

*Eventi, documenti, ricerche, pubblicazioni sulla gestione del fattore religioso nello spazio pubblico educativo ed accademico in Europa ■ Un bollettino telematico trimestrale plurilingue ■ Ed. Flavio Pajer: [fpajer@lasalle.org](mailto:fpajer@lasalle.org)*

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## CONSEIL DE L'EUROPE / **Les 70 ans du CoE : un espace juridique pour la culture et l'éducation**

2019 : 70 ans après sa fondation, le Conseil de l'Europe est la principale organisation de défense des droits humains de notre continent. 47 États membres s'y sont unis en vue de s'accorder sur des normes communes concernant les droits humains, la démocratie et l'État de droit. Les 830 millions de personnes qui vivent dans cet espace juridique commun ont le droit de saisir la Cour européenne des droits de l'homme en dernier ressort. Cette réussite exceptionnelle dans l'histoire européenne mérite d'être célébrée.

La Convention européenne des droits de l'homme et la Charte sociale européenne sont les racines nourricières qui font vivre et croître notre Organisation. Au fil des ans, le Conseil de l'Europe, partant de ces droits, les a appliqués à des questions spécifiques, apportant ainsi une protection supplémentaire aux individus. Il a fallu pour cela élaborer de nouveaux instruments juridiques fondés sur des normes communément acceptées. C'est ainsi que nous avons œuvré pour protéger les minorités nationales et les langues régionales ou minoritaires ainsi que pour lutter contre l'exploitation et les abus sexuels des enfants et combattre la violence à l'égard des femmes et la violence domestique. Nous avons pris des mesures pour prévenir la torture et les peines ou traitements inhumains ou dégradants, pour lutter contre la traite des êtres humains et le trafic d'organes humains et pour mettre fin à l'usage abusif des données personnelles et à la cybercriminalité. Nous avons également œuvré pour assurer la sécurité et l'intégrité du sport, l'accessibilité de la culture européenne et une éducation qui promeut l'égalité, l'inclusion et la citoyenneté démocratique.

### **Le Conseil de l'Europe et l'étude des religions**

Le Conseil de l'Europe s'intéresse à l'étude des religions dans l'enseignement public à travers l'Europe. Les événements survenus le 11 septembre 2001 ont amené à revoir l'idée [*idée et pratique singulièrement française plutôt qu'européenne*, n.d.u.r.] que l'étude des religions n'avait pas sa place dans l'enseignement public. Dans ses travaux, le Service de l'éducation du Conseil de l'Europe ne s'intéresse pas en priorité à l'éducation religieuse (confessionnelle) proprement dite et à son rôle dans les programmes officiels, mais s'attache à construire une approche de l'apprentissage interculturel favorable au dialogue, à la compréhension mutuelle et au vivre-ensemble. Les approches, méthodes et expériences d'apprentissage promues par le Conseil reposent sur ces trois principes :

- *la religion est un fait culturel important (similaire et comparable à d'autres bases de l'identité telles que les langues, l'histoire ou le patrimoine culturel) ;*
- *les valeurs et les visions du monde doivent être développées progressivement, sur le plan personnel et social, à partir d'expériences d'apprentissage concrètes ;*
- *l'approche souhaitée est celle qui intègre, sans les isoler, les valeurs spirituelles, religieuses, morales et civiques.*

Dans notre monde d'aujourd'hui, les nouveaux défis sont incessants. Il s'agit notamment de gérer la révolution de l'intelligence artificielle, le fléau de l'esclavage moderne et les inégalités croissantes dans bon nombre de nos sociétés, et nous ne savons pas encore quelles formes prendront les problèmes qu'il nous faudra résoudre demain. Un Conseil de l'Europe fort, soutenu par son Comité des Ministres et son Assemblée parlementaire, mettra à profit la puissance de notre système conventionnel – et la volonté de nos États membres – pour proposer des solutions multilatérales bénéficiant aux citoyennes et citoyens de tout le continent.

■ <https://www.coe.int/fr/web/portal/-/70th-anniversary-of-the-council-of-europe>

## CONSEIL DE L'EUROPE **Déclaration du Conseil des Ministres à l'occasion du 70<sup>e</sup> anniversaire**

*Cette déclaration a été adoptée par le Comité des Ministres le 17 May 2019, lors de la 129<sup>e</sup> Session du Comité des Ministres :* [https://search.coe.int/cm/pages/result\\_details.aspx?ObjectId=090000168094791b](https://search.coe.int/cm/pages/result_details.aspx?ObjectId=090000168094791b)

Soixante-dix ans après la signature de son Statut à Londres, le Conseil de l'Europe est la principale organisation de défense des droits de l'homme de notre continent. Nous, les **47 États membres**, nous sommes unis en vue de nous accorder sur des normes communes concernant les droits de l'homme, la démocratie et l'État de droit et nous continuons à être guidés par celles-ci dans le processus de prise de

décision au sein du Comité des Ministres. La création d'un tel espace juridique commun est inédite dans l'histoire européenne et cette réussite mérite d'être célébrée.

■ La Convention européenne des droits de l'homme est l'instrument juridique contraignant le plus important garantissant le respect collectif des droits de l'homme et des libertés fondamentales en Europe, préservant et encourageant les idéaux et les valeurs d'une société démocratique. La Cour européenne des droits de l'homme a un impact considérable sur la vie quotidienne de plus de **830 millions d'habitants** en Europe à travers ses arrêts et sa jurisprudence bien établie. La Charte sociale européenne vise à favoriser le progrès économique et social dans les États membres et à promouvoir le bien-être de leurs populations. Avec plus de 220 autres traités, ces textes constituent les instruments juridiques paneuropéens de défense des droits de l'homme, de la démocratie à tous les niveaux et de l'État de droit. Le Conseil de l'Europe, partant de ces droits, les a appliqués à des questions spécifiques, apportant ainsi une protection supplémentaire aux individus. Nous continuons de construire l'Europe et de développer l'espace juridique et démocratique commun qui se fonde sur ces droits et libertés.

■ La force de notre Organisation est l'évaluation périodique et approfondie de tous les États membres, conformément à des critères juridiques établis. Le Comité des Ministres, son organe inter-gouvernemental, l'Assemblée parlementaire, lieu paneuropéen unique du dialogue interparlementaire, et le Congrès des pouvoirs locaux et régionaux assument des fonctions de suivi des engagements et agissent comme gardiens des droits de l'homme et de la démocratie dans leur domaine de compétence. Nous accordons également une grande importance au rôle de la Commissaire aux droits de l'homme, de la Commission de Venise ainsi que des autres organes indépendants. Nous reconnaissons la précieuse contribution de chacun de ces organes et de ces mécanismes dans la défense de nos normes juridiques communes.

■ L'unité européenne est plus que jamais nécessaire pour faire face également aux **nouveaux défis** qui menacent nos sociétés. Il est essentiel que l'Organisation réagisse rapidement et de manière efficace aux nouveaux problèmes qui se posent dans les États membres. Ensemble, **nous devons protéger et promouvoir le patrimoine européen des droits de l'homme et le réformer pour qu'il puisse résister à l'épreuve du temps. À cette fin, nous nous engageons à renforcer le rôle unique du Conseil de l'Europe comme cadre effectif de coopération paneuropéenne.** Le respect des normes de l'Organisation et des engagements pris est une priorité absolue. Il est de notre responsabilité commune de préserver le système conventionnel du Conseil de l'Europe et nous réaffirmons notre attachement profond et constant au Statut du Conseil de l'Europe et à la Convention européenne des droits de l'homme. Nous réaffirmons également notre engagement en vue de garantir le fonctionnement indépendant du pouvoir judiciaire et de renforcer sans cesse la primauté de l'État de droit.

■ Un débat public libre et pluraliste est une condition essentielle de la démocratie et nous devons prendre des mesures fermes pour renverser la récente tendance à la **détérioration de la liberté d'expression** en Europe. Nous reconnaissons le rôle central de la société civile et exprimons notre vive préoccupation face à l'espace de plus en plus réduit qui lui est octroyé. Nous nous engageons à mener un dialogue sincère et transparent avec la société civile, à tous les niveaux. Nous réaffirmons l'importance des politiques d'égalité et de lutte contre la discrimination dans une société démocratique caractérisée par **le pluralisme, la tolérance et l'ouverture d'esprit**. La diversité est une source d'enrichissement pour toutes nos sociétés. Nous continuerons à promouvoir une identité européenne. Nous réaffirmons notre engagement pour la promotion de l'égalité des chances pour tous, **une éducation de qualité**, l'égalité entre les femmes et les hommes et de bonnes relations dans la société basées sur le respect mutuel pour les droits de l'homme et les libertés fondamentales. Notre mission est de défendre et d'étendre, à travers les 47 États membres, les valeurs de liberté et de dignité humaine pour chaque individu, sans discrimination.

■ Nous restons **préoccupés par les affrontements et les conflits** non résolus qui affectent certaines parties du continent. Nous travaillerons ensemble pour la réconciliation et pour des solutions politiques conformes aux normes et principes du droit international. Nous, les Ministres représentant les États membres du Conseil de l'Europe, réaffirmons notre attachement au principe de la prééminence du droit et au principe en vertu duquel toute personne placée sous notre juridiction doit jouir des droits de l'homme et des libertés fondamentales. Nous continuerons à collaborer sincèrement et activement à la poursuite du but de l'Organisation pour réaliser une union plus étroite entre nous en vue de sauvegarder et de

promouvoir nos idéaux et principes qui sont notre patrimoine commun, de favoriser notre progrès économique et social et de consolider la paix fondée sur la justice et la coopération internationale.

## LE UNIVERSITA' CATTOLICHE D'EUROPA **L'Europa una e pluralista che difendiamo**

“Le università, e le università cattoliche in particolare, sono presidi essenziali per insegnare a vivere il pluralismo comunitario, il benessere sociale, la coscienza morale, la solidarietà come dimensione strutturata. Costitutivo del sapere il senso critico permette di resistere ad ogni forma di globalizzazione uni formatrice ed imperialista. Per questo prendiamo l'impegno di continuare a formare donne e uomini liberi e forti, consapevoli ed eccellenti, che possano sviluppare la ricerca, la tecnologia e le scienze verso nuove frontiere, mettendosi sempre a servizio delle persone e delle comunità concrete, per uno sviluppo equo e durevole” (dalla *Dichiarazione dei Rettori delle Università cattoliche d'Europa, riuniti a Parigi il 3 maggio 2019. Leggi il testo integrale in versione italiana*).

■ <https://www.lumsa.it/dichiarazione-delle-universita-cattoliche-l-europa-va-difesa>

## VATICANO / Commissione teologica internazionale **La libertà religiosa per il bene di tutti**

Frutto di una riflessione collegiale di 4 anni e approvato da papa Francesco il 21 marzo 2019, il documento, partendo da una rilettura della *Dignitatis humanae* del Concilio nel contesto delle sfide attuali, mette in guardia contro la deriva dello Stato democratico liberale verso un 'totalitarismo morbido', che risulta dalla crisi dei fondamenti sostanziali della democrazia. Il documento stigmatizza il rinascite fanatismo o fondamentalismo religioso, ma anche la presunta 'neutralità procedurale' dello Stato qualora imponesse l'emarginazione dell'espressione religiosa dalla sfera pubblica. Difende la libertà religiosa come fondamento di tutte le altre libertà. Difende la 'laicità positiva' di uno Stato "quando si mostra capace di attivare la circolazione di una cultura adeguata della religione". Incoraggia lo Stato a riconoscere il diritto delle persone all'obiezione di coscienza, e i credenti a non dimenticare il martirio come suprema testimonianza non-violenta della propria intangibile dignità umana.

Superfluo ricordare quanta rilevanza giuridica e culturale (oltre che teologica) possa e debba assumere questo documento nel caso specifico dell'insegnamento religioso nella scuola pubblica. A titolo esemplificativo, riportiamo il paragrafo n.70 relativo al "giusto discernimento della libertà religiosa".

[...] 70. *Non a tutte le possibili forme – individuali e collettive, storiche o recenti – dell'esperienza religiosa è possibile riconoscere lo stesso valore. È necessario dunque vagliare le diverse forme di religiosità e confrontarle in merito alla loro attitudine a custodire il senso universale e il bene comune dell'essere insieme.<sup>1281</sup> In questo senso ognuna delle religioni attive in una società deve accettare di «presentarsi» davanti alle giuste esigenze della ragione «degn» dell'uomo. Spetta di fatto all'autorità politica, custode dell'ordine pubblico, difendere i cittadini, specialmente i più deboli, contro le derive settarie di talune pretese religiose (manipolazione psicologica e affettiva, sfruttamento economico e politico, isolazionismo...).*

*Tra le giuste esigenze della ragione, nelle sue implicazioni giuridico-politiche si può annoverare – negli anni recenti – la reciprocità pacifica dei diritti religiosi, compreso quello della libertà di conversione.<sup>1282</sup> Reciprocità pacifica dei diritti vuole dire che alla libertà di espressione e di pratica che in un paese è accordata a un'identità religiosa di minoranza, corrisponda un simmetrico riconoscimento di libertà per le minoranze religiose dei paesi in cui quell'identità è invece maggioritaria. Questa reciprocità pacifica dei diritti supera il noto principio cuius regio eius et religio consacrato dalla pace di Augusta (1555). Il vincolo di una religione di stato, che fu proposto in un certo momento della storia europea per arginare gli eccessi delle cosiddette «guerre di religione», sembra ormai superato nell'attuale evoluzione del principio di cittadinanza, che implica la libertà di coscienza.*

■ [http://www.vatican.va/roman\\_curia/congregations/cfaith/cti\\_documents/rc\\_cti\\_20190426\\_liberta-religiosa\\_it.html](http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20190426_liberta-religiosa_it.html)

## CONGREGAZIONE PER L'EDUCAZIONE CATTOLICA **Sulla questione del gender in educazione**

*L'ultimo documento che la Congregazione vaticana per l'educazione cattolica ha firmato (il 2 febbraio 2109) porta sul gender, ed è intitolato: **Maschio e femmina li creò. Per una via di dialogo sulla questione del gender nell'educazione.** Lo si potrebbe così sintetizzare: "no all'ideologia, sì alla ricerca; no alla discriminazione, sì all'accompagnamento; no all'«antropologia del neutro», sì all'antropologia delle differenze" (Lorenzo Prezzi in Settimanews 21/06/2019). Sarà indubbiamente oggetto di molte e differenti letture. Vedi, per esempio.: [http://www.settimanews.it/lettere-interventi/cominciamo-ad-ascoltare-davvero/?utm\\_source=newsletter-2019-06-21](http://www.settimanews.it/lettere-interventi/cominciamo-ad-ascoltare-davvero/?utm_source=newsletter-2019-06-21) - Riportiamo di seguito alcuni paragrafi relativi al compito educativo della scuola. Del documento esistono anche le versioni inglese, italiana, portoghese, spagnola.*

39. À l'action éducative de la famille se joint celle de l'école, qui interagit de manière subsidiaire. Forte de sa fondation évangélique, « l'école catholique prend l'aspect d'**une école pour la personne et d'une école des personnes.** "La personne de chacun, dans ses besoins matériels et spirituels, est au centre de l'enseignement de Jésus : c'est pour cela que la promotion de la personne humaine est le but de l'école catholique". Cette affirmation, en mettant en lumière le rapport vital de l'homme au Christ, rappelle qu'en la Personne même du Christ se trouve la plénitude de la vérité sur l'homme. C'est pour cela que l'école catholique, en s'engageant à promouvoir l'homme dans son intégrité, le fait, en obéissant à la sollicitude de l'Église, dans la conscience que toutes les valeurs humaines trouvent leur réalisation plénière et par conséquent leur unité dans le Christ. Cette conscience exprime la position centrale de la personne dans le projet éducatif de l'école catholique ».

40. L'école catholique doit être **une communauté éducative où la personne s'exprime et grandit humainement** selon un processus de relation dialogique, en interagissant de manière constructive, en exerçant la tolérance, en comprenant les divers points de vue, en créant la confiance dans un milieu de concorde authentique. On instaure ainsi la vraie « communauté éducative, espace de convivialité entre les différences. L'école-communauté est lieu de rencontre, elle encourage la participation, dialogue avec la famille, première communauté d'appartenance des élèves qui la fréquentent, elle en respecte la culture et se met profondément à l'écoute des besoins qu'elle perçoit et des attentes qui sont mises en elle ». Ainsi, filles et garçons sont accompagnés par une communauté qui « les incite à vaincre l'individualisme et à découvrir à la lumière de la foi la vocation spécifique qu'ils sont appelés à vivre en toute conscience et responsabilité en union avec les autres ».

41. **Les éducateurs chrétiens** qui vivent leur vocation dans les écoles non catholiques témoignent, eux aussi, la vérité sur la personne et sont au service de sa promotion. En effet, « la formation intégrale de l'homme comme finalité de l'éducation comprend le développement de toutes les facultés humaines de l'élève, sa préparation à la vie professionnelle, la formation de son sens éthique et social, son ouverture à la transcendance et son éducation religieuse ». Le témoignage personnel, joint à la professionnalité, contribue à la réalisation de ces objectifs.

42. **L'éducation à l'affectivité** a besoin d'un langage adapté et mesuré. En premier lieu, elle doit tenir compte du fait que les enfants et les jeunes n'ont pas encore atteint la pleine maturité et qu'ils s'apprennent à découvrir la vie avec intérêt. Il est donc nécessaire d'aider les élèves à développer « un sens critique face à l'invasion de propositions, face à la pornographie incontrôlée et à la surcharge d'excitations qui peuvent mutiler la sexualité ». Face à un bombardement de messages ambigus et vagues – dont le but est une désorientation émotive et l'empêchement de la maturité psycho-relationnelle – « il faut les aider à reconnaître et à rechercher les influences positives, en même temps qu'ils prennent de la distance par rapport à tout ce qui déforme leur capacité d'aimer ».

■ [http://www.educatio.va/content/dam/cec/Documenti/19\\_999\\_FRANCESE.pdf](http://www.educatio.va/content/dam/cec/Documenti/19_999_FRANCESE.pdf)

## CEEC **Les pratiques interculturelles dans les écoles catholiques d'Europe**

L'Assemblée Générale du Comité Européen pour l'Enseignement Catholique (CEEC) avait décidé d'organiser une enquête sur les pratiques interculturelles dans les écoles catholiques des pays membres. En décembre 2014, un premier courrier a lancé cette enquête, dont les premiers résultats ont été exposés lors des Assemblées Générales de mars et septembre 2015. Les secrétariats de l'enseignement catholique de 23 pays/régions y ont répondu : Albanie, Allemagne, Angleterre & Pays de Galles, Autriche, Belgique Communauté flamande, Belgique Communautés française et germanophone, Bosnie & Herzégovine, Ecosse, Espagne, France, Grèce, Hongrie, Irlande, Italie, Malte, Norvège, Pays-Bas, Pologne, Portugal, Roumanie, Slovaquie, Suède et Suisse. Une synthèse de l'enquête, documentée et chiffrée, 31 pages, a été



publiée à l'occasion du colloque **L'école catholique et les défis de l'interculturel et de l'interreligieux**, Bruxelles, mars 2019.

Nous soulignons un passage tiré des conclusions du rapport (page 30) : «... La riche Europe vieillissante restera longtemps encore un pôle d'attraction pour les jeunes populations des pays pauvres qui l'environnent. On peut croire que le futur paysage va vers une hétérogénéité grandissante. La rencontrer est sans doute le défi de demain pour les enseignements catholiques. Faire dialoguer les différences à travers des pratiques interculturelles et interreligieuses s'inscrit donc aujourd'hui comme un des fondements de base du projet éducatif de l'enseignement catholique européen. Les nombreux exemples de pratiques diverses et originales rapportées dans les différentes réponses à cette enquête montrent que, pour relever ce défi, les enseignements catholiques ne sont pas démunis. Partout, mais plus encore là où la nécessité s'en est fait davantage sentir, ils ont fait preuve d'intelligente créativité, de généreuse inventivité. Une question reste néanmoins posée : comment ne pas « perdre son âme » tout en permettant le dialogue des différences et en encourageant les pratiques interculturelles que l'Eglise d'aujourd'hui promeut ? Comment tenir ensemble ouverture à tous et enracinement dans la conviction chrétienne ? C'est une question devant laquelle certains enseignements catholiques se sont trouvés affrontés plus tôt que d'autres, et les solutions qu'ils ont commencées à y apporter suggèrent trois pistes pour relever les défis actuels. La première piste suggère d'aller à la rencontre des autres, d'établir des relations interpersonnelles vivantes. C'est en allant découvrir sur place, en allant expérimenter concrètement les pratiques de dialogue interreligieux et interculturel imaginées ailleurs, que le partage de ressources portera le plus de fruits. La deuxième : les formations qui permettent un partage d'expériences ou d'expertises et peuvent aider celles et ceux qui ne voient pas encore quel chemin suivre ; ces formations rencontreront un double objectif : (1) approfondir notre identité ; (2) au sein de notre identité, comment faire face à la différence. Troisièmement : un colloque international aurait pour objectif d'établir une communauté de vues, une communion d'idées sur l'analyse de la situation des différents enseignements catholiques en Europe par rapport à la question du dialogue interreligieux et interculturel, et sur les actions à entreprendre pour relever les défis de l'avenir en ce domaine ».

■ [http://enseignement.catholique.be/ceec\\_wp/wp-content/uploads/2014/01/CEEC-Pratiques-Interculturelles-Ecoles-Catho-version-colloque-2019-FR.pdf](http://enseignement.catholique.be/ceec_wp/wp-content/uploads/2014/01/CEEC-Pratiques-Interculturelles-Ecoles-Catho-version-colloque-2019-FR.pdf)

### USCIRF **What about international religious freedom? The 2019 annual report**

On April 29, the U.S. Commission on International Religious Freedom released its *2019 Annual Report on International Religious Freedom*. The 234-page report recommends that 16 countries be designated as "countries of particular concern" because of their "systematic, ongoing, egregious violations" of religious freedom. Ten of those are already designated as CPC's by the State Department-- Burma, China, Eritrea, Iran, North Korea, Pakistan, Saudi Arabia, Sudan, Tajikistan, Turkmenistan. The six recommended additions are Central African Republic, Nigeria, Russia, Syria, Uzbekistan, and Vietnam. USCIRF also placed 12 countries on its "Tier 2" list for less serious violations of religious liberty. The report details the conditions in each of these 28 nations.

■ <http://religionclause.blogspot.com/2019/05/uscirf-issues-2019-international.html>

### OIEC **Un congresso mondiale per rilanciare gli obiettivi nodali dell'educazione cattolica**

La Fordham University, nel pieno centro urbano di Manhattan, ha ospitato, dal 5 all'8 giugno 2019, il congresso mondiale della scuola cattolica: oltre 500 delegati dei cinque continenti in rappresentanza delle scuole e università che educano oggi 210 milioni di studenti, cattolici e non solo. Attraverso il motto "Educatio Si", l'Office for Catholic Education ha inteso sottolineare il legame tra le due linee guida dell'impegno educativo cristiano: il piano per l'istruzione 2030 delle Nazioni Unite e le priorità educative suggerite dall'enciclica "Laudato Si". Il filo centrale delle conferenze assembleari e dei workshop tematici sviluppatasi intorno all'idea di "Educazione all'umanità della fraternità per costruire una civiltà dell'amore" è stato ripreso dal video messaggio che papa Francesco ha inviato ai delegati riuniti, per la cerimonia conclusiva, nel Palazzo delle Nazioni unite. <https://fr.zenit.org/articles/jeunes-leducation-catholique-fait-la-difference-en-cultivant-les-valeurs-spirituelles/> - Tre i principali ostacoli, secondo il papa, cui l'educazione cattolica deve oggi saper far fronte: la decostruzione dell'umanità, minato dall'individualismo competitivo e da un consumismo divisivo tra ceti sociali e nazioni; la velocizzazione ("rapidification") dei

sistemi di informazione e formazione, che non rispondono ai nativi ritmi antropologici di crescita affettiva e cognitiva di bambini e adolescenti; la dittatura dei risultati, o l'obbligo imperativo di prestazioni scolastiche e accademiche imposto alla generalità dei minorenni, che ne impedisce e distorce la crescita integrale in quanto persone e cittadini. Il papa conclude: "Dobbiamo lavorare per liberare la scuola da un orizzonte relativistico e aprirla alla formazione integrale di ciascuno e di tutti".

■ <http://oiecinternational.com/fr/2018/09/18/congres-international-de-loiec-a-new-york/>

PEW RESEARCH / **A changing World: Global views on diversity, gender equality, family life and the importance of religion** - *People see more diversity and gender equality happening but say family ties have weakened*, by Jacob Poushter, Janell Fetterolf and Christine Tamir. April 2019.

Is diversity on the rise? Has gender equality increased? Does religion play a more or less important role than in the past? And are family ties stronger or weaker than they used to be? Pew Research Center posed these questions to 30,133 people in 27 countries. *More:*

■ <https://www.pewresearch.org/global/2019/04/22/a-changing-world-global-views-on-diversity-gender-equality-family-life-and-the-importance-of-religion/>

## D'UN PAYS Á L'AUTRE ▪ COUNTRY BY COUNTRY

### AUSTRIA **Volksbegehren will Pflichtfach „Ethik für alle“**

Wien 04/05/2019. Die Initiatoren des Volksbegehrens streben verpflichtenden Ethikunterricht von der ersten Klasse Volksschule bis zur Matura an. Von der von der Regierung geplanten Koppelung mit Religion halten die Initiatoren wenig. Seit Dienstag kann das Volksbegehren unterstützt werden. Einen von Religion entkoppelten Ethikunterricht als Pflichtfach für alle Schüler von der ersten Schulstufe bis zur Matura fordert ein neues Volksbegehren. Dieses kann seit Dienstag unterstützt werden. Außerdem müssten alle Ethik-Lehrer über ein abgeschlossenes Ethik-Lehramtsstudium verfügen, dazu brauche es Unvereinbarkeitsregeln für Ethik- und Religionslehrer.

Initiiert wurde das Volksbegehren unter anderem von Eytan Reif von der Initiative „Religion ist Privatsache“, den Philosophen Peter Kampits und Lisz Hirn, dem Religionspädagogen Anton Bucher, Verfassungsjurist Heinz Mayer, dem früheren Grünen-Bildungssprecher Harald Walser, dem Sozialdemokratischen LehrerInnenverein (SLÖ) und der SP-nahen Aktion kritischer SchülerInnen (AKS). Unterstützt wird die Initiative auch von Politikern der NEOS und der Liste JETZT sowie dem Wiener Bildungsstadtrat Jürgen Czernohorszky (SPÖ). *More:*

■ <https://www.tt.com/politik/innenpolitik/15513623/volksbegehren-will-pflichtfach-ethik-fuer-alle>

### BELGIQUE/1 **L'enseignement catholique présente ses sept priorités pour 2019-2024**

À deux mois des élections, l'enseignement catholique présente son **Mémoire** 2019-2024 pour la prochaine législature. Sept priorités pour recentrer l'attention sur, entre autres, la lutte contre la pénurie d'enseignants, l'attractivité à assurer pour les fonctions de direction, ou encore une nécessaire simplification administrative. Dans ce nouveau mémoire, le SeGEC a voulu couvrir tant les préoccupations de l'enseignement obligatoire que du supérieur et de la promotion sociale. Si la poursuite de la mise en œuvre du Pacte pour un enseignement d'excellence doit assurément rester l'un des principaux objectifs pour l'enseignement fondamental et secondaire au cours des cinq prochaines années, le SeGEC braque aussi les projecteurs sur une série de thématiques qui font le quotidien des établissements. Pour le SeGEC, un refinancement de l'école libre s'avère indispensable, au même titre que celui qui vient d'être voté pour l'enseignement officiel organisé par la Fédération Wallonie-Bruxelles. Le SeGEC entend également défendre la pertinence d'une conception transversale de l'éducation à la philosophie et à la citoyenneté. Ci-de suite les sept priorités (*voir les raisons dans le texte intégral*) :

- 1° l'éducation à la citoyenneté, une mission de toute l'école
- 2° poursuivre la mise en œuvre du pacte pour un enseignement d'excellence

- 3° lutter contre la pénurie d'enseignants
- 4° lutter contre la pénurie d'enseignants
- 5° un programme de simplification administrative
- 6° un enseignement non obligatoire à valoriser et à mieux financer
- 7° un enseignement non obligatoire à valoriser et à mieux financer.

*Pour en savoir plus sur le Mémoire, lire le dossier paru dans le magazine Entrées Libres en cliquant sur ce lien.*

## **BELGIQUE/2 Quel impact du CPC sur les cours de religion et de morale ?**

C'est peut-être l'effet le plus inattendu de l'introduction du cours de philosophie et citoyenneté. L'[ORELA](#) (observatoire des religions et de la laïcité) s'est penché sur la fréquentation des cours de religion et de morale après l'introduction du CPC (cours de philosophie et citoyenneté) et il en ressort une érosion bien plus forte dans le chef du cours de morale que des autres cours de religion. Pour rappel, c'est à la rentrée scolaire 2016, pour le primaire, et 2017 pour le secondaire, que le cours d'éducation à la philosophie et à la citoyenneté (CPC) a fait son entrée dans le programme du réseau officiel de la Communauté francophone de Belgique. La fréquentation de ce cours étant obligatoire, à raison d'une heure par semaine. Afin de permettre à ce nouvel enseignement de s'insérer dans la grille horaire, les cours de religion ou de morale non confessionnelle ont vu leur volume horaire diminuer de moitié (une heure/semaine au lieu de deux). En outre, conformément à un arrêt rendu par la Cour constitutionnelle en 2015 (Arrêt n° 34/2015, 12 mars 2015), une seconde heure d'éducation à la philosophie et à la citoyenneté peut être choisie à la place du cours de morale ou de religion. Ceci ne concerne que les écoles de la Communauté Francophone.

**Chute de fréquentation.** De l'observation des pourcentages de fréquentation des différents cours avant et après l'introduction du CPC, découle une baisse relativement significative de la fréquentation des cours de religion catholique et de morale non confessionnelle, tandis que les cours de religion islamique, protestante et orthodoxe continuent de voir leur fréquentation augmenter. Chose surprenante, c'est le cours de morale non confessionnelle qui est le plus impacté : en trois ans, il a perdu près de 40 % de ses effectifs au niveau primaire et un peu plus de 20 % au niveau secondaire. Si la baisse des effectifs du cours de religion catholique s'observait déjà avant l'introduction du CPC, qui semble encore s'accroître, la fréquentation du cours de morale non confessionnelle était stable avant cette introduction. Tous réseaux publics et niveaux confondus, le cours de morale non confessionnelle concernait de façon constante environ un élève sur cinq en CF durant la période 1996-2015. Dans la même période, le cours de religion catholique voyait sa part passer d'un peu moins de trois quarts des élèves à deux tiers d'entre eux. L'observation des chiffres permet également de constater que le cours de religion catholique demeure très largement le cours le plus suivi en CF. L'[ORELA](#) explique l'ampleur de cette domination par l'existence d'un large réseau d'écoles libres confessionnelles, où le suivi du cours de religion catholique est obligatoire. En 2018-19, 42,5 % des élèves de l'enseignement primaire étaient scolarisés dans un établissement du réseau libre en CF. Au niveau secondaire ils étaient 61,1 % dans le réseau libre et 38,9 % dans le réseau officiel. Ces chiffres montrent donc aussi l'attrait réel et actuel pour l'enseignement libre.

**Situation à Bruxelles.** Par rapport à la situation au niveau de la CF dans sa globalité, le cours de religion catholique rassemble beaucoup moins d'élèves à Bruxelles : en 2018-19, ils sont 15,6 % à suivre ce cours au niveau primaire, contre 34,8 % dans toute la CF. Une tendance similaire se dessine pour le cours de morale puisqu'il rassemble 12,8 % des élèves au niveau primaire en 2018-19 à Bruxelles, pour 21,7 % dans l'ensemble de la CF. Les cours des religions dites « minoritaires » (islamique, protestante, orthodoxe et israélite) concernent une proportion plus importante d'élèves dans la capitale ; à elles quatre, elles rassemblent plus de 60 % des élèves du réseau officiel au niveau primaire, pour seulement 25 % des élèves à l'échelle de la CF. Que ce soit dans l'enseignement néerlandophone ou dans l'enseignement francophone, à Bruxelles, la baisse de la fréquentation des cours de religion catholique et de morale non confessionnelle ainsi que la hausse de celle des cours de religion islamique, protestante et orthodoxe constituent une tendance lourde, reflet de la diversité confessionnelle et ethnique de la capitale.



**Trois constats.** Pour Caroline Sägesser, auteure de l'[étude](#), l'évolution des statistiques de fréquentation des différents cours philosophiques en CF (et en Communauté flamande) permet de dresser trois constats principaux : 1/ le public des écoles officielles reste manifestement attaché aux cours de religion et de morale non confessionnelle puisque seule une petite minorité d'entre eux optent pour leur remplacement par une seconde heure de CPC ; 2/ les cours autrefois dominants, à savoir les cours de religion catholique et de morale non confessionnelle, comptent de moins en moins d'élèves, même si à eux deux ils rassemblent toujours plus de la moitié des élèves en CF ; 3/ les cours de religion islamique, protestante et orthodoxe rassemblent de plus en plus d'élèves. Si ce dernier constat reflète l'évolution démographique, il semble indiquer également un attachement de certains groupes de la population à un enseignement confessionnel de leurs traditions religieuses. (Sophie Delhalle) [*Pour lire l'étude complète publiée par l'ORELA, cliquer sur ce lien*].

### **BELGIQUE/3 L'école catholique et les défis de l'interculturel et de l'interreligieux**

Sur ce thème majeur a eu lieu un Colloque (Bruxelles, 14-15 mars 2019). Le Comité européen pour l'enseignement catholique et le Secrétariat national belge de l'enseignement catholique mettent à la disposition des résumés substantiels des interventions ainsi que des informations sur les intervenants :

■ <http://www.ceec.be/>

### **CROATIA Religious education in public school is in accordance with the Croatian Constitution**

June 2019. According to the Constitutional Court ruling from December 2018 (publicized in January 2109), the position of religious education (RE) as an elective subject in public schools, and RE in preschool institutions, does not contradict the constitutional provision of separation between religious communities and the state. Religious communities in Croatia enjoy a wide range of rights, regulated by four agreements between Croatia and the Holy See (in relation to the position of the Catholic Church) and by the Law on religious communities, and by agreements signed between the government and 19 other (mainly traditional) religious communities. One of the rights enjoyed by the Catholic Church and other religious communities that have signed agreements with the Government is the right to organize RE in public and private schools if at least 7 pupils opt for it.

Though RE is an elective subject, it becomes a compulsory subject for the pupils who have signed in for it. Exemption is possible if a written request for opting out is submitted to the school principal by the parents (in primary schools) or by both the parents and the pupils (above the age of 15, i.e. those in secondary schools) prior to the beginning of the school year. RE is confessional, as religious communities are in charge of the content of textbooks for the purposes of catechism teaching, and of hiring qualified teachers. Upon being granted by the religious community a special permission to teach religion, teachers are employed by schools and are paid by the ministry of Science and Education and have the same full employment rights as other teachers.

Since its introduction in 1991, the position of RE in public schools has remained a topic of public debates. Some of the critics, who officially filed a constitutional complaint, argued that the fact that confessional RE is a part of public education violates the constitutional provision of separation of the state and religious communities. In contrast, the Constitutional Court argued that, though the constitution opts for the equality of all religious communities before the law and for the separation of religious communities and the state, it also stipulates that religious communities are free to publicly conduct religious services, open schools, academies, and other institutions as well as welfare and charitable organizations, and to enjoy the protection and assistance of the state in their activities. Consequently, the Court concluded that the Croatian constitution does not ask for the "absolute separation of the religious communities and the state", and that the RE in public schools and preschool institutions, as such, does not violate the Constitutional provision.

It also restates the former ECtHR ruling in respect of Croatia (*Savez Crkava Riječ Života and Others v. Croatia*, Application no. 7798/08) which found that, inter alia, RE in public schools and preschool institutions is an additional right which the Croatian state has voluntarily decided to assure. It is considered an additional right that falls within the broader scope of Article 9 of the ECHR. Though the ruling of the Constitutional Court solidifies the position of confessional education in public schools for the years to come, some challenging aspects still remain. For example, though the majority of pupils opt for religious education in

primary schools (mainly the Catholic education, as Croatia is a country with an important Catholic majority) the fact is that there is no alternative subject provided for pupils not attending religious education, and this might be interpreted as discriminatory for children who are left unattended in the school premises. In secondary schools, this practice disappears, since pupils are required to choose between RE and a subject on ethics. Discriminatory attitudes, in particular toward new religious movements and atheists, were reported in some Catholic religious instruction textbooks. Discrimination can also be found in the fact that religious communities which do not have agreement with the Government can't enjoy the right to have RE in schools. Finally, in recent years, some religious NGOs have started to mobilize supporters among parents to advocate for the rights of parents to have their philosophical and religious convictions respected in the provision of their children's general education.

(Reduction from *Srinisa Zrinscak*, <http://www.eurel.info/spip.php?article3655&lang=en>)

## DEUTSCHLAND **Vertrauen in die Demokratie stärken**

Ein Gemeinsames Wort der Deutschen Bischofskonferenz und des Rates der Evangelischen Kirche in Deutschland: [...] *Vor diesem Hintergrund ist es das Ziel des vorliegenden Gemeinsamen Wortes „Vertrauen in die Demokratie stärken“ der Deutschen Bischofskonferenz und des Rates der Evangelischen Kirche in Deutschland, Herausforderungen der Demokratie zu thematisieren und ihnen zugrunde liegende Ursachen anzugehen. Vier signifikante Veränderungen der letzten ein bis zwei Jahrzehnte werden dafür exemplarisch in den Blick genommen, um für den jeweiligen Zusammenhang politische Handlungs möglichkeiten zu erschließen: Die Herausforderung der Globalisierung und ihre Folgen für Ökonomie und Ökologie, die Fragen sozialer (Un-)Gleichheit, die Aufgaben, die sich aus Migration und Integration ergeben sowie die Veränderungen der öffentlichen Kommunikation durch Digitalisierung.* [...] Aus Vorwort, Seite 6.

■ [https://www.ekd.de/ekd\\_de/ds\\_doc/gemeinsame\\_texte\\_26\\_demokratie\\_2019.pdf](https://www.ekd.de/ekd_de/ds_doc/gemeinsame_texte_26_demokratie_2019.pdf)

## ENGLAND & WALES **Religious Education in Catholic school (Curriculum Directory 2019)**

### **Why is Religious Education important in Catholic Schools?**

Religious Education is the "core of the core curriculum" in a Catholic school ([Pope St John Paul II](#)). Placing RE at the core of the curriculum in Catholic schools helps the school to fulfill its mission to educate the whole person in discerning the meaning of their existence, since "RE is concerned not only with intellectual knowledge but also includes emotional and affective learning. It is in the mystery of the Word made flesh that the mystery of what it is to be human truly becomes clear. Without religious education, pupils would be deprived of an essential element of their formation and personal development, which helps them attain a vital harmony between faith and culture." ([RE curriculum Directory](#) p4). Furthermore, religiously literate children and young people are able to engage in a fully informed critique of all knowledge, "leading, for example, to an understanding of the relationship between science and religion or history, and between theology, sport and the human body." ([RE Curriculum Directory](#) p4).

**What is the purpose of Religious Education in Catholic schools?** - Catholic schools, with RE at their core, exist in order to "help parents, priests and teachers to hand on the Deposit of Faith in its fullness to a new generation of young people so that they may come to understand the richness of the Catholic faith, and thereby be drawn into a deeper communion with Christ in his Church." ([RE Curriculum Directory](#) pvii). With this as their primary aim, Catholic schools serve diverse populations of pupils and within this context the RE Curriculum Directory (RECD) makes the aims of RE explicit:

1. To present engagingly a comprehensive content which is the basis of knowledge and understanding of the Catholic faith;
2. To enable pupils continually to deepen their religious and theological understanding and be able to communicate this effectively;
3. To present an authentic vision of the Church's moral and social teaching so that pupils can make a critique of the underlying trends in contemporary culture and society;
4. To raise pupils' awareness of the faith and traditions of other religious communities in order to respect and understand them;

5. To develop the critical faculties of pupils so that they can relate their Catholic faith to daily life;
6. To stimulate pupils' imagination and provoke a desire for personal meaning as revealed in the truth of the Catholic faith;
7. To enable pupils to relate the knowledge gained through RE to their understanding of other subjects in the curriculum;
8. To bring clarity to the relationship between faith and life, and between faith and culture.

The outcome of excellent RE is religiously literate and engaged young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who are aware of the demands of religious commitment in everyday life ([RE Curriculum Directory](#) p6).

**Who is responsible for determining the content and assessment of Religious Education in Catholic schools?** - The content of RE and how it is assessed is determined by each diocesan bishop for the schools within his diocese. The Department of Education and Formation of the Catholic Bishops' Conference of England and Wales sets general guidelines for the content of the RE curriculum in all Catholic schools in England and Wales in the [RE Curriculum Directory](#). The same department has also set out the manner in which RE is to be assessed in all Catholic schools in England and Wales in [Levels of Attainment in RE \(2006\)](#). RE, alongside the National Curriculum, forms the Basic Curriculum in all schools ([Education Act 2002](#)). Whereas the content of the National Curriculum subjects is determined by the government, the determination of curriculum content of RE in Catholic schools is determined by the Catholic bishops ([School Standards and Framework Act 1998](#)).

**Do Catholic schools teach about other religions?** - Yes, all Catholic schools are required to teach about other religions as part of the RE curriculum. This is a feature of Catholic RE in all stages of a child's development, from the beginning of primary school until the end of secondary school.

**Why do Catholic schools teach about other religions?** Teaching about other religions is important for several reasons:

- Learning about the religion and cultures of those who do not share the Catholic faith is one of the ways in which Catholic schools embody the call to love one's neighbour. As the Church says, "The love for all men and women is necessarily also a love for their culture. Catholic schools are, by their very vocation, intercultural." ([Congregation for Catholic Education](#) p61).
- It is required by the Bishops, who state that the Catholic nature of our schools entails "a willingness... to try to understand better the religion of one's neighbours, and to experience something of their religious life and culture." ([Catholic Bishops' Conference](#) p3).
- Many of the children in Catholic schools are practicing members of other faiths and our schools need to be places of hospitality for these children. It is an act of respect and courtesy that our curriculum helps them to reflect on the nature of their own religious identity. As the Church says, "All children and young people [including those of other faiths in our Catholic schools] must have the same possibilities for arriving at the knowledge of their own religion as well as of elements that characterize other religions." ([Congregation for Catholic Education](#))
- It prepares the pupils in our Catholic schools for life in modern Britain, giving them an understanding of the beliefs of others. This in turn will improve social cohesion and contribute to the common good by increasing mutual respect between those of different religions.

**How much of the RE curriculum is given to the teaching of other religions?** - The RECD does not prescribe how much of the curriculum ought to be devoted to the teaching of other religions, however it is clearly an expectation that it should happen in every key stage. In practice, most Catholic schools would spend approximately one-half term per year on the teaching of religions other than Catholic Christianity. The requirement in the revised GCSE that 25% of the study should cover a second religion is not incompatible with this practice. This is because in Catholic schools the 10% of curriculum time which is given to RE is more than is required to teach a GCSE which is designed to be taught in fewer hour than this. The expectation has always been that this additional time which Catholic RE departments have is to be given to the supplementing of the GCSE syllabus in such a way as to allow it to achieve the broader

aims of RE outlined above. As a rough estimate, 25% of the GCSE would amount to around 10-15% of the curriculum in KS4 in a Catholic school.

### **What is the relationship between the Church and the state in the running of Catholic schools?**

Catholic schools and academies are owned by the Church but maintained in large part by the state. The Church contributes 10% to capital project costs and all other costs are borne by the state. This partnership between the Church and the state has existed since 1944 and allows Catholic families free access to a distinctive Catholic education. The distinctive nature of Catholic schools is practically embodied in the following legal requirements and provisions:

1. The right of the bishops to determine the content of the RE curriculum in Catholic schools ([Vatican](#))
2. The right of Catholic schools to worship as a Catholic community
3. The independence of the inspection of denominational education and worship which, in a Catholic school, cannot be inspected by an Ofsted inspector but must be inspected by an inspector appointed by the bishop ([Education Act 2005](#)).
4. The right of a Catholic school to priorities Catholic children over those of other faiths in the over subscription criteria within Catholic schools' admissions codes
5. The requirement that certain key posts within a Catholic school are reserved for practicing Catholics. These posts include head teacher, deputy head teacher and curriculum leader of RE.
6. The requirement that foundation governors always constitute a majority on the governing body of any Catholic schools. The bishop has the right of appointment and dismissal of foundation governors in Catholic schools.
7. These distinctive characteristics of Catholic schools are guaranteed both canonically and statutorily.

■ <https://www.catholiceducation.org.uk/schools/religious-education/item/1002967-about-religious-education-in-catholic-schools>

### **IRELAND Process of school divestment begins with four schools next September**

In Ireland, 90% of primary schools are Catholic. This religious domination of public education is anomalous in a developed nation. It does not meet the needs of Ireland's increasingly diverse population, or of the many citizens – religious or otherwise – who would rather that Catholicism was not afforded a privileged place in public life. In 2012, [a government report](#) recognised the need for change and recommended that some schools divest their religious patronage. Progress has been slow. Though the church agrees that some divestment is necessary, at local level it is reluctant to cede power. After a survey of parents of pre-school children in an area of Dublin apparently indicated that more than a quarter wanted multi-denominational education for their children, it was decided that one of the eight local Catholic primary schools should divest. In response, three Catholic schools circulated leaflets containing misinformation: that the loss of religious patronage would mean an end to the schools marking Christmas, Easter and even Halloween; the axing of healthy eating programmes and book clubs; the devaluing of grandparents; censorship of the Irish language; lack of safety on school tours; a drop in the standard of education; the imperilment of teachers' jobs – in short, to “a Brexit-type disaster”. <https://www.irishtimes.com/news/education/process-of-school-divestment-begins-with-four-schools-next-september-1.1722240>

### **ITALIA/1 Studi teologici: ipotesi per un cambiamento**

“ [...] Sarebbe di grande aiuto, secondo quanto raccomanda la Costituzione apostolica *Veritatis Gaudium*, una **migliore organizzazione degli studi teologici** con le possibilità che anche le comunicazioni offrono in abbondanza. Sarebbe positivo, ad esempio, arrivare a un quinquennio di base in Teologia per tutti (inserendo nel percorso materie di indirizzo differenziate), perché tutto il popolo di Dio abbia gli strumenti necessari al rinnovamento della Chiesa in senso missionario. Si potrebbe **attivare la possibilità di insegnamenti a distanza, una rete di collaborazione tra le Facoltà teologiche** e gli Istituti ecclesiastici per aiutare gli Istituti con meno possibilità e nei territori disagiati, in cui maggiormente l'ignoranza religiosa

è un serio fattore di rischio, oltre che di impoverimento e di miseria umana. Aiuterebbero molto anche **strumenti di sostegno agli studi teologici**, come borse di studio, corsi di spessore aperti a tutti in periodi estivi e riconosciuti dalle Facoltà, momenti di incontro e formazione fruibili via internet, per supplire alla carenza di mezzi di alcune categorie di persone e di alcune zone. La speranza è che la Santa Sede, al di là di ogni valutazione di pura efficienza e utilità, consideri questi aspetti e tutta l'ampiezza della questione, cogliendo i valori in gioco per il futuro della Chiesa ascoltando la voce di tanti fedeli che desiderano spendersi con competenza e passione per costruire insieme il Regno di Dio" (*Francesca Geria*)  
■ <http://www.ilregno.it/regno-delle-donne/blog/studi-teologici-si-puo-fare-di-piu-francesca-geria?>

### ITALIA/2 **CEI e CRUI: un Manifesto per l'Università**

La Conferenza episcopale italiana e la Conferenza dei Rettori delle università italiane hanno sottoscritto, il 15 maggio 2019, un documento d'intenti per condividere una comune visione strategica sull'educazione superiore. Il "Manifesto per l'Università" si apre con una serie di punti riguardanti l'identità dell'Università su cui CEI e CRUI esprimono concordanza di vedute. Fra questi: il diritto all'educazione e alla cultura; l'Università come comunità di studio, di ricerca e di vita; la necessità di promuovere una cultura del dialogo e della libertà. Altri temi oggetto di interesse riguardano l'umanesimo solidale, l'autonomia e la sussidiarietà, l'integrazione delle competenze e la cultura digitale. Per dare sostanza a questi temi, l'accordo punta alla costruzione di reti, al fine di promuovere la cittadinanza globale e lo sviluppo sostenibile. *Il testo integrale:*  
■ <https://educazione.chiesacattolica.it/wp-content/uploads/sites/6/2019/05/15/CEI-CRUI-Manifesto-per-lUniversit%C3%A0.pdf>

### ITALIA/3 **I protestanti: "Abusiva la presenza del docente di religione agli esami di terza media"**

Il presidente della Federazione delle chiese evangeliche in Italia Luca Maria Negro e il moderatore della Tavola valdese Eugenio Bernardini hanno inviato una lettera al ministro dell'Istruzione Marco Bussetti, ponendo nuovamente in rilievo il tema dell'introduzione dei docenti di insegnamento della religione cattolica nella commissione dell'esame di Stato di terza media. L'introduzione del decreto legislativo n. 62/2017 ha modificato la disciplina nel senso di prevedere che sia l'intero consiglio di classe a esprimersi sul voto di ammissione, comprendendo quindi anche gli insegnanti di religione cattolica e di attività alternativa per gli alunni che se ne avvalgono. I due firmatari rilevano che l'Irc «non rientra tra le materie obbligatorie né, pertanto, è soggetta ad esami»; per questo motivo il relativo docente non ha potere di influire con il suo voto. Nella lettera si denuncia anche che in virtù di tale norma «subisce disparità di trattamento l'alunno che opti per lo studio assistito ovvero per la non presenza a scuola». Per questo motivo, e per non venire meno alla salvaguardia dei diritti delle minoranze religiose e all'attuazione concreta del principio supremo di laicità, auspicano che il Ministro «prenda in considerazione l'ipotesi concreta di una revisione interpretativa della disposizione in questione, al fine di scongiurare il rischio che migliaia di alunni siano soggetti a disparità di trattamento nel legittimo esercizio di non avvalersi, nella forma ritenuta opportuna, dell'insegnamento facoltativo della religione cattolica». <https://riforma.it/it/articolo/2019/05/09/negro-e-bernardini-no-agli-insegnanti-di-religione-cattolica-nelle-commissioni>

### MALTA **Growth in pupils choosing Ethics over Religious studies**

Over half of secondary-level students who attend private independent schools are no longer opting for religious studies, and instead are taught ethics. And in Maltese state schools, the number of students opting for ethics has also increased from 1,943 in 2017 to 2,762 in 2018 – and yet, there are still not enough teachers to ensure that all schools can teach this subject.

In fact in 2018 the parents or guardians of 3,422 students attending state schools requested that their children are exempted from religious classes, up from 2,500 in the previous year.

Ethics is presently offered to students whose parents or guardians have opted out of religious education. It is offered in six independent schools and in just 20 state primary and 19 state secondary schools – which means that not all students in public schooling can opt for ethics, because there are just 39 teachers available to teach the subject.



But as from this year all students training to become teachers in primary schools will be trained in the teaching of ethics to ensure that “all graduate primary teachers will be able to teach this subject”, a spokesperson told *MaltaToday*. Teachers who currently teach ethics have undergone a one-year specialised training course provided by the Faculty of Education, within the University of Malta.

Official statistics show that in independent schools, the actual number of students opting for ethics decreased from 1,566 in 2017 to 1,269 in 2018. The subject is not offered as an option in Church schools. As from May 2018 students could also sit for a SEC exam in ethics – only 38 students sat for this exam last year in contrast with 2,856 who sat for the religion exam.

In state secondary schools where the subject is offered in most schools, the percentage of students opting for ethics has increased from 9% in 2017 to 13% in 2018. In primary schools where the subject is offered in only 20 schools, the percentage increased from 6% to 8% opt for ethics in the same time frame.

## **Students opting for ethics instead of religion by sector and percentage of total student population**

	<b>2017</b>	<b>2017 (%)</b>	<b>2018</b>	<b>2018 (%)</b>
<b>Primary State Schools</b>	978	6.4%	1,289	8.2%
<b>Secondary State Schools</b>	965	8.5%	1,473	12.9%
<b>Independent Secondary Schools</b>	1,566	70.6%	1,269	54.8%
<b>Total</b>	3,509		4,031	

### **Number of state schools offering ethics**

	<b>2017</b>	<b>2018</b>	<b>Total</b>
<b>Primary State</b>	19	20	63
<b>Secondary State</b>	17	19	23
<b>Independent Secondary</b>	6	6	11

**What they teach in Ethics** - Year 1 students are introduced to ethics with discussions focusing on their personal identities and getting them to understand that people are complex beings. Children are then taught the notions of privacy, responsibility and family values, as well as the significance of owning a pet and the concept of animal cruelty. In Year 2, children enter into discussion about friendship, classmates and communities, and about whether they should step in to help friendless children at their school.

In Year 3, children get to discuss whether they should care about strangers in the school, about other people’s property, their neighbourhoods and the natural environment. In Year 4, children start learning about basic values, and to question discrimination against disabled people and other social groups. Stories include that of Anne Frank to promote the value of courage as a middle ground between rashness and cowardice. *More:*

■ [https://www.maltatoday.com.mt/news/national/92553/growth\\_in\\_pupils\\_choosing\\_ethics\\_over\\_religious\\_studies#.XQ5LPegza70](https://www.maltatoday.com.mt/news/national/92553/growth_in_pupils_choosing_ethics_over_religious_studies#.XQ5LPegza70)

### **OLANDA Il 70% dei giovani segue l’ora di religione, ma solo il 10% degli adulti si dichiara credente**

Recentemente l’*American Pew Research Center* ha rilevato che l’Olanda, con il 48%, ha la percentuale più alta dell’Europa occidentale di coloro che sono senza una confessione religiosa. In Germania la percentuale è del 24%, in Svizzera del 21% e in Austria del 16% (*Pew Research Center, Being Christian in Western Europe*, Washington 2018). La rivista *Herder Korrespondenz*, in un servizio pubblicato nel numero di giugno scorso, a firma di Stefan Gärtner, osserva che questi dati costituiscono solo una prima impressione della mappa religiosa dell’Europa e che una diminuzione nell’appartenenza confessionale non significa che non vi sia alcun interesse per la spiritualità individuale o che i problemi riguardanti la religione non costituiscano

oggetto di dibattiti pubblici. Un fatto rilevante, per esempio, è che due terzi degli olandesi sono stati istruiti religiosamente anche a scuola (per circa il 70% è scuola confessionale, parte cattolica e parte protestante), molti pregano o meditano occasionalmente insieme. Gli atei dichiarati costituiscono una minoranza. Solo un 10% circa continua ad aderire convintamente alla fede cristiana, ma la pratica sacramentale è spesso inferiore a tale stima. Un fenomeno presente anche nel resto d'Europa è che la gente, in linea generale, apprezza la religione come fonte di un capitale sociale per la società civile. I cristiani, per esempio, sono molto attivi nel volontariato e si prendono cura dei loro familiari e sono inclini a spendersi per una buona causa.

In Olanda esiste anche una simpatia per il cristianesimo come *vicarious religion*, per usare un'espressione della sociologa inglese Grace Davie. Il fenomeno si riscontra anche tra coloro che non sono vincolati ad una Chiesa. Per molti la religione e le Chiese conservano un certo significato sociale, per esempio, nella trasmissione di valori o nel passaggio rituale delle varie fasi della vita o in occasione di grandi catastrofi anche da parte di chi non vuole aver più niente a che fare con loro. (Cf *l'intera analisi di A. Dall'Osto in :*

■ <http://www.settimananews.it/chiesa/secolarizzazione-in-olanda/> )

### USA **Some good news about Religion in American Universities**

We're a little late getting to this, but last September Baylor University Press released a book that argues religion is not in such dire shape in American academics: *The Resilience of Religion in American Higher Education*, by John Schmalzbauer (Missouri State) and Kathleen Mahoney (GHR Foundation). At a time when most observers see religiously affiliated universities altering their missions to appeal to a more secular audience, for example, Schmalzbauer and Mahoney argue that many such institutions are actually embracing their founding faith traditions. Here's a description of the book from the Baylor website: A well-worn, often-told tale of woe. American higher education has been secularized. Religion on campus has declined, died, or disappeared. Deemed irrelevant, there is no room for the sacred in American colleges and universities. While the idea that religion is unwelcome in higher education is often discussed, and uncritically affirmed, John Schmalzbauer and Kathleen Mahoney directly challenge this dominant narrative. *The Resilience of Religion in American Higher Education* documents a surprising openness to religion in collegiate communities.

Schmalzbauer and Mahoney develop this claim in three areas: academic scholarship, church-related higher education, and student life. They highlight growing interest in the study of religion across the disciplines, as well as a willingness to acknowledge the intellectual relevance of religious commitments. *The Resilience of Religion in American Higher Education* also reveals how church-related colleges are taking their founding traditions more seriously, even as they embrace religious pluralism. Finally, the volume chronicles the diversification of student religious life, revealing the longevity of campus spirituality. Far from irrelevant, religion matters in higher education. As Schmalzbauer and Mahoney show, religious initiatives lead institutions to engage with cultural diversity and connect spirituality with academic and student life, heightening attention to the sacred on both secular and church-related campuses. <https://lawandreligionforum.org/2019/04/10/some-good-news-about-religion-in-american-universities/>

## BREVI

**MARRUECOS. Educación como herramienta.** Mohamed VI, el rey de Marruecos, pronunció un discurso ante el papa Francisco en Rabat (29-30 de marzo), en el que llamó a un mejor conocimiento entre las religiones monoteístas como mejor arma contra el radicalismo: propuso la educación como herramienta necesaria al servicio de un mejor conocimiento de la religión, y llamó a los pueblos a optar por los valores de la moderación. "Es hora de que la religión deje de ser para siempre una coartada para aquellos ignorantes, para esta ignorancia y para esta intolerancia", señaló Mohamed VI que pronunció su discurso en árabe, español, inglés y francés ante la admiración de los asistentes que aplaudían cada vez que alternaba las lenguas.

<https://www.religiondigital.org/mundo/Mohamed-VI-religion-combatir-radicalismo.>

MARRUECOS. **Una scuola ecumenica di formazione interreligiosa.** «Un segno profetico»: così papa Bergoglio in visita in Marocco ha definito l'Istituto di formazione teologica *Al Mowafaqa* (L'Incontro) di Rabat, che rappresenta un unicum nel continente africano in quanto creato grazie ad un'azione congiunta cattolica e protestante al fine di promuovere il dialogo e l'ecumenismo, in relazione soprattutto con la religione dominante nella regione, l'Islam. Creato dalla Chiesa cattolica in Marocco e dalla Chiesa evangelica in Marocco, l'istituto offre una formazione universitaria in teologia in lingua francese, radicata nel contesto marocchino, aperto all'incontro e al dialogo con le altre culture e religioni, per prima quella islamica. Sostengono l'iniziativa la Facoltà di Teologia protestante di Strasburgo e l'Institut Catholique di Parigi. L'ultimo anno accademico ha contato 36 insegnanti (8 le donne) provenienti da Europa (15), Marocco (5), altri paesi africani (14), Libano (2), di religione protestante (15), cattolica (14), musulmana (5), ebraica (2).

CALIFORNIA. **Yoga in the public schools?** - "A few years ago, I wrote on this blog about controversial yoga program for elementary school students in California. Some parents complained that the program subtly indoctrinated their kids into Hinduism. The school district responded that its yoga program was just a stretching exercise, without religious content—which response led Hindu organizations to complain the the school had co-opted their religious tradition and transformed it into something else. It is a fascinating story that reveals how difficult it is to negotiate religion in the public schools" (Candy Gunther Brown). More: <https://lawandreligionforum.org/2019/03/28/a-new-book-on-yoga-in-the-public-schools/>

PAKISTAN. **Education & madrassa.** After his victory in the battle of Badr in 624, the Prophet released the prisoners he had taken, on condition that they teach others to read. That, says Muhammed Asghar Saqib, principal of the Jamia Ghousia Rizvia madrassa attached to the mosque in Lahore's main market, is a measure of Islam's respect for education. But he goes on, "there is a misconception in our society about the purpose of education. Education is not for getting rich. Education is for becoming a better person." In some countries, such as America, religion is banned from schools. A growing appetite for religious education is one of the drivers of the growth of the private sector: in America, enrolment in religious schools among 4- to 14-year-olds increased from 4m in 2011-12 to 4.4m in 2015-16. And even where government schools teach religion, as in Pakistan, parents sometimes want more of it than is on offer in the state sector. <https://www.economist.com/special-report/2019/04/13/a-look-inside-a-pakistani-madrassa>

ALEMANIA. **Proyección.** Las iglesias de Alemania tendrán la mitad de fieles para 2060. Un estudio conjunto de la Conferencia Episcopal Alemana y la Iglesia Evangélica de Alemania, las dos más grandes, pronostica una reducción del 49% de sus miembros dentro de cuarenta años. <https://www.apnews.com/93aac662191649c28e76a94cbfa1025a>

EUROPE. **Erasmus+** - Bruxelles, le 20 mai 2019. Un communiqué de presse de la Commission européenne annonce que « Erasmus+ » représente un vrai tournant dans la vie de 5 millions d'étudiants européens. Selon les résultats de deux nouvelles études indépendantes publiées par la Commission européenne, Erasmus+ permet au plus grand nombre d'étudiants de mieux réussir leur vie personnelles et professionnelle et contribue à rendre les universités plus innovantes. [http://europa.eu/rapid/press-release\\_IP-19-2548\\_fr.htm](http://europa.eu/rapid/press-release_IP-19-2548_fr.htm)

ESPAÑA. **Porcentajes.** A nivel diocesano de Segorbe-Castellón, en la enseñanza privada, el porcentaje de matriculación en Religión católica asciende al 60,54% y llega al 97,90% en la enseñanza concertada,"donde la elección que hacen los padres está vinculada al ideario del centro". En cambio en la enseñanza de titularidad pública, el porcentaje de matriculación cae al 46,54% en la media de todos los niveles, si bien en la Educación Secundaria Obligatoria y el Bachillerato sigue incrementándose cada año en la diócesis y está actualmente en el 51,10% de la ESO y el 35,79% del Bachillerato. [https://www.religiondigital.org/educacion/obispo-Castellon-equipara-Religion-saber\\_0\\_2124087577.html](https://www.religiondigital.org/educacion/obispo-Castellon-equipara-Religion-saber_0_2124087577.html)

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### REFERENCE BOOKS • HANDBOOKS • REPORTS • YEARBOOKS

01. **Higher Education System Reform. An International Comparison after Twenty Years of Bologna**, Editors: Bruno Broucker, Kurt De Wit, Jef C. Verhoeven and Liudvika Leišytė, Brill2019, pp. 240 - <https://brill.com/abstract/title/55003?format=PBK> - The Bologna Declaration started the development of the European Higher Education Area. The ensuing Bologna Process has run for already 20 years now. In the meantime many higher education systems in Europe have been reformed – some more drastically than others; some quicker than others; some with more resistance than others. In the process of reform the initial (six) goals have sometimes been forgotten or sometimes been taken a step further. The context too has shifted: while the European Union in itself has expanded, the voice for exit has also been heard more frequently. *Higher Education System Reform: An international comparison after Twenty Years of Bologna* critically describes and analyses 12 Higher Education Systems (Belgium, Denmark, Finland, Germany, Great Britain, Hungary, Ireland, Italy, Lithuania, Netherland, Portugal, Spain) from the perspective of four major questions: What is currently the situation with regard to the six original goals of Bologna? What was the adopted path of reform? Which were the triggering (economic, social, political) factors for the reform in each specific country? What was the rationale/discourse used during the reform? The book comparatively analyses the different systems, their paths of reforms and trajectories, and the similarities and the differences between them. At the same time it critically assesses the current situation on higher education in Europe, and hints towards a future policy agenda.

02. Gerhard ROBBERS (ed.), *Encyclopedia of Law and Religion Online*, Brill June 2019 - ISSN: 2405-9749 - <https://brill.com/view/db/elro> - In recent years, issues of freedom of religion or belief and state-religion relations have become increasingly important worldwide. While some works have treated such issues regionally, the Encyclopedia of Law and Religion is unique in its breadth, covering all independent nations and jurisdictions as well as the major international organizations, treating the relation between law and religion in its various aspects, including those related to the role of religion in society, the relations between religion and state institutions, freedom of religion, legal aspects of religious traditions, the interaction between law and religion, and other issues at the junction of law, religion, and state. Offered online and in five print volumes – Africa, the Americas, Asia, Europe, and Oceania + International Organizations – this work is a valuable resource for religious and legal scholars alike. Each article provides the following information for the broadest comparative advantage: Social facts; Historical background; Position of religion in the legal system; Individual religious freedom; Legal status of religious communities; Right of autonomy; Active religious communities and cultures; Labour law within religious communities; Religious assistance in public institutions; Legal position of religious personnel and members of religious orders; Matrimonial and familial laws; Religious and criminal laws; and Country-specific issues.

### ESSAYS, MONOGRAPHS, THESES

03. AA.VV. Istituto Giuseppe Toniolo, *La condizione giovanile in Italia. Rapporto Giovani 2019*, DarwinBooks de il Mulino 2019 - <https://mail.google.com/mail/u/0/?tab=rm#inbox/FMfcgxcGpXpRBnkJplPzPGRzJzQjdvW> - Il “Rapporto Giovani” dell’Istituto Toniolo, giunto alla sesta edizione, si consolida come punto di riferimento per tutti coloro che sono interessati a capire come l’Italia stia cambiando, adottando il punto di vista delle giovani generazioni. Oltre a fornire un ritratto aggiornato di come si vadano modificando attese, orientamenti di valore, comportamenti nel percorso di transizione alla vita adulta, si occupa anche di esaminarne le implicazioni e sondarne più in profondità le motivazioni. Il volume è inoltre arricchito dai risultati dell’indagine mondiale online svolta in preparazione al Sinodo dei Giovani 2018, e da due focus territoriali sulla Lombardia e sulla Campania. La chiave di lettura di questa edizione, in particolare, è quella del presente, considerato come tempo di attesa che qualcosa accada nella propria vita, come tempo di piacere, svago e interazione, come tempo di scelte che impegnano positivamente verso la costruzione della propria identità adulta. Nel complesso, i dati e le analisi proposti evidenziano la persistenza di elementi di difficoltà oggettiva in un clima di bassa fiducia nelle istituzioni e alta insicurezza verso il futuro. La conseguenza è un tempo presente in cui i desideri faticano a diventare progetti di vita e in cui le nuove sensibilità stentano a trasformarsi in impegno collettivo a cambiare la realtà circostante. Gli esempi positivi non mancano e si ottengono riscontri incoraggianti quando si creano le condizioni adatte. A testimonianza di una energia vitale presente ma troppo spesso dissipata, anziché valorizzata, da un paese che vuole andare incontro a un futuro migliore.

04. Luigi BERZANO, *The Fourth Secularisation. Autonomy of individual lifestyles*, Routledge 2018, pp 82 - <https://www.routledge.com/product/isbn/9780367260682?source=igodigital> - This book examines recent forms of secularisation to demonstrate that we are now witnessing a “fourth secularisation”: the autonomy of lifestyles. After introducing two initial secularising movements, from *mythos* to *Logos* and from *Logos* to *Christianity*, the book sets out how from Max Weber onwards a third movement emerged that practised the autonomy of science. More recently, daily life radicalises Weber’s secularisation and its scope has spread out to include autonomy of individual practices, which has given rise to this fourth iteration. The book outlines these first three forms of secularisation and then analyses the fourth secularisation in depth, identifying its three main dimensions: the de-institutionalisation of the religious lifestyle; the individualisation of faith; and the development of new social forms in the religious field. These areas of religious practice are shown to be multiplying partly as a result of the general aestheticization of society. Individuals, therefore, aspire to personal styles of life with regard to beliefs and the choice of their own religious practices. This book will be of great use to scholars of religious studies, secularisation and the sociology of religion.

05. Berry BILLINGSLEY, Keith CHAPPELL, Michael J. REISS (eds), *Science and Religion in Education*, Springer 2019, s.i.p. - <https://www.springer.com/gp/book/9783030172336#aboutBook> - This book brings together the latest research in education in relation to science and religion. Leading international scholars and practitioners provide vital insights into the underlying debates and present a range of practical approaches for teaching. Key themes include the origin of the universe, the theory of evolution, the nature of the human person, the nature of science and Artificial Intelligence. These are explored in a range of international contexts. The book provides a valuable resource for teachers, students and researchers in the fields of education, science, religious education and the growing specialist field of science and religion. *Science and Religion in Education* is a compelling read for current and future generations



of academic researchers and teachers who wish to explore the fascinating intersect between science education and religious studies. The research findings and insights presented by these international scholars offer new dimensions on contemporary practice.

06. Dossier **40 años de la Orientaciones pastorales 1979-2019**, Religión y Escuela, junio-julio 2019, pp. 16-41. Luis GUTIÉRREZ presenta las claves históricas y eclesiales de 1979, un “año fundacional”. Carlos ESTEBAN ofrece claves para una lectura del “nuevo concepto de clase de religión en la democracia”. Flavio PAJER presenta algunos documentos de referencia que, a lo largo de estos 40 años, se han presentado por parte de algunas conferencias episcopales europeas sobre la asignatura de religión, el profesorado y la diversidad religiosa en las escuelas.

07. Martin FROMM, *Diversität in der Schule: Herausforderungen für Erziehung und Bildung in der Sekundarstufe*, Waxmann 2019, 104 Seiten - <https://books.google.it/books?id=SQSQDwAAQBAJ&dq> - Die Frage, wie man mit individuellen Verschiedenheiten ergo Diversität pädagogisch reflektiert umgehen kann und will, spielt in der Lehrerbildung und in der Schule eine zentrale Rolle. Zunächst sollen Erscheinungsformen von Diversität und der gesellschaftliche Umgang mit ihr aufgezeigt werden, um das Spannungsfeld und die Rahmenbedingungen zu verdeutlichen, die sich daraus für das pädagogische Handeln in der Schule ergeben.

08. Guillermo GÓMEZ-FERRER LOZANO, *La inteligencia religiosa. El sentido de la educación*, PPC Editorial 2019, pp. 112 - <https://es.ppc-editorial.com/libro/la-inteligencia-religiosa> - Tras varios años como profesor de diferentes asignaturas en una universidad católica, el autor se pregunta: ¿qué ofrece de diferente una formación católica sobre los contenidos que él imparte de otra que no lo sea? Esa diferencia ¿aporta algún valor o lo reduce? ¿Existe un modo propiamente católico de abordar cualquier saber? Y si ese modo es posible, ¿sería extrapolable a otros contenidos de aprendizaje, ya sea una asignatura escolar o la educación de los hijos? En definitiva, ¿qué tiene de diferente la educación católica de otra que no lo sea? ¿Existe una inteligencia religiosa, al igual que existe una inteligencia racional, emocional o estética? La afirmación que encontrará el lector en estas páginas está muy lejos de las respuestas habituales: la educación católica ofrece una forma de pensar que permite conocer la realidad de una manera mucho más completa, plena y significativa. Este método es definido como inteligencia religiosa, y es necesario, pues amplía la visión desde la que se aporta cualquier saber. El libro presenta, en un primer bloque, los principios en los que se fundamenta la inteligencia religiosa, y en un segundo bloque la docencia universitaria católica desde la experiencia del propio autor. Lo que se busca es estimular una manera propia de pensar, una manera de interpretar la realidad, y cómo educar en esa manera de interpretar para que esta sea válida en la vida.

09. Alejandro GONZALEZ VARAS IBÁÑEZ, *La enseñanza de la religión en Europa*, Digital Reasons 2018, pp. 168 - <https://www.amazon.it/ense%C3%B1anza-religi%C3%B3n-en-Europa/dp/8494850210> - Este libro tiene por objeto la exposición de las diferentes modalidades de explicar la religión en las escuelas públicas de los países europeos, así como los criterios que han mostrado sobre esta cuestión las organizaciones internacionales, además de comprobar las expectativas de futuro que ofrecen en este campo. La inmensa mayoría de los países del continente explican religión en las escuelas públicas, bien sea de modo confesional, o afrontándolo como un hecho histórico o cultural. España, que explica esta materia a través de su opción confesional, aparece como uno más de los países de nuestro entorno que tiene presente la religión en sus centros públicos, lo que muestra su sintonía con la situación de sus vecinos. Se analiza asimismo la relación que guarda esta materia con el derecho de los padres a elegir la educación de sus hijos, y la neutralidad o laicidad de las escuelas públicas. El libro también se detiene en describir la relación que media entre estos derechos y principios, y la presencia en las escuelas de otros contenidos distintos de la religión, pero que afectan igualmente a la formación moral de la persona. Tal es el caso de la moral laica, la educación afectivo-sexual, o el caso español de Educación para la Ciudadanía y las recientes propuestas de las leyes Lgtbi.

10. David HALL, William SULTMANN, Geraldine TOWNEND, *Constants in context: an exploration of conciliar and post-conciliar documents on the Catholic school*, Journal of Religious Education, 67 (2019) 1, 17-39 - <https://link.springer.com/article/10.1007/s40839-019-00074-6> - Conciliar and post-conciliar documents provide a consistent stream of inspirational and informative directions for Catholic Education. This study explores the thematic constants within and across these releases, specifically in relation to the mission of the Catholic school. A series of Leximancer analyses, digital data mining processes of narrative text (Leximancer Manual in <https://www.leximancer.com>, Version 2.23, 2017), were applied to the eight individual and the overall combination of documents. Findings from the individual analyses emphasised the challenges, opportunities and strategies for the Catholic school relevant to time and context. Results from the combined narratives offered a

synthesis of these characteristics and revealed four dominant themes; School, Life, People and Communion. The theme of School was linked with sub-themes of catholic, community, mission, education and church; Life, was accompanied by the sub-themes of work, person, human, God, culture, dialogue, faith and society; People, was expanded upon through educational, formation, students, teachers, religious, cultural, different, and social sub-themes; and Communion was reflected in the sub-themes of mission and church. Pictorial illustrations and numerical frequencies of themes and relationships suggested four dominant themes, the constants of Catholic school mission. These included: Mission Alignment (Catholic school mission as integral to the life and mission of Church); Christian Anthropology (Catholic school mission founded on what it means to be fully human); Engagement Typology (Catholic school mission in dialogue with and in service of the world); and School as a Formative Place (Catholic school mission informed by the Gospel and insights of the new evangelisation). A hermeneutic of continuity was established from the individual and collective document analyses, associated research, and commentary by Magisterium leaders. Mission constants and accompanying characteristics were nominated as paradigms of Faith, Learning, Leadership, Community and Formation. These paradigm constants are discussed as holographic in nature and the mission of the Catholic school as a dynamic and interdependent cluster of foundational characteristics.

11. Katharina HÄUSLER, *Social Rights of Children in Europe. A case Law Study on selected Rights*. Series: *International Studies in Human Rights*, Volume: 128, Brill 2019, pp. 224 - <https://brill.com/abstract/title/38812> - The Convention on the Rights of the Child has changed the paradigm of how (human rights) law looks at children: from “objects” of protection to full rights-holders of all human rights. Consequently, social rights are not voluntary welfare services but an expression of the dignity and rights of the child. In *Social Rights of Children in Europe* K. Häusler provides a thorough analysis of how these basic social rights are interpreted by the three major human rights bodies on the level of the Council of Europe and the European Union. It thus offers not only an excellent picture of the main lines of interpretation but also of the major gaps and challenges for the realisation of children’s social rights in Europe.

12. Kim HYUN-SOOK, Richard R. OSMER, Friedrich SCHWEITZER, *The future of Protestant Religious Education in an age of globalization*, Waxmann 2018, 170 Seiten - [https://www.waxmann.com/waxmann-buecher/?no\\_cache=1&tx\\_p2waxmann](https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann) - Global developments have come to shape our lives, economically, culturally, and even religiously. Young people growing up in a global age have to be prepared for living in this age. Economic and technological demands are important, but there also is a need for personal and social orientations that go beyond them. This book provides both insights into the Protestant tradition in education as well as its meaning for the future of the church, for society and for individual persons. It follows an innovative approach by combining perspectives from three different contexts – Germany with its important Protestant starting points in the Reformation, the United States as a country which has been strongly influenced by Protestantism, and South Korea with its comparatively young Protestant tradition. The book is based on a combination of international points of view, on transnational cooperation, on comparative insights, and on making constant reference to a global horizon. Its presentations and ideas not only address globalization as a driving force behind many future developments, but also demonstrate an exercise of global educational thinking.

13. Marco JEAN, *Penser la laïcité avec Habermas. La place et le rôle de la religion dans la démocratie selon Jürgen Habermas*, Presses Université de Laval, Québec, 2019, pp. 316 - [https://www.pulaval.com/produit/penser-la-laicite-avec-habermas-la-place-et-le-role-de-la-religion-dans-la-democratie-selon-jurgen-habermas?utm\\_source=Infolettre](https://www.pulaval.com/produit/penser-la-laicite-avec-habermas-la-place-et-le-role-de-la-religion-dans-la-democratie-selon-jurgen-habermas?utm_source=Infolettre) - Marco Jean propose ici un cadre théorique et normatif permettant de penser la place et le rôle de la religion dans les démocraties libérales d’aujourd’hui. Pour ce faire, il mobilise la philosophie morale et politique contemporaine, en particulier les travaux de Jürgen Habermas. Habermas a sans contredit marqué la philosophie contemporaine. Défenseur d’une éthique de la discussion, il a lui-même sans cesse poursuivi un dialogue avec des théoriciens de divers horizons. Ces dernières décennies, il a accordé une attention toute particulière à la démocratie et à la religion. C’est à partir de sa réflexion sur ces thèmes, mais aussi d’écrits d’autres penseurs, que l’auteur dégage un cadre théorique et normatif permettant de penser la place et le rôle de la religion dans les démocraties libérales d’aujourd’hui. Le pluralisme des valeurs et des convictions étant devenu une caractéristique de notre époque, il importe en effet d’aménager celui-ci de manière juste. Cherchant à éviter les écueils du laïcisme et du communautarisme, l’auteur mobilise ici la philosophie morale et politique contemporaine, en particulier les travaux de J. Habermas, pour définir les principes constitutifs et les conditions de réalisation d’une laïcité « bien comprise ».

14. David KÄBISCH (Hrsg.), *Religion and educational research. National Traditions and Transnational Perspectives*, Waxmann 2019, 192 Seiten - <https://www.waxmann.com/waxmann-buecher/> Religious education is always a local or regional practice. This is evident in the studies in the present volume on religion and education. The production and the transfer of knowledge in this field are particular and take place in certain historical contexts, so that both can be understood as historical processes. With regard to these theoretical assumptions, the authors of the present volume deliver case studies concerning religious education research in Germany, Ireland, Sweden, Argentina, as well as other countries. Several questions from these contributions might be relevant for further studies: Is religion being underrated in educational research? Is education, on the other hand, being underrated in religious studies? Do these questions depend on national traditions in educational as well as religious research? Are there transnational exchanges between countries through networks, guilds and media? And finally, what might be the additional benefits of such research compared to international comparative studies?

15. Jennifer MARSHALL, *Introduction to comparative and international education*, Sage Publications, 2019, pp. 248. This book introduces major themes surrounding comparative and international education, giving you a nuanced understanding of key debates, and thinkers, and the tools necessary to conduct comparisons using secondary sources. Social, economic, historical, and cultural factors are examined in order to investigate the varied contexts in which education takes place around the globe. Fully updated throughout, this second edition includes: A new 'Key concepts' feature explaining essential ideas and principles - Additional case studies from non-Western education systems - Updated statistical data highlighting educational and demographic trends. This is essential reading for students on undergraduate Education Studies degrees, and for similar courses covering comparative and international education. Jennifer Marshall is Senior Lecturer in Education at the University of Derby.

16. Juan Antonio OJEDA (coord.), Montserrat del Pozo, A. Hernando, M. J. Ceballos, C. Bellido, *Escuelas con corazón. Las escuelas católicas del mundo educan en el humanismo solidario y sostenible*, SM-PPC, Madrid 2019, pp. 326. "A l'occasion du congrès mondial de l'OIEC qui s'est tenu à New York du 5 au 8 juin 2019, nous avons souhaité illustrer la façon dont les écoles catholiques répondent aux défis et aux urgences de nos jours, de façon innovante, engagée et de qualité en devenant profondément inclusives, en adaptant les programmes et en incorporant des méthodologies actives qui favorisent l'importance, la collaboration, la créativité, la communication et l'esprit critique chez les élèves de façon individuelle et interpersonnelle ; en éduquant les valeurs, en favorisant une culture de paix, de dialogue et d'inclusion ; en éveillant l'espoir et l'enthousiasme ; en prenant soin des plus défavorisés. C'est précisément l'objet de ce 'livre blanc'. Ce livre n'est pas un cri de victoire ou un étendard, il est un 'cahier des charges' illustré du charisme de l'école catholique » (Philippe Richard, Secrétaire général de l'OIEC, *Préface*, pp. 9-10).

17. Flavio PAJER, *Scuola e religione in Italia. Quarant'anni di ricerche e dibattiti*, Prefazione di Lino Prenna, Editrice Aracne, Roma, Maggio 2019, pp. 464 - <http://www.aracneeditrice.it/index.php/publicazione.html?item=9788825522655> - I saggi raccolti nel volume documentano lo sviluppo pluridecennale delle ricerche relative alla discussa presenza della religione nella scuola pubblica italiana. L'autore, testimone diretto del tempo che va dalla vigilia della revisione concordataria fino al presente, esamina l'identità del sapere religioso alla luce delle scienze della religione e dell'educazione; discute la gamma delle posizioni via via emerse nella pubblicistica più informata; opta per una democratizzazione della gestione del patrimonio religioso nella scuola di tutti; elabora modelli e percorsi di alfabetizzazione religiosa nella modernità plurale e post-secolare.

18. Roberto ROMIO (ed.), *Religione a scuola. Quale futuro?* Elledici, Giugno 2019, pp. 389 - [info@elledici.org](mailto:info@elledici.org) - Di fronte a una crisi di spaesamento epocale e all'esigenza di progettare un futuro plausibile per l'attuale generazione giovanile, alla scuola compete l'arduo compito di cercare insieme ai giovani le tracce di un senso possibile da assegnare alla vita, ai contesti sociali, alla storia del presente come del passato. In particolare, quale compito spetta all'educazione religiosa scolastica? Quale processo innovativo la attende? Riuscirà a sopravvivere al cambiamento che urge? Sono le domande a cui questo libro collettaneo cerca di rispondere, raccogliendo le riflessioni di una ventina di esperti in educazione e di insegnanti di religione.

19. Antonio ROURA JAVIER, Juan Manuel RUEDA CALERO, José Antonio FERNÁNDEZ MARTÍN, *El currículo de Religión en diálogo*, PPC Editorial 2019, pp. 312 - <https://es.ppc-editorial.com/libro/el-curriculo-de-religion-en-dialogo> - Este es el primer libro de la nueva serie llamada 'Escuela en salida', cuyo objetivo es subrayar la conexión entre el currículo de las diferentes asignaturas del sistema educativo y el mensaje cristiano. Esta obra nos invita a poner en diálogo los contenidos específicos del currículo de Religión con el resto de las asignaturas de cada una de

las etapas en las que se organiza el sistema educativo. Y es que la clase de Religión Católica es una oportunidad extraordinaria para avanzar en un modelo de diálogo curricular que asuma la invitación a la transdisciplinariedad, que formula el papa Francisco en la 'Veritatis gaudium'. La mirada que aquí se propone, en coherencia con un concepto más amplio de la razón, funde las barreras de los compartimentos estancos e invita a los profesores de Religión y a los centros educativos a que se empeñen en articular las conexiones oportunas para que el currículo no se limite a ser una suma inconexa de programas.

20. Yaşar SARIKAYA, Dorothea ERMERT, Esma ÖGER-TUNÇ (Hrsg.), *Islamische Religionspädagogik: didaktische Ansätze für die Praxis*, Waxmann 2019, Studien zur Islamischen Theologie und Religionspädagogik Band 4, 186 Seiten - [https://www.waxmann.com/waxmann-buecher/?tx\\_p2waxmann\\_pi2%5bbuchnr%5d=3996&tx\\_p2waxmann\\_pi2%5baction%5d=show](https://www.waxmann.com/waxmann-buecher/?tx_p2waxmann_pi2%5bbuchnr%5d=3996&tx_p2waxmann_pi2%5baction%5d=show) - Die Islamische Religionspädagogik befindet sich als junges akademisches Fach in einem noch andauernden Etablierungsprozess. Nach wie vor sehen sich Studierende des Fachs wie auch Lehrkräfte in der Unterrichtspraxis mit vielfältigen Herausforderungen konfrontiert, welche vor allem aus religionspädagogischen und -didaktischen Fragen erwachsen. Vor diesem Hintergrund bietet dieser Sammelband ein Angebot für Studierende, Lehrkräfte und Interessierte, welches theologisch fundiert ausgewählte Themen und Inhaltsfelder präsentiert und religionspädagogisch aufbereitet. Auswahl und Erarbeitung der Themen stellen einen Bezug zur Unterrichtspraxis sowohl in konzeptueller als auch in konkreter Weise her und sollen einen Beitrag zur Entwicklung einer zeitgemäßen Islamischen Religionspädagogik leisten.

21. Juan Carlos TORRE PUENTE (ed), *Tendencias y retos en la formación inicial de los docentes*, ACISE-FIUC & Comillas Universidad, Madrid 2019, pp. 506 – La formación inicial del profesorado es un reto al que se enfrenta una gran mayoría de universidades y centros de educación superior que ofrecen estudios de Educación. Aunque el ejercicio profesional requerirá a los futuros docentes una continuada actualización, el equipamiento básico con el que puedan salir tras sus estudios universitarios conformará en buena medida su modo de concebir y enfrentarse a la educación en sus diversos niveles y modalidades. No resulta fácil anticipar qué necesitarán estos profesores en formación y, por ende, los estudiantes con los que ellos trabajen en un horizonte que puede extenderse casi cuatro décadas tras la finalización de su carrera. Para dar respuesta a este desafío, en esta obra internacional se apuesta por una formación inicial de los docentes que trascienda la contraposición entre tradición e innovación en educación, que supere la dicotomía entre teoría y práctica, que tenga en cuenta todas las realidades educativas desde una perspectiva global y que conciba al ser humano en su integralidad individual y sociocomunitaria. Un capítulo (pp. 47-66) expone especialmente el “*Facteur religieux dans la formation académique des futurs enseignants* ».

22. Martin UBANI, Inkeri RISSANEN, Saira POULTER (Hrsg.), *Contextualising dialogue, secularisation and pluralism. Religion in Finnish public education*, Waxmann 2019, Religious Diversity and Education in Europe Band 40, 226 Seiten - [https://www.waxmann.com/waxmann-buecher/?no\\_cache=1&tx\\_p2waxmann\\_pi2%5Bbuch%5D=BUC126380&tx\\_p2waxmann\\_pi2%5Baction%5D](https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2%5Bbuch%5D=BUC126380&tx_p2waxmann_pi2%5Baction%5D) - "Dialogue", "secularisation" and "pluralism" have been key concepts in international discussions concerning religion, public space and education for the past decades. Due to increasingly intense intercultural and transnational movements, national educational systems face new challenges in negotiating with the multitude of civic identities and memberships, those being also related to religions and worldviews. The purpose of this volume is to enrich and compliment the discussion concerning religion in education by contextualising the respective phenomena in the current Finnish educational policy and practice, as well as by drawing together empirical and theoretical observations from several case analyses. Even though international comparative studies are integral for the development of knowledge on religion and education, this localised approach concentrating on the Finnish education system provides an interesting case for the analysis in many ways: The Finnish society is rather slowly becoming diverse and plural, whereas the processes of secularisation have recently been quite rapid. The volume at hand discusses how these changes of secularisation and pluralisation in a religious landscape create new conditions for understanding educational dialogue amidst diversity.

23. Natalino VALENTINI, Monica FORZIATI (eds). *La conoscenza religiosa nella scuola. Tra cultura e sfida educativa*, Pazzini 2019, pp. 196. - <https://www.goodbook.it/scheda-libro/autori-vari/la-conoscenza-religiosa-nella-scuola-tra-cultura-e-sfida-educativa-9788862573245-2907266.html> - La presenza dell'insegnamento della religione cattolica nella scuola pubblica, in Italia e in Europa, continua a suscitare un crescente interesse, unitamente a controverse discussioni in un contesto, come quello attuale, di "cambiamento d'epoca", di profondi mutamenti culturali, sociali e politici. Ciò ci sollecita a ripensare più attentamente al ruolo della conoscenza religiosa nella scuola (pubblica e paritaria), e in particolare alla specificità dell'insegnamento della religione cattolica (IRC) come disciplina scolastica, al suo profilo culturale, conoscitivo, formativo e pedagogico, nel quadro delle finalità della scuola. Il



volume – edito dall’Issr di Rimini e San Marino *in memoriam* del prof. Francesco Perez - raccoglie saggi di Francesco Lambiasi, Sergio Cicutelli, Sergio De Carli, Flavia Montagnini, Andrea Porcarelli, Maurizio Schoepflin, Adolfo Morganti, Daniele Celli, Piergiorgio Grassi. Con interventi supplementari di Natalino Valentini, Monica Forziati, Auro Panzetta, Giordana Cavicchi, Guido Benzi, Giovanni Tonelli, Tarcisio Giungi.

24. Jean-Paul WILLAIME, *La guerre des dieux n’aura pas lieu. Itinéraire d’un sociologue des religions*. Entretiens avec E.-Martin Meunier, préface par Philippe Portier, Editions Labor et Fides 2019, s.i.p. - <https://www.gsr-cnrs.fr/parution-24-avril-2019-la-guerre-des-dieux-naura-pas-lieu-itineraire-dun-sociologue-des-religions/>. “Dans l’ensemble des pays francophones, Jean-Paul Willaime est l’un des sociologues des religions les plus marquants de sa génération. Tout en assumant positivement un ancrage dans le protestantisme, ses analyses sociologiques du religieux contemporain mêlent l’empathie compréhensive et la distance critique de l’objectivation. Si l’on a pu penser que plus de modernité signifiait moins de religieux, il s’avère aujourd’hui que la radicalisation même de la modernité signifie non pas moins de religieux, mais du religieux autrement. JP Willaime explique pourquoi, malgré la tragique actualité des fanatismes religieux, « la guerre des dieux n’aura pas lieu ». Ces entretiens, réalisés avec le sociologue E.-Martin Meunier, proposent une réflexion originale sur la formation et le travail d’un sociologue des religions dans une société sécularisée. Plus qu’à un simple essai biographique, c’est à une analyse d’ampleur sur le rôle de la religion dans les sociétés contemporaines que sont conviés les lecteurs.”(<https://www.laboretfides.com/>)

25. Hinnerk WISSMANN, *Religionsunterricht für alle? Zum Beitrag des Religionsverfassungsrechts für die pluralistische Gesellschaft*, Mohr Siebeck 2019. XV, 141 Seiten - <https://www.tandfonline.com/doi/full/10.1080/01416200.2019.1580562> - Ein »Religionsunterricht für alle« fordert das geltende Religionsverfassungsrecht heraus. Dessen Grundannahmen – eine optimistische Verbindung von Religionsfreundlichkeit und Neutralität des Staates – stehen in vielfacher Weise in grundlegenden Bewährungsproben. Am Beispiel des Religionsunterrichts lässt sich genauer fragen: Mit wem kann der Staat zusammenarbeiten, der selber keine Glaubenswahrheit kennen darf? Ist die Trennung der Religionen unausweichlich, oder können integrierte Lösungen verfolgt werden, ohne die besondere Begründung religiöser Freiheit und Wahrheit aufzugeben? Der Versuch einer solchen Lösung wird seit einiger Zeit in Hamburg betrieben. Hinnerk Wißmann legt die Tiefenschichten des geltenden Rechts frei: Eine Weiterentwicklung muss Begründung und Grenzen einer Kooperation von Staat und Religionsgemeinschaften beachten, um einen legitimen Beitrag für die pluralistische Gesellschaft zu liefern.

26. Valentine ZUBER, Stéphanie LAITHIER, et Jacques HUNTZINGER (eds.), *La transmission du religieux en Méditerranée. Un défi partagé*, Collège des Bernardins 2019, s.i.p. - <https://www.collegedesbernardins.fr/publications/la-transmission-du-religieux-en-mediterranee-un-defi-partage> - Ouvrage issu du colloque de clôture du séminaire *A l’école du religieux? Formation et transmission religieuse en Méditerranée* du Collège des Bernardins, organisé en partenariat avec l’École Pratique des Hautes Études et la fondation du roi Abdul-Aziz de Casablanca. Cet ouvrage pose, à travers des contributions qui couvrent plusieurs aires culturelles, un certain nombre des grands enjeux de la transmission du religieux sur les rives sud et nord de la Méditerranée. Celle-ci est en effet confrontée aujourd’hui à des défis multiples et, au sein de sociétés de plus en plus mondialisées, elle fait par ailleurs l’objet d’une complexité croissante. Les textes réunis dans cet ouvrage abordent ainsi la question de la formation et de la diffusion du religieux, ils interrogent les notions de culture et d’inculture religieuse, en soulignant les effets sur les sociétés concernées, et tentent d’évaluer le rôle, variable en fonction des espaces et des époques retenues, des multiples acteurs –écoles, familles, Etats ou encore institutions confessionnelles – engagés dans l’éducation et la connaissance du religieux.

## JOURNALS, e-JOURNALS: ACADEMIC ARTICLES

27. Mona ABDEL-FADIL, Helge ARSHEIM, *Media and religious controversy*, Journal of Religion, Media and Digital Culture, vol.8 (March 2019)1 - [https://brill.com/abstract/journals/rmdc/8/1/article-p1\\_1.xml](https://brill.com/abstract/journals/rmdc/8/1/article-p1_1.xml) - DOI:<https://doi.org/10.1163/21659214-00801001> - The phrase “religious controversies” is blunt and evocative, and immediately brings up associations to angry mobs, flag burning and, at times, inexplicable rage at seemingly mundane matters. The capacity of religion, whether in its doctrinal, social or institutional form, to generate, propagate and exacerbate controversy appears endless. While this capacity may not be unique to religion, nor recent in origin, the last couple of decades have seen what would appear to be unprecedented levels of religious controversies around the world. This introduction provides a brief backdrop to the overarching theme of mediated religious controversies and identifies some cross-cutting issues that have arisen across the different contributions. We identify some general patterns among the controversies dealt with in this special issue and ask how these patterns may inspire new research efforts.



28. Silvia ANGELETTI, *The Children Act: alla ricerca del “superiore interesse del minore” tra famiglie, comunità religiose e giudici*, in rivista digitale “Stato, Chiese e pluralismo confessionale”, n. 20, 03/06/2019, pp. 18 - <https://www.statoechiese.it/#> - Connections that bring together law and literature unceasingly prove to be very meaningful. Ian McEwan’s novel, *The Children Act*, offers an intriguing example of law in literature, cannily managing the complex theme of religion and justice. A young Jehovah’s Witness affected by a severe disease refuses to have his life saved by a blood transfusion. The Family Court finds in favour of the medical treatment against the child and his family’s convictions but the ruling triggers an unpredictable chain of events culminating in a tragic epilogue. Similarities between the novel and real law cases about refusals of medical treatments on religious grounds are traced throughout the article, which aims at analysing the controversial relations among the subjects and interests involved when dealing with a child medical consent and conscientious objections, mainly the duties of the family, the rights of the child and the responsibilities of the state. Concluding remarks will highlight that, in order for the child to express an autonomous and informed consent, a thorough and critical education is needed, provided through a pluralistic learning environment and an inclusive social framework, as international bodies - like the UN Committee on the Rights of the Child - clearly suggest.

29. Jenny BERGLUND, *State-funded faith-based schooling for Muslims in the North*, *Religion & Education*, 46 (2019) 2, 210-233 - <https://www.tandfonline.com/doi/abs/10.1080/15507394.2019.1590943> - An emerging option in several European countries has been the state provision of publicly funded Islamic education. It is an alternative that lies at the heart of concerns over religious freedom, equal rights to education, integration, and social cohesion, but that is also connected to matters of securitization and the state’s attempt to control Islam. This article compares the provision of faith-based schooling in general, but publicly funded Islamic education in particular, in Finland and Sweden—two neighboring countries, historically and culturally connected, but with a different approach to faith-based schooling.

30. Wojciech BRZOSOWSKI, *Is Islam incompatible with European identity?* *Rivista telematica [www.statoechiese.it](http://www.statoechiese.it)*, 2019, n. 3, pp. 55-70 - The current EU migration crisis has confronted Europe with the need to manage an unprecedented influx of refugees and migrants, many of whom report Islamic religious identity. The actual concern is whether following the rules of Islam in everyday life (e.g. wearing of religious clothing and symbols, respecting gender equality, exercising parental rights) can be reconciled with the Western standards of human rights. Unsurprisingly, it is not a new question, and it has been examined on many occasions - though rarely in an open manner - by the European Court of Human Rights (ECtHR) and other standard making bodies in the European legal space. This standard seems to be evolving, slowly and not in one direction, gaining some growing scholarly attention recently. Applying some of Sharia rules by individuals in the private sphere may be permissible as part of their freedom to observe the precepts of their religion, but it should not be endorsed or enforced by the state. However, the recent relinquishment in favor of the Grand Chamber in a case concerning the application of Sharia law by a state court to an inheritance dispute between Greek citizens belonging to the Muslim minority suggests that this traditional view may soon be challenged. Not less surprising is the recent ECtHR judgment in the case of *Hamidović*, in which a violation of freedom of religion or belief has been found on account of the punishment of a witness for refusing to remove his Islamic skullcap while giving evidence before a criminal court. At the same time, the interpretation of the European Convention of HR seems to be well-established, and therefore continuously applied, regarding the admissibility of ban on concealment of one’s face in public places motivated by religion. In the end, however, it is not only about Islamic practice being accommodated by the European standard makers. The question remains open if the idea of European identity itself needs to be transformed, redefining secularity and reflecting social changes in Europe.

31. Ann CASSON, Trevor COOLING, *Religious education for spiritual bricoleurs? the perceptions of students in ten Christian-ethos secondary schools in England and Wales*, *Journal of Beliefs & Values*, first online 21 June 2109 - <https://doi.org/10.1080/13617672.2019.1632596> - Religious Education in England and Wales functions within a post-secular culture. In the last fifty years, approaches characterised by academic rigour, impartiality, and professionalism have been prioritised. In this post-secular culture, the notion of bricolage aptly describes how some young people seek meaning, explore the spiritual dimension of life, with fragmented understandings of, experiences and encounters with the religious traditions. This paper draws on data from an empirical research project involving 350 students, to explore why students in ten Christian-ethos secondary schools in England and Wales recognised RE as a significant contributor to their spiritual development. The analysis is illuminated by employing the concept of a narthical learning space (NLS) as the lens with which to examine young people’s experiences. Three aspects of RE are explored: the debating of existential questions; opportunities to theologise and reflect; and encounters with the

beliefs, practices, and opinions of others. This article argues that the concept of RE as a narthical learning space alongside the notion of young people as spiritual bricoleurs illuminates how the students in this study interpret the contribution of RE to their spiritual development.

32a. Paolo CAVANA, *Debating Religious Education in Italian State schools: the Council of State and the right to choose at any time during the school year*, Rivista telematica [www.scuolaechiese.it](http://www.scuolaechiese.it), 2019, n.1, pp.23 - The paper starts with some preliminary remarks on the legal framework that regulates religious education in Italian State schools. It then analyzes and comments upon a recent decision taken by the higher administrative court (Council of State) that upheld a previous judgment of a lower court stating the right for the parents of a student to choose whether to take - or to withdraw from - religious education at any time during the school year, and not only at the beginning as provided by law.

32b. Stella COGLIEVINA, *Religious education in Italian public schools: what room for Islam?* Rivista telematica [www.statoechiese.it](http://www.statoechiese.it), 2017 n. 29, pp. 17 – Dal sommario: 1. Introduction - 2. Religious education in Italian public schools: general framework - 3. Religious education in public schools: the situation of Islam - 3.1. Some data about the Islamic presence in Italy - 3.2. Religious education and Islam - 4. The religious education in plural Italy: challenges and gaps - 5 - Muslims at school and Religious Education: which solutions? - 5.1 Alternative 1: private schools - 5.2 Alternative 1-bis: Homeschooling - 5.3 Alternative 2: introduction of lessons about religion - 5.4 Alternative 3: Muslim pupils and their participation in the Catholic religion lessons - 6. Conclusions: challenges, problems and future perspectives. [This article (not peer reviewed) publishes, by adding the relevant footnotes, the paper presented at the International Workshop *Islamic Education and Public Schooling* held at the University of Warwick (UK) on 6-8 April 2016. The paper is to be published in the Workshop proceedings and appears courtesy of the Editor, prof. Jenny Berglund.]

33. Christal Amiel ESTRADA et aa., *Religious education can contribute to adolescent mental health in school settings*, *Int. J. Ment Health Syst.* 2019; 13: 28 - <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6485104/> - Mental disorders contribute substantial burden to the society due to their widespread occurrence and debilitating effects. A quarter of the world's population are children and adolescents, a significant number of whom experience mental disorders as early as the age of 14. Some interventions have been found to effectively reduce the risk factors and reinforce protective or preventive factors. However, there is still a need to put emphasis on mental health promotion strategies such as religious education. This paper aims to discuss the importance of religious education in promoting mental health. Religious education can be instrumental to improving adolescent mental health. Specifically, it can: (1) help develop healthier reaction to stimuli through the internalization of religious morality; (2) reinforce religious coping mechanisms which reduce the impact of stresses, enhance coping skills, and promote a less risky lifestyle; (3) increase awareness regarding religious beliefs and practices and their influence on the individual, the family, and the community; and finally, (4) promote connectedness which can enhance self-esteem and well-being. However, negative health outcomes such as discrimination and social isolation can also develop, especially among religious or gender minority groups. Conclusion: it is important to reflect on the crucial role of religious education on adolescent mental health. School-based mental health education and promotion strategies can maximize the benefits of religious education by putting emphasis on effective implementation of religious education to positively influence adolescent mental health.

34. Toke ELSHOF, *The challenge of religious education to deal with past and present Catholicism*, *British Journal of Religious Education*, 41 (2019) 3, 261-271 - <https://www.tandfonline.com/toc/cbre20/current> - Religious education (RE) in secondary schools in the Netherlands is challenged to redefine the educational aims. Concerning this debate, the preference for a cognitive approach is remarkably dominant, not only among scholars but among RE teachers as well. This appeal for a cognitive turn is based upon two hypotheses: first on the presumption of religious blankness among religiously unaffiliated pupils and second on a specific view on the way religious affiliation, religious reflectivity and religious tolerance are intertwined. The current article elaborates on an empirical research that questions both hypotheses. It first discovered the ongoing connection religiously unaffiliated pupils have with a former and conventional type of Catholicism, which impedes the development of their reflective personal religiosity as well as that of their interreligious openness. Second, this investigation revealed that personal connectedness with contemporary Catholic faith encourages these two developments. As such, this research contributes to a nuanced perspective on the chances and bottlenecks within religious learning by religiously unaffiliated and affiliated pupils. Concerning the redefinition of religious educational aims, it provides empirical arguments for a balanced combination

of cognitive, attitudinal and experiential aims and advocates a preference for experiential and attitudinal aspects as a didactical starting point.

35. John EXALTO and Gerdien BERTRAM-TROOST, *Strong Religion in a secular society: The case of Orthodox Reformed schools in the Netherlands*, Education Sciences, 9 (2019) 1 - <https://doi.org/10.3390/educsci9010028> - In the Netherlands, state and religious schools are equally financed by the government. Parents are free to choose a school that optimally fits their moral values as well as their idea of a good education. As a result, there is a huge variety of schools, which include those orthodox Reformed schools that form part of the so-called Bible Belt culture. We elaborate on the complex relation between this religious culture and liberal, secular society by focusing on education. Occasionally, there is severe criticism of schools based on a strong religious identity (so-called strong religious schools), especially when it comes to their allegedly inadequate contribution to citizenship education. In order to add a historical perspective and a reflection on the arguments to the debate, our central research question is: 'How can the founding and existence of orthodox Reformed schools in the Dutch liberal and secular society be explained and justified?' Starting with a historical explanation of why the orthodox Reformed founded their own schools in the 1920s, we elaborate on philosophical arguments that can justify the existence of orthodox Reformed schools in a liberal, secular society. [View Full-Text](#).

36. Leslie J. FRANCIS, Andrew VILLAGE, *Christian ethos secondary schools, parental church attendance and student attitude towards Christianity: exploring connections in England and Wales*, British Journal of Religious Education, online 25 March 2019 - <https://www.tandfonline.com/doi/full/10.1080/01416200.2019.1580562> - This study employs multi-level linear statistical modelling to examine the power of school-level and individual-level factors to predict individual differences in scores recorded on the Francis Scale of Attitude toward Christianity by 6,036 students (who self-identified as either Christian or no religion) in year-seven, year-eight, year-nine, year-ten, and year-eleven classes within 10 Christian ethos secondary schools. The data demonstrate the complex relationships between school admission policies, parental church attendance (PCA), and the students' age and sex. Overall PCA emerges as a decisive factor in promoting a positive attitude toward Christianity among students. Christian ethos schools may wish to give greater attention to the importance of parental religiosity in maintaining the Christian ethos of these schools

37. Leni FRANKEN & Paul VERMEER, *Deconfessionalising RE in pillarised education systems: a case study of Belgium and the Netherlands*, British Journal of Religious Education, 41 (2019) 3, 272-285- <https://www.tandfonline.com/doi/abs/10.1080/01416200.2017.1405792> - This article reflects on the place of RE in a pillarised education context, taking into account the fact of religious diversity and pluralisation among the school population on the one hand, and the freedom of religion and education of faith-based schools on the other. Particular attention will be given to Belgium and the Netherlands, which do not only have a comparable pillarised education model, but also have a quite similar religious landscape. After a brief historical sketch of the educational systems in both nations, attention will be given to the present situation and to the challenges of religious diversity and secularism in faith-based schools. In order to meet these challenges, recent developments concerning RE in Belgium and the Netherlands are discussed. In conclusion, we will outline some suggestions for the future of RE in faith-based schools in a pillarised education context.

38. Laima GEIKINA, *Religious competence and the new National Curriculum of Latvia: denominational challenge*, Journal of Religious Education, April 2019, Vol. 67, Issue 1, 77–86, <https://link.springer.com/article/10.1007/s40839-019-00077-3> - In Latvia the implementation of the new National Curriculum (NC) is oriented towards a competence based approach that focuses on learning by doing and is based on theoretical constructs of constructionism and social constructivism. For the first time since Latvia gained independence in 1990, the new NC will provide a unique opportunity for pupils to study *religion* as a phenomenon and *religions* as traditions. The aim of the new NC is integration of religious competences in the curriculum embracing all 12 years of primary and secondary education. A working group of experts was created for dealing with the social and civil issues of the NC, and the group has been given the task to develop six main concepts for promoting a harmonious attitude in learners, which would enable them to feel and act more responsibly in the changing social and global reality. Thus, the objective of the NC will be achieved if the learners choose to act responsibly and meaningfully at all times. The RE program has to be developed in a way that it fits into this particular framework. It is anticipated that the new program will challenge the traditional ways of teaching and learning RE. The aim of this study is to find the answers to the following questions: How can RE be integrated into the social and civil sphere of the new NC? What is the

best approach to integration of RE into the new NC? Is there a place for denominational aspects of RE? This study is a descriptive analysis of the particular experience gathered while developing the national standard.

39. Maria Chiara GIORDA & Alberta GIORGI, *Religious minorities and faith-based schools in a quasi-religious monopoly - The difficulties of inclusion*, Religion & Education, 46 (2019) 2, 159-175 - <https://www.tandfonline.com/doi/abs/10.1080/15507394.2019.1598241> - Italy, which has been defined as a quasi-religious monopoly, is experiencing an increase in religious diversity in the last decades, mainly due to the growing presence of immigration-related religious minorities. As in other countries, in Italy too faith-based as well as secular schools have become a central place for managing religious diversity. In this article, we firstly record on religious diversity in Italian schools and how it is dealt with, showing the primary role of Catholicism in handling religious diversity. Then, we present an overview of Italian faith-based schools, and we focus on how Islam faith-based schools struggle to find a place in the Italian system of education. The results show the quasi-absence of non-Catholic faith-based schools and the strong suspicion against schools based on faiths other than Catholicism. Hence, we argue that actors related to the Catholic Church are in charge of dealing with religious diversity in secular and faith-based schools.

40. Stéphanie GRAVEL, *Québec's non-confessional "Ethics and Religious Culture" curriculum in Catholic denominational schools: Reflections by secondary school teachers*, Religion & Education, 46 (2019) 2, 191-209 <https://www.tandfonline.com/doi/abs/10.1080/15507394.2018.1541690> - Pursuing the goal of integrating the cultural and religious diversity of Quebec, the nondenominational Ethics and Religious Culture program is compulsory since 2008 in all Quebec schools. To achieve this objective, teachers are required to adopt a professional stance of impartiality to avoid influencing the development of students' viewpoints and promote harmonious coexistence. This article comparatively analyzes reflections by teachers from private Catholic schools and nondenominational public school on their professional stance of impartiality. Contrary to our speculations, the implementation of the professional stance of impartiality does not seem to have any connection with the confessional character of schools.

41. Heather R. HAVERBACK, Kathryn E. BOJCZYK, *Students are formed in head, heart and hands: examining the role of religious education, practicum experiences and self-efficacy beliefs*, Journal of Religious Education, first online 21 June 2019, pp. 1-9 - <https://link.springer.com/article/10.1007/s40839-019-00081-7#citeas> - The aim of this study was to explore preservice teachers' religion self-efficacy beliefs and the relationship those beliefs have with regard to their internship experiences. In this paper, we examined participants who are education majors at a religious university. The measure selected for this study included a reflection journal. Qualitative methods were used to evaluate how internships impacted the participants' perceptions of their abilities to teach religion. Results indicated that preservice teachers at religious universities should be given opportunities to teach pedagogical methods in religion.

42. Anthony LUBY, *Dialogic skills in RE: recontextualising the dialogue school*, Journal of Religious Education, first online 21 June 2019, pp. 1-16 - <https://link.springer.com/article/10.1007/s40839-019-00079-1> - As the Catholic Church encounters secularism and pluralism, one of her main responses has been dialogue. Some of the prime manifestations have been the political initiative of the Courtyard of the Gentiles and the plea from the Congregation for Catholic Education for a grammar of dialogue as envisaged in the recent document Educating for fraternal humanism. Arguably, the most developed response is to be found in the Australian Dialogue School model mooted by theologians from the Catholic University of Leuven, Belgium. This paper outlines some of the findings from a recent PhD thesis that examines the dialogic skills of building consensus through cumulative talk and constructive criticism through exploratory talk. It is advocated that teachers use the medium of paired conversations between students in the secondary stage of schooling in order to develop such dialogic skills.

43. Anthony LUBY, *Initiating the creation of a procedurally secular society through dialogic RE. The three realms*, Journal of Beliefs & Values, online 17 May 2019 - <https://doi.org/10.1080/13617672.2019.1613084> - The interim report of the Commission on Religious Education drew attention to the use of 'safe space' within schools to encourage the exchange of differing world-views. The doctoral research discussed herein builds upon previous action research that analysed the development of dialogic skills within a school's safe space. This new research examines two types of talk – cumulative (building consensus) and exploratory (constructive criticism) – that are held to be at the heart of human reasoning. Sixty-five students from 10 different secondary schools in the UK undertook paired conversations that were analysed both qualitatively and quantitatively. Additionally, the students completed questionnaire surveys with respect to deep learning and these were analysed by means of a Chi-Square Test for statistical significance. The positive findings indicate that dialogic RE within a school's safe space is an appropriate pedagogy for the creation of



a procedurally secular society, such as the three realms model, that envisages a renewed public sphere in which citizens are encouraged to exchange worldviews through reasoning.

44. José Maria MARTI SANCHEZ, *Educación, proselitismo y adoctrinamiento: perfil y repercusiones jurídicas*, in revista digitale “Stato, Chiese e pluralismo confessionale”, n. 21, 10/06/2019, pp. 38 [www.statoechiese.it/](http://www.statoechiese.it/) - Contenidos: 1. Introducción - 2. El concepto de educación-enseñanza, vinculado a la libertad religiosa y el pluralismo - 3. El proselitismo o incitación articulada para compartir una opción de vida - 4. El concepto de adoctrinamiento, como conducta lícita e ilícita - 5. Consecuencias jurídicas: la educación y sus parámetros - 6. Consecuencias jurídicas: El proselitismo legítimo y el abusivo o ilícito - 7. Los conflictos del proselitismo en el seno de la familia, según el TEDH - 8. Consecuencias jurídicas: el “adoctrinamiento” en la educación familiar y reglada - 9. El adoctrinamiento en los tipos penales - 10. Conclusiones. - Nowadays the identity is a big question, and his preservation depends by a great deal on the education, the proselytism and the indoctrination. These three concepts, close and complex, demand a juridical explanation. This study looks for to light up them, in the European and Spanish context, through the legislation and the case-law.
45. Julia MARTINEZ-ARIÑO, Sara TEINTURIER, *Faith-based schools in contexts of religious diversity: An introduction*, Religion & Education, 46 (2019) 2, 147-158 - <https://www.tandfonline.com/doi/abs/10.1080/15507394.2019.1590941> - In democratic societies, schools have become central sites for governing religious diversity. Research on the intersection of religion and education has focused predominantly on public secular schools but we know less about how faith-based schools operate in contexts of increasing religious diversity. How do such institutions negotiate their specific religious identity and religious educational project when religious homogeneity has given way to religious diversity, both between and within religious traditions? This introduction to the focused section provides an overview of some of the main discussions in the literature and highlights the potentials of studying faith-based schools’ responses to religious diversity.
46. Pekka METSO, *Making minority faith (in)visible through religious education: parents’ experiences of the identification of their children’s Orthodox identity in Finnish public schools*, Journal of Religious education, 67 (2019) 1, 61-76 - <https://link.springer.com/article/10.1007/s40839-019-00075-5> - The focus of this article is on parents’ experiences with and perceptions of their children’s religious education (RE). The data consist of letters from 41 parents of Finnish Orthodox children and youth. In the letters, the parents describe their understanding of minority religious upbringing and how it is affected by different factors like RE. RE is a mandatory subject in Finnish schools, and it is taught in groups consisting of children with the same religious backgrounds. The main questions in this article are (1) how do the parents view the arrangements for Orthodox RE to make their children’s minority religious affiliation visible at school, and (2) what is the effect of RE on the formation of their children’s minority identity? The analyses show that parents perceive RE as an important factor in their children’s identity formation. Despite the sometime inadequate arrangements for Orthodox RE in school, the parents are mostly happy with the subject and with their children’s RE teachers. RE makes the minority religious affiliation of Orthodox children both visible and invisible: their difference from the majority is exposed, but minority RE classes often take place outside of regular school hours and even outside of school premises.
47. Pia-Maria NIEMI, Anuleena KIMANEN & Arto KALLIONIEMI, *Including or excluding religion and worldviews in schools? Finnish teachers’ and teacher students’ perceptions*, Journal of Beliefs & Values, online 23 May 2019 - <https://doi.org/10.1080/13617672.2019.1617628> - How schools navigate between the demands presented by secularisation, and the increasing plurality of religious traditions has become a very topical issue in many European countries, including Finland, in recent decades. The question is both practical and philosophical by nature because the ways in which various beliefs and values are represented in school practices and teaching content profoundly concern the educational mission of the schools. However, despite the topicality of the issue, little attention has been given to teachers’ perceptions on whether public schools should, or should not, provide space for various religions and worldviews to become visible within the school life, and how schools should respond in practice to the perceived needs. In order to gain new knowledge on the topic, this study investigated Finnish teachers’ and university students’ (N = 181) perceptions of the representations of religions and worldviews, based on the perspectives of inclusion and exclusion. The statistical analysis revealed three factors titled as ‘Religiously responsive approach’, ‘Secularist approach’ and ‘Equal visibility approach’. According to the main findings, current and future educators show various degrees of inter-religious sensitivity but principally supported the equal visibility of various traditions, rather than favouring strongly inclusivist or exclusivist practices.



48. Kevin O' GRADY, Robert JACKSON, '*A touchy subject*': *teaching and learning about difference in the religious education classroom*, Journal of Beliefs & Values, online 27 May 2019 - <https://doi.org/10.1080/13617672.2019.1614755> - The present article reports research conducted during 2018 in a secondary school in South Yorkshire, England with a class of 11–12-year-old boys and girls and the class teacher of religious education, in consultation with the head and deputy head of the RE faculty. The focus of the project was on the extent to which existing research findings can assist teachers to deal with issues of religious diversity, including how the classroom can be a 'safe space' for dialogue and discussion and how media influences can be managed. It was one of a number of projects conducted by members of the *Signposts* International Research Network, who have undertaken independent studies in the UK, Norway and Sweden, which address issues identified in the Council of Europe publication *Signposts*. The findings reported in the present article highlight: the need for teachers to be given support in learning skills for managing classroom dialogue; the interest of young people in exploring difference; and the benefits of participation in classroom-based collaborative research.

49. Christina OSBECK, *Knowledge development of tweens in RE – the importance of school class and communication*, British Journal of Religious Education, 41 (2019)3, 247-260 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2017.1361379> - This article draws on empirical findings from an religious education (RE) test done by 52 pupils in three different classes on two occasions at the beginning and end of the 2011/2012 academic year. The purpose is to examine whether RE knowledge development can be identified generally, whether there are differences between classes, and if so whether they can be related to communication patterns and describe directions of knowledge development within RE. A sociocultural perspective on learning is used, stressing the importance of communication and the discursive practices the individual is a part of for what is learnt. The findings show that RE developments over the course of the academic year can be identified in all three classes, and that there are differences among the classes in both achievement levels and developments, indicating variety in the degree to which the discursive practices of the classes facilitate RE learning. Among the individual communicative factors, 'asking questions' when one is curious or does not understand shows to be one important factor. The greatest developments seem to be among less complex and learning-about forms of RE knowledge.

50. Joe PEARCE, *From Anthroposophy to non-confessional preparation for spirituality? Could common schools learn from spiritual education in Steiner schools?* British Journal of Religious Education, 41 (2019) 3, 299-314 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2017.1361382> - It has been suggested common schools might have something to learn from spiritual education in Steiner schools. This arguably assumes practice in Steiner schools to be compatible with the aims of spiritual education in common schools. I question this by considering whether the former is confessional, as the latter should not be. I begin by highlighting how my concern about the potentially confessional nature of Steiner spiritual education arose. I argue for a nuanced understanding of confessional education, which distinguishes between 'weak' and 'strong' confessional education, as well as between confessional education as intentional and as defined by outcome. I then argue that spiritual education in common schools should prepare pupils for spirituality, without being confessional. I consider whether Steiner schools are confessional by drawing upon findings from research conducted at six Steiner schools. I conclude that spiritual education in Steiner schools is weakly confessional in an intentional sense. I further conclude that practices which might contribute to preparation for spirituality and which can be implemented in a non-confessional manner are worthy of consideration for transfer to common schools. Common schools committed to preparation for spirituality as an educational aim could learn from spiritual education in Steiner schools.

51. Mark A. PIKE, *British values and virtues: schooling in Christianity and character?* British Journal of Religious Education, 41 (2019) 3, 352-360 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2017.1352485> - This article examines the antecedents of the 'British Values' (democracy, rule of law, equality of opportunity, freedom of speech and the rights of all men and women to live free from persecution) which it is incumbent upon British schools to teach. But it also seeks to move the debate forward by pointing to the 'British Virtues' without which it is impossible to live by 'British Values'. The argument advanced here is that the inculcation of virtues (moral habits and dispositions underpinning good character) as well as values (beliefs and ideals) is foundational in schooling for life in a liberal democracy. On the view that schools are both 'by' and 'for' society (being the products of the society they seek to serve) the article problematises attempts to conceive of schooling in general, and character education in particular, in exclusively post-Christian terms. Although increasingly secular, as British culture is not quite the palimpsest that easily permits a millennium of Christian social and legal 'writing' to be 'over-written', some of its central concepts are drawn upon in the recommendations made here for the curriculum and governance of schools.

52. Ulrich RIEGEL & Sarah DELLING, *Dealing with worldviews in religious education. Thematic analysis on the topical structure of German RE*, Journal of Beliefs & Values, online 27 May 2019, <https://www.tandfonline.com/doi/full/10.1080/13617672.2019.1618150> - The primary goal of religious education (RE) in Germany is to enable students to develop a personal worldview. According to the literature, this goal can best be achieved when RE a) presents material from various worldviews and b) relates this material to the student's daily life. Denominational RE, which is the organisational format of this subject in Germany, may fail to meet these requirements because it may tend to focus on the organised worldview of the relevant religious tradition as the preferred worldview for adoption by students. Motivated by the lack of relevant empirical studies, this paper offers initial insight into the issue by answering the question of how German denominational RE organises its themes. On the basis of a German case study, it maps the topical structure of teaching units (N = 15, comprising 116 lessons) by thematic analysis. The results indicate that RE in the German denominational context predominantly addresses its own denominational issues. Alternative perspectives of the unit's topic, the students' personal perceptions, and references to the students' lifeworld are primarily used to better facilitate the students' comprehension of these denominational issues. Only two units present a variety of worldviews as real alternatives to denominational perspectives.

53. Kiriaki TOPIDI, *Religious freedom, national identity, and the Polish Catholic Church: Converging visions of Nation and God*, Religions, 2019, 10 (5), 293; <https://doi.org/10.3390/re10050293> - In the most common representations of the Polish people, the Catholic Church is not simply considered as a part of the Polish nation; it is the Polish nation. This is reflected in the constitutional relationship of the Church and the State, in the form of a concordat. Yet, despite a formally constitutionally warranted separation, the Church retains heavy weight in the legal and political debates to the point that currently, in a time of resurgence of populism across the globe, a number of right-wing parties adopt positions based on those of the Church, establishing a dangerous nexus between religion and nationalism. The aim of the present contribution is to map this unique process within Eastern Europe in order to show how, in the case of Poland, religious identity and the exercise of religious freedoms, despite its fragmented nature at the individual level of believers, has acquired the features of an autonomous field of intervention, with clear consequences on morality and the exercise of politics, as well as religious rights and freedoms of citizens. Using the example of religious education in public schools, the article will demonstrate the complex paths of the process of secularization in the light of the historical dynamics of state, nation, and Church in Poland. In fact, it will argue that we are gradually moving away from the triumph of secularism as a "teleological theory of religious development" but firmly entering the perilous territory of religious belief as a "traditional carrier of national identity." Tasked with the mission by John Paul II to "restore Europe for Christianity," upon joining the EU in 2004 and based on the premise that "majorities have rights too," this shift implies new forms of religious nationalism for Poland that significantly affect religious freedom by creating dichotomies between "Us" and "Others." It also offers, similarly to other Eastern European countries, a nuanced interpretation of religious equality that assumes the role of law as limited to protecting religions recognized by reference to established traditions, ignoring the realities of pluralized religious markets.

54. Marcello TOSCANO, *Perché temere il muro bianco? Scuola, libera formazione della coscienza e principio di neutralità* [Why fear an empty wall? School, freedom of conscience and the principle of State neutrality], Rivista telematica [www.scuolaachiese.it](http://www.scuolaachiese.it) 2019 n.3, pp. 325-337 - In this essay the author deals with the theme concerning the display of religious symbols in public places and, in particular, within institutional premises, with specific regard to public schools classrooms. He remembers, first of all, as in the past the scientific doctrine that has dealt with this theme has sided around the rigid 'crucifix/white wall' alternative. He then suggests, after summarizing the reasons for those who supported the solution of the white wall or the exposure of the crucifix, that it is possible to imagine another solution, which identifies in the recognition by law, to all students, of the right to exhibit a religious, philosophical or nonconfessional symbol. Lastly, it deals with the practical ways in which this right could be exercised, imagining a general discipline contained in a State law, accompanied by a wide margin allowed to the school autonomy in order to manage the practical ways of pluralistic confrontation.

55. Michalinos ZEMBYLAS, Loizos LUKAIDIS, Marios ANTONIOU & Petrula ANTONIOU, *Religious doctrines and critical religious education: teachers' epistemic switching in a confessional setting*, British Journal of Religious Education, 41 (2019)3, 286-298 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2018.1484694> - The purpose of the present article is twofold: first, to examine whether epistemic switching is documented in the context of religious education; and second, if it is, to show the challenges as well as the strategies that teachers utilise when they engage in epistemic switching. The context of our study is religious education in the Greek-Cypriot educational system – an example of a confessional setting in which Greek Orthodox Christianity is the only religion being taught in schools. This article describes a qualitative case study research – which is part of a larger, 1-year project – that

explores the understandings of religion and interculturalism as well as the pedagogical perspectives on religious education of six Greek-Cypriot primary school teachers. The findings show how the possibilities and obstacles of teachers' epistemic switching could inform larger debates concerning the entanglements between critical religious education pedagogies and religious doctrines, especially within confessional educational contexts.

## EDUCATIONAL TOOLS FOR RE

56. André MULDER, *Learning for Life: an imaginative approach to Worldview Education in the context of diversity*, Wipf and Stock 2019, pp. 160 - Teachers of religious education experience the challenge of secularization and diversity in the classroom. Schools rooted in the Christian tradition wonder how they can adapt religious education to an increasing plurality in worldviews. How can worldview education contribute to the identity development of children and at the same express the identity of the school? *Learning for Life* introduces a hermeneutical-communicative model that helps teachers to reflect on their goals, didactical roles, religious sources and students' abilities. Teachers invite students to search for meaning in all kinds of religious and non-religious sources, to exchange views with each other in a respectful way and to respond individually using imagination as a powerful learning tool. *Learning for Life* explains the model, provides pedagogical backgrounds and shows results from research at nine primary schools in the Netherlands. Hermeneutical-communicative learning appears to be an inspiring perspective for both private and public education.

57. John BELLAIMEY, *The five major world religions* (video online, 11')

View full lesson: <http://ed.ted.com/lessons/the-five-major-world-religions-john-bellaimey>. It's perfectly human to grapple with questions, like 'Where do we come from?' and 'How do I live a life of meaning?' These existential questions are central to the five major world religions, and that's not all that connects these faiths. John Bellaimey explains the intertwined histories and cultures of Hinduism, Judaism, Buddhism, Christianity and Islam. Lesson by J. Bellaimey, animation by TED-Ed.

<https://www.khanacademy.org/humanities/art-history-basics/beginners-art-history/v/five-major-world-religions>

58. Jeremiah DICKEY, *A brief history of religion in art* (video online, 5')

Before we began putting art into museums, art mostly served as the visual counterpart to religious stories. Are these theological paintings, sculptures, textiles and illuminations from centuries ago still relevant to us? Jeremiah Dickey describes the evolution of art in the public eye and explains how the modern viewer can see the history of art as an ongoing global conversation.

<https://www.khanacademy.org/humanities/art-history-basics/beginners-art-history/v/a-brief-history-of-religion-in-art-ted-ed>

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## FORTHCOMING EVENTS – CALLS FOR PAPER

■ **PluReS – Master in pluralismo religioso e sapere storico**, Bologna, A.A. 2019-2020. Il Master si rivolge a una pluralità di figure: studenti, laureati, dottorandi, studiosi, insegnanti e impiegati nel settore pubblico o privato interessati ad approfondire criticamente e perfezionare le proprie conoscenze nel campo delle scienze storico-religiose. Il corso si svolge presso la Fondazione per le scienze religiose Giovanni XXIII (via San Vitale, 114 – Bologna 40125) da Novembre 2019 ad Aprile 2020. Lezioni e seminari avranno una durata variabile di 3 o 4 ore e si terranno il venerdì – dalle 9 alle 18.30 – e il sabato – dalle 9 alle 13 – per un totale di 11 settimane (vedi calendario in Programma). *Modalità d'iscrizione:* Saranno ammessi al Master al massimo 30 partecipanti. La richiesta di partecipazione deve pervenire per via telematica entro il 25 settembre 2019 all'indirizzo [master@fscire.it](mailto:master@fscire.it) - Si richiede l'invio contestuale di: lettera motivazionale • documento d'identità • curriculum vitae completo con l'autocertificazione delle conoscenze linguistiche e l'autocertificazione di laurea con indicazione degli esami sostenuti. Programma completo e calendario: [https://gallery.mailchimp.com/10c6cbdf9c22731739e9a8414/files/97468ad4-77f2-46d4-a4c5-68734b359558/Master\\_Pluralismo\\_Religioso\\_Fscire\\_Bologna2019\\_compressed.pdf](https://gallery.mailchimp.com/10c6cbdf9c22731739e9a8414/files/97468ad4-77f2-46d4-a4c5-68734b359558/Master_Pluralismo_Religioso_Fscire_Bologna2019_compressed.pdf)

■ **XV Scuola Estiva di Sociologia delle Migrazioni**, presso il Palazzo Ducale di Genova, piazza Matteotti 5, dal 1° al 5 luglio 2019. La Scuola si rivolge principalmente a giovani ricercatori, dottori e dottorandi di ricerca, operatori di enti pubblici e di scuole, di sindacati e di associazioni no profit, con interessi specifici nel settore delle migrazioni. Presuppone una formazione di base nelle discipline sociologiche e si propone di formare ricercatori e operatori qualificati nell'analisi dei fenomeni migratori. Tra gli interventi programmati sono previsti temi come *Migrazioni e pluralismo religioso in Europa* (Ester Gallo, Università di Trento), e *Religione e processi migratori: evidenze da uno studio comparativo europeo* (Samuele D. Molli, Università cattolica di Milano). Durante lo svolgimento della Scuola verranno dati spazi di discussione e confronto tra i partecipanti. Al termine verrà rilasciato un attestato di partecipazione. [http://www.csmedi.com/wp-content/uploads/2019/04/15\\_Scuola\\_estiva.pdf](http://www.csmedi.com/wp-content/uploads/2019/04/15_Scuola_estiva.pdf). Per richiesta di ulteriori informazioni: [medi@csmedi.com](mailto:medi@csmedi.com).

■ **ISSR 2019 Conference: The politics of religions and spirituality**, Barcelona 9-12 July 2019. Religion and spirituality are intertwined with politics at micro, meso, and macro levels, and their connection may vary strongly, both geographically and over time. The themes that could be addressed are numerous and are core to the sociology of religion: religion and international relations, identity-claims and nation-state sovereignty, debates on sexual and reproductive rights, anti-Islam parties and new demands for secularism, the role of religious values and influences in



politics, religiously motivated conflicts, religious extremism, and religion and the refugees crisis. This conference includes papers on these and other topics of interest to sociology of religion and more broadly to the social sciences of religion. <https://issr2019barcelona.com/>

■ The **XIV. EFTRE Conference** will take place at St Patrick's Campus of Dublin City University, Ireland from August 28th-31st, 2019 and will be jointly organised with CoGREE. Dublin (*Baile Átha Cliath*) is the capital and largest city of Ireland. You can register for the conference here. If you have questions regarding the event, send an email to [conference2019@eftre.net](mailto:conference2019@eftre.net). Some subsidized places are available to apply. If you are looking for information about our keynote speakers, the workshops we offer or how to best plan your visit to Dublin, please feel free to browse through our website. The official flyer can be downloaded [here](#). Conference fee (covers the programme) is 350 euros until 1st of May, and after that 380 euros. Optional extension programme in Northern Ireland from the evening of Saturday 31st August (the closing day of the Dublin conference) to the evening of Monday 2nd September. See more: <https://eftre.weebly.com/conference-2019.html>

■ Sono aperte le iscrizioni alla IV Summer School **War, Reconstruction and Establishment of Peace from the roots of war to the establishment of a lasting Peace**, che si terrà a Tirana (Albania) dal 29 agosto al 5 settembre 2019. Deadline per le iscrizioni: 20 Luglio. Per ogni richiesta di ulteriori informazioni: [cespic@unizkm.al](mailto:cespic@unizkm.al)

■ This is a reminder for the 5<sup>th</sup> edition of the summer school **Cultural Diversity: Theory and Practice**, which is going to take place at Tilburg University, in Tilburg, NL, from the 8<sup>th</sup> of July until the 19<sup>th</sup> of July 2019. We would appreciate if you could forward this information to students that would be interested in gaining expertise in this area, and other colleagues who could further spread this announcement. The course is designed for students who are not yet experts in the field of cross-cultural psychology. Students from all disciplines and at various stages of their study are welcome. Our course explores what psychology has to say about multicultural societies, international students, and diversity in organizations. We will showcase insights from psychology via two approaches: 1/we give an overview of the most influential models of cross-cultural differences and intercultural communication. 2/we strongly believe in “learning by doing”, and therefore, we use cross-cultural negotiation games during the course. Students will furthermore conduct an interview an immigrant in the Netherlands to apply their knowledge in a case study format. More information: <https://www.tilburguniversity.edu/education/summerschool/academic-courses/cultural-diversity> - Interested students can contact M. Bender: [m.bender@tilburguniversity.edu](mailto:m.bender@tilburguniversity.edu). <https://scholarworks.gvsu.edu/orpc/>

■ **2<sup>nd</sup> International Conference on Catholic Religious Education in Schools**, 11<sup>th</sup> - 14<sup>th</sup> February 2020. Location: Catholic Leadership Centre, **Melbourne**, Australia. Planning for the 2nd International Conference on Catholic Religious Education in Schools (ICCRES) is underway and aims to provide an opportunity to enhance research and international collaboration amongst catholic scholars working in the field of Catholic Religious Education. Call for papers: 27<sup>th</sup> March 2019 - 15<sup>th</sup> May 2019: Call for papers, access to Conference web site, information on how to submit abstracts - 30<sup>th</sup> June 2019 deadline for submission of abstracts - 1<sup>st</sup> July 2019 review of abstracts - 15<sup>th</sup> July 2019 notification of acceptance of abstracts. Info: [Michael.Buchanan@acu.edu.au](mailto:Michael.Buchanan@acu.edu.au)

■ **Call for papers: Journal “Youth and Globalisation”**, Brill Publisher, Publication: November 2019. <https://brill.com/view/journals/yogo/yogo-overview.xml> - The education system plays multiple roles in society, socializing younger generations into certain ways of life, legitimating academic qualifications as the basis of employment and expertise, and facilitating innovations in science and technology, among others. The scope of the education system is thus virtually all-encompassing because its operations are interfaced with the economy, politics, civil society, and many other societal institutions. Given its immense scope, however, the education system is forced to respond to contradictory needs and demands from a wide variety of stakeholders in society. In fact, because of globalization, the scope of these needs and demands has expanded from local and national to transnational and even planetary, posing new challenges to the education system. These new challenges in today’s globalizing world include, to name but a few: accommodation of increasing international student mobility in various forms, ranging from migration to study abroad; reform of school curricula and pedagogies to prepare students for dealing with climate change, inequality, intergroup conflicts, and other urgent problems that are simultaneously local and global; reorientation of teaching and research in the face of various isomorphic mechanisms, such as international student assessments, rankings, and benchmarks; and competition and collaboration with corporations, nongovernmental organizations, think tanks, and other organizations pursuing the production of knowledge across national borders. This special issue of *Youth and Globalization* (to be launched in 2019) aims to compile both empirical and normative perspectives on these most formidable challenges to the education system. Specifically, the special issue encourages

contributors to submit “think pieces” to delineate the frontiers of empirical research on the evolving relationship between education and globalization, as well as to pose normative questions to push scholars, practitioners, and policymakers to rethink the purpose of education in light of the reality of globalization. Put another way, this issue will not only encourage academic articles but also warmly welcome proposition of agendas for re-envisioning educational theories, practices, and organizations to enable the education system to effectively respond to needs and demands from its stakeholders in today’s globalizing world.

■ The 25<sup>th</sup> Nordic Conference in the Sociology of Religion - 17<sup>th</sup>-19<sup>th</sup> August 2020, Gothenburg, Sweden: **Religious Organisation(s): Challenges and changes in contemporary society** - In today’s globalised and fast changing society, religious organisation and religious organisations face several challenges: Globalization, migration and different secularisation processes, together with political, technological and environmental changes/issues, influence, not only society in general, but also religious organisations and the ways in which religion is practiced and expressed in contemporary society. This situation prompts questions such as:

- *How do religious organisations handle an influx of new members from other parts of the world and at the same time, an increased loss of members who have been there for a long time?*

- *How do religious organisations react to new technology such as digital communication instead of face-to-face interaction, and web-broadcasted religious meetings?*

- *How do religious groups and organisations handle the late modern individual who has little need of belonging to religious groups, and who is sceptical of religious authority?*

- *How can we explain why late modern individuals choose to belong to conservative fundamentalist religious groups?*

These, and other, questions concerning how religion is organised in contemporary society will be addressed at the 25<sup>th</sup> NCSR conference held in Gothenburg, Sweden 17<sup>th</sup>-19<sup>th</sup> August 2020.

**Dates:** 15<sup>th</sup> November 2019: Deadline for submission of session proposals (paper sessions, panels, posters, authors-meets- critics, workshops); 15<sup>th</sup> Mars 2020: Deadline for submission of abstracts for papers (max 200 words).

Information on abstract format and delivery, programme, registration, venue etc. will be available at the conference website: <https://lir.gu.se/forskning/konferenser/the-25th-nordic-conference-in-the-sociology-of-religion>

The conference is hosted by Department of Literature, History of Ideas, and Religion, at Gothenburg University. We

look forward to seeing you in Gothenburg: Magdalena Nordin, [magdalena.nordin@lir.gu.se](mailto:magdalena.nordin@lir.gu.se);

Mia Lövheim, [mia.lovheim@teol.uu.se](mailto:mia.lovheim@teol.uu.se) - Martha Middlemiss Lé Mon, [martha.middlemiss@teol.uu.se](mailto:martha.middlemiss@teol.uu.se).

A tutti, Lettrici e Lettori, ogni buon Augurio di una serena pausa estiva !

●●●  
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