenting youths with an appeased version of their religion.

III.1 Public and confessional schools across the continent: old issues, new vision?

In recent years, the number of religious families actively seeking a religious education for their children has dwindled; in many Catholic schools, the population is composed of a majority of nonpractitioners or even non-believers attracted by the schools' reputation or quality independently of their religious orientation. This evolution has not gone unnoticed by the Catholic Church.

▪ In Dec. 2013, the Congregation for Catholic Education issued a document *Educating to inter-cultural dialogue in Catholic Schools: Living in harmony for a civilization of love*, acknowledging that in times of globalization and of cultural and religious pluralism, Catholic schools educate many non-Catholic pupils, and should do so while fostering interfaith dialogue but without renouncing the specific identity they bear witness to. It may also provide an opportunity for public authorities to re-examine the relationship they have with confessional schools.

▪ In **France**, where the 1959 Debré Act organizes state subsidies on a contractual basis, schools have been reminded of the obligation they have to respect the pupils' freedom of conscience. When there is a shortage of space in schools, or when faith-based education is considered to achieve a higher performance level, a controversy can arise around admission criteria.

▪ In Nov. 2016, it was reported that the **British Catholic Church** was suing the government's schools admissions watchdog to protect the rights of priests to determine whether pupils were eligible for a place on the basis of their faith.

▪ In **Hungary**, many public schools are being transferred to religious institutions; these schools have reintroduced the singing of religious hymns as well as morning prayers. The reason for such transfers is often financial: schools maintained by churches receive more direct state funding than those maintained by municipalities, in application of the concordat with the Vatican signed in 1997 which demands full state funding for Catholic schools. Following the principle of equal treatment, schools based on other religious denominations receive funding equal to Catholic institutions. Religious-run schools in Hungary are generally not aimed specifically at their faith community.

▪ For instance, a **Greek Catholic primary school** was closed down by court order in Feb 2014 because it violated non-discrimination principles by catering mostly, if not exclusively, to Roma children.

▪ In **Slovakia**, churches are also particularly active in the national educational system, which since the 1990s has progressively and at all levels integrated religious actors. Whereas all schools - public, church

and private - receive funding according to student numbers, especially in urbanized and wealthy regions church schools are highly competitive. In 2010 they employed more than 10% of all teachers, although only representing 5% of all educational institutions. As of 2015, they are responsible for the education of 15% of the country's students. Not surprisingly the Catholic Church is the most prolific player in the field: (mainly Catholic) religious courses are taught at all levels and in three educational systems. Teacher salaries and training are covered by public funds.

- In **Slovenia**, despite unconditional and indeed pioneering Vatican support for national independence, the Church was unable to penetrate all layers of social life, notably experiencing resistance at the educational level. That being said, even at this level the Catholic Church is all but side-lined. Indeed, notwithstanding the principle of church-state separation, and while both political and church

III. 2. Religious education in public-funded schools: towards deconfessionalization?

- Increased secularism and religious diversity naturally questioned the organization of Religious Education (RE) in Europe. Unlike the US, Europe, with few exceptions, generally has a tradition of including RE in public school curricula.

Among EU member states, only **France and Slovenia** have banned RE from their public schools, in application of the separation between state and church and on a prevailing understanding that religion is primarily a private matter. Very often, RE is still confessional, and religious organizations are involved in elaborating programmes or selecting teachers. In **Italy**, the 1984 concordat with the Vatican state that the Roman Catholic faith must be taught in Italian schools, the teachers being recruited by the Church, but paid by public authorities. The Church is also responsible for the program and the textbooks used. However, an opt-out possibility exists, but no alternative subject is offered. A similar situation is to be found in **Malta**, while in **Greece and Cyprus**, instruction in the Orthodox religion is mandatory, with a possibility of exemption. The state-church proximity, however historically rooted, does not always dictate that RE should remain confessional. In the **UK**, the status of the Church of England has not prevented RE from becoming non-confessional and multifaith. In **Scandinavia**, where separation between the state and the Lutheran Church recently took place (except Denmark), RE is following a similar evolution from becoming non-confessional and open to the diversity of religious and non-religious worldviews.

At the moment, non-confessional RE seems more prominent in countries with a **Protestant tradition**. Nowadays confessional RE is increasingly considered inadequate, in a context in which the question of RE is seen as crucial, in the perspective of educating citizens who will be living in a society that is ever more multicultural. One option could be to remove RE entirely from the curriculum; some

activities are not allowed in schools, the Religions and Ethics course which is taught in elementary schools and can, for example, include lectures by theologians does not seem to be affected. In addition, the state finances up to 85% of private Catholic schools' expenses, whereas the Catholic Church has also established its own network of ecclesiastic schooling.

- A final interesting case is the **UK**, where Christianity is embedded in social and political life. It has recently been joined by minority religions like, first and foremost, Islam. As a consequence, and as stated above, apart from the presence of religion in the media — the BBC notably dedicates considerable attention to religious broadcasting —, large numbers of state schools continue to have partly religious foundations, historically once solely Christian or Jewish but now also including the Muslim, Hindu and Sikh faiths.

argue that in a neutral and impartial state, religious education does not have a place in public or state-funded schools. But many consider that favouring religious ignorance is not a good step towards promoting mutual understanding of people from different backgrounds. As early as 2002, essayist Régis Debray warned about the consequences of a lack of RE in public French schools: the growing ignorance about religion in young people does not serve them well to understand their own heritage, but also to grasp today's world. In his report, Debray recommended that all pupils receive some form of instruction about religious facts and history. The perspective that RE is increasingly relevant at a time of greater religious diversity among the European population has gained momentum. RE is gradually becoming a part of the general education and is no longer seen as promoting faith.

- The **Parliamentary Assembly of the Council of Europe** also favours this approach, and it has done so since 1999, when it invited member states to promote the teaching of comparative religious history. In a 2005 recommendation, the Assembly observed that knowledge “of religions is an integral part of knowledge of the history of mankind and civilizations. It is altogether distinct from belief in a specific religion and its observance. Even countries where one religion predominates should teach about the origins of all religions rather than favour a single one or encourage proselytizing”, and recommended member states to have religious studies taught at primary and secondary levels of state education. Two years later, the 22nd session of the Standing Conference of European Ministers of Education, held in Istanbul, reaffirmed “*the importance of measures to promote a better understanding between cultural and/or religious communities*”

through school education, on the basis of shared principles of ethics and democratic citizenship”, and noted that “ regardless of the religious education system that exists in a particular country, children must receive tuition that takes account of religious and philosophical diversity as part of their intercultural education ”.

▪ In Dec. 2008, following suit, the **Council of Europe’s Committee of Ministers** adopted a recommendation to member states on the dimension of religions and non-religious convictions within intercultural education. Among the principles put forward in the text was the agreement that “religions and non-religious convictions are at least ‘cultural facts’ that contribute, along with other elements such as language and historical and cultural traditions to social and individual life” and that “information on and knowledge of religions and non-religious convictions which influence the behaviour of individuals in public life should be taught in order to develop tolerance as well as mutual understanding and trust”. The recommendation also observed that religious and nonreligious convictions develop on the basis of individual learning and experience, and are not only dependent on family-given orientation.

▪ In 2007, the Office for Democratic Institutions and Human Rights (ODIHR) of the **Organization for Security and Cooperation in Europe (OSCE)** released the *Toledo Guiding Principles on Teaching about Religions and Beliefs in public schools*. These guidelines, developed by the ODIHR Advisory Council of Experts on Freedom of Religion or Belief in co-operation with education experts, were aimed at teaching about religions and beliefs in a manner sensitive to human rights concerns. Therefore, one of its goals is to ensure that the right to freedom of conscience is respected, and that children are not submitted to a RE that may violate their freedom or that of their parents. However, the Toledo principles also recognized that teaching about religions and beliefs is an essential part of education, necessary to understanding history, literature and art; it was also suggested that religious knowledge be promoted as a valuable tool to reduce conflicts.

▪ The jurisprudence of the **ECHR** is in line with the Toledo principles. In a highly publicized decision, the Folgerø case, this court agreed with the plaintiffs that the subject “*Christian knowledge and religious ethical education*”, implemented in Norwegian public schools, violated parents’ freedom to educate children in conformity with their own religious and philosophical convictions. Norway has since changed the name of the subject to “*Religions, world views and ethics*” and removed the emphasis on Christianity.

▪ Between 2006 and 2009, the **EU-funded REDCo** research programme investigated RE in a selection of EU countries presenting various approaches to its organization. The findings of the REDCo consortium supported the recommendations of the Council of Europe and the Toledo principles guidelines. However, they recommended greater flexibility in implementing those guidelines, taking into account EU members’ national diversity. Great emphasis was put on supporting dialogue and interaction between pupils and students of different religious and non-religious backgrounds (with the clear aim of fostering active tolerance), but the consortium stopped short of recommending a global religious sciences education programme: it recommended including religious and non-religious worldviews into general intercultural education.

▪ Other EU-sponsored projects have followed in REDCo’s footsteps: **Teaching Religion in a Multicultural European Society (TRES)** is a consortium looking for “Models of best practice of Interreligious Learning in Europe”, based on the assumption that religious identity is of great importance for individuals but also for society. In recent years, the subject of RE and the changes that should occur within it have given rise to an abundant literature, and to several international meetings. In Europe, RE is also the subject of several networks, such as the International Civic and Citizenship Education Study (ICCS), the European Forum for Teachers of Religious Education (EFTRE), and the Coordination Group for Religion and Education in Europe (CoGREE). The European Network for Religious Education in Europe through Contextual Approaches (ENRECA), set up in 1999, brings together European scholars engaged in both theoretical and empirical research on religion and education in a multicultural framework. The European Association for World Religions in Education (EAWRE) wishes to promote knowledge of different religions in European classrooms.

■ In the last two years, the debate about reforming RE in schools has reached the political agenda in several countries. In **Luxembourg**, the government that took office on 4 Dec. 2013, headed by the liberal Xavier Bettel, has moved the deconfessionalization of RE to its agenda, along with a global reform of the church-state relationship in a country that still very much bears the marks of the historically dominant Catholic Church. Until now, public schools in Luxembourg offered a choice between Roman Catholic religion and non-denominational ethics. The reform aims to replace both by a mandatory class on *Values Education*. In **Belgium**, the debate about reforming RE, ongoing since the 1990s, took a (probably) decisive turn in late 2012-early 2013, as parliaments in both the French-speaking and Flemish Communities conducted

auditions on the subject.²⁹⁶ On 17 May 2013, leaders of the five recognized religions which are taught in French-speaking schools in Belgium publicly presented new guidelines for religious programmes in the public schools. These guidelines include principles common to all religious classes and, to some extent, include the three structuring axes put forward as desirable by Minister of Education Simonet in 2012: philosophical questioning, interfaith dialogue, and citizenship education. However, the guidelines were presented in very succinct documents and according to many observers they were too small a step to improve what ails the Belgian RE system, namely the control by religious bodies of curricula and teachers, and the separation of pupils according to their parents' convictional choice. A radical reform was on the agenda of the government of the French-speaking Community set up on 22 July 2014, with the aim to introduce a course on *Citizenship education*, replacing one of the two weekly hours of religion or non-confessional ethics. In early 2015, two events accelerated the implementation of the reform. On the one hand, the attacks in Paris led to a renewed interest in this proposal: citizenship education was now being seen as part of the fight against radicalization of religious origin. On the other hand, a decision by the Constitutional Court dated 12 March 2015 gave parents the right to obtain an exemption from any course of religion or ethics. The course of *Education in philosophy and citizenship* (EPC) was organized by decree in Oct. 2015 and was introduced at the primary level in Sept. 2016. In public schools, all pupils receive one hour of EPC and can opt for a second hour of EPC or choose one hour of religious education or non-confessional ethics.

■ Sometimes, the evolution may take another turn. In **Spain**, the right-wing government led by Mariano Rajoy (Partido Popular) reinforced the position of RE in a recent education reform. Previously the government consulted the autonomous Spanish provinces. Most notably, in Aragon, the department of Education wished to reintroduce compulsory Catholic RE for everyone, thus returning to the model that was in place under the Francoist dictatorship, at least in the opinion of left-wing politicians. The Spanish government fell short of taking such a step: on 17 May 2013, it approved a draft educational reform supported by the Spanish bishops, placing Catholic education on the core curriculum, but leaving the possibility for children to opt for “*Social and cultural values*” classes in primary school and “*Ethical values*” classes in secondary school. Nevertheless, the reform has met with widespread criticism, especially from left-wing opposition party PSOE. In **Hungary**, where a new law on National Public Education was enacted in 2011, religious or ethics education became an obligatory part of the state school curriculum in

Sept. 2013. RE will be given to instructors sent by the religious authorities and taught according to instructional material of their choice.

■ The debate around the deconfessionalization of RE mainly focuses on the opportunity to replace teaching into religion by teaching about religion, thus replacing faith transmission by instruction in religious facts. There is, however, another side to RE that has to do with ethics. Some countries integrate ethics and citizenship education in their reflection on RE reform; others see ethics as a separate issue.

In **France**, the introduction of *Secular morality* in the curriculum has sparked controversy surrounding the contents of teachings. In April 2013, a mission appointed by the French government to reflect on the opportunity to introduce such a subject and what it should cover published a report which underlined the necessity to introduce a topic focused on non-confessional ethics, in connection with citizenship education, and promoting the values upon which the French Republic rests: freedom, equality, solidarity.

Gradually introduced in the **Bulgarian school system** since 1997, facultative Orthodoxy (and Islam) courses have been made available as of 2003 to students in all twelve grades. Still unsatisfied with this situation, the Orthodox Holy Synod, along with the Grand Muftiate, made attempts to persuade the Ministry of Education to making the study of religion mandatory for all students. Such attempts were joined by initiatives like a 2010 national procession in defense of the study of religion at school. That being said, even if a considerable part of public opinion seemed to be in favour of the Bulgarian Orthodox Church's projects, this has not led to a revival of religious instruction, as only 1% of the student population opts for it.

In **Croatia**, RE has also stirred considerable controversy. Introduced as an optional subject in public schools in 1991-92, Catholic RE was only fully legalized in 1996, and it was followed by the other main confessions. Currently, about 95% of all pupils opt for RE. The majority chooses Catholicism (93%), for convictional reasons, but also because in many primary schools there simply is no alternative. The major point of controversy is the introduction of a health education curriculum in January 2013.

Finally, whereas voluntary non-confessional teaching about religions was introduced in **Estonian public schools** in 1992, the school system is also one of the main areas in which both religious and secular forces negotiate their place in **Latvian society**. As a result, since 2004, compulsory, publicly funded Christian teachings and ethics classes have been introduced in state primary schools, parents have to choose between one of both options. Religious

teachers are representatives of their respective denomination, and their teachings have to be approved by the Ministry of Education, which leaves the selection of teachers to the respective denominations' official representatives. Generally, the contents of RE are of an outspokenly conservative nature and, despite the Ministry's

competence in the matter, they generally dedicate little or no attention to notions such as human rights and civic awareness. Notwithstanding such tendencies, a 2010 proposal to introduce Bible studies as a mandatory part of primary education was rejected by Parliament. ■



A tutte le nostre Lettrici e Lettori auguriamo serene Feste e un felice 2019

Wir wünschen allen Lesern/innen frohe Weihnachten und ein gesegnetes neues Jahr

Joyeux Noël et Bonne Année à nos Amies et Amis de la Francophonie

Merry Christmas



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