

Eventi, documenti, ricerche, pubblicazioni sulla gestione del fattore religioso nello spazio pubblico educativo ed accademico in Europa ■ *Un bollettino digitale trimestrale plurilingue* ■ *Editor: Flavio Pajer fpajer@lasalle.org*

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CONSEIL DE L'EUROPE **La dimension des droits de l'homme dans les politiques d'intégration des Immigrés et des réfugiés**

Ce document thématique – octobre 2019, pp. 64, disponible gratuitement en version française et anglaise - a été conçu dans le but d'accompagner les États membres dans l'élaboration et la mise en œuvre de politiques d'intégration garantissant les droits de l'homme et les libertés fondamentales des migrants et des réfugiés, conformément à la Convention européenne des droits de l'homme. Il présente des informations sur l'application des normes du Conseil de l'Europe en matière de droits de l'homme et sur les normes juridiques de l'Union européenne dans le domaine de l'intégration des migrants et des réfugiés. Il analyse la dimension des droits de l'homme dans les politiques d'intégration en vigueur dans **11 États membres** sélectionnés en fonction d'un ensemble de critères, parmi lesquels le nombre élevé de migrants et de réfugiés, la diversité des **politiques d'intégration et d'éducation**, et l'équilibre géographique. Ce document thématique examine de près l'incidence positive que la jouissance du droit au respect de la vie privée et familiale et la sécurité de la résidence peuvent avoir sur l'intégration des immigrants et des réfugiés et sur les politiques en la matière. En recueillant et en analysant les données à travers une approche comparative, ce **document thématique constitue un outil utile** permettant d'identifier les bonnes pratiques en matière d'intégration. *Lire et télécharger le document :*

■ <https://edoc.coe.int/fr/migrations/7907-la-dimension-des-droits-de-lhomme-dans-les-politiques-dintegration-des-immigres-et-des-refugies.html>

CONSEIL DE L'EUROPE/Comité de Lanzarote **Déclaration sur la protection des enfants placés hors du milieu familial contre l'exploitation et les abus sexuels** (octobre 2019)

Une [déclaration](#) sur « la protection des enfants placés hors du milieu familial contre l'exploitation et les abus sexuels » a été adoptée à Nicosie le 18 octobre 2019 par le [Comité de Lanzarote](#), l'organe du Conseil de l'Europe chargé de veiller à la mise en œuvre de la Convention sur la protection des enfants contre l'exploitation et les abus sexuels ([Convention de Lanzarote](#)). Le Comité de Lanzarote appelle les États parties à prendre toutes les mesures nécessaires pour renforcer les capacités des familles en tant qu'alternative aux structures de placement hors du milieu familial. Il appelle en outre les États européens à veiller à ce que tous les dispositifs de prise en charge hors du milieu familial soient dotés :

- de procédures de vérification approfondies de toutes les personnes qui s'occupent d'enfants ;
- de mesures spécifiques pour prévenir les abus de la vulnérabilité et de la dépendance des enfants ;
- de mécanismes adéquats pour aider les enfants à signaler tout cas de violence sexuelle ;
- de protocoles garantissant, en cas de signalement, un suivi effectif en termes d'assistance aux victimes présumées et d'enquête sur les infractions alléguées par les autorités compétentes ;
- de procédures claires prévoyant la possibilité de retirer l'auteur présumé de la structure de prise en charge hors du milieu familial dès le début de l'enquête ;
- d'un suivi efficace des pratiques mises en place et des normes, afin de prévenir/combattre les abus sexuels sur des enfants.

■ <https://rm.coe.int/declaration-du-comite-de-lanzarote-sur-la-protection-des-enfants-place/1680985876>

COUNCIL OF EUROPE **Intercultural cities: building the future on diversity. A comparison between 99 cities**

The Intercultural Cities is a Council of Europe flagship program. It seeks to explore the potential of an intercultural approach to integration in communities with culturally diverse populations. The 101 cities participating in the program are reviewing their governance, policies, discourse and practices from an intercultural point of view. In the past, this review has taken the form of narrative reports and city profiles – a form which was rich in content and detail. However, narrative reports alone were relatively weak as tools to monitor and communicate progress. Thus, an *Intercultural City Index* has been designed as a benchmarking tool for the cities taking part in the program as well as for future participants.

This document presents the results of the *Intercultural City Index* analysis for Logan (Australia) in 2019 and provides related intercultural policy conclusions and recommendations. **Intercultural city definition:** “The intercultural city has people with different nationality, origin, language or religion/ belief. Political leaders and most citizens regard diversity positively, as a resource. The city actively combats discrimination and adapts its governance, institutions and services to the needs of a diverse population. The city has a strategy and tools to deal with diversity and cultural conflict and to enhance participation. It encourages greater mixing and interaction between diverse groups in the public spaces” [*Editor note: the field “religion, religious thought, interreligious events, non-religious worldviews” is essentially ignored in this analysis. What a pity!*].
■ <https://rm.coe.int/logan-australia-results-of-the-intercultural-cities-index/1680969355>

COMMISSION EUROPEENNE **Education policies and practices to foster tolerance, respect for diversity and civic responsibility in children and young people in the EU**

L'accroissement de la diversité ethnique et religieuse en Europe présente à la fois des opportunités et des défis pour les décideurs politiques européens et les sociétés européennes en général. On pense que cette diversité continuera à croître. Dans le même temps, des études récentes montrent que l'intolérance et l'exclusion sociale sont en augmentation, et que certains groupes de migrants se sentent aliénés. Cela conduit à des cas de tensions raciales et de troubles. **L'éducation a un rôle clé à jouer pour préparer les sociétés à faire face à ces phénomènes.** Elle joue également un rôle crucial dans la socialisation politique des citoyens européens du berceau à la tombe. Ce rapport passe en revue la recherche européenne et internationale la plus pertinente sur ces questions, afin de résumer les connaissances actuelles et de tirer des leçons politiques basées sur des preuves. Il aborde les questions suivantes :

- *Quels sont les principaux défis et opportunités auxquels les systèmes éducatifs européens sont confrontés en matière d'éducation à la tolérance, au respect de la diversité et à une citoyenneté active ? - Pour chacun d'entre eux, quelles leçons peut-on tirer de la recherche et des données factuelles européennes et internationales existantes ?*
- *Quelles politiques et pratiques spécifiques en matière d'éducation semblent fonctionner le mieux et dans quelles circonstances spécifiques ? [...]*

Provision of religious and moral education in state-funded schools (pp. 49-53, *without footnotes*)

In recent decades, significant shifts have occurred in religious beliefs and practices in many EU Member States as a diverse range of religious and non-religious practices have started to co-exist with the more traditional forms of religious authority. There is also now a growing proportion of people who indicate they are not affiliated with any organised religion. With increased ethnic and religious/non-religious diversity in schools and increasing secularisation, tensions regarding the role of (different manifestations of) religion and belief in public life have become increasingly visible. A contributing factor has been the fact that some countries have established State Religions and State Churches, which favour one religion over others. In some countries, the wearing of the hijab in schools by children and teachers has become a flashpoint. In other countries, such as in Finland and the Netherlands, the focus has been on how to be more inclusive in the way (religious) holidays and celebrations take place.

■ **The challenges associated** with the afore mentioned tensions have led to some EU countries taking legislative measures to regulate the use of religious symbols or styles of dress, also in schools. Such tensions and discontent among minorities have also contributed to the creation of separate faith schools, such as in the UK and the Netherlands, since for many religious communities their religious beliefs are a critical part of their identity. Moreover, the need to take religion into account has been stressed by a study revealing that certain types of religiosity can have a negative influence on children's altruism. EU Member States have devised a wide variety of approaches to Religious Education in schools. While in some countries (Austria, Germany, the UK and others) religious and moral/ethics education is a compulsory part of the curriculum, others (e.g. Slovenia) do not provide this as a subject at all. Countries such as Belgium, Croatia, Finland, Germany, Italy, Lithuania and more recently France provide moral or ethics education as an alternative. Some countries also provide a combination of approaches.

■ **The situation across Europe** remains very dynamic at the moment. The manner in which educational systems frame children's moral and religious development raises different issues for majority and minority faith groups, as well as those without religious affiliation. In education systems where schools do not focus on religious formation but promote 'learning about religion', minority faith groups and the non-religious are less likely to face explicit tension over religious issues. With regard to linking the personal and the social, research with 14–16 year old in eight European countries – the REDCo Project – showed that young people are in favour of education about religious diversity (e.g. world religion classes). The research demonstrates that studies of religious and non-religious ethical/moral diversity are not erosive of students' own commitments but can help to develop a culture of 'living together'.

■ **The European REDCo and REMC research** also shows that many young people want an opportunity to learn and talk about religion and belief in schools. They see the classroom (not family or peer group) as the only likely potential

'safe space' for this to happen. They appreciate skillful teachers who can both provide accurate information and manage discussions, which include significant differences in viewpoint including secular humanism and other non-religious philosophies. Research does show that conflicts can occur when religious issues come up and that it is therefore critical that teachers are educated to be sensitive to potential conflicts, and that they have the competences to create the safe educational space that allows students to address religion and belief issues respectfully and also talk about their personal (belief) views. Drama and role play have been found to be methodologies, if done well, that can allow teachers and students to address belief issues. Where faith schools predominate (*teaching into religion*), parents tend to have the right to have their child 'opt out' of religious education. However, opting out may result in reinforcing their child's difference from their peers and so parents may 'accommodate' to the status quo to avoid highlighting such difference. Schools are places where children have daily contact with the range of values and worldviews that shape individual identities. Micheline Milot, in a report for the Council of Europe on religious diversity and intercultural education, notes that irrespective of the school context (secular or denominational), all of them share certain features: 'there is no real homogenous group of students, even within the same religious tradition, since religious practices and beliefs differ from one family to another and from one individual to another; in modern society there are different ways of conceiving what constitutes a 'good' life, and these conceptions arise from various religious and non-religious views; children do not leave their values and deeply felt convictions outside when they enter the classroom. Neither children nor adults can be asked to abandon a large part of their identity in order to form a relationship with others'.

■ **Considering these trends**, as well as existing intolerance towards minority belief systems and communities, the issue of religion and belief identity is of growing political and educational importance, as is the question of various models of moral and ethical education. In this context, addressing intolerance against Muslim minorities and the lack of knowledge about Islam in Europe stand out as particular challenges, as does continuing anti-Semitism. Within the academic and educational community, there has been heated debate about the desirability of 'having religion in schools'. Some research has strongly argued that Europe's past, as well as in present day Europe, religious institutions have had a deleterious impact on schoolchildren. It has been claimed that religious teaching frightens children, has led to intolerance towards others, and has thwarted critical thinking and multi-perspectivity. It is argued that these negative impacts are especially profound because of the disproportionate influence of Churches on schools and school curricula. Others have claimed that re-introducing religion into schools is a way to promote respect towards others, counter violent extremist tendencies and provide moral grounding. It has also been argued that the religious literacy of teachers and staff needs to be improved because they are not prepared to deal with belief issues.

Though there is little solid research on the impact of the role of teaching religion in schools, there is clear evidence that moral and religious arguments that have a controlling character (telling schoolchildren how they should behave and pointing out that certain behaviours are morally unacceptable) can often be counterproductive and actually increase prejudice. The OSCE's Toledo Guiding Principles represents a concerted effort by the international community to provide guidelines for introducing appropriate teaching about religions and beliefs in a balanced and human rights based framework that can promote respect and understanding, and does not allow any particular belief system to dominate. Several Council of Europe-related publications have also tried to outline such approaches in schools. With respect to concrete materials for combating intolerance against other religious belief systems, various materials addressing Islamophobia and anti-Semitism have been developed in recent years, but their impact has rarely been, if at all, researched [...].

[Box 10] **Ethical curriculum in multi-denominational schools 'Educate Together schools'** (Ireland)

What? Ethical curriculum in multi-denominational 'Educate Together schools' in Ireland. Educate Together schools are multi-denominational, co-educational, child-centered and democratically run.

What for? The curriculum is designed to be taught in place of religious instruction in these schools.

Where? Educate Together schools are mostly primary schools; with some secondary schools opened in recent years.

How? Educate Together schools follow the 'Learn Together' curriculum. This ethical education curriculum is taught in place of religious instruction in 'Educate Together schools'.

The ethical education curriculum can be described as follows: An education which helps learners to develop critical awareness and understanding of moral decision-making, and a heightened awareness of social, ethical and moral issues and standards. Ethical Education nurtures respect for a person's right to hold and practice religious and other beliefs. It involves an exploration of the infinite variety and richness of humankind, and the creation of intercultural spaces where values can be articulated and critically examined. Ethical Education focuses on questions of equality, justice, sustainability and active citizenship. It helps learners to develop spiritually and to think critically and empowers them to make a difference.

● For further information: Educate Together. <https://www.educatetogether.ie>.

■ https://nesetweb.eu/wp-content/uploads/2019/06/NESET2_AR3.pdf – Authors: Van Driel, B., Darmody, M., Kerzil, J., ***Education policies and practices to foster tolerance, respect for diversity and civic responsibility in children and young people in the EU***, NESET II report, Luxembourg, Publications Office of the European Union, 2016, published online November 2019, cit. pp. 14; 49-53 passim.

UNITED NATIONS General Assembly **Elimination of all forms of religious intolerance. Report 2019**

In the present report - <https://undocs.org/A/74/358> - the Special Rapporteur on freedom of religion or belief, Ahmed Shaheed, identifies violence, discrimination and expressions of hostility motivated by antisemitism

as a serious obstacle to the enjoyment of the right to freedom of religion or belief. The Special Rapporteur notes with serious concern that the frequency of antisemitic incidents appears to be increasing in magnitude in several countries where monitors attempt to document such incidents, including online, and that the prevalence of antisemitic attitudes and the risk of violence against Jewish individuals and sites appears to be significant elsewhere, including in countries with few or no Jewish inhabitants. [...] The Special Rapporteur urges States to adopt a human-rights based approach in combating antisemitism, as should be done in combating all forms of religious intolerance. He encourages States to identify, document and prohibit, in law and in practice, the commission of antisemitic hate crimes; to enhance government outreach to Jewish communities; to protect individuals at risk of violence; and to take actions in the areas of education and awareness-raising aimed at curbing the spread of antisemitic views. The Rapporteur also directs recommendations to the media, civil society and the United Nations on efforts that all stakeholders can make to combat antisemitism and promote religious freedom and pluralism [...]

► **Antisemitic acts** - In **Western Europe**: the French authorities reported that antisemitic acts had increased by 74% from 2017 to 2018, with such acts constituting half of all documented hate crimes and nearly 15% of the incidents involving physical violence. The German authorities reported a 10% rise in documented antisemitic acts from 2017 to 2018, including a 70% increase in violent acts. In May 2019, the German Government commissioner on antisemitism warned Jews against wearing the kippa in public for fear of their safety. Similarly, civil society groups in the **United Kingdom** reported a 16% increase in antisemitic incidents from 2017 to 2018. Reports indicated that Jews in the UK who wear visible indicators of their religion are especially susceptible to verbal attacks and harassment. According to the 2018 survey conducted by the EU Agency for Fundamental Rights in 12 States that are home to over 96% of the Jewish population of the EU, 89% of respondents indicated that antisemitism had increased in their country. [...] The Government of **Norway** reported that its action plan against antisemitism (2016–2020) takes a multidisciplinary approach, with hate crime laws, established mechanisms for monitoring, investigating and reporting on antisemitic acts, and supporting initiatives that provide information about the diversity of Jewish life and history in Norway and monitor attitudes in the population. In the **Netherlands**, hate speech online and offline is punishable. In addition, other measures to combat antisemitism include strengthening local approaches that promote dialogue between different religions and educational projects aimed at preventing antisemitic chanting in soccer stadiums and supporting teachers in discussing sensitive issues, such as antisemitism and Holocaust denial, in the classroom. [...] In **Sweden**, the Living History Forum, a public body, produces educational exhibition material and materials for the classroom on democracy and human rights and uses the Holocaust and other crimes against humanity as a starting point. **Many States provide Holocaust education in schools**. However, the Special Rapporteur notes the concern among many stakeholders that Holocaust education is not enough to effectively teach people to recognize and respond to antisemitism. Empathy training, religious education and modern images of Jews should be promoted through education for children. [...]

► **Recommendations** - The civil society actors stressed the importance of education and highlighted effective pedagogical methods, emphasizing that **teaching about antisemitism** should aim to engender empathy for victims of antisemitism and other forms of discrimination/hatred while avoiding perpetuating victimhood of Jews, and that some approaches to **Holocaust education** without fostering critical thinking created the risk of reinforcing a negative image of Jews. An empathetic approach, they noted, can foster positive attitudes towards diversity. [...] **Educators can develop curricula** that raise awareness of human rights and foster empathy through the incorporation of creative exercises and content that challenge and counteract antisemitic attitudes. Effective methodologies for educating students about antisemitic narratives include exploring the history of stereotypes, examining the role of power dynamics in such prejudices and acknowledging shared responsibility for identifying and rejecting antisemitic tropes. In this regard, the Special Rapporteur notes the **guidelines for policymakers on addressing antisemitism through education** and the guidance and support **materials for teacher training on addressing antisemitism in schools**, both published by the UNESCO and the OSCE/ODIHR.

FUNDACIÓN BBVA **Una cartografía europea de valores y actitudes: 5 Países bajo la lupa**

El Estudio europeo de Valores 2019 de la Fundación BBVA examina un amplio conjunto de valores y actitudes de la población adulta de 5 países europeos mas poblados de la UE: **Alemania, Reino Unido,**

Francia, Italia y España. Los valores y actitudes considerados abarcan los ámbitos público y privado: política, economía, medios, religión, ética, ciencia, medio ambiente.

Esta presentación está referida exclusivamente a distintas facetas de la esfera pública. El análisis comparado de estos valores y actitudes identifica los puntos en común y las diferencias entre esas cinco sociedades, así como en el seno de cada una de ellas, atendiendo a factores sociodemográficos y culturales: la edad, el género, el nivel de estudios y el autopoicionamiento ideológico. La información empírica se ha obtenido a través de una encuesta a una muestra representativa de 1.500 personas de 18 y más años en cada uno de los cinco países más poblados de la Unión Europea.

El estudio ofrece una especie de cartografía de valores y actitudes ante la esfera pública, de carácter fundamentalmente descriptivo, señalando los rasgos más sobresalientes de España en relación a los otros cuatro países europeos a mediados del 2019 y, en algunos indicadores, su evolución temporal en los últimos 14 años. Cuatro grandes ejes: 1) Interés, información y participación en la esfera pública, 2) Autoidentificación ideológica, democracia, papel del Estado e identificación territorial, 3) Confianza en grupos e instituciones, 4) Preocupaciones ante retos globales.

Véase el documento integral, publicado en Septiembre 2019, 91 páginas:

■ https://www.fbbva.es/wp-content/uploads/2019/09/Presentacion_Estudio_Valores_2019.pdf

PEW RESEARCH CENTER **European attitudes toward Muslims**

There is a wide divergence across Europe in attitudes toward Muslims. Generally, more favorable views of Muslims exist in Western Europe, Russia and Ukraine while more negative attitudes persist in Southern, Central and Eastern Europe. Solid majorities of people in the United Kingdom, France, the Netherlands, Germany and Sweden have positive opinions of Muslims in their country. And attitudes toward Bulgarian Muslims, who constitute [around 12% to 14% of the country's population](#), are also favorable. (In Bulgaria, the question specifically asked about “Bulgarian Muslims.”). However, majorities in Slovakia, Poland, the Czech Republic, Hungary, Lithuania, Greece and Italy have unfavorable views of Muslims. Meanwhile, views in Russia and Ukraine are mostly positive, and similar to attitudes in Western and Northern Europe.

In many European countries, unfavorable opinions of Muslims have become less common

% who have an unfavorable opinion of Muslims in their country

	2016	2019	Change
	%	%	
Hungary	72	58	-14
Italy	69	55	-14
UK	28	18	-10
Spain	50	42	-8
Greece	65	57	-8
Netherlands	35	28	-7
Sweden	35	28	-7
France	29	22	-7

Note: Only statistically significant differences shown.
Source: Spring 2019 Global Attitudes Survey. Q48c.

PEW RESEARCH CENTER

Despite these negative views of Muslims in Eastern and Southern Europe, unfavorable opinions have actually decreased in a number of nations since the question was asked in 2016, when [millions of refugees from the Middle East and North Africa poured onto the continent](#). For example, in Hungary, where the current government [has issued strict immigration controls](#), unfavorable views of Muslims have actually declined 14 percentage points since 2016. The same is true in Italy, where the anti-immigrant Lega party was part of a governing coalition during the period when this survey was fielded. See more:

■ <https://www.pewresearch.org/global/2019/10/14/minority-groups/>

HUMANISTS INTERNATIONAL **The Freedom of Thought – Report 2019**

“The Freedom of Thought Report by Humanists International is a unique annual report and online resource, looking at the rights and treatment of the nonreligious in every country in the world. Specifically, this report

looks at how non-religious individuals—whether they call themselves atheists, agnostics, humanists, freethinkers, or are otherwise just simply not religious—are treated because of their lack of religion or absence of belief in a god. We focus on discrimination by state authorities; that is systemic, legal or official forms of discrimination and restrictions on freedom of thought, belief and expression, though we do also try to include some consideration of extra-legal persecution or persecution by non-state actors, social discrimination, and personal experience where possible” (p. 16).

“Religious privilege is also seen in many countries’ public services and public education. The most common and substantial of these privileges is **religious control of state-funded schools**. For example, in Northern Ireland 94% of state funded schools are religious in character. This not only reinforces sectarianism beyond the school gate, but also excludes the non-religious. In England and Wales, 16% of state-funded school places (or 1.2 million children), are subject to admission policies that discriminate against atheists”. (p.19). See the original Report, 95 pages:

■ <https://demens.nu/wp-content/uploads/2019/11/FOT19-Key-Countries.pdf>

NATIONAL CHRONICLES

AUSTRIA **Ethikunterricht: Kurz bestätigt Einführung im Schuljahr 2020/21**

Bundeskanzler Sebastian Kurz hat die Einführung des alternativen Pflichtgegenstands Ethik an Schulen bestätigt. Der Beginn der ersten von mehreren Phasen ist im Schuljahr 2020/21, kündigte er am Dienstag bei einem Pressetermin im BG/BRG Pichelmayergasse (Wien-Favoriten) an. Nichts stehe nun mehr im Weg, den Ethikunterricht, den es bislang nur in zahlreichen Schulen als Schulversuch gab, flächendeckend anzubieten. Es sei ein “wichtiger und notwendiger Schritt”, nach Jahrzehnten nun “vom Reden ins Tun zu kommen”, so der Kanzler. Es sei nicht der Ansatz der Regierung, den im Konkordat verankerten Religionsunterricht abzuschaffen, betonte Vizekanzler Heinz-Christian Strache. Der Ethikunterricht werde künftig allen Schülern, die den Religionsunterricht nicht besuchen, “Moral, Wertebewusstsein und Sittenlehre” vermitteln und u.a. das Miteinander in der Gesellschaft thematisieren. Das neue Schulfach werde zunächst in der ersten Phase in der Sekundarstufe II – in der AHS-Oberstufe und an Polytechnischen Schulen – eingeführt und solle später auch auf die Sekundarstufe I ausweitete werden. “*Ethik wird in Zukunft noch wichtiger werden*”, begründete Bildungsminister Heinz Faßmann den Schritt. Die Kirche sei immer weniger die normgebende Kraft, doch sei eine solche Kraft für den Zusammenhalt der Gesellschaft wichtig. Über die Förderung des ethischen Verständnisses im Schulunterricht werde zu dem nötigen “gemeinsamen Fundament” beigetragen. *More:*

■ <https://www.schulamt.at/2019/03/11/ethikunterricht-schulamtsleiterin-pinz-religionsunterricht-hat-mehrwert/>

DEUTSCHLAND/1 **Der Religionsunterricht – ein Bildungsangebot der EKBO mit Zukunft -**

Evangelische Kirche Berlin-Brandenburgschlesische Oberlausitz, 1. Auflage 2019, 52 Seiten

Friedhelm Kraft, aus *Einleitung*: „Religionsunterricht (RU) ist in Berlin und Brandenburg ein *sperriges* Fach. Seine Sonderstellung zwischen Kirche und Schule verdankt dieses „unordentliche“ Bildungsangebot einer zum Teil dramatischen Geschichte, eingebettet in die schulpolitischen Vorstellungen zur Neuordnung des Schulwesens von Kirche und Politik nach 1945. Die Debatte um den Status religiöser Bildung in der Berliner und Brandenburger Schule begleitet den RU bis heute. Aber unabhängig von Statusfragen: Der RU ist ein „Bildungsangebot mit Zukunft“. Die Berichte der Religionslehrerinnen zeigen, wie vielfältig das Gesicht des RU ist, wie die Haltung von Schulleitungen und Kollegien, Schulstandort und Einzugsbereich den Rahmen des Faches bedingen. An vielen Schulen ist der RU ein „quasi-ordentliches“ Unterrichtsfach, Religionslehrerinnen und-lehrer werden mit ihrer Arbeit wertgeschätzt und prägen in ihrer Weise das Schulleben. Aber es gibt auch Schulstandorte, insbesondere im Bereich der weiterführenden Schulen in Berlin, in denen der RU auch aufgrund seiner rechtlichen Stellung sich zu einem „Nischenfach“ entwickelt hat und um seine Anerkennung als schulisches Fachangebot ringen muss. Die Herbstsynode der Landeskirche hat im vergangenen Jahr im Nachgang zur Aussprache des Wortes des Bischofs auf der Frühjahrssynode eine Erklärung zur Unterstützung des RU verabschiedet. Wir haben dies zum Anlass genommen, eine Standortbestimmung zum RU zu erarbeiten. Wir wollen mit diesem Text „Der

Religionsunterricht – ein Bildungsangebot der EKBO mit Zukunft“ in umfassender Weise aktuelle Einblicke, Entwicklungen und Herausforderungen des RU darstellen und benennen. Deutlich wird, dass der RU nicht nur durch die unterschiedlichen politischen Rahmenbedingungen der Länder Berlin, Brandenburg und des Freistaates Sachsen* bestimmt 7 sind, sondern dass – wie gesagt – in besonderem Maße die Rahmenbedingungen der jeweiligen Schulstandorte das konkrete Gesicht des RU prägen. Das Gelingen von RU ist entscheidend von der Arbeit unserer Religionslehrkräfte bestimmt. Sie stehen vor der besonderen Herausforderung eines „Anmeldefaches“ und müssen daher in gewisser Weise für die Existenz des eigenen Faches sorgen. Der RU hat für die Bildungsarbeit der Landeskirche einen hervorgehobenen Stellenwert. Die aufgeführten Maßnahmen im Abschlusskapitel sollen dazu beitragen, dass der RU auch in Zukunft in der Schule als ein attraktives, von der Kirche verantwortetes Bildungsangebot einen selbstverständlichen Platz einnehmen kann. Der RU ist gerade aufgrund seiner rechtlichen Verankerung in der Berliner und Brandenburger Schule auf ein unterstützendes Umfeld in Schule und Kirche in besonderer Weise angewiesen. Dafür gilt es immer wieder neu zu werben. [...]

■ https://ru-ekbo.de/wp-content/uploads/2019/07/Druckfassung-EKBO-RU-hat-Zukunft-190307-U_I-LR.pdf

- **Katholischer Religionsunterricht** : Der Katholische Religionsunterricht wird in Berlin von 24.178 Schülerinnen und Schülern besucht (6,9 %), in Brandenburg von 5.426 Schülerinnen und Schülern (2,3 %).
- **Jüdischer Religionsunterricht** : 1.067 Schülerinnen und Schüler besuchen in Berlin den Jüdischen Religionsunterricht (0,3 %). In Brandenburg gibt es bisher keinen Jüdischen Religionsunterricht.
- **Islamischer Religionsunterricht** : Der von der Islamischen Föderation vorrangig im Grundschulbereich verantwortete Islamische Religionsunterricht wird in Berlin von 5.401 Schülerinnen und Schülern besucht. Für das Land Brandenburg besteht keine Vereinbarung zum Islamischen RU, so dass dieser bisher nicht angeboten werden kann.
- **Humanistische Lebenskunde** : Am parallelen und mit dem konfessionellen Religionsunterricht v.a. in Berlin konkurrierenden „Lebenskundeunterricht“ des Humanistischen Verbandes Berlin-Brandenburg nahmen zum Stichtag der Statistik im Oktober 2017, 63.493 Schülerinnen und Schüler (18,1 %) teil, damit ist der „Lebenskundeunterricht“ zweitstärkster Anbieter religiöser bzw. weltanschaulicher Bildung in Berlin. In Brandenburg nehmen 2.420 Schülerinnen und Schüler teil (1,0 %).

DEUTSCHLAND/2 **Hamburg führt Religionsunterricht in interreligiöser Trägerschaft ein**

Als erstes Bundesland führt Hamburg einen Religionsunterricht (RU) in interreligiöser Trägerschaft ein. Zukünftig sollen neben der evangelischen Kirche auch jüdische und alevitische Gemeinden sowie drei muslimische Verbände eigene Religionslehrerinnen und -lehrer stellen können, teilte Bildungssenator Ties Rabe (SPD) mit. Das Konzept werde schrittweise an allen Hamburger Schulen eingeführt. 7 „Das gemeinsame Lernen der Kinder ist eine wunderbare Idee für unsere religiös und kulturell vielfältige Stadt“, sagte Rabe. Dies trage zu einer Verbesserung des Religionsunterrichts bei. Der Unterricht werde zwar kein anderer, aber die verschiedenen Religionen würden nun gleichberechtigt berücksichtigt. Schon seit einigen Jahren lernen in Hamburg Schüler unterschiedlicher Religionen und Konfessionen im „RU für alle“ zusammen. Bisher durften allerdings nur Lehrkräfte der evangelischen Nordkirche den Unterricht erteilen. Bei einem Modellversuch hätten auch jüdische, alevitische und muslimische Lehrerinnen Religion unterrichtet, sagte Rabe. Dies sei sehr positiv verlaufen. Daher werde das Konzept nun auf alle staatlichen Schulen übertragen. Die evangelische Bischöfin der Hansestadt, Kirsten Fehrs, begrüßte die Änderung. „Wenn die Kinder künftig abwechselnd von Lehrkräften unterschiedlicher Konfessionen unterrichtet werden, wird das den Dialog weiter stärken“, sagte sie. An der Universität Hamburg seien entsprechende Studiengänge für angehende Lehrerinnen geschaffen worden. Ziel sei, dass das Verhältnis der Lehrkräfte in ihren unterschiedlichen Glaubenszugehörigkeiten einmal dem der Schüler entspreche, sagte der Fach-8 referent für RU in der Schulbehörde, Jochen Bauer. Die katholische Kirche beteiligt sich bislang nicht am RU für alle. Bei dem weiterentwickelten Modell möchte sie mitarbeiten. Zurzeit finde ein wissenschaftlich begleiteter Modellversuch zur Abbildung christlicher Inhalte im RU für alle statt, hieß es.

■ www.kirchliche-dienste.de; brandt@kirchliche-dienste.de

ESPAÑA **Los obispos denuncian falta de profesores de religión**

La Comisión Episcopal de Enseñanza y Catequesis de la Conferencia Episcopal Española (CEE) ha advertido de que se está dejando sin clase de religión a alumnos por las "dificultades" para cubrir bajas en colegios de Andalucía, Aragón, Canarias, Ceuta y Melilla, donde la Educación Primaria es competencia del Estado. "Se puede constatar las dificultades que existen en estos lugares para las sustituciones de las bajas, dejando a los alumnos sin clase de religión. Esto provoca complicaciones en los colegios ya que los directores se ven obligados a buscar soluciones transitorias echando mano de otros profesores para

atender esas horas", han señalado a Europa Press desde la Comisión de Enseñanza de la CEE. Además, se han referido a la **reducción del horario** en la clase de religión a una sesión de 45 minutos para precisar que este recorte ya se hace "desde hace años" y que lo que está ocurriendo ahora en las comunidades y ciudades autónomas donde tiene competencia el Ministerio de Educación, es que a los profesores de religión "les prohíben completar sus horarios con otras colaboraciones en los colegios". Esta situación ha afectado en Ceuta y Melilla a más de 50 profesores de religión católica e islámica. En concreto, en Melilla se ha reducido la jornada a unos 23 docentes y se ha despedido a otros tres; y en Ceuta, la reducción ha afectado a unos 30 docentes. Más:

■ https://www.religiondigital.org/educacion/Religion-Andalucia-Aragon-Canarias-Melilla_0_2174782504.html

FINLAND **Religious Education in schools (2019)**

Religious Education is a compulsory subject both in comprehensive schools (7 – 16 years) and in senior / upper secondary schools (16 – 18 / 19 years). Pupils who do not belong to any religious group can choose between Religious Education or secular Ethics.

- ▶ RE in schools is non-confessional, informative education offered by the society, the objectives and contents of which differ clearly from the RE offered by religious communities.
- ▶ The objective of RE in schools is to obtain a broad and diverse general education regarding religions and world views.
- ▶ The objective is accomplished through getting familiar with ones own cultural heritage and other world views and by developing an ethically responsible attitude in life.
- ▶ RE helps understand the meaning of religion to an individual, and to understand effects of religion in local, national and global communities.
- ▶ Living and working in a multicultural society requires knowledge of ones own context and of the diverse cultures and religions that coexist in the society. RE provides the information and skills necessary for interreligious dialogue and understanding.
- ▶ According to studies, Finnish people appreciate unbiased RE.

Religious Education in accordance with ones own religion - RE in Finland is non-confessional. Pupils and students receive RE according to their own religion, if the denomination is registered in Finland. (A 15-year-old child can decide his or her own religion / denomination with the permission of parents.) It means that the contents of RE in each religion are based on that particular religion, but other religions and world views are studied as well. Teachers do not have to belong to any denomination and teacher education takes place in universities. In Finland 74% of the population are members of the Evangelical Lutheran Church (www.evl.fi). Education in other religions is organized when there is a minimum of three pupils who belong to that specific denomination.

- A child's right to religious education is stated in many international declarations.
 - The objectives and contents of teaching RE are described at national level in the [National Core Curriculum for Basic Education](#) and the [National Core Curriculum for Upper Secondary Schools](#).
 - In 2012 91,9% of pupils in comprehensive school took part in Evangelical-Lutheran RE, 1,4% in Orthodox, 1,5% in Islam, 0,5% in other religions ja 4% in secular Ethics.
 - The Evangelical-Lutheran RE as the majority education is open to all pupils and students and many non-Lutheran pupils participate in Evangelical-Lutheran RE. It is sometimes called "general RE".
 - National Framework Curricula for RE is written for Evangelical Lutheran, Orthodox, Catholic, Islamic, Jewish, Buddhist, Christian Community, Latter Day Saint, Free Church, Adventist, Baha'í, Hare Krishna and Herran kansa ry religious education. If there is no curriculum for some registered religion, the national board of education cooperates with the religion in order to compose it.
- <https://www.suol.fi/index.php/religious-education-in-finland>

FRANCE **Signes religieux à l'école de la République : pas de "mamans voilées »**

Paris, 15 octobre 2019 - Le comité Laïcité République a envoyé une lettre ouverte au Président de la République et au Premier Ministre à propos du port des signes religieux à l'école, et précisément sur le cas de mères de famille qui se présentent « voilées » pour accompagner leurs enfants à l'entrée ou à la sortie des cours scolaires ou dans les sorties pédagogiques. Après avoir rappelé l'arrière-plan depuis le foulard de Créteil et la loi 2004, les signataires soulignent « qu'il est temps de mettre fin à l'offensive de l'islam

politique qui, ayant échoué à faire entrer des enfants voilées portant le signe de la soumission dans l'école de la République, tente d'imposer cette marque de ségrégation par le biais des parents accompagnateurs, mélodramatiquement rebaptisés « mamans voilées ». Il faut mettre fin aux entreprises de l'extrême-droite qui profite de cette confusion pour instiller la division et la haine de l'autre dans la société. Il faut déférer à l'exigence des Français qui veulent une école du savoir libérée des croyances et des opinions et une société qui respecte leur soif de sécularisation.

La situation devient immaîtrisable. Il ne faut plus de calculs électoralistes, mais une décision ferme et raisonnable, au moment où « l'hydre islamiste », comme vous l'avez vous-même qualifiée, Monsieur le Président, est un danger majeur pour notre société. Cette hydre ne prend pas une seule voie, celle du djihadisme ; elle teste sans cesse notre capacité à protéger la liberté des femmes, l'égalité entre les femmes et les hommes et l'universalisme, qui sont ses trois cibles principales. Il est temps qu'une loi émancipatrice énonce clairement que les parents accompagnateurs sont des auxiliaires du service d'enseignement, ce qui est une évidence pour tous, et qu'à ce titre ils sont tenus à la neutralité ».

■ <http://www.laicite-republique.org/1989-2019-signes-religieux-a-l-ecole-de-la-republique-la-ressemblance-n-est-pas.html>

■ <https://www.nytimes.com/2019/10/19/world/europe/france-hijab-school-trip-mother.html>

■ <http://en.rfi.fr/france/20191016-secularism-france-new-row-over-wearing-islamic-hijab-school-trips>

GREECE **Greek system for exempting schoolchildren from RE breaches the European Convention**

The Greek government cannot require parents to declare they are not Orthodox Christians to exempt their children from religious studies, the European Court of Human Rights ruled Thursday, 31/10/2019.

«The case “Papageorgiou and Others v. Greece” (application nos. 4762/18 and 6140/18) concerned compulsory religious education in Greek schools. In today’s Chamber judgment the European Court of Human Rights held, unanimously, that there had been: **a violation of Article 2 of Protocol no. 1** (right to education) to the European Convention on Human Rights, interpreted in the light of Article 9 (freedom of thought, conscience, and religion).

The Court stressed that the authorities did not have the right to oblige individuals to reveal their beliefs. However, the current system in Greece for exempting children from religious education classes required parents to submit a solemn declaration saying that their children were not Orthodox Christians. That requirement placed an undue burden on parents to disclose information from which it could be inferred that they and their children held, or did not hold, a specific religious belief.

Moreover, such a system could even deter parents from making an exemption request, especially in a case such as that of the applicants, who lived on small islands where the great majority of the population owed allegiance to a particular religion and the risk of stigmatisation was much higher.»

■ <https://www.strasbourgconsortium.org/common/document.view.php?docId=7625>;

■ <https://www.lawandreligionuk.com/2019/10/31/mandatory-religious-instruction-again-papageorgiou/>

■ <https://www.thenationalherald.com/266640/eu-court-fines-greece-over-religious-class-exemption-method/>

IRELAND **Religious discrimination in higher education**

A student at University College Dublin, Mark Savage, withdrew from his course in late 2017. UCD had refused to grant him a third year-long leave of absence in October 2017 which, he claimed, was necessary so that he could conduct (unrelated) litigation in order to vindicate his rights. He claimed that UCD was aware of his religious beliefs as an Evangelical Christian and that by refusing to grant him leave of absence, the university had discriminated against him contrary to s.21 Equal Status Act 2000. In *Mark J Savage v University College Dublin* [2019] WRC ADJ-00014412, Adjudication Officer O’Driscoll held that the evidential burden on Mr Savage had not been discharged and that no *prima facie* case of religious discrimination had been established. Roise Connolly reports the case at length in *Irish Legal News: Workplace Relations Commission: Evangelical Christian loses religious discrimination case against UCD*. <http://www.lawandreligionuk.com/2019/11/03/law-and-religion-round-up-3rd-november/>

ITALIA **Proposta di concorso per l'immissione di nuovi docenti di religione**

Dopo 15 anni e con il 60% delle cattedre vacanti, si è ripreso a parlare di concorso per gli insegnanti di religione cattolica grazie ad un provvedimento (nov. 2019) che ha trovato accoglienza nel decreto-scuola che a breve troverà la sua declinazione definitiva dopo il passaggio parlamentare. Quello sul concorso per i docenti di religione è stato un argomento caldo, non meno che il concorso riservato per i precari delle superiori. Ed è a quest'ultimo modello che molti hanno guardato per risolvere il problema delle cattedre vacanti di religione cattolica. Sul tema molto si è speso Gabriele Toccafondi (Italia viva), che è autore di un intervento emendativo che affronta la problematica, ma che non è stato esente da critiche.

“Proviamo a ristabilire la verità sul concorso per insegnanti di religione cattolica, dice Toccafondi. La situazione attuale è quella di un precariato oltre ogni limite tollerabile: nessun concorso dal lontano 2004, più del 60% delle cattedre scoperte, dieci diversi ministri che non sono riusciti a far nulla, una parte di addetti ai lavori che ha sempre rifiutato per ragioni ideologiche che questi docenti fossero considerati come tutti i loro colleghi. Mi sono fatto carico di chiedere agli alleati di governo di condividere che così non si poteva andare avanti. Anche i colleghi delle opposizioni in commissione hanno deciso di votare il mio emendamento, che infatti è passato all'unanimità. La politica, per una volta in modo unitario, ha dato una risposta seria a un problema serio”. <https://www.orizzontescuola.it/concorso-insegnanti-religione/>

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. *More:*

■ https://www.maltatoday.com.mt/news/national/92553/growth_in_pupils_choosing_ethics_over_religious_studies#.XdID1-hKjMU

■ See also **National Children's Policy**, by Ministry for the Family, Children's Rights and Social Solidarity: <https://family.gov.mt/en/Documents/National%20Children%27s%20Policy%202017.pdf>

SVIZZERA (Ticino) **Ha preso il via il nuovo corso di 'Storia delle religioni'**

Nel Canton Ticino, con l'anno scolastico 2019/20 che ha preso il via il 2 settembre, è stata introdotta una nuova materia: storia delle religioni (cf *EREnews* 2019/1, p. 7). Il corso, impartito in modo neutrale e non confessionale, non è facoltativo come la "vecchia" ora di religione: è obbligatorio per tutti gli allievi di IV media. Il Quotidiano della Radiotelevisione svizzera ha seguito l'ultimo momento di formazione dei docenti. Proprio perché obbligatoria, 'Storia delle religioni' comporterà un voto in più in pagella (che però non farà media). È frutto di un accordo tra il Dipartimento dell'educazione, della cultura e dello sport (DECS) e le chiese riconosciute (cattolica e protestante), affinché accettassero, in particolare, la rinuncia all'insegnamento confessionale in IV media. Il programma di studio e il materiale didattico sono stati allestiti tra il 2018 e il 2019 da un gruppo di lavoro che ha poi formato i docenti, una trentina scelti tra insegnanti di lettere, storia e altre scienze umane. Requisito indispensabile: l'assenza di "filtro interpretativo confessionale" o prospettiva interna a una religione. I docenti avranno libertà nella scelta degli argomenti da sviluppare in classe. Temi come il cibo, la morte, il rapporto tra religione e democrazia: tutto quanto possa dare agli allievi opportunità di riflessione e formare "cittadine e cittadini in grado di vivere in un mondo complesso".

■ https://www.tvsvizzera.it/tvs/scuola-media_dall-ora-di-religione-a--storia-delle-religioni-/45176578

UK **Government briefing around Religious Education in English schools**

What is taught in Religious Education in English schools? This briefing sets out the rules in place, as well as issues surrounding the teaching of RE and its curriculum, and information on related topics such as collective worship and the right to withdraw a child from RE classes. Religious Education must be taught by all state-funded schools. However, it has an unusual position on the curriculum: it is part of the basic curriculum but not the National Curriculum and is one of two subjects (along with sex and relationship education) where parents have a legal right to withdraw their children from class. As school policy is a devolved topic, this briefing provides information on the position in England. Information on the teaching of RE in [Scotland](#), [Wales](#), and [Northern Ireland](#) is available on the website of the respective countries' governments.

For England, this briefing introduces the rules around RE in state-funded schools, whether they are academies or free schools, or maintained by a local authority. It also introduces concerns that have been raised about the quality of RE teaching, including the number of RE teachers with qualifications relevant to the subject. It also provides information on other related issues, such as the parental right of withdrawal from RE, and the rules on collective worship in schools. GCSE RE entries from English schools have increased significantly compared to 2010. In 2010, there were 176,400 entries, compared to 213,900 in 2018 (an increase of 21%). RE GCSE entries reached a peak of around 269,500 in 2015. *More:*

■ <https://researchbriefings.parliament.uk/ResearchBriefing/Summary/CBP-7167#fullreport>

UK/WALES **Welsh government consultation on the curriculum**

On 3 October, the Welsh Government issued a consultation on proposals to ensure access to the full curriculum for all learners. The proposals are to change “Religious Education” to “**Religion and Worldviews**” and make it a compulsory part of the Humanities area in the new curriculum from 2022. The consultation also proposes the removal of the parental right to withdraw their children from Religious Education (RE), and from Relationships and Sexuality Education (RSE) in the new curriculum.

The Catholic Education Service has already issued a [press release](#) in which it affirms its belief that high-quality RE is “essential for producing well rounded, religiously literate young people” and that well-taught RSE “plays a vital role in preparing children for life in modern Wales as well as keeping them safe” – and that Roman Catholic schools already do both of those things. However:

“parents are the primary educators of their children and schools exist to support, not replace them. This is particularly important when dealing with sensitive and deeply personal topics such as faith and RSE. To remove the right of withdrawal would, therefore, be huge erosion of parental rights and represent a regressive step in the relationship between parents and the state.”

It is also deeply concerned about the proposed name change of RE to include worldviews, “as this would represent a dumbing down of RE”.

■ <https://www.lawandreligionuk.com/2019/10/06/law-and-religion-round-up-6th-october/>

□ From the “Conclusion” of an article/opinion by **Russell Scandberg**: “The Welsh Government’s proposals are to be applauded and it is to be hoped that this leads to long-overdue reform. However, there are a number of probably unappreciated implications of what is being proposed. If the proposals find favour in the consultation, then the following legal changes need to be made:

- The name change to *Religion and Worldviews* needs to be articulated in law, possibly by saying that references to RE in schools without a religious character will in Wales be understood as being part of ‘Religion and Worldviews’.
- The statutory obligation to ‘reflect the fact that the religious traditions in Great Britain are in the main Christian’ needs to be reviewed and possibly removed.
- There is a need to examine whether sections 59 and 69 of the School Standards and Framework Act 1998 will need to be amended.
- There is a need to review whether the existing responsibility of LEAs in relation should be retained.
- Guidance needs to be given as to how the term ‘worldview’ is to be understood and defined.
- Separate consideration needs to be given to RE in schools with a religious character. One option would be to retain denominational RE in such schools together with an opt-out but to provide that outside the curriculum in addition to the Religion and Worldviews part of the humanities curriculum in such schools.
- The law on religious worship in schools is now in urgent need of review.”

■ <https://www.lawandreligionuk.com/2019/10/04/religion-in-schools-in-wales/>

USA New survey on religious activity in public schools

Pew Research Center has released a new survey titled *For a lot of American teens, religion is a regular part of the public school day*. The survey finds that about four-in-ten teens who attend public schools say they commonly (either “often” or “sometimes”) see other students praying before sporting events at school. This includes about half of teenage public schoolers who live in the South, where students are more likely than those in other regions to witness and partake in various religious expressions at school.

In addition, roughly half of U.S. teens who attend public school say they commonly see other students in their school wearing religious clothing (such as an Islamic headscarf) or jewelry with religious symbols (such as a necklace with a Christian cross or a Jewish Star of David).

About a quarter of teens who attend public schools say they often or sometimes see students invite other students to religious youth groups or worship services. About one-in-six (16%) often or sometimes see other students praying before lunch in their public school. And 8% report that they commonly see other teenagers reading religious scripture outside of class during the school day... 8% of public school students say they have ever had a teacher lead their class in prayer – an action that the courts have ruled is a violation of the Establishment Clause of the Constitution 1. An identical share (8%) say they have had a teacher read from the Bible as an example of literature, which the courts have said is fine ([Full text](#); [Summary](#)) ■ <http://religionclause.blogspot.com/2019/10/new-survey-on-religious-activity-in.html>

ALBANIE Une coopération franco-albanaise s’amorce sur l’enseignement des faits religieux

Sollicité par l’ambassade de France en Albanie, l’Institut Européen en Sciences des Religions (IESR) s’est rendu à Tirana du 8 au 10 octobre. À la demande du ministère albanais de l’Éducation, il a organisé une formation pour les professeurs albanais sur l’enseignement des faits religieux en exposant l’expérience française en la matière. Philippe Gaudin, directeur de l’IESR, a exposé les enjeux de l’enseignement des faits religieux comme politique publique. Stéphanie Laithier, Renaud Rochette et Jamal Ahabab, responsables formation-recherche, ont décliné les usages que l’on peut faire en classe de l’histoire du judaïsme, du christianisme et de l’islam. Christina Vasak, ambassadeur de France en Albanie, a conclu la formation en insistant sur la richesse potentielle de la coopération franco-albanaise. Cette formation fut surtout l’occasion d’échanges fructueux avec les professeurs albanais, qui ont montré les particularités de l’Albanie : une situation multiconfessionnelle ancienne et qui compte peu face au sentiment d’être albanais, un recul des religions du fait de l’athéisme d’État pratiqué par le régime communiste, ce qui fait du pays une terre de reconquête religieuse et n’est pas sans susciter des questions et inquiétudes. Si chaque pays a ses spécificités, l’enseignement des faits religieux y répond à la même nécessité éducative. www.iesr.fr

TAIWAN Parents, politicians call for action on religion in schools

Parents, Taipei city councilors and lawmakers yesterday called on the Ministry of Education to address what they said were volunteers using morning recess at schools to instill religious beliefs in students. Several city councilors had already raised concerns that volunteers from the Rainbow Family Life Education Association — nicknamed “rainbow moms” — were allegedly using recess to teach students at elementary and junior-high schools material that is religious in nature. The “character and life education” courses by the association have been taught at schools for two decades, data provided by the parents showed. More than 600 elementary and junior-high schools nationwide have been affected, the parents told a news conference in Taipei organized by Green Party Taiwan members and Democratic Progressive Party (DPP) legislators, as well as DPP and New Power Party Taipei city councilors. *More:*

■ <http://www.taipeitimes.com/News/taiwan/archives/2019/10/30/2003724919>

EUROPE. New attention paid to training imams for the integration of European Muslims

Muslim imams are viewed in Europe with a mixture of fears about radical preachers and hopes that they might provide crucial help in the integration of Muslims, concerns which are drawing new attention to how they should be trained in the context of Western societies. As Hansjörg Schmid and Noemi Trucco (University of Fribourg, Switzerland) note in a newly released report, the role of imams in the Muslim “diaspora” encompasses much wider functions than in the home countries of Muslim immigrants, making

them not only religious experts but also community leaders, social workers, chaplains, and contact persons for the civil authorities and other religious bodies. In Switzerland, there are currently around 130 regularly active imams (around 40 in 75 Albanian mosques, 13 in 20 Bosnian mosques, between 55 and 60 in Turkish mosques, and 15 to 20 in Arabic mosques). They were trained either in their home countries (Balkans, Turkey) or in Egypt (at Al-Azhar University) or Saudi Arabia, and there are also those who have been self-taught. There is no training for imams available at this point in Switzerland, hence the interest there in the experiences of other countries on this issue.

■ <http://www.religionwatch.com/new-attention-paid-to-training-imams-for-the-integration-of-european-muslims/>

USA. **“Religion in the Public School” – A Pew Research Report 2019**

“More than 55 years after the Supreme Court issued its landmark ruling striking down school-sponsored prayer, Americans continue to fight over the place of religion in public schools. Questions about religion in the classroom no longer make quite as many headlines as they once did, but the issue remains an important battleground in the broader conflict over religion’s role in public life. Some Americans are troubled by what they see as an effort on the part of federal courts and civil liberties advocates to exclude God and religious sentiment from public schools. Such an effort, these Americans believe, infringes on the First Amendment right to free exercise of religion [...]”.

About this report - This analysis, updated on Oct. 3, 2019, was originally published in 2007 as part of a larger series that explored different aspects of the complex and fluid relationship between government and religion. This report includes sections on school prayer, the pledge of allegiance, religion in school curricula, and the religious liberty rights of students and teachers. The report does *not* address questions of government funding for religious schools (that is, school vouchers and tax credits) because the schools in question are largely private, not public. For a discussion of vouchers and similar issues, see “Shifting Boundaries: The Establishment Clause and Government Funding of Religious Schools and Other Faith-Based Organizations.” Because that analysis was published in 2009 and has not been updated, it does not include a discussion of more recent Supreme Court voucher rulings or upcoming cases.

■ <https://www.pewforum.org/2019/10/03/religion-in-the-public-schools-2019-update/>

VATICANO. **Il Joint Diploma in Ecologia Integrale**

Lo scorso 31 ottobre sono stati consegnati a 57 studenti universitari, provenienti da vari continenti, i diplomi in “Ecologia integrale”. Tale *Joint Diploma* è una recente iniziativa congiunta nata dall’intesa di una quindicina di università e atenei pontifici romani in risposta all’appello della *Laudato si’*, per accogliere in particolare l’emergenza della sua “sfida educativa” (n.209). L’iniziativa è ora al suo terzo anno accademico. Le lezioni si svolgono a rotazione nelle sedi delle diverse istituzioni romane. Il programma del Joint Diploma si articola lungo sei moduli corrispondenti ai capitoli della *Laudato si’* e punta far acquisire, mediante approcci interdisciplinari, conoscenze e competenze finalizzate all’azione, con la possibilità di diventare anche operatori nel ramo specifico sotto la nuova figura professionale di “Animatori *Laudato si’*”, seguendo un ulteriore percorso pratico offerto dal Global Catholic Climate Movement, Washington. [Per informazioni e iscrizioni: jdlaudatosi@gmail.com; jdei@unigre.it].

BREVI

CHILE. **Nuevas bases curriculares, incluida la asignatura Religión** – La Subsecretaría de Educación del Ministerio nacional aprueba las Bases Curriculares para los cursos de 3° y 4° año de Educación Media, en las asignaturas que se indica. Incluye aspectos de la asignatura Religión. <http://ojs.uc.cl/index.php/bjur/article/view/3230>. Cámara de Diputados. Proyecto de ley que garantiza el derecho de los padres a elegir para sus hijos la educación sexual, moral y religiosa que esté acorde con sus propias convicciones. <http://ojs.uc.cl/index.php/bjur/article/view/3778>

RUSSIA. **The Russian Church suggests making the Bases of Family** principal school subject from 1st to 11th grade. Archpriest Dimitry Smirnov, the head of the Patriarch’s Commission on Family Affairs, says that the Bases of family life should become the main subject during the whole period of school education. “The family should become the principle school subject from 1st to 11th grade,” the priest said on

air *Komsomolskaya Pravda* radio. According to him, the system of family education was destroyed in Soviet times, the society has mostly forgotten about traditional roles of a man and a woman, and finally "we have a manlike woman and womanlike man" and it is "a catastrophe, losing of God given characters."
<http://www.interfax-religion.com/?act=news&div=15327>

USA. **Religion and prayer in the public schools** - More than 55 years after the Supreme Court issued its landmark ruling striking down school-sponsored prayer, Americans continue to fight over the place of religion in public schools. Questions about religion in the classroom no longer make quite as many headlines as they once did, but the issue remains an important battleground in the broader conflict over religion's role in public life. Some Americans are troubled by what they see as an effort on the part of federal courts and civil liberties advocates to exclude God and religious sentiment from public schools. Such an effort, these Americans believe, infringes on the First Amendment right to free exercise of religion.
<https://www.pewforum.org/2019/10/03/religion-in-the-public-schools-2019-update/>

GB. **La Chiesa d'Inghilterra ha pubblicato un documento** in cui riconosce il ruolo del cristianesimo in secoli di antisemitismo e la sua rinascita in tempi moderni. Il documento *God's Unfailing Word* [*L'infallibile parola di Dio*, Novembre 2019, 144 pagine], è la prima autorevole dichiarazione della Chiesa d'Inghilterra, anglicana, sull'argomento; in esso si delineano i fallimenti storici nei confronti degli ebrei, tra cui il ruolo della teologia cristiana nell'elaborazione dello stereotipo negativo e nella persecuzione del popolo ebraico. <https://www.churchofengland.org/sites/default/files/2019-11/godsunfailingwordweb.pdf>

EUROPE. **Europe chrétienne ?** En octobre 2019, un dossier de l'Agence Fides informe que le nombre de catholiques dans le monde augmente sur tous les continents dont l'Europe (+ 259 000) et cela après 3 années consécutives de diminution sur ce continent. L'Europe rassemble 22 % des catholiques, ce qui représente 39,74 % de la population continentale, mais continue d'enregistrer une diminution constante importante du nombre de prêtres (- 2048), de religieux (- 525) et de religieuses (- 7960). Par contre, le nombre des missionnaires laïcs est en hausse (+ 836).
http://www.fides.org/fr/stats/66809-VATICAN_Les_statistiques_de_l_Eglise_catholique_2019

ENGLAND & WALES **Collective worship in schools.** The Oxford Diocesan Schools Trust (ODST) has settled a case about pupils withdrawn from compulsory school prayers; the ODST **stated** "at a time when school funds are stretched ODST took the pragmatic decision to avoid wholly unnecessary court cost". Supported by **Humanists UK**, Lee and Lizanne Harris had brought an action against the Trust after learning that their children were being made to pray during assemblies at Burford Primary School, an academy with no religious character. The High Court's **Order of Settlement** is time-limited and restricted to the Claimants' children while they are still at the school; it is to be circulated to all the headteachers of other ODST schools, and extends to issues beyond compulsory school prayers.
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REFERENCE BOOKS, YEAR BOOKS, DICTIONARIES

01. Gerhard ROBBERS (ed.), *State and Church in the European Union*. Third Edition Paperback, 1 Oktober 2019, Nomos, 688 Seiten, English version - <https://www.amazon.de/State-Church-European-Union-Third/dp/384875472X> - Im Prozess der europäischen Einigung kommt den Kirchen als wesentlicher Bestandteil der europäischen Kultur eine besondere Bedeutung zu. Ein Europa, das den gemeinsamen Verfassungsüberlieferungen, den Traditionen und Kulturen der Mitgliedstaaten, ihrer nationalen Identität und dem Grundsatz der Subsidiarität verpflichtet ist, wird das gewachsene Staatskirchenrecht seiner Mitgliedstaaten zu respektieren haben. Die 2. Auflage bietet einen umfassenden Vergleich der unterschiedlichen staatskirchenrechtlichen Systeme in den Mitgliedstaaten der Europäischen Union. Der Sammelband berücksichtigt auch die neuen Mitgliedsländer und beschreibt europaweite Entwicklungen. Er macht deutlich, wie sich die europäische Integration auf die Stellung der Kirchen auswirkt. Das Werk ist für jeden, der im Staatskirchenrecht arbeitet, aber auch für staatliche und kirchliche Institutionen von Interesse. Das Buch ist in Zusammenarbeit mit dem Europäischen Konsortium für Staat-Kirche-Forschung entstanden. Die Autoren, führende Staatskirchenrechtler aus den verschiedenen Mitgliedstaaten der EU, erläutern die religionsverfassungsrechtlichen Systeme ihrer Heimatländer. Der Herausgeber ist Professor für öffentliches Recht an der Universität Trier und Leiter der Forschungsstelle für Europäisches Verfassungsrecht.

02. Stephen G. PARKER, Jenny BERGLUND, David LEWIN and Deirdre RAFTERY, *Religion and Education: framing and mapping a field*, in Brill Research Perspectives in Religion and Education, vol.1 (2019) 1, online publication: 30 Jul 2019, Doi: <https://doi.org/10.1163/25895303-12340001> - This publication makes the case for 'religion and education' as a distinct, but cross-disciplinary, field of inquiry. To begin with, consideration is given to the changing dynamic between 'religion and education' historically, and the differing understandings of religious education within it. Next, 'religion and education' is examined from methodologically specific perspectives, namely the philosophical, historical and sociological. The authors outline the particular insights to be gleaned about 'religion and education' on the basis of their commitment to these methodological standpoints. Overall, this publication is concerned with demonstrating the scope of the field, and the importance of having a range of disciplinary, and interdisciplinary, perspectives informing it.

KW: education - religion - religious education - public sphere - methodology - cross-disciplinary- interdisciplinary.

03. *Foreign Law Guide* (FLG), General Editor: Marci Hoffman, Brill 2019 - <https://referenceworks.brillonline.com/browse/foreign-law-guide> - Acclaimed by librarians, academics, and researchers alike, the *Foreign Law Guide* (FLG) is an essential database offering relevant information on sources of foreign law, including complete bibliographic citations to legislation, the existence of English translations and selected references to secondary sources in one virtual destination. Broad in content and global in scope, the FLG is an indispensable resource for comparative law research and a fundamental tool for developing a foreign and comparative law collection. Approximately 190 jurisdictions are systemically covered and updated by a global team of experts. [Video User Guide](#) | [Tips for Effective Browsing](#) For additional information and subscription details, click Brill.com.

04. Jean-Loïc LE QUELLEC, Bernard SERGENT (eds.), *Dictionnaire critique de mythologie*, Paris, CNRS Éditions, 2018, XX-1554 pp. Unique en son genre, ce livre volumineux est un ouvrage indispensable pour tous les chercheurs désireux d'acquiescer, de compléter ou d'approfondir la connaissance des grands auteurs, des théories, des concepts et des méthodes de la science mythologique. Présentées par ordre alphabétique, les quelque 1400 entrées du dictionnaire relèvent de trois catégories : les concepts utilisés dans la science mythologique, les auteurs qui s'y sont distingués et les thèmes mythologiques les plus fréquents. [...] Ce *Dictionnaire* montre l'unité et l'universalité de la pensée mythologique ainsi que l'infinie variété des récits, l'examen des motifs et des thèmes permettant précisément de relier entre elles ces deux dimensions. Il ne fait aucun doute que le 'Le Quellec-Sergent' est appelé à devenir un ouvrage de référence incontournable pour l'étude des mythes. (J.-B. Renard, in ASSR n. 184. <https://journals.openedition.org/assr/45020>)

ESSAYS, MONOGRAPHS, THESES

05. Dominique AVON, Isabelle SAINT-MARTIN et John TOLAN (sous la dir.), *Faits religieux et manuels d'Histoire*, éd. Arbre Bleu 2018, pp. 440 - <http://iesr.ephe.psl.eu/publications-iesr/faits-religieux-manuels-dhistoire> - Le but était de « comparer les manuels d'histoire de fin de cycle secondaire » mais aussi « de prendre en considération les pratiques scolaires, ainsi que les différentes catégories d'acteurs impliqués dans l'élaboration des contenus ». L'objet : examiner « le religieux, le(s) fait(s) religieux, les éléments en relation avec l'histoire des religions, des croyances et des croyants. » Le résultat est ce livre qui reprend 25 interventions des chercheurs réunis en décembre

2015 à l'Université du Maine par l'IPRA et l'IESR avec « la volonté de conduire l'enquête bien au-delà du cadre de l'Union européenne, en incluant la Russie et l'Inde, le Proche et le Moyen-Orient, le Maghreb ».

06. L. Philip BARNES, *Crisis, controversy and the future of Religious Education*, Routledge 2019, pp. 222 - <https://www.routledge.com/Crisis-Controversy-and-the-Future-of-Religious-Education-1st-Edition/Barnes/p/book/9780367373382> This book sets out to provide a much-needed critical examination of recent writings that consider and respond to the crisis in religious education and more widely to a crisis in non-confessional forms of religious education, wherever practised. The book is critical, wide-ranging and provocative, giving attention to a range of responses, some limited to the particular situation of religious education in England and some of wider application, for example, that of the role and significance of human rights and that of the relevance of religious studies and theology to religious education. It engages with a variety of positions and with recent influential reports that make recommendations on the future direction of religious education. Constructively, it defends both confessional and non-confessional religious education and endorses the existing right of parental withdrawal. Controversially, it concludes that the case for including non-religious worldviews in religious education, and for the introduction of a statutory, 'objective' national religious education curriculum for all schools, are both unconvincing on educational, philosophical and evidential grounds. Timely and captivating, this book is a must-read for religious and theological educators, RE advisers, classroom teachers, student teachers and those interested in the field of religious education.

07. Gerd BIESTA et aa., *Religious literacy: a way forward for Religious Education? A Report submitted to the Culham St Gabriel's Trust* - Gert Biesta, David Aldridge, Patricia Hannam & Sean Whittle, June 2019, pp. 36 - <https://www.reonline.org.uk/wp-content/uploads/2019/07/Religious-Literacy-Biesta-Aldridge-Hannam-Whittle-June-2019.pdf>. The idea of 'religious literacy' continues to capture the attention of practitioners, scholars and policy makers in the field of religious education, both as an aim for religious education and as an organising principle for curriculum, pedagogy and assessment. 'Being literate' suggests that one is knowledgeable about religions and able to navigate the complexities of religious domains, which seems to be a worthwhile ambition for religious education. It does not come as a surprise, therefore, that the notion of religious literacy figures regularly in recent discussions about religious education. This may have to do with a lack of clarity about what the idea of religious literacy entails, but also with continuing questions about what it would mean to make religious literacy the ongoing principle for classroom practice. The main ambition of this report is to provide further clarity about the idea of religious literacy, both as an aim for religious education and as an organising principle for curriculum, pedagogy and assessment. For this we have reviewed literature on literacy, literacy education, religious literacy, and religious education, mainly focusing on discussions in the UK context and literature from the English-speaking world.

08. Ambrogio BONGIOVANNI, *Educare al dialogo interreligioso. Sfide e opportunità*, prefazione di Michael Louis Fitzgerald, Aracne editrice, 2019, pp. 88 - <http://www.aracneeditrice.it/aracneweb/index.php/pubblicazione.html?item=9788825526882&s=383505&e=1007> - «Il dialogo interreligioso è una condizione necessaria per la pace nel mondo, e pertanto è un dovere per i cristiani, come per le altre comunità religiose» (*Evangelii Gaudium* n. 250). Così afferma papa Francesco. Egli prosegue dicendo: «Per sostenere il dialogo con l'Islam è indispensabile la formazione adeguata degli interlocutori» (EG n. 253). Che il dialogo avvenga con ebrei o musulmani, con buddisti o hindu, o con persone di ogni religione, è necessaria una "formazione adeguata". [...] Questa nuova pubblicazione di Ambrogio Bongiovanni sarà di grande aiuto per comprendere l'importanza del dialogo interreligioso, la necessità di un'adeguata formazione al dialogo e, auspicabilmente, una pratica più ampia di questo dialogo.

09. Ernesto BORGHI (ed.), *Ecumenismo e dialogo interreligioso sono dimensioni necessarie nella vita di oggi?* Monografia n. 25 della collana "Parola & parole" dell'ABS (Associazione biblica della Svizzera italiana), stampato in proprio, 2019, pp. 80 (via Cantonale 2/a - CH 6901 Lugano; www.absi.ch). "Nel quadro socio-culturale difficile del nostro tempo riflettere fattivamente sui rapporti tra denominazioni cristiane diverse e tra fedi religiose e prospettive culturali differenti appare oggi un imperativo categorico. Per chi? Per chiunque intenda vivere su questo Pianeta in modo umanamente consapevole" (Prefaz. p.8). Contributi di Alessandro Martinelli, Paolo Stefano, Giuseppe Valenti.

10. Cinzia COLAIUDA, *Le politiche linguistiche del Consiglio d'Europa. Per una didattica del plurilinguismo*, editrice Aracne, Roma 2019, pp. 288 - <http://www.aracneeditrice.it/aracneweb/index.php/pubblicazione.html?item=9788825524116&s=383505&e=989> - Parlare oggi di educazione linguistica implica la considerazione della complessità dei processi di globalizzazione in atto, all'interno dei quali nascono, crescono e si sviluppano politiche educative sempre più interrelate, che presuppongono la dimensione transnazionale in cui si collocano le nuove istanze

educative e pedagogiche. Il volume analizza i mutamenti in atto al cospetto delle politiche linguistico-educative sviluppate dal Consiglio d'Europa per misurarne l'impatto sui sistemi d'istruzione europei.

11. Michael DOMSGEN, *Religionspädagogik*, Lehrwerk Evangelische Theologie (LETh), Band 8, Evangelische Verlagsanstalt Leipzig, 2019, 608 Seiten - https://www.eva-leipzig.de/product_info.php?info=p4678_Religionspaedagogik.html&XTCsid=c9a8ab82e039e7f37ea2681a4bfb85ad - Religiose Lehr- und Lernprozesse angemessen wahrzunehmen und sie in der Profilierung christlich motivierten Lehrens und Lernens handlungsorientierend zu beschreiben, ist Ziel der von Michael Domsgen vorgelegten Religionspädagogik. Der Hallenser Religionspädagoge entfaltet den Gegenstand in problemgeschichtlicher, empirischer und komparativer sowie systematischer Perspektive, bevor er vor dem Hintergrund gegenwärtiger Herausforderungen eine Neujustierung von Religionspädagogik als Theorie evangelischen Empowerments vornimmt. Von dort her beschreibt er religionsdidaktische Perspektiven, die er mit Blick auf die Lernorte Familie, Schule und Gemeinde vertieft. Neben den klassischen Handlungsfeldern (wie z. B. Religions- und Konfirmandenunterricht) finden auch Beispiele zur Vernetzung der Lernorte Berücksichtigung.

12. Patricia HANNAM, *Religious Education and the public sphere*, London, Routledge 2019, 157 pp., <https://www.routledge.com/Religious-Education-and-the-Public-Sphere-1st-Edition/Hannam/p/book/9780815354659> - This work reveals, through an analysis of theory and practice, that religious education is resting on historic and persistent assumptions about both religion and education. Drawing on work from Arendt and Weil, new ideas emerge regarding religious education's constituent elements: education and religion. It offers a new and timely proposal for RE argues for a broader understanding of religion, bringing a fresh contribution to current discussions regarding the relationship between religion and education in the public sphere. Some practical considerations emerging from theory developing through the earlier parts of the book are presented in the final section, including the teacher's role and what should guide RE curriculum. At a time when there is raised interest in the role of religion in the public sphere internationally, this book aims to contribute something new, both theoretically and practically, to discussions regarding the role of religion in education is and relevant to educational contexts worldwide. This book will be vital reading for academics and researchers in the fields of religion and religious studies, education, philosophy of education and RE, and will also be of great interest to teachers and policy makers working in the field of religious education in the public sphere.

13. Claudia FANTI, José Maria VIGIL (eds.), *Una spiritualità oltre il mito. Dal frutto proibito alla rivoluzione della conoscenza*, Gabrielli editori, S. Pietro in Cariano (VR), 2019, pp. 230 - <https://www.gabriellieditori.it/shop/scienze-religiose/jose-maria-vigil-david-molineaux-mary-judith-ress-ferdinando-sudati-santiago-villamayor-matthew-fox-una-spiritualita-oltre-il-mito/> - In continuità con i due precedenti volumi di questa serie, *Oltre le religioni* e *Il cosmo come rivelazione*, gli aa. di *Una spiritualità oltre il mito*, tra i maggiori rappresentanti della nuova teologia di frontiera, si rivolgono a quanti vivono una tensione ormai insostenibile tra la fede tradizionale e l'appartenenza a una società radicalmente nuova, caratterizzata dalla crescita esponenziale delle conoscenze. La attuale ricerca di spiritualità, secondo gli aa., trova una risposta più convincente nelle nuove scienze – cosmologia, meccanica quantistica, scienze della mente – che nelle religioni tradizionali; più nella grandiosa epopea del cosmo come «storia della materia che si risveglia» che nel racconto della salvezza proprio della tradizione cristiana. Ed è quanto viene sottolineato a più riprese nel libro, ponendo l'accento sulla riscoperta della «Realtà cosmica sacra totale di cui siamo parte» (J. M. Vigil), sulla «necessità vitale di una spiritualità dalle radici profonde come gli impulsi insondabili che ispirano lo sviluppo evolutivo dell'universo» (D. Molineaux), sul «passaggio dall'insistenza sul progetto umano all'attrazione verso il progetto della Terra» (M. J. Ressa), sul «recupero del senso della sacralità della Terra e di tutti coloro che la abitano» (M. Fox). E se è proprio all'incompatibilità tra le due visioni che si deve il modo schizofrenico in cui tante persone, figlie allo stesso tempo della scienza e della fede, vivono la loro duplice appartenenza, è urgente trovare indicazioni precise per una rielaborazione del patrimonio simbolico religioso, così da riconciliarlo con un mondo che sta drasticamente cambiando, riunificando il cuore diviso dell'umanità.

14. Giovanni FILORAMO, *Storia antologica delle religioni*, Morcelliana, Brescia 2019, pp. 302 – La biblioteca religiosa dell'umanità è sterminata. Orientarsi in questa massa imponente di documenti non è facile. I testi prodotti dalle tradizioni storiche sono di varia natura: mitica, teologica, ritualistica, giuridica, estetica. Accanto alla produzione di testi che può essere fatta risalire a chiese e comunità, vi sono poi le infinite testimonianze individuali di tutti quei virtuosi della religione, dai mistici ai santi, che hanno cercato attraverso lo scritto di fissare e comunicare le loro esperienze eccezionali di incontro con il Trascendente. In un percorso storico che si dipana dalle religioni dell'antichità (Egitto, Mesopotamia, Grecia e Roma), che transita per il maturare delle fedi monoteistiche (ebraismo, cristianesimo e islam) e le esperienze mistiche delle dualistiche (zoroastrismo, gnosticismo, manicheismo), per concludersi infine

nell'Estremo Oriente (induismo, buddhismo e Cina antica), la presente antologia ambisce a dar conto, necessariamente selettivo, delle ricche letterature concepite ed elaborate da tali religioni, eredità dell'indissolubile legame che ebbero con la parola scritta. I singoli brani antologici sono preceduti da una introduzione storica e accompagnati da una essenziale illustrazione filologica delle loro fonti. L'ampio indice dei nomi che conclude l'antologia funge anche da primo repertorio analitico dei tanti temi trasversali che rimbalzano da una religione all'altra. Il che rende questa raccolta antologica una guida certamente utile per corsi di storia delle religioni nell'insegnamento superiore nonché per la didattica scolastica a livello di scuola secondaria.

15. Mohammed HASHAS, *The idea of European Islam. Religion, Ethics, Politics and Perpetual Modernity*, Routledge 2019, 330 pp - <https://www.routledge.com/The-Idea-of-European-Islam-Religion-Ethics-Politics-and-Perpetual-Modernity/Hashas/p/book/9781138093843> - Suspicions about the integration of Islam into European cultures have been steadily on the rise, and dramatically so since 9/11. One reason lies in the visibility of anti-Western Islamic discourses of salafi origin, which have monopolized the debate on the "true" Islam, not only among Muslims but also in the eyes of the general population across Europe; these discourses combined with Islamophobic discourses reinforce the so-called incompatibility between the West and Islam. This book breaks away from this clash between Islam and the West, by arguing that European Islam is possible. It analyzes the contribution that European Islam has made to the formation of an innovative Islamic theology that is deeply ethicist and modern, and it clarifies how this constructed European Islamic theology is able to contribute to the various debates that are related to secular-liberal democracies of Western Europe. Part I introduces four major projects that defend the idea of European Islam from different disciplines and perspectives: politics, political theology, jurisprudence and philosophy. Part II uses the frameworks from three major philosophers and scholars to approach the idea of European Islam in the context of secular-liberal societies: British scholar George Hourani, Moroccan philosopher Taha Abderrahmane and the American philosopher John Rawls. The book shows that the ongoing efforts of European Muslim thinkers to revisit the concept of citizenship and political community can be seen as a new kind of political theology, in opposition to radical forms of Islamic thinking in some Muslim-majority countries. Opening a new path for examining Islamic thought "in and of" Europe, this book will appeal to students and scholars of Islamic Studies, Islam in the West and Political Theology.

16. Trude HAUGLI, Anna NYLUND, Randi SIGURDSEN and Lena R.L.BENDIKSEN (eds.), *Children's constitutional rights in the Nordic Countries*, Stockholm Studies in Child Law and Children's Rights, vol. 5 , Brill, publication Dec 2019 - <https://brill.com/view/title/39188> - The book presents a comparative study of children's constitutional rights in Denmark, Finland, Iceland, Norway and Sweden. The authors discuss the value of enshrining children's rights in national constitutions in addition to implementing the Convention on the Rights of the Child (CRC). Central issues are whether enshrining children's rights in the Constitution improves implementation and enforcement of those rights by providing advocacy tools and by mandating courts, legislators, policy-makers and practitioners to take children's rights seriously. The study assesses whether the Nordic constitutions are in line with the child rights approach of the CRC both on a general level and in detail in three domains; the best interests of the child, participation rights, and the right to respect for family life.

17. Guglielmo MALIZIA, *Politiche educative di istruzione e formazione. Tra descolarizzazione e riscolarizzazione, la dimensione internazionale*, FrancoAngeli ed. 2019, pp. 290 - <https://www.francoangeli.it/Home.aspx> The book is clearly expressed for a re-education, the starting point of which is a new conception of education, inspired by the Unesco Declaration of Incheon in 2015 which describes it: "to ensure quality, fair and inclusive education, and opportunities for all to live." The topics covered include, first of all, the presentation of the general framework of education policies at international level; the following are four chapters that illustrate strategies according to different grades and school orders/FP: basic education; secondary school and technical and vocational education and training; higher education; adult education. Two cross-cutting themes complete the analysis: the role and training of teachers and the governance of the school and FP between autonomy and freedom. Recipients of the text are the leaders and teachers of the school/IeFP, the students who are preparing to work there and the administrators and politicians engaged in these areas.

18. Mary McALEESE, *Childrens' rights and obligations in canon law. The Christening Contract*, Brill, November 2019, Series: Studies in Religion, Secular Beliefs and Human Rights, vol.14, <https://doi.org/10.1163/9789004411173> In the first study of its kind Mary McAleese subjects to comprehensive scrutiny the Roman Catholic Church's 1983 Code of canon law as it applies to children. The Catholic Church is the world's largest non-governmental organisation involved in the provision of education and care services to children. It has over three hundred million child members

world-wide the vast majority of whom became Church members when they were baptised as infants. Canon law sets out their rights and obligations as members. Children also have rights which are set out in the 1989 UN convention on the rights of the child to which the Holy See is state party. The impact of the convention on canon law is examined in detail and the analysis charts a distinct and worrying sea-change in the attitude of the Holy See to its obligations under the Convention since the clerical sex abuse scandals became a subject of discussion at the Committee on the Rights of the Child, which monitors implementation of the convention. McAleese is professor of Children, religion and law at the University of Glasgow. She is both a civil and canon lawyer and was president of Ireland 1997-2011.

19. Karlo MEYER, *Grundlagen interreligiösen Lernens*, Vandenhoeck & Ruprecht, 2019, 448 Seiten – www.vandenhoeck-ruprecht-verlage.com - Das Ideal ist plausibel: Jugendliche können bei interreligiös relevanten Fragen und Situationen eigenständig und konstruktiv als Akteurinnen und Akteure handeln. Infrage steht, auf welchen Ebenen und mit welchen Ansätzen dies gefördert werden kann. Dazu arbeitet Karlo Meyer mit seinem Werk zum interreligiösen Lernen Grundlagen auf. Geklärt wird: Welche inhaltlichen und formalen Differenzierungen, welche Herangehensweisen sollten Religionslehrkräfte im Blick haben, um interreligiöses Lernen sachgerecht zu reflektieren und Wege für eine schülerorientierte unterrichtliche Praxis zu finden? Aus 15 Jahren praktischer Erfahrung in der Aus- und Fortbildung zieht K. Meyer eine persönliche Bilanz aus der aktuellen Forschung, bietet fundierte didaktische Orientierungshilfen und wichtige Hinweise für die Zukunft des interreligiösen Lernens.

20. Bruno MICHON, *Que savent les adolescents des religions ? Une enquête sociologique en France et en Allemagne*, Postface de Jean Baubérot, Editions Petra 2019, 398 pp.- <https://www.editionspetra.fr/livres/que-savent-les-adolescents-des-religions-une-enquete-sociologique-en-france-et-en-allemande> - Cet ouvrage - issu d'une thèse de doctorat de 2014 - vient répondre à la question : de quoi est faite la culture religieuse des adolescents? Les résultats de l'enquête sont surprenants. Loin d'être des "analphabètes" en matière de religion, les jeunes possèdent une 'culture religieuse' riche et large. Mais celle-ci ne répond ni aux critères scolaires, ni aux critères confessionnels traditionnels. C'est en effet dans les médias et dans la pluralité religieuse que se situe aujourd'hui la 'culture religieuse' des jeunes. Vivre auprès de musulmans, de juifs, de bouddhistes, manger dans des restaurants chinois, regarder des séries américaines sont autant d'éléments qui viennent s'intégrer dans un "stock de connaissances" décidément plus complexe que ce que laisse croire la conception courante de l'inculture religieuse. Grâce à une enquête originale comparant les connaissances sur les religions requises par des lycéens français et allemands, cet ouvrage propose au lecteur d'approcher pas à pas les transformations de leur rapport au religieux. À l'heure du "retour de Dieu", de la crainte de la radicalisation, cette enquête apporte des éléments d'analyse essentiels pour toute personne soucieuse de comprendre et d'adapter son enseignement à la réalité de la culture religieuse des jeunes.

21. Mary Juul PETERSEN, Turan KAYA OGLU (eds.), *The organization of Islamic cooperation and human rights*, University of Pennsylvania Press 2019, 344 pp. - <https://www.upenn.edu/pennpress/book/15969.html> - This volume provides essential empirical and theoretical insights into OIC practices, contemporary challenges to human rights, intergovernmental organizations, and global Islam. Essays by some of the world's leading scholars examine the OIC's human rights activities at different levels - in the UN, the organization's own institutions, and at the member-state level - and assess different aspects of the OIC's approach, identifying priority areas of involvement and underlying conceptions of human rights.

22. Lola PETIT, *Enseigner les faits religieux à l'école élémentaire publique en France : éduquer à la laïcité ? – Une étude des pratiques des professeurs des écoles*. Thèse de doctorat, Université Paris Sciences et Lettre, soutenue le 20 déc. 2018, online oct. 2019, pp. 619 - <https://hal.archives-ouvertes.fr/tel-02087091/file/Th%C3%A8se%20Lola%20Petit%20.pdf> - Cette recherche montre l'écart entre les intentions politiques et institutionnelles et les pratiques des professeurs des écoles, qui sont partielles et hétérogènes. Il existe une pluralité de points de vue sur la légitimité et la pertinence de l'enseignement laïque des faits religieux, qui demeure un objet scolaire discuté. Un pan de notre étude est consacré à l'analyse des pratiques de professeurs enseignant les faits religieux pour éduquer à la laïcité. Ceux-ci, en prenant en charge l'enseignement de questions vives, ont dû faire preuve d'ingéniosité pédagogique, se traduisant par des bricolages rendus nécessaires par la rareté des outils, le manque de formation et l'absence de préconisations institutionnelles quant aux savoirs intermédiaires adéquats. Si, globalement, leurs pratiques répondent aux objectifs principaux de l'enseignement des faits religieux, notamment éduquer à la laïcité, aborder ces sujets suppose un investissement personnel lourd, pour l'enseignant comme pour ses élèves, et renvoie chacun à ses systèmes de valeurs. Les principaux écueils relevés sont liés au respect de l'obligation de neutralité (difficulté à se représenter sa pertinence pédagogique, sa transposition). En l'absence d'outils et de formation dédiés, certains enseignants sont démunis. L'association Enquête a été créée en 2010 pour répondre à ce besoin. Elle souhaite

contribuer à réduire l'écart entre les intentions institutionnelles favorables à l'enseignement des faits religieux dans le cadre d'une éducation à la laïcité et les pratiques des professeurs, via des formations et des outils, et aussi à promouvoir cet enseignement et cette éducation auprès des acteurs politiques et institutionnels.

23. Henk de ROEST, *Collaborative practical theology. Engaging practitioners in research on Christian practices* Brill 2019, 88 pp. - <https://brill.com/view/title/56046> - *Collaborative practical theology* documents and analyses research on Christian practices conducted by academic practical theologians in collaboration with practitioners of different kinds in Christian practices all around the world. These practitioners include professional practitioners, everyday believers, volunteers and students in theological education. The book offers rationales for setting up joint investigation groups with different 'communities of practice', describes a wide range of collaborative research strategies and methods and also has a clear eye for their limitations. In Christian practices faith is mediated, enacted and nurtured. The aim of the book is to improve the utility of theological research on these practices. It communicates the vision that academic research is for the people of God in today's world.

24. Guillaume SILHOL, *L'enseignement de la religion en Italie. Institutionnalisation et pratiques d'une catégorie d'action publique*, thèse de doctorat en Sciences politiques, dirigée par le Professeur Franck Frégosi, Université d'Aix-en-Provence, soutenue le 20 décembre 2019 – Résumé (par l'A.) : Cette thèse contribue au champ d'études de la sociologie politique des institutions par un cas d'étude d'institutionnalisation du travail « flou ». L'enseignement de la religion catholique est une matière de cours non-obligatoire, cogérée par les établissements scolaires publics et les diocèses catholiques, consistant en deux heures de cours en maternelle et en primaire, et une heure par semaine et par classe en secondaire. Basée sur un travail sur archives et sur une enquête qualitative, l'étude porte sur les conditions sociales de la requalification conflictuelle de tâches issues des pratiques pastorales d'enseignants catholiques en travail pédagogique à partir des années 1970, par le biais de politisations de la « culture religieuse », comme mandat professionnel et comme besoin des élèves. Contre une interprétation seulement en termes de sécularisation interne, associée au remplacement progressif de prêtres par des laïcs parmi les enseignants et par la fin du statut obligatoire, la socio-histoire des réformes de l'enseignement de la religion montre la centralité de conflits entre 1974 et 1992, leur déploiement dans l'institution catholique et en-dehors, dans le jeu politique italien ainsi que dans les syndicats d'enseignants et d'autres organisations religieuses minoritaires. La requalification en discipline scolaire dans la production de l'action publique est rendue possible par la domestication de ressources d'expertise et juridiques par les structures et les agents de l'Eglise catholique italienne et par la représentation d'une façade publique de succès du cours objectivée par la rhétorique des chiffres du « choix » élevé du cours. L'hybridation des pratiques de la « culture religieuse » devient un lieu de légitimation paradoxale, un objet de carrières morales hétérogènes et de reconversions professionnelles, et un espace social de relations de pouvoir croisées entre deux ordres institutionnels. *Mots-clés* : division du travail religieux, action publique, institutionnalisation, sécularisation.

25. Werner SIMON, *Spuren der Geschichte: Religionspädagogische Studien zur Geschichte der religiösen Bildung und Erziehung* - Band 2, Volume 2, LIT Verlag Münster, 2019 - 492 Seiten - https://books.google.it/books?id=3jbADwAAQBAJ&dq=religionspaedagogik+zeitschriften+deutschland+Lehrer+Bildung+2019&hl=it&source=gs_navlinks_s - "Spuren der Geschichte" - unter diesem Titel vereint der vorliegende Band 21 religions-pädagogische Studien zur Geschichte der religiösen Bildung und Erziehung. Sie verbindet das Interesse an wirkungsgeschichtlich bedeutsamen historischen Entwicklungen im Bereich der neuzeitlichen katholischen Katechetik und Religionspädagogik des deutschen Sprachraums. Besondere Aufmerksamkeit finden dabei Zeiten epochaler Umbrüche und Neuorientierungen. Ausführliche Quellenzitate, gezielte Literaturhinweise und die beigefügten Register ermöglichen eine Nutzung des Bandes auch als Studienbuch.

26. Ayse Demirel UCAN, *Improving the pedagogy of Islamic religious education in secondary schools: The role of critical RE and Variation Theory*, Routledge 2019, pp. 248 - This timely book focusses on the central issues and questions which emerge in relation to the teaching and learning of Islam in confessional and constructivist RE. Considering the consequences of a lack of diversity in the Islamic Religious Education (IRE) curriculum, the text also explores the challenges faced by Muslim pupils in connection with secularism and radical Islam. Through rich analysis of research carried out across Muslim and public secondary schools in the UK, this book develops a meaningful pedagogy of IRE. In particular, the volume investigates the benefits of Critical Religious Education and Variation Theory frameworks on student learning in RE classrooms and illustrates how these didactic frameworks can help to ameliorate distinct problems seen across IRE. Chapters identify discrete pedagogical issues that arise in the confessional and constructivist approaches to Islamic Education, such as students' difficulties in relating to concept of Islam, and progressive approaches taken in public schools. In addressing these, the text proposes a new theoretical

and pedagogical approach to the teaching of Islam, which draws on the philosophy of Critical Realism, the theories of Critical RE, and Variation Theory. This book will be of great interest to postgraduate students, researcher scholars and academics in the fields of religion and education and Islamic studies. In addition, it will be of interest to social equity professionals and public policy decision makers.

27. Jean-Paul WILLAIME, *La guerre des dieux n'aura pas lieu. Itinéraire d'un sociologue des religions*. Entretiens avec E.-Martin Meunier, éd. Labor et Fides 2019 - « 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. J.-P. 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 très 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. »

ARTICLES: JOURNALS, e-JOURNALS

28. Massimo ABDALLAH COZZOLINO, *La Confederazione islamica e gli 'islam' italiani. L'educazione dei giovani, la formazione degli imam e la rappresentanza istituzionale*, <https://www.oasiscenter.eu/it/confederazione-islamica-italiana-cozzolino-abdallah-massimo> - 12/12/2019. La Confederazione Islamica italiana è una delle principali organizzazioni musulmane in Italia. Nel 2017 è stata tra le firmatarie del Patto nazionale per un Islam italiano, promosso dal ministero dell'Interno. Il suo segretario generale, Massimo A. Cozzolino spiega la natura e le finalità di questa "associazione di associazioni", in una intervista a cura di Viviana Schiavo. L'intervista fa parte della serie "Voci dell'Islam italiano", realizzata nell'ambito del progetto "L'Islam in Italia. Un'identità in formazione".

29. *Abschlussbericht der Arbeitsgruppe «Religionsunterricht in der Schule»* Erarbeitet von: - Monika Baechler - Gabriëla Odermatt - Winfried Adam - Joachim Köhn - Hanspeter Lichtin, Netzwerk Katechese, Universität Luzern, Konferenz 06/05/2019, 11 Seiten – www.netzwerkKatechese.ch – Die 18. Konferenz des Netzwerkes Katechese hat an ihrer Sitzung vom 6. Mai 2019 in Zürich die nachfolgenden Reflexionen als willkommene theoretische Grundlage im Sinne einer Zusammenfassung und eines Argumentariums gut geheissen. Zusätzlich sollen die Reflexionen als Ausgangspunkt für eine Diskussion in den jeweiligen kantonalen wie diözesanen katechetischen Kommissionen verwendet und weiter konkretisiert werden (im Sinne von Thesen oder Kriterien). Grundsätzlich steht das vorliegende Arbeitspapier „Religionsunterricht am Lernort Schule“ allen Interessierten offen.

30. Gabriel O. ADEBAYO, *In search of maximal citizenship in educational policy for young people: Analysing citizenship in Finnish religious education in view of the "maximal" conception*, Social Sciences, 8 (2019) 8, 232 - <https://doi.org/10.3390/socsci8080232> - The place of religion and how it should be employed in education for citizenship is currently an issue in Europe. The challenges of increasing diversity are the underlying factors. The conception of maximal citizenship (a critical model of citizenship) gives a significant framework for analysis and scholarly perspectives about several European contexts on this matter. However, there is hardly maximal citizenship in Finnish contexts in scholarship. Hence, this work searches for the elements of maximal citizenship in educational policy for young people by employing the policy relating to citizenship in Finnish religious education (RE). Focusing on grades 7–9 of basic education, its primary data is based on selected national policy documents. The data were analysed using critical discourse analysis. The main findings suggest that citizenship in Finnish RE is only somewhat compatible with the characteristics of maximal citizenship. This reveals some policy shortcomings that could negatively affect the potential of critical-mindedness of young people and equal opportunities in a democracy. Hence, some suggestions that could improve the situation are embedded in the paper. Nevertheless, a linguistic conception of citizenship in Finland vis-à-vis a recent development in national educational policy seems to push the conception of maximal citizenship in a relatively new direction. Furthermore, an explicit use of the "Convention on the Rights of the Child" in Finnish curriculum broadens our conception of maximal citizenship in general. Moreover, while scholars generally agree that maximal citizenship is essentially "critical", this piece suggests that every "critical" approach to citizenship education is not necessarily "maximal".

31. Jun AKIBA, *“Girls are also people of the holy Qur’an”. Girls’ schools and female teachers in pre-Tanzimat Istanbul*, vol. 17 (2019) 1 - Doi: <https://doi.org/10.1163/15692086-12341346> - https://brill.com/view/journals/haww/17/1/article-p21_2.xml – “This article focuses on Muslim girls’ education in Ottoman Istanbul during the late eighteenth and early nineteenth centuries. Through the extensive use of archival and narrative sources, it demonstrates that girls in pre-Tanzimat Istanbul enjoyed ample opportunities for elementary education. Two registers of the distribution of imperial gifts to schools in Istanbul, one in the 1780s and the other in 1811, reveal the existence of a substantial number of girls’ schools run by female teachers. Many of these schools presumably operated in teachers’ private homes, but there were also *vakıf*-funded girls’ schools. Additionally, girls benefited from coeducational schools. Drawing on these findings, I estimate that, in 1811, approximately one-fifth of the girls living in Istanbul received elementary schooling, and that there were about 100 female teachers in Istanbul. The increasing visibility of girls’ schools and female teachers can be considered in the context of social change in the eighteenth century”.

32. José Antonio ARCILA CANO, *Contribución al sistema democrático de la expresión de ideas y opiniones de las diferentes confesiones religiosas*, Revista Latinoamericana de Derecho y Religión, vol. 5 (2019)1, pp. 22 - <http://www.revistaladerechoyreligion.com/ojs/ojs-2.4.6/index.php/RLDR/article/view/106> - The document highlights in accordance with the jurisprudence of the Constitutional Court in Colombia, the importance of freedom of expression and religious freedom in a democratic society. In particular, reference will be made to the comprehensive public policy of religious freedom and worship, and its necessary implementation in a pluralist society. Key words: religious freedom, freedom of expression, religious pluralism, dialogue

33. Jenny BERGLUND & Bill GENT, *Qur’anic education and non-confessional RE: an intercultural perspective*, Intercultural Education, vol. 30 (2019) 3, 323-334 - <https://www.tandfonline.com/doi/abs/10.1080/14675986.2018.1539305> - This article focuses on the reported experiences of Muslim students that regularly shift between Muslim ‘supplementary education’ (including its traditional confessional focus on learning to read Arabic and then memorise and recite the Qur’an) and mainstream school education (including its ‘inclusive’ form of RE). The aim has been to better comprehend how these students make sense of this dual educational experience while negotiating the knowledge, skills, and values that are taught to them by two often seemingly disparate institutions. A further aim is to place our findings within the growing field of intercultural education. Though both types of education are often thought to be distinct and oppositional – the former as non-confessional and ‘modern’, the latter as confessional and ‘outmoded’ – both English and Swedish students were able to identify a degree of symbiosis between the two, particularly in relation to the process of memorisation. Thus, it became increasingly clear to the researchers that Muslim student reflection on their participation in both traditions of education had an *intercultural* dimension in the sense of encouraging dialogue and discussion *across* educational cultures prompting new knowledge and understanding. This article lays out some of the evidence for this conclusion.

34. Gerdien BERTRAM-TROOST and Taco WISSER, *Dutch RE teachers’ voices in the ongoing debate on RE in secondary education - on aims and content of RE in the Netherlands*, Religion & Education, June 2019- Doi: <https://doi.org/10.1080/15507394.2019.1626212> - There is discussion on how religious education (RE) in Dutch secondary education should look like and what the aims should be in case of a national curriculum. Until now the voice of the RE teachers themselves has not been listened to carefully. Therefore a quantitative questionnaire has been designed in order to study their views. The data show that Dutch RE teachers value RE as a subject which includes many divergent aims and foci. Teachers are of the opinion that also possible national final requirements should leave room for both knowledge and formation.

35. Anna BIGELOW, *Lived secularism: studies in India and Turkey*, Journal of the American Academy of Religion, vol. 87 (Sept.2019) 3, 725–764 - <https://doi.org/10.1093/jaarel/lfz035> - Places of interreligious encounter provide opportunities to understand secularity as an experience, one that almost necessarily involves the religious other. As the meaning and operations of secularism and its entanglements with the state vary across cultural and legal systems, this is also a fruitful terrain for comparison, particularly regarding states in which the structures of governance are bound up with some form of political secularism. The case studies presented here explore formations of secularism in India and Turkey by paying attention to how the secular works in everyday life through interreligious relations at shared sacred sites. Personal understandings and experiences of multireligious coexistence oftentimes are articulated and performed through arenas of mundane interaction, giving shape and substance to otherwise abstract concepts of pluralism, secularism, and laicism. However, these ways of being secular exist within frames of intensifying religious nationalism in which the secular is being redefined by state actors and political networks to protect and promote the

majority's religious sensibilities. In this shifting landscape, secularism is reworked as a tool of the ruling parties in Turkey and India to further their religio-political agendas. Comparing cases of lived secularism in India and Turkey reveals a constellation of shifting meanings and sensibilities around sharing politics and places with religious others. Whether peacefully shared or contested, monumental or wayside, shared shrines expose the mundane ways in which the secular is a shifting signifier, sometimes evoking a political principle, sometimes an ethical ideal, and sometimes an oppressive, antireligious ideology. This article identifies what is at stake in these various formations and how each perspective on secularism comes with its own set of expectations and dispensations.

36. Paolo BONETTI, *Martini di fronte all'immigrazione e agli stranieri: prospettive per le istituzioni e la convivenza di tutti*, Rivista telematica "Stato, Chiese e pluralismo confessionale", n. 30, ottobre 2019, 61 pp - https://www.statoechiese.it/images/uploads/articoli_pdf/Bonetti.M_Martini.pdf?pdf=martini-di-fronte-allimmigrazione-e-agli-stranieri-prospettive-per-le-istit - The paper analyses the relevance of the thought of Carlo Maria Martini, cardinal and archbishop of Milano from 1979 to 2003, with regard to the legal and political choices that national and European institutions must make in order to regulate both immigration and a multicultural and multireligious coexistence. After recalling the background of Christian personalism and of European unification, the paper focuses on the institutional and legal aspects of Martini's thinking which is founded on the biblical message as well as on a true commitment to constitutional, international and European provisions. According to Martini, migration is an ordinary phenomenon and it should be managed in an ordinary way, also as a chance to improve everyone's conditions and to renew all States. We must therefore both prepare ourselves and educate to coexistence among people of different cultures and religions: such a coexistence will be peaceful only if everyone respects the principle of equality, the secularity of the State and the fundamental rights of each person.

37. Jørn BORUP, Marianne QVORTRUP FIBIGER and Lene KÜHLE, *Religious diversity in Asia*, Series: International Studies in Religion and Society, vol. 34, Brill 2019, pp. 342 - <https://brill.com/view/title/54679> - The religious landscape in Asia has long been diverse, with various forms of syncretic traditions and pragmatic practices continuously having been challenged by centrifugal forces of differentiation. This anthology explores representations and managements of religious diversity in Japan, China, South Korea, Vietnam, the Philippines, Indonesia, Sri Lanka, India and diaspora religions originating in these countries, seen through the lenses of history, identity, state, ritual and geography. In addition to presenting empirical cases, the chapters also address theoretical and methodological reflections using Asia as a laboratory for further comparative research of the relevance and use of 'religious diversity'. Religious diversity in Asia was made possible by a framework grant from the Danish Agency for Science, Technology and Innovation allowing the grant holder (Jørn Borup) and two colleagues (Marianne Q. Fibiger and Lene Kühle) to host a workshop at Aarhus University and to co-arrange workshops in Delhi and Nagoya.

38. Reinhold BOSCHKI, *Der Beitrag religiöser Bildung zur Antisemitismus-Prävention. Bericht aus einem internationalen Forschungsprojekt*, Theo-Web. Zeitschrift für Religionspädagogik 18 (2019), H.1, 62-74 - <https://www.theo-web.de/ausgaben/2019/18-jahrgang-2019-heft-1/news/der-beitrag-religioeser-bildung-zur-antisemitismus-praevention-bericht-aus-einem-internationalen-fors/> - Das hier vorgestellte Forschungsprojekt steht in der europaweiten Diskussion über historische Erinnerung und die Herausforderungen des Antisemitismus heute. Der besondere Schwerpunkt der Studie liegt auf dem Holocaust-Gedächtnis im Religionsunterricht. Das Forschungsprojekt fragt, wie das Thema Holocaust-Gedenken und Antisemitismus innerhalb des RU in Sekundarschulen in Deutschland, Österreich und der Schweiz behandelt wird. Über den theoretischen und meist normativen Diskurs hinaus wird der Schwerpunkt auf die empirische Untersuchung der Praxis mit dem Schwerpunkt Antisemitismus gelegt. Dies wurde in allen drei Ländern mittels eines Online-Fragebogens untersucht. Dieser Ansatz bietet einen Überblick, statistische sowie qualitative Daten über verschiedene Formen der Vermittlung des Holocaust-Gedenkens und über die Behandlung des Antisemitismus im RU.

39. Oddrun M. H. BRÅTEN & Judith EVERINGTON, *Issues in the integration of religious education and worldviews education in an intercultural context*, Intercultural Education, vol. 30 (2019) 3, 289-305 - <https://www.tandfonline.com/doi/abs/10.1080/14675986.2018.1539307> - The Council of Europe's 2008 'Recommendation' advocates the study of 'non-religious convictions' in schools in addition to religions. In 2018, there is evidence of growing academic interest in the inclusion of non-religious worldviews in the school curriculum, but few European countries include such a study within RE. The guidance document, *Signposts*, recognises that the integration of religions and non-religious worldviews is problematic for policy makers, teacher trainers and schools and that there is a need for further research. Norway and England are at significant but different stages in the process of integration. This article presents a comparative study which draws on the findings of research in both countries which has

investigated the process at classroom and policy levels, and issues raised by this. Four issues are explored: practical challenges; differing understandings of the concept of worldviews; the inclusion of non-religious worldviews as a political issue and influences on the selection of worldviews. The article concludes with a discussion of issues and findings within a supranational context and makes recommendations which highlight the value of integration and the need for both contextual studies and further comparative research.

40. Michele BRIGNONE et aa., *A scuola d'Islam*, speciale di "Oasis", vol. 15, n. 29, settembre 2019, in versione italiana, inglese e francese. Editoriale: *Formare teste, non gendarmi*, di M. Brignone. Temi dal sommario: *La formazione dei nuovi imam in Marocco*, Salim Hmimnat; *La riforma dei manuali di al-Azhar: una questione politica*, Ahmad Wagih; *Imparare l'Islam sui banchi di scuola*, Ignazio de Francesco; *La realtà divina, scopo dell'insegnamento sufi*, Alexandre Papas; *Un metodo profetico per educare la umma*, Youssef Mounsif; *Passato e presente delle scuole religiose sciite*, Alessandro Cancian; *Le Facoltà islamiche dei Balcani: un modello per l'Europa?*, Enes Karić. ■ <https://www.oasiscenter.eu/it/educazione-islam-mondo-musulmano>.

41. W.Y. Alice CHAN, Hiren MISTRI, Erin REID, Arzina SAVER and Sabrina JAFRALIE, *Recognition of context and experience: a civic-based Canadian conception of religious literacy*, Journal of Beliefs and Values, 2019, https://www.academia.edu/38629551/Recognition_of_context_and_experience_a_civic-based_Canadian_conception_of_religious_literacy - Several conceptions of religious literacy exist globally and are informed by the contextual nuances of the scholars who developed them in the UK, US and Australia. As five Canadian scholar-educators across British Columbia, Alberta, Ontario and Quebec, we analyse the well-known religious literacy conceptions of Jackson, Nesbitt, Dinham, Moore and Crisp through a framework based on the recognition of context and experience. In doing so, we propose a Canadian specific conception that considers the contextual nuance in these four provinces and relates to Canada as a nation and the individual experiences of each author and recognises the diversity across Canada. We posit that our conception addresses the social and political dynamics and shifts in Canada, namely the changing demography of religious, spiritual and non-religious individuals and the response to the Truth and Reconciliation Commission report that calls Canadians and its institutions to respond to the wrong towards First Nations, Metis and Inuit people.

42. Niall COLL, *Interreligious education and the contemporary school: contexts, challenges and theologies. An Irish perspective*, International Studies in Catholic Education, vol. 11 (2019) 2, 247-257 - <https://doi.org/10.1080/19422539.2019.1641055> - A strong current in contemporary Catholic thought – the theology of interreligious or interfaith dialogue – stresses the importance of dialogue and collaboration with followers of other world faiths. This article proposes that religious education in Catholic schools, particularly at post-primary level, needs to engage more with this theological resource in order to promote mutual understanding and collaboration in today's climate of growing cultural and religious pluralism in Western Europe. Such work, it is also argued, is particularly challenging and urgent given the reality of the limited and limiting approaches to religious education, especially in regards to Islam, currently found in state schools in England and France. The paper proposes the development of models of religious education predicated on valuable theological insights inherent in the teaching of the Second Vatican Council (1962–1965) and subsequent post-conciliar and theological reflection. It begins with some comments on Western Europe's changing social, cultural and religious circumstances.

43. Vincent COMIL, *L'islamofobie dans le champ francophone : un racisme aux justifications progressistes*, Be Pax 22 octobre 2019 - <http://www.bepax.org/publications/analyses/l-islamofobie-dans-le-champ-francophone.0001082.html> - L'islamofobie est un phénomène dont on ne peut plus nier l'existence : de l'impact de celui-ci sur l'emploi, l'accès au logement ou même à l'école, à des actes de haine comme le vandalisme contre les mosquées les faits sont là pour le rappeler. Toutefois, cela prend des formes différentes selon les régions du monde ou d'Europe.

44. Toke ELSHOF, *The challenge of Religious Education to deal with past and present Catholicism*, British Journal of Religious Education, vol. 41 (2019) 3, 261-271 - <https://doi.org/10.1080/01416200.2018.1484689> - 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 RE 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.

45. Judith EVERINGTON, *Including nonreligious worldviews in religious education: the views and experiences of English secondary school teachers*, British Journal of Religious Education, vol. 41 (2019)1, 14-26 - <https://www.tandfonline.com/doi/full/10.1080/01416200.2018.1478277> - Although the teaching of nonreligious worldviews has been advocated in a Council of Europe Recommendation, few European countries include such a study in religious education (RE). Guidance on implementing the Recommendation recognises that inclusion is problematic, raising issues for policymakers, teacher trainers and schools. In this article, findings from a qualitative study of the views and experiences of 25 RE teachers in England are used to identify and explore a range of issues, in relation to national and international debates and research. Examples of inclusion and the models that they suggest are considered and it is argued that major obstacles, such as limited time and lack of a framework for the integration of religious and nonreligious worldviews, can be overcome. However, it is concluded that this will require further research and curriculum development work and that international collaboration should be pursued.

46. Jonathan FOX, *How secular are Western governments' religion policies?*, Secular Studies, vol. 1 (2019) 1, 3-33 - https://brill.com/view/journals/secu/1/1/article-p3_2.xml - This study examines government religion policy in 26 Western democracies between 1990 and 2014 using the Religion and State round 3 (RAS3) dataset to determine whether these policies can be considered secular. While many assume that the West and its governments are secular and becoming more secular, the results contradict this assumption. All Western governments support religion in some manner, including financial support. All but Canada restrict the religious practices and/or religious institutions of religious minorities. All but Andorra and Italy restrict or regulate the majority religion. In addition religious both governmental and societal discrimination against religious minorities increased significantly between 1990 and 2014. All of this indicates religion remains a prominent factor in politics and society in the West.

47. Jordi GARRETA-BOCHACA, Monica MACIA-BORDALBA & NúriaLLEVOT-CALVET, *Religious education in state primary schools: the case of Catalonia (Spain)*, British Journal of Religious Education, vol. 41 (2019) 2, 145-154 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2018.1437392> - In a pluricultural and multi-religious world, with high levels of social secularisation, the role of RE in schools (especially in state-funded schools) has inundated political and academic debate throughout Europe, which is becoming increasingly more committed to integrating, non-confessional models. In this context, it is essential to analyse how RE is managed in countries whose relationship between state and religion is still firmly rooted (as is the case of Spain), and what the action of schools and families is in contexts where confessional religion is maintained in schools. Based on a quantitative study of 380 representatives of primary school management teams, it is seen that one in four schools does not teach any type of religion, either due to a lack of demand from families or because the school chooses not to do so. In addition, the study shows the practical limitations of the confessional model to provide a response to the religious and secular diversity of our time, as the implementation of minority confessions is very scant while there is a primacy of the catholic confession in the religion subject.

48. Anita GRACIE, Andrew W. BROWN, *Controlled schools in Northern Ireland – de facto protestant or de facto secular?* International Journal of Christianity & Education, first published August 13, 2019 - <https://doi.org/10.1177/2056997119868819> -The controlled Schools' sector in Northern Ireland is usually described as *de facto* protestant. By examining its history and current context, this article considers the veracity of that statement. In many schools RE is often 'squeezed out' of an already overcrowded timetable. This results in the quantity and quality of RE teaching varying widely, unlike other areas of the curriculum. The article explores whether the sector's ethos is protestant, secular, Christian or multi-faith. It concludes that, although perhaps unclear about their protestant identity and uncomfortable about being deemed secular, schools are clear about their *de facto* Christian status.

49. Nasibeh HEDAYATI, Elina KUUSISTO, Kahlil GHOLAMI & Kirsi TIRRI, *Moral conflicts in Iranian secondary schools*, Journal of Beliefs & Values. Studies in Religion & Education, vol. 40 (2019) 4, 464-476 -

<https://www.tandfonline.com/doi/full/10.1080/13617672.2019.1618151> - This article examines moral conflicts identified by students (N = 302) and teachers (N = 20) in the context of Iranian schools. The data were gathered in 2016 from two lower secondary schools in Tehran, one for girls and one for boys. The content analysis of students' essays and teachers' interviews reveal that moral conflicts in Iranian secondary schools have four main themes: 1. Matters related to Staff's behaviour, 2. Matters related to Students' behaviour, 3. Sensitive issues, and 4. Matters related to Parents' behaviour. In addition to discussing the main categories and subcategories, the article discusses differences between teachers and students. This paper presents a picture of morality in Iranian secondary schools by clarifying situations in which both the school staff and the students need perspective on one another as well as needing to be morally sensitive. This article can guide educators in delivering moral education both in teaching and in teacher education.

50. Casey P. HOMAN, *Attachment to parents and to God: a panel-data approach*, *Journal of Contemporary Religion*, vol. 34 (2019) 3, 551-569 - <https://doi.org/10.1080/13537903.2019.1658941> - Research at the nexus of attachment theory and religion has generally been constrained both by data limitations and by a view of attachment style as fixed early in life. I use three waves of data to test key hypotheses from this literature in new ways. Closeness to mother and closeness to father serve as proxies for attachment to parents and closeness to God serves as a proxy for attachment to God. The correspondence hypothesis predicts that people who feel closer to their parents feel closer to God, the compensation hypothesis predicts that people lacking a parent feel closer to God, and the socialized correspondence hypothesis predicts that people with nonreligious parents will feel less close to God if they feel closer to their parents. I find strong evidence in favor of the correspondence hypothesis, but I find no evidence in favor of the compensation hypothesis or the socialized correspondence hypothesis.

51. Robert JACKSON and Kevin O'GRADY, *The religious and worldview dimension of intercultural education: the Council of Europe's contribution*, *Intercultural Education*, vol. 30 (2019) 3, 247-259 - <https://doi.org/10.1080/14675986.2018.1539306> - This article traces the Council of Europe's (CoE) work on teaching about religions and non-religious worldviews, regarded as an important contributor to intercultural education. It explains why studies of religions came late in the CoE's educational work and traces the development of a project which led to a Recommendation from its Committee of Ministers on teaching about religions and non-religious worldviews. It summarises follow-up work by the CoE and the European Wergeland Centre, which led to the publication of *Signposts*. It outlines new research on themes identified in *Signposts* and discusses the relationship between intercultural education and studies of religions, in the context of the CoE and responds to criticisms of its work. An account of the development of a new teacher training module, based on *Signposts*, is given. The module can be adapted for use in CoE member states and in different settings, including university and school-based teacher training. An account is given of the work of the module's writing group, its structure and chapters, the piloting undertaken and how it could develop. Finally, this article introduces the concept of 'dialogical liberalism', aiming to promote dialogue and discussion, rather than imposing equality.

52. Natascha KIENSTRA, Monique van DIJK-GROENEBOER & Olav BOELEN, *Training for interreligious classroom teaching: An empirical study*, *Religious Education*, vol. 114 (2019) 5, 594-608 - DOI: [10.1080/00344087.2019.1652878](https://doi.org/10.1080/00344087.2019.1652878) - Interreligious education should support cultural and religious diversity in the classroom by inviting new perspectives. Four contexts are important in this regard, as follows: auto-interpretation of one's own religious tradition, auto-interpretation of foreign traditions, allo-interpretation of one's own religious tradition, and allo-interpretation of foreign traditions. Previous empirical research in the Netherlands has indicated that interreligious learning is not possible in the classroom. However, this study investigated interreligious education from the teaching perspective by conducting an exercise among twenty-four religious and worldview teachers. Specifically, a combination of student teachers, schoolteachers, and teacher trainers took part in a secondary school workshop before answering interview questions. Most participants discussed their own or foreign traditions using auto-interpretation. However, approximately half of all teacher trainers discussed their own traditions using allo-interpretation, although none discussed foreign traditions from the same perspective. In addition, student teachers reached the highest level of interreligious learning available in this study by using multiple perspectives to promote inquiry and engage in productive debate. Although interreligious education is problematic at multiple teaching levels, these results indicate that interreligious teaching.

53. Øystein LUND JOHANNESSEN and Geir SKEIE, *The relationship between religious education and intercultural education*, *Intercultural Education*, vol. 30 (2019) 3, 260-274 - <https://www.tandfonline.com/doi/abs/>

[10.1080/14675986.2018.1540142](https://doi.org/10.1080/14675986.2018.1540142) - RE and intercultural education are seen by some to be in tension with each other, and by others as two sides of the same coin. The explanations for this unsettled relationship may be found in the different histories of the two fields. Intercultural education has become a cross curricular priority, resulting from rather recent developments marked by cultural complexity, following globalisation and migration processes of the last 50 years or so. RE has a long history of being a distinct school subject, much influenced by differing national and religious cultural heritages and which, during the last half century, has begun to address the issues of religious and world view diversity. In several countries today, RE in the publicly funded school is conceived as non-confessional and deals with a diversity of religions and world views. RE may be the subject where socio-cultural differences are most visible and where the challenges of diversity are put to the test. This raises a series of challenges to curriculum designers and teachers in classrooms; the article will address some of them and suggest ways forward for teacher education and school practice.

54. David LUNDIE, Cathal O'SIOCHRU, *The right of withdrawal from Religious Education in England: School leaders' beliefs, experiences and understandings of policy and practice*. British Journal of Religious Education, vol. 41 (2019) 4, ISSN Print ISSN: 0141-6200 Online ISSN: 1740-7931 - The right of parents to withdraw children from RE was conceived as a protection for the rights of religious minorities at a time when Religious Instruction in the community school was of a Christian confessional nature, this paper questions whether this provision is still coherent or necessary for contemporary multi-faith RE. Based on a survey of 450 headteachers and RE coordinators. 70.5% of participants believe that the right to withdraw is no longer required. Participants' experiences of right of withdrawal requests, such as the reasons given by parents, were correlated to their views on the right to withdraw. Exploring the roots of that belief in more detail we found that the majority of participants had experienced withdrawal requests for various reasons, and a sizeable minority (41.2%) had experienced requests to withdraw selectively from parts of RE. We also found considerable confusion regarding the legal status of withdrawal requests.

55. Margarita MARKOVITI, *In-between the constitution and the European Court of Human Rights: Mobilizations around religion and education in Greece*, Politics and Religion, vol. 12 (2019) 32-54 - <https://www.cambridge.org/core/services/aop-cambridge-core/content/view/252CA0C1B597E29662311F23A2DAD5EE/S1755048318000020a.pdf/div-class-title-in-between-the-constitution-and-the-european-court-of-human-rights-mobilizations-around-religion-and-education-in-greece-div.pdf> - This paper examines the impact of European Court of Human Rights (ECtHR) decisions on the field of religion and education in Greece around the issues of the content and objectives of religious education, the exemption thereof, and religious symbols in school. The findings indicate that despite the relevance of ECtHR case law with the specific field in Greece, the Court's role in influencing such national debates is minimal. Drawing on empirical research and discourse analysis, the paper argues that this is due to the doctrine of the margin of appreciation, apparently linked to strategic references to and varying interpretations of the Court's judgments; the unwillingness of actors to litigate in a potentially sensitive, lengthy, and costly procedure; and to a shared belief in the perceived primacy of constitutional provisions on religion and education that precludes the formation of structured mobilizations.

56. Peter McGRAIL, Anthony TOWEY, *Partners in progress? An impact study of the 2016 Religious Education reforms in England*, International Journal of Christianity & Education, First published August 27, 2019 - <https://doi.org/10.1177/2056997119865569> - Recent educational reform in England occasioned new interactions between the state, universities, faith communities and schools. In 2016, a suite of new public examinations testing the academic ability of English students matriculating at 16 and 18 years of age was introduced. In RE, these state-driven changes deliberately involved religious stakeholders, universities and the 'faith school' sector. The curricula generated by this fourfold interaction have received a mixed reception. Themselves part of the agency for change, the authors outline the context of the reform and their investigation into its impact upon the strategies of school leaders and heads of department.

57. Sonia Alejandra NARANJO HIGUERA y Ciro Javier MONCADA GUZMAN, *Aportes de la educación religiosa escolar al cultivo de la espiritualidad humana*, Educación y Educadores, vol. 22 (2019) 1, 103-119 - <http://www.scielo.org.co/pdf/eded/v22n1/0123-1294-eded-22-01-113.pdf> - Este artículo es resultado de un proyecto de investigación interinstitucional construido con un enfoque cualitativo y métodos narrativos en ocho ciudades principales de Colombia, con la intención de indagar por la naturaleza y las prácticas pedagógicas de los docentes de Educación religiosa escolar (ERE), área presentada como fundamental y obligatoria por la Ley General de Educación. Los relatos de los docentes abordados evidenciaron diversas perspectivas respecto a la identidad y la praxis de la ERE, pero dentro de estos enfoques fue de interés para los investigadores una prospectiva emergente de su desarrollo en

tanto búsqueda por el cultivo de la dimensión espiritual del ser humano. Ello motivó a que este escrito se planteara como objetivo dar a conocer algunos aportes que la ERE puede brindar al cultivo de la espiritualidad humana, pues se evidenció que una ERE construida desde esta perspectiva no solo favorece el pluralismo religioso y evita cualquier tipo de exclusión por motivos de algunas dinámicas de los sistemas religiosos mayoritarios, sino que, además, es una oportunidad para configurarla como aporte a la formación integral a partir del favorecimiento de escenarios educativos que posibiliten las búsquedas, las construcciones y el cultivo del sentido de la vida humana.

58. Enzo PACE, *Le nuove frontiere del dialogo fra cristianesimo e islam negli anni del grande gelo*, Studi Ecumenici, vol. 37 (2019) 1-2, 49-65. The A. retraces the steps in the post-conciliar history of the relationship between Christianity (especially Catholicism) with the Muslim world. Starting, from *Nostra aetate* (1965) a first step begins which, in addition to the recognition of the presence and value of the Islamic religious world, already leads to some initial actions such as the gestures of Paul VI towards the Muslim world, the birth of *Islamochristiana* magazine in 1975, preceded by the establishment of the Secretariat for Non-Christians in 1964, which later became (1998) the Pontifical Council for Interreligious Dialogue. Then follows the season of the dialogue represented by the gestures of John Paul II (cf. the encounter with young Muslims in Casablanca), but also, starting from the grass root, by the flowering of friendship and dialogue groups like the none born within Focolari spirituality. Born in 1980s, the second stage symbolically ends on 11 September 2001, when the time on the great chill begins in the dialogue between the (Christian) world and the Muslim universe, replacing gestures and words with war and terrorism. A new season, the current one, which fortunately sees a new horizon marked by the historic meeting in Abu Dhabi when, Febr.2019, almost in an ideal continuity with the meeting at Damietta, the great Imam of Al-Azhar al-Sherif, with the Muslims of the East and the West, together with pope Francis and Eastern and Western Catholics “declare that they adopt the culture of dialogue as a way; common collaboration as conduct; mutual knowledge as a method and criterion”, as stated in the document on Human Brotherhood signed on that occasion.

59. Flavio PAJER, *Ir(c) e le spiritualità: dal sospetto all'inclusione*, Catechesi, vol. 88 (2019) 3-4, 37-53 [“C@techesi”, nuova edizione digitale, numero 0, autunno 2019] – Le spiritualità non confessionali, le concezioni umanistiche della vita o le cosiddette *non-religious worldviews* stanno diventando, in alcuni sistemi d'istruzione occidentali, parte integrante degli obiettivi e dei contenuti di vari curricoli in materia di religione e affini. La *Religionspädagogik* del secondo '900 era già ricca di autori antesignani di una motivata “iniziazione curricolare alla religione” o al senso del trascendente secolare, per accompagnare o addirittura per sostituire i classici corsi di religione confessionale (Halbfas, Baudler, Negri, Galli, Grimmitt e altri). Ma altre ragioni più recenti urgono a favore di una più decisa democratizzazione del capitale culturale spirituale: 1) nella scuola delle discipline e delle competenze l'enfasi sui saperi strumentali rende sempre più opachi se non impercettibili i valori basilari del senso esistenziale; 2) l'eterogeneità delle affiliazioni religiose, etiche e filosofiche degli alunni esige l'apprendimento di nuove grammatiche del religioso trasversale alle fedi e alle culture, se si vogliono garantire le condizioni di una coesione sociale sostenibile; 3) la stessa attualità dell'educazione ambientale trova singolari sintonie con il pullulare di spiritualità immanenti che riscoprono la sacralità dello Spazio, del Tempo, della Vita (cf. *Laudato si'*). Un insegnamento illuminato sul religioso contemporaneo dovrà essere sempre più inclusivo dei valori estetici ed etici generati dallo spirito, che a sua volta agisce nella storia – secondo i credenti – in forza dello Spirito.

60. Flavio PAJER, *El dilema de la enseñanza religiosa en Europa: ¿enseñar a creer o a convivir?* [The dilemma of teaching about religions and beliefs in Europe: teaching to believe or to live together?], Revista de Educación Religiosa (Universidad Finis Terrae, Santiago, Chile), vol. 1 (2019) 3, 9-36. <https://www.escueladelafe.cl/revista/> - In the current European context, secularized and multi-religious, different forms of religious school education have been tested. This article presents the conception and application of its main approaches in the countries of the European Union, to the eaves of Christian institutions and churches and other groups, and often in conjunction with the political authority of each region. This summarizes the varied process of profound changes in this education, according to religious countries and creeds, under the secular democratic influence, and competition between States in the eyes of the Churches and other religious traditions. The legal and pedagogical strategies of the Christian churches are exposed to the broader cultural changes, their evolution and possible developments; and it concludes with a well-founded and prognostic proposal in the face of a very plural situation.

61. José Ramón POLO SABAU, *La presencia de la religión en la escuela pública inglesa: los actos de culto colectivo por primera vez impugnados ante la High Court*, Rivista telematica “Stato, Chiese e pluralismo confessionale”, n.29, ottobre 2019, 95-110 - <https://www.statoechiese.it> - Collective Worship that needs to be wholly or mainly of a broadly Christian character is currently a statutory requirement in all State-funded schools under English law. This legal

requirement, along with the inevitable presence in this same type of schools of religious education that also has to reflect the fact that the religious traditions in GB are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in GB, are both two requirements that have been frequently considered as very controversial and arising from them are serious concerns about their compliance with human rights legal framework. Very recently a High Court action has been launched against this law on collective worship, in a case that will be heard on 29 Nov. 2019 (Lee and Lizanne Harris v. Oxford Diocesan Schools Trust). This paper gives notice of this recent judicial challenge and briefly explores its main legal implications.

62. Erik RENKEMA, André MULDER & Marcel BARNARD, *Key values of a Dutch cooperation school and the practice of religious education*, British Journal of Religious Education, vol. 41 (2019) 3, 337-351 - <https://www.tandfonline.com/doi/full/10.1080/01416200.2017.1361380?scroll=top&needAccess=true>- This article presents the results of a single case study from a cooperation school in the Netherlands. A cooperation school is the result of a merger between a public and a denominational school. Pupils from secular and religious backgrounds meet in the classroom. This religious diversity in this school is explored by an empirical research study. The research question was how key values of the school and of its teachers are exerted RE. Content analysis of interviews and videos of the 'moment of contemplation' show that there is a discrepancy between the school values and the practice of this moment. Conclusions concerning a social and a substantive perspective are drawn in the light of theoretical insight concerning diversity in RE.

63. Philippe RICHARD and Quentin WODON (eds), *Education and sustainable development: Building on OIEC's world congress*, *Educatio si'* Bulletin, nr 2, Fall 2019, 40 pp - <http://img-view.mailpro.com/clients/2014/02/12/45090/Educatio%20Si'%20Bulletin%20-%20Fall%202019.pdf> - Some main articles, pp. 2-17: Msg Vincenzo ZANI, *A new vision for education towards fraternal humanism*; Agbonkhianmeghe E. OROBATOR sj, *Laudato si': a prophetic message*; Gilberte CHUNG KIM CHUNG, *Education for sustainability in Mauritius*; Juan Antonio OJEDA ORTIZ fsc, *The Project "I Can!"*; Quentin WODON, *Importance of the right to education for development and current challenges*, pp. 24-29.

64. Inkeri RISSANEN, *School principals' diversity ideologies in fostering the inclusion of Muslims in Finnish and Swedish schools*, *Race Ethnicity and Education*, 2019: <https://doi.org/10.1080/13613324.2019.1599340> - Mainstream scholarly approaches to improving equity in education, including culturally responsive education, promote multicultural recognition of diversity and abandon color-blindness as an ineffective strategy. The social psychological literature affords a more nuanced understanding of the merits of different diversity ideologies. However, these research strands rarely address religion. It is vital to study the actualization and influences of different diversity ideologies with respect to different forms of diversity and different contexts. This study analyzes Finnish and Swedish principals' diversity ideologies in fostering Muslim inclusion. The principals rely mainly on color-blind ideology, but assimilation into the secular normativity of the school is also commonly pursued. Multicultural ideology commonly applies to linguistic diversity, while Islam is excluded from the multiculturalist discourse. Reflexivity regarding the complex dynamics of recognizing individual vs. group identities in education as well as understanding of the implications of religion-blindness is called for.

65. José Antonio RODRIGUEZ GARCIA, *Islamic religious education and the plan against violent radicalization in Spain*, British Journal of Religious Education, vol. 41 (2019) 4, 412-421 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2018.1484693> - This article analyses the importance of Islamic religious education in public schools in Spain as an instrument in the prevention and fight against violent radicalization. In this article, we examine the legal status of Islamic religious education and the latest regulations on Islamic religious education that emphasize the fight against Islamist terrorism. We also study the regulation of teachers of Islamic religious education and their role in the counter-narrative required to deter the message of Islamist terrorists and prevent violent radicalization.

66. Semiha SÖZERI, Hülya Kosar ALTINYELKEN, Monique VOLMAN, *Training imams in the Netherlands: the failure of a post-secular endeavour*, British Journal of Religious Education, vol. 41 (2019) 4, 435-445 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2018.1484697> - What are the reasons behind the failure of the Islamic theology and imam-training programmes at the Dutch universities? To address this question, we employed qualitative content analysis of semi-structured interviews ($N = 38$) conducted between July 2016 and January 2017. The sample consists of stakeholders such as academics teaching in the programmes, imams, Qur'an teachers, chairs of the largest Islamic organisations, and Dutch ministry and municipality officials. We analysed the establishment of

the state-funded Islamic theology and imam-training programmes in the Netherlands in the light of the different theoretical accounts about the evolution of Dutch secularism after the de-pillarisation of the Dutch society. The findings suggest that the failure of the programmes stemmed from distrust in the intentions of the funding by the Dutch government, lack of confidence in the expertise of the non-Muslim academics teaching the programmes and refusal by the Turkish Presidency of Religious Affairs (Diyanet), to cooperate with the universities for the set-up of the programmes. This study shows that future attempts for Islamic theology programmes in the Dutch universities will need to establish better connections with the grassroots of the Dutch Muslim communities.

67. Sergio TANZARELLA, *Teologia per la pace*, il Regno-documenti, 17/2019, 521-527. Dal sito www.vatican.va (Francesco) – Intervento al convegno “La teologia dopo *Veritatis gaudium* nel contesto del Mediterraneo” (Napoli 20-21 giugno 2019), teso a individuare l’urgenza di una “teologia per la pace”, dove il ‘per’ sottolinea un impegno assoluto proprio in nome di Cristo nostra pace: essa non è infatti una delle tante componenti del sapere teologico, ma ne è l’elemento costitutivo”. “Il vero compito che abbiamo come insegnanti non è solo quello di aiutare a superare l’ignoranza. Ve ne è uno più impegnativo, che è di vincere il pregiudizio e la mistificazione storica dilagante, perché è su di essi che poggiano le guerre, le intolleranze, le persecuzioni, i rifiuti, i confini resi invalicabili e mortali, la chiusura dei porti e la costruzione di muri. Se questa logica omicida si diffonde, anche tra i cristiani, allora è davvero necessario interrogarci su quanto, su cosa e su come abbiamo insegnato nelle scuole e nelle università”.

68. Paul THOMAS, Abdul-Razak KUYINI ALHASSAN, *Religious education, antisemitism and the curriculum in Norway*, Theo-Web. Zeitschrift für Religionspädagogik 18(2019), H.1, 105–123 - https://www.theo-web.de/ausgaben/2019/18-jahrgang-2019-heft-1/news/religious-education-antisemitism-and-the-curriculum-in-norway/?tx_news_pi1%5Bcontroller%5D=News&tx_news_pi1%5Baction%5D=detail&tx_news_pi1%5Bshow%5D=1&tx_news_pi1%5Bshow%5D=1&tx_news_pi1%5Bshow%5D=1 - Using a content analysis, this study critically explores the RE curriculum for primary and secondary school in Norway with a view towards highlighting references to antisemitism and the Norwegian holocaust, especially in relation to the teaching of Judaism. The study focuses on inclusive education from the perspective of the RE curriculum. The findings reveal that while aspects of the history of Christianity are taught employing a local lens, this does not extend to Judaism. We argue that this statutory omission is problematic given the historical contours of antisemitism which found its apotheosis in the Norwegian holocaust and the contemporaneous recrudescence of antisemitism. Given the historical conflation of religion and ethnicity in regard to Jews, it is argued that the RE curriculum should include pedagogical measures that aim at combatting antisemitism. Commensurate with a contrapuntal pedagogy that aims at counteracting antisemitism, we posit some examples for the consideration of RE teachers.

69. Juliane WETZEL, *Antisemitismus als Herausforderung für die schulische und außerschulische Bildung*, Theo-Web. Zeitschrift für Religionspädagogik 18(2019), H.1, 35–49 - <https://www.theo-web.de/ausgaben/2019/18-jahrgang-2019-heft-1/news/antisemitismus-als-herausforderung-fuer-die-schulische-und-ausserschulische-bildung/> - Nach einer Reihe von antisemitischen Übergriffen – vor allem in Schulen - in den letzten Jahren steht das Thema Antisemitismus wieder mehr im Fokus der öffentlichen Aufmerksamkeit. Als vermeintlich Verantwortliche stehen im Mittelpunkt der Debatten vor allem Menschen muslimischen Glaubens. Rechtsextremistische Übergriffe und antisemitische Haltungen in der Mitte der Gesellschaft geraten demgegenüber häufig aus dem Blickfeld. Obgleich das Thema Antisemitismus in den letzten Jahren regelmäßig zum Gegenstand öffentlicher Debatten wurde und entsprechende mediale Aufmerksamkeit auf sich zog, sind die Defizite in der Bildung in den Feldern Prävention und Intervention noch immer beträchtlich. Das Thema Antisemitismus wird in der Regel als Teil des Unterrichts über Nationalsozialismus und Holocaust verstanden. Aktuelle Formen der ablehnenden Haltung gegenüber Juden sind kaum Gegenstand des Unterrichts. Der Vorstellung, historisch-politische Bildung sei das Allheilmittel gegen aktuellen Antisemitismus gilt es entgegenzutreten.

70. Heidemarie WINKEL, *Religious cultures and gender cultures: tracing gender differences across religious cultures*, Journal of Contemporary Religion, vol. 34 (2019) 2, 241-251 - <https://doi.org/10.1080/13537903.2019.1621540> - This special issue of this *Journal* focuses on varying empirical connections and theoretical relations between ‘religion’ and ‘gender’. The introduction to this special issue suggests a theoretical approach which is sensitive to culture by drawing on a phenomenological understanding of culture that is based on knowledge and meaning production and sense making. At first sight, this may not sound convincing because ‘culture’ is a category that is most notably used in combination with religion and gender in culturalist ways. In the migration societies of contemporary Europe, religion has become a metaphor for cultural difference and symbolic boundary-making. The core element of this approach is the conceptualisation of culture as a social web consisting of symbolic forms based on signs of meaning that shape social action, orientation, and experience in the world, including the religious sphere.

This entails an understanding of religion as a distinct province of meaning that is structured by processes of social symbolisation just like any other sphere of life. This approach reveals that culturalist conceptions of both religion and gender have specific social meanings *as meaningful signs* in the symbolic order of secular modernity.

EDUCATIONAL TOOLS, RESOURCES

71. Conseil de l'Europe (ed.), *Cadre de référence des compétences pour une culture de la démocratie*, 3 volumes, Editions Conseil de l'Europe, Strasbourg 2019, pp. 270 (available also in English version) - <https://book.coe.int> - Le premier volume du Cadre de référence présente le modèle de compétences nécessaires à une culture de la démocratie, modèle qui a été adopté à l'unanimité par les ministres européens de l'Éducation lors de leur conférence permanente à Bruxelles en avril 2016. Le deuxième vol. contient la liste des descripteurs de ces compétences, conçus pour aider les éducateurs à fixer des objectifs d'apprentissage, à évaluer les acquis après une période d'enseignement et à identifier les domaines à améliorer. Le troisième vol. fournit des orientations sur les utilisations possibles du modèle de compétences et de ses descripteurs pour six dimensions différentes de l'éducation. Ces trois volumes constituent donc un cadre de référence commun et une boîte à outils destinés à faciliter la conception, la mise en œuvre et l'évaluation des interventions éducatives, dans des contextes aussi bien formels que non formels.

72. *European Glossary on Youth*. This Glossary contains 233 terms relating to juvenile condition, rights, institutions, education, activities, opportunities. By the Council of Europe and European Union editors, online 2019. <https://pjp-eu.coe.int/en/web/youth-partnership/glossary>

73. *Human rights, religious freedom and faces of faith*, Globethica.net publisher, paperback, 2019, pp. 282 – This work is part of the ongoing work done by the CEC to advocate for the promotion and protection of human rights at the highest standards inside Europe and beyond its borders. The book offers a general introduction to freedom of religion or belief in a European setting and the rights of religious minorities. The book also provides examples of the situation with regard to freedom of religion or belief within Europe and outside of Europe. Furthermore, the book highlights some other topical human rights issues from a theological and legal perspective.

74. *Laudato si'. Alabado seas, mi Señor. Carta encíclica sobre el cuidado de la casa común*, por José Ortiz Jiménez, José Moreno Losada, Trinidad Ruiz Téllez, PPC, Madrid 2019 - <https://es.ppc-editorial.com/libro/laudato-si-alabado-seas-mi-senor> - La defensa del medio ambiente incumbe a todos los habitantes de esta casa común, la tierra que Dios nos regaló, y somos todos los habitantes de la Tierra quienes tenemos la obligación de cuidarla y defenderla, porque todo en ella está interconectado. Por eso cuando el papa Francisco convocó el Sínodo de Obispos sobre la Amazonía (octubre de 2019), no estaba pensando solo en esa región del planeta, sino en que la vida de esta región tiene mucho que ver con la de todo el planeta. La carta encíclica de Francisco y el Sínodo panamazónico invitan a una conversión del corazón y a una ecología integral que nos lleve a vivir en armonía con Dios, con nosotros, los demás y la tierra. La riqueza de *Laudato si'* está en la posibilidad de llevarla realmente a nuestra vida personal, a las comunidades cristianas y a la sociedad de la que formamos parte, en sus vertientes cultural, educativa, sanitaria, económica, política, ética. Este libro ofrece el texto completo de la encíclica y materiales y recursos que pueden favorecer la formación y la acción, tanto personal como comunitaria.

75. James HOLT, *Beyond the big six Religions: expanding the boundaries in the teaching of Religion and Worldviews*, University of Chester - Ebsco 2019. https://storefront.chester.ac.uk/index.php?main_page_info&cPath=12_14&products_id=825. www.chester.ac.uk/university-press - This work is a timely addition to the literature surrounding Religious Education teaching in schools. The book explores the desirability and possibility of expanding the breadth of religious and non-religious worldviews within the classroom. Written by an expert in Religious Education and minority religions, this book articulates the importance of the inclusion of minority voices within the classroom, and in wider society. The case for expanding the boundaries of what we mean by the 'big six' is developed using the examples of Christianity and Islam and moving beyond the views and teachings that predominate in today's world. The place of religions and worldviews outside the 'big six' is then explored with introductions to the central concepts, beliefs and practices of The Church of Jesus Christ of Latter-day Saints, Jehovah's Witnesses, Shi'a Islam, Ahmadiyya Islam, Bahá'í, Humanism, Jainism, Paganism and Rastafari, together with practical advice on how they can be taught in the classroom. This book provides the balance between developing the understanding of the reader, and its immediate applicability to the classroom.

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OPINIONS

■ **“Il deficit di teologia** dei paesi latini e l’eccesso di accademismo di quelli centroeuropei hanno a che vedere con la debolezza di chiese che da una parte sono tentate di rifugiarsi nel fortino della “pietà popolare”, dall’altro si arrovellano in modo persino patetico su come rendersi “interessanti” per l’opinione pubblica. I due atteggiamenti esprimono una

comune sfiducia in ciò che dovrebbe costituire il punto di partenza di ogni vita ecclesiale e dunque teologica: Dio stesso è interessante.” • Fulvio **Ferrario**, *Confronti*, ottobre 2019, p.43.

■ **“Hoy está de moda hablar de los derechos humanos.** El Evangelio va mucho más lejos. No solo defiende los derechos humanos sino que Jesús insiste en que tenemos que saber renunciar a nuestros propios derechos con tal de hacerle el bien a otro. Todo esto la gente no lo conoce ni los curas lo predicán.” “Las encuestas indican que el 49% de los jóvenes entre 18 y 24 años se declaran no creyentes, el 80% de las bodas son ya civiles y solo un 14% señala en exclusiva la casilla de la Iglesia en el IRPF. ¿Qué está pasando en España? Sencillamente que la religión, tal como se entendía en la Edad Media, en la modernidad y posmodernidad no tiene sentido. ¿Qué hay que hacer? ¿Prescindir de la religión? No. Adaptarla. ¿Hay que denunciar el Concordato? Sí. Eso se hizo en tiempos de Franco en el 53 y muchas cuestiones ya no tienen sentido. Hay que actualizarlo” José María **Castillo**: https://www.religiondigital.org/espasa/Jose-Maria-Castillo-comercian-catedrales-Iglesia-religion-papa-obispos_0_2173282660.html

■ **Il termine “crocifisso” può essere inteso**, nella nostra storia comune, in modo non univoco: lo si può riferire ad un simbolo religioso, ad un simbolo etico, ad un simbolo politico, ad un oggetto di arredo, ad un gioiello, e solo in modo secondo – anche se questa è la fonte di tutti gli altri significati – ad un soggetto rifiutato, che muore sulla croce e che vive per sempre. La sua passione dà vita. È assai facile che si usi la parola in modo così equivoco, da non riuscire nemmeno a condividere non dico il giudizio, ma l’oggetto/soggetto su cui il giudizio viene espresso, in modo più o meno corretto. Questo però mi sembra un aspetto al momento secondario rispetto ad un altro punto serio della questione in discussione. Ossia **al rapporto tra crocifisso e scuola**. Certo è che, nella affermazione di una scuola “laica”, accanto alla pretesa di rimuoverlo dalle pareti – cosa che è comprensibile e lineare, anche quando non si è d’accordo – è difficile capire come il crocifisso possa essere sostituito da una “cartina del mondo” o dai “principi di sviluppo sostenibile”. Perché la sostituzione di un grande simbolo, non univoco, analogico e forse anche equivoco, con dei “non-simboli” come una mappa o un decalogo sulla sostenibilità è una questione decisiva per il modo con cui si concepisce la scuola, anche la scuola che vogliamo giustamente “laica”. Mi chiedo, infatti: quale passione potrebbe giustificare la scuola se accettiamo di guardarla come un deserto di simboli? Perché la scuola, anche quando si interpreta rigorosamente in senso “laico”, può formare chi la frequenta solo insegnando una “passione”. Il crocifisso, pur con i suoi limiti, assicura che una passione sia davvero al centro. Dovrà essere forse controllata, delimitata, illuminata, ma è certo che si può imparare solo se, in gioco, vi è una morte di sé e un morire per altri, se si può morire e vivere per quello che si impara. Così, se consideriamo il crocifisso sulla parete della classe, oltre alla sua possibile sparizione, mi chiedo: che cosa potrebbe essere davvero “appassionante” nel sostituirlo? Alla *dissipatio crucifixi* che cosa potrebbe subentrare? Il volto sereno del presidente della Repubblica? L’incipit solenne della Costituzione? Un accostamento armonico di diversi simboli religiosi? O la parete bianca?

Il rischio è che la scuola voglia intendersi come “laica” solo per sottrazione, e così possa illudersi di formare “senza passione”. In realtà una scuola senza passione non può essere laica, perché non è ancora scuola. Perché sia scuola, deve essere segnata da una passione e deve comunicare, anzitutto e ultimamente, un motivo per vivere e morire. Una passione esige simboli, sintesi di vita e di morte, non illustrazioni geografiche o precetti ecologici. Forse questa ultima pretestuosa polemica sul crocifisso potrebbe rendere un servizio inatteso, aprendo ad una comprensione della scuola in cui la laicità sia principio di una foresta di simboli appassionati, non di un deserto di segni senza passione.

Andrea **Grillo**, teologo, blog del 2 ottobre 2019 *Come se non*.

■ **Hamdam al-Zeqri: questo il nome del giovane yemenita** che martedì 15 ottobre 2019 consegue la laurea triennale presso l’Istituto superiore di scienze religiose di Firenze con una tesi elaborata a partire dalla sua opera come ministro di culto per i musulmani del carcere di Sollicciano. Un musulmano che si laurea in un’istituzione cattolica: un fatto certamente singolare, che ha suscitato proteste e preoccupazioni in alcuni media, quasi si aprisse la possibilità che nelle scuole compaia un insegnante di religione cristiana personalmente musulmano. Si delinea forse qui la più subdola forma di islamizzazione? Niente di più lontano, in realtà, dalle intenzioni di una persona per la quale lo studio della religione cristiana si radica in primo luogo nella volontà di conoscere e comprendere una realtà di cui non è parte (e in nome della quale non potrebbe certo parlare), ma con la quale intrattiene stretti rapporti. La sua scelta e il suo percorso di studi si radicano, infatti, anche in una stretta collaborazione con realtà ed esperienze del cattolicesimo fiorentino. Né questo suscita stupore: da decenni ormai Firenze – profondamente memore in questo della lezione di Giorgio La Pira – coltiva iniziative di dialogo tra le religioni mediterranee, in cui islam e cristianesimo si trovano tra altro confrontati anche con quella realtà terza (o prima, da un punto di vista cronologico) che è l’ebraismo. Simone **Morandini**, *Il Regno-attualità*, 14/10/2019.

■ **Es necesario superar el legado de la Ilustración.** Educar, en general, pero sobre todo en las universidades, no es sólo llenar la cabeza de conceptos. Se necesitan los tres lenguajes. Es necesario que entren en juego los tres lenguajes: el lenguaje de la mente, el lenguaje del corazón y el lenguaje de las manos, para que se piense en armonía con lo que se siente y se hace; se sienta en armonía con lo que se piensa y se hace, se haga en armonía con lo que se siente y se piensa. Una armonía general, no separada de la totalidad •Papa **Francisco**, discurso a la FIUC, 4/11/2019

■ **Il vero compito che noi abbiamo come insegnanti** non è solo quello di aiutare a superare l'ignoranza. Ve ne è uno più impegnativo, che è quello di vincere il pregiudizio e la mistificazione storica dilagante, perché è su di essi che poggiano le guerre, le intolleranze, le persecuzioni, i rifiuti, i respingimenti, i confini resi invalicabili e mortali, la chiusura dei porti e la costruzione di muri. Se questa logica omicida si diffonde, anche tra i cristiani, rendendo la solidarietà un reato e rendendo ordinari l'odio e la disumanità, allora è davvero necessario interrogarci su quanto, su cosa e su come abbiamo insegnato. Perché lo studio non deve mai essere privo di conseguenze per la vita, per questo non può cristallizzarsi come ripetitivo, deve rinunciare a trasmettere ma deve imparare a comunicare e a dare la parola. • Sergio **Tanzarella**, *Il Regno-documenti*, 01/10/2019.

■ **What I see in the foreseeable future**, gradually, is an adaptation and integration into the national mosaic the Muslim community finds itself in, e.g. in France, Britain, Germany, Spain, Italy, Denmark, etc. Despite all the current political problems, the far future will speak of this current phase of the “Muslim question” as a historical episode that is gone. This is not optimism, but realism. And realism holds a lot of surprises and moments of tension, which are already there, and may intensify, radically intensify – but hopefully not! Religious salafism and populist and right wing ‘salafisms’ are not a good mix at all! Europe needs to listen to its sage citizens, scholars and religious leaders of all faiths and moral beliefs, for a better and safe Europe. • Mohammed **Hashas** <http://algoritam.net/2019/10/22/conversation-with-mohammed-hashas/>

■ **The campaign against racism**, antisemitism, islamophobia, and anti-Christian attacks will be infinitely more effective if it is united. Christians should lead the defense of Jews and Muslims. Muslims should lead the defense of Christians and Jews. Jews should lead the defense of Muslims and Christians. And we must all stand together against racism. Ronald S. **Lauder**, *World Jewish Congress*, Rome 9/011/2019. <https://www.worldjewishcongress.org/en/news/wjc-president-ronald-s-lauder-calls-for-unity-in-fight-against-hate-in-address-to-vatican-officials-11-5-2019>

■ **La ironía suprema de la Historia**, es que el surgimiento moderno de la laicidad (no del laicismo), los derechos humanos, la libertad de conciencia, todo lo bueno que surgió en los siglos XVI, XVII y XVIII contra la voluntad de los clérigos, se produjo a través del recurso implícito y explícito al mensaje original del Evangelio. Dicho más claramente, lo que obliga a la Iglesia a cambiar no brota de las sacristías, ni de los palacios episcopales. Brota del humanismo, que ya no tolera atrocidades como la Inquisición, la condena de Galileo, los Estados totalitarios o sistemas que imponen las desigualdades entre mujeres y hombres, desprecian a los extranjeros, a homosexuales o a los colegios que no imponen la asignatura de religión. José María **Castillo**, *Teología sin censura*, 19/11/2019: https://www.religiondigital.org/teologia_sin_censura/Castillo-Iglesia-Evangelio-Francisco-cambiar-papa-religion-teologia_7_2177852199.html

■ **Supporters of the secular idea** believe that giving up religion will be good for all people [...] Along with religion, they deny traditional moral values such as marriage as a union between a man and a woman and the inviolability of human life from the moment of conception to natural death. Those who find the courage to publicly criticize unnatural moral permissiveness are accused by adherents of the secular idea of intolerance. We take close to heart the situation in Europe, which was once a stronghold of Christianity and is now rapidly losing its religious identity. Patriarch **Kirill**, 14/11/2019: <http://www.interfax-religion.com/?act=news&div=15360>

■ **¿Quién educa, la familia o el Estado?** Si es el Estado, vamos o volvemos a la dictadura, al Estado totalitario, a la supresión de derechos fundamentales o al no respeto a éstos. a quitar a la familia algo que le corresponde en su ser más propio e inalienable, y a la eliminación del principio de subsidiariedad que sustenta y fundamenta la sociedad y el Estado democrático. No caigamos en la trampa de considerar que el tema de la enseñanza religiosa es un asunto privado o de la Iglesia. Antonio **Canizares**, arz. de Valencia, 25/11/2019. https://www.religiondigital.org/opinion/Canizares-familia-volvemos-dictadura-totalitario_0_2180181987.html

■ **Freedom and diversity in Education** – notwithstanding the diverse regulations regarding independent schools at the national level, all Member States must respect the right of civil society to found educational establishments

according to parents` religious, philosophical and pedagogical convictions. In accordance to this, members of the European Parliament, when acting in the sphere of education, should be committed to the non-imposition of uniform educational models and to the removal of undue barriers to diversity in education, including financial ones.

<https://www.ecnais.org/european-elections-2019-ecnais-proposals-for-a-europe-of-the-people-united-in-diversity/>

■ **L'UE : nationalismes vs fédération.** Les Britanniques ont voté en faveur d'une sortie de l'Union européenne, qui aura lieu le 31 janvier prochain. En ce début agité de XXIème siècle, les peuples cherchent dans leur identité et leurs racines, un refuge aux vertiges et incertitudes du monde. Ils se tournent vers ce qui leur est le plus familier, la famille, la commune, la région ou la nation. [...] Nombre de politiciens l'ont bien compris qui exaltent la nation, seule à leurs yeux à même d'offrir les élans passionnels que la raison ne permet plus et d'ainsi apaiser un peu des angoisses de leurs concitoyens. Trump, Poutine, Erdogan, Xi et bien d'autres... Derrière leur populisme, se cache en fait le retour du nationalisme. Dans les débats philosophiques autour de l'organisation politiques des sociétés, au XIXème siècle, Ernest Renan, philologue français avait théorisé la nation comme « une âme, un principe spirituel, (...), « un vouloir-vivre collectif », qui ne saurait se limiter à la race, à la religion ou à la géographie. Il avait aussi affirmé : « les nations ne sont pas quelque chose d'éternel. Elles ont commencé, elles finiront. La confédération européenne, probablement, les remplacera. » C'était en 1882. • J.D.Giuliani, Lettre. Fond.Schumann16/12/2019.

https://www.jd-giuliani.eu/fr/article/cat-2/661_Le-Brexit-epreuve-pour-le-nationalisme.html

UPCOMING EVENTS • CALL FOR PAPER

► COPENHAGEN. The “**Be One**” **Ecumenical Course** will take place in Copenhagen, Denmark from 16 to 19 January 2020. The course provides young European Christians an opportunity to learn about ecumenism from different church perspectives. The course is held in cooperation between CEC, European Fellowship of Christian Youth, the Committee of Children and Youth at the Ecumenical Council in Finland and the Danish Youth Council. Info:

http://www.ceceurope.org/?event=be-one-ecumenical-course&event_date=2020-01-16

► DUBLIN. European Conference **Religious literacy: challenges for today**, at Trinity College Dublin, 16 Jan. 2020, 8h30. Religious illiteracy means ignorance of core religious beliefs, symbols and practices operative within a culture. Many have noted that a feature of culture in Ireland is the increasing absence of ‘Christian literacy.’ There are obvious challenges in this for the well-being of Christian churches. The dangers for wider society must also be of concern. When ignorance replaces literacy a space is created wherein fundamental misunderstandings will occur. Ignorance will feed upon itself. Without religious literacy how can fiction be distinguished from truth? This symposium will explore these questions from the perspective of both academics and practitioners. We will ask both why are things the way they are, and what can be done. International Speakers: Alberto Melloni, Johanna Gustafsson Lundberg, Ryszard Bobrowics, Francesca Cadeddu, Nick Spencer, Gerard Condon, Frances Rowland, Gerard Tanham, Emma Rothwell. Info: <https://www.tcd.ie/loyola-institute/conferences/ri2020.php>

► TRENTO. **Artificial Intelligence and Religion** – AIR2020 International Conference. Trento 3 - 5 March 2020 - Centre for Religious Studies - Centre for Information and Communication Technology - Fondazione Bruno Kessler. Artificial intelligence (AI) technologies are having a significant impact on contemporary societies, and it is a widely held belief that their societal impact will become disruptive in a not too distant future. Religion has proved to remain a salient and determining feature of human societies, with an estimated 84% of the global population in 2010 identifying with a religious group, according to the PEW Research Centre. The goal of this conference is to explore current interactions between the religious sphere (widely construed in terms of diverse communities, institutions, practices, precepts, beliefs, and rites) on the one hand, research and innovation in the field of AI on the other. AIR2020 will bring together researchers and scholars in artificial intelligence, religious studies, economics, legal studies, science communication, narratology, philosophy, and sociology. While covering the more obvious and researched topics, such as the role of religious vocabulary in popular AI narratives and techno-utopian or dystopian visions of human futures, the conference will also focus on less researched areas, such as the involvement of religious actors in shaping current debates over AI governance, the impact of AI technologies on freedom of religion or belief, the value alignment problem for AI with regard to religiously grounded values, and the discrepancy between non-expert perceptions of AI and the current state of the art in AI research, development and innovation. AIR2020 is embedded

in the mission on religion and innovation of the Centre for Religious Studies, as articulated in our 2019 position paper Religion and Innovation: Calibrating Research Approaches and Suggesting Strategies for a Fruitful Interaction. Our position paper proposes a set of eleven recommendations concerning action research in religion and innovation that can benefit societal actors in their attempts to strengthen the interaction between religion and innovation. For an account of FBK-ISR's work on religion and innovation please consult our booklet Religion & Innovation at FBK. AIR2020 continues the 2018 workshop and lecture series Religion and Innovation, with a specific focus on innovations in AI and their impact on religion. The conference is organised by the Centre for Religious Studies (FBK-ISR) in collaboration with the Centre for Information and Communication Technologies of Fondazione Bruno Kessler (FBK-ICT). Info: please contact Dr Boris Rähme : AIR2020@fbk.eu .

► WIEN. European Forum on RE Conference 2020: the next conference will be held in Vienna from April 15th to 19th, 2020. The topic of this meeting is: **Intercultural dialogue in Europe. Contribution of catholic religious education in schools.** According to the EuFRES tradition, academics and people responsible for religious education in state schools from European countries will take part in the conference. EuFRES has its roots in the catholic environment but is open to other faiths. Those interested in attending are asked to submit the enrolment form (s. below) before 1 January 2020. All Forum's participants have an opportunity to give comments on a given topic in the form of spontaneous speech or previously prepared lecture. The latter should include a reference to the subject of the conference or to the catechetical-pastoral situation in the home country and be submitted to the EuFRES office by February 1, 2020. As it was during the previous conference, translation and interpretation of speeches will be provided in the following languages: Italian, English, German, Spanish and Polish. Infos: [EuFRES-2020-Invitation-Engl](#)

► BIRMINGHAM. **Navigating the non/confessional in university Islamic studies:** A three-day international conference funded and organised by the Department of Theology and Religion, Univ. of Birmingham, in partnership with the Muslims in Britain Research Network. Dates: 20-22 April 2020. Abstracts are invited for papers that address any of the conference themes: - How students and staff navigate between confessional and non-confessional Islamic educational contexts - How policy contexts affect the development of linkages between seminaries and mainstream higher education institution - Teaching about Islam beyond Islamic and religious studies (for ex. in history, politics and the social sciences) - 'Insider' and 'outsider' dynamics in the teaching of Islam in European contexts – Complementarities and tensions between confessional and non-confessional approaches to the study of Islam - Securing the study of Islam within and beyond higher education institutions. Info: MuslimsinBritainRN@gmail.com.

► ROME. **Rendez-vous à Rome le 14 mai 2020.** Le pape François invite à « *reconstruire le pacte éducatif mondial* ». Il souhaite rencontrer ceux qui travaillent «*dans le domaine de l'éducation à tous les niveaux des disciplines et de la recherche*». Il invite également les jeunes à participer à cette rencontre qui se tiendra en Salle Paul VI, au Vatican. Plus largement, le pape « *lance un appel à des personnalités publiques qui occupent des postes de responsabilité au niveau mondial et qui ont à cœur l'avenir des nouvelles générations. J'ai confiance : elles accueilleront mon invitation* », déclare-t-il. « *Je vous invite à promouvoir ensemble et à mettre en œuvre, par le biais d'un pacte éducatif commun, ces dynamiques qui donnent un sens à l'histoire et la transforment de manière positive* », écrit encore François à ses futurs hôtes. « *Une série de séminaires thématiques, dans différentes institutions, accompagnera la préparation de l'événement* ». <https://www.vaticannews.va/fr/pape/news/2019-09/pape-francois-lancement-pacte-educatif-mondial-education-rome.html>

► PADUA. International Conference: **Religious Freedom: Social-Scientific Approaches.** Padova (Italy), May 14-15, 2020. Participants are welcome to propose papers in line with the conference rationale, particularly in relation to the following topics:

- Theories of religious freedom in social sciences
- Religious freedom and pluralism
- Religious freedom, spirituality and interfaith dialogue
- Religious freedom and secularism
- Cross-national studies on religious freedom
- Sociology of human rights and religious freedom
- Religious freedom and social conflicts
- Religious freedom and socio-economic development
- Congregations, human rights and religious freedom

Abstracts (400 words) should be sent to prof. Olga Breskaya: (olga.breskaya@phd.unipd.it).

► ATHENS. 4th Annual International Symposium on **Higher Education in a Global World**, 6-7 July 2020, Athens, Greece (www.atiner.gr/coledu) (Academics Responsible: *Dr. Sharon Claire Bolton, Vice President of Research, ATINER & Professor, The Management School, University of Stirling, Scotland & Dr. George Priovolos, Director, Center for Small and Medium-Sized Enterprises (CSME) & Professor, Iona College, USA*). You are more than welcome to submit a proposal for presentation. If you need more information, please let me know, and our administration will send it to you, including the abstract submission form. We do hope you can contribute to our academic activities.

► BERLIN. The 7th Summer School on Human Rights of the Conference of European Churches will be held from 7 to 10 July 2020 in Schwanenwerder Berlin, Germany. The event will be addressing the theme “Freedom of Religion or Belief in the Public Sphere”. The school will bring together representatives of the CEC Member Churches and other faith communities, and will be hosted by the **Evangelical Church in Germany**.

► GRONINGEN. Save the date for the upcoming Bi-Annual Conference of the ESA RN34-Sociology of Religion **Religion and the urban, natural and virtual environments**, which will be held in Groningen, the Netherlands, 26-28 August 2020. The deadline for paper and panel submissions is 31 January 2020. Project and program are available at website: file:///C:/Users/fpajer/Downloads/Cfp_RN34_Groningen2020.pdf . For any questions, please contact at: esarn34-groningen2020@rug.nl

► CORDOBA. The 6th ICLARS Conference will be held in Cordoba (Spain), from 7 to 9 September 2020. The general theme of the conference is: **Human Dignity, Law, and Religious Diversity: Designing the Future of Inter-Cultural Societies**. The aim is to analyse how the notion of human dignity, which is the central axis of the Universal Declaration of Human Rights of 1948, can help create common ground between competing understandings of human rights that have an impact on freedom of religion or belief. Human rights were conceived as an instrument to achieve social cohesion and harmony but have often become a battlefield for conflicting ethical and political positions. This betrays the very notion of human rights, which are universal by nature and should be aimed at uniting, not dividing, society. Info: <https://iclars2020cordoba.org/>

SPECIAL SUPPLEMENT

RELIGIOUS FREEDOM IN 45 EDUCATION SYSTEMS OF THE GREAT EUROPE According to the U.S. “International Report on Religious Freedom” REPORT 2018, published on June 2019

some partial excerpts, by Editor

Source: <https://www.state.gov/reports/2018-report-on-international-religious-freedom/>

ALBANIA

Public schools are secular, and the law prohibits religious instruction, but not the teaching of religion as part of a humanities curriculum. Private schools may offer religious instruction. Religious communities manage 114 educational institutions, including universities, primary and secondary schools, preschools, kindergartens, vocational schools, and orphanages. By law, the Ministry of Education, Youth, and Sport must license these institutions, and nonreligious curricula must comply with national education standards. Catholic, Muslim, and Orthodox groups operate numerous state-licensed kindergartens, schools, and universities. Most of these do not have mandatory religion classes but offer them as an elective. For instance, Beder University offers undergraduate and graduate programs in Islamic Studies. The AIC runs six madrassahs that teach religion in addition to the state-sponsored curriculum.

ANDORRA

Instruction in the Catholic faith is optional in public schools. The Catholic Church provides teachers for religion classes, and the government pays their salaries. The Ministry of Education also provides space in public schools for Catholic religious instruction.

AUSTRIA

The government funds, on a proportional basis, RE for any of the 16 officially recognized religious societies by clergy or instructors provided by those groups for children in public schools and government-accredited private schools. The government does not offer such funding to other religious groups. A minimum of three children is required to form a class. Attendance in religion classes is mandatory for all students unless they formally withdraw at the beginning of the school year; students under the age of 14 require parental permission to withdraw from religion classes. The government funds the instruction, and religious groups provide the instructors. RE takes place either in the school or at sites organized by religious groups. Some schools offer ethics classes for students not attending religious instruction. RE and ethics classes include the tenets of different religious groups as comparative RE. The curriculum for both public and private schools includes compulsory anti-bias and tolerance education, including religious tolerance, as part of civics education across various subjects, including history and German-language instruction. Holocaust education is part of history instruction and appears in other subjects such as civics. The international NGO Anti-Defamation League conducted teacher-training seminars on Holocaust awareness with Austrian schools, reaching approximately 100 teachers. In addition, provincial school councils and the education ministry invited Holocaust survivors to talk to school classes about National Socialism and the Holocaust.

BELARUS

The law permits associations and national associations to establish schools to train clergy; however, it does not permit religious communities to do so. The law permits only registered religious groups that are members of national religious associations to organize extracurricular religious activities at educational institutions. The law states the national religious association must first conclude an agreement on cooperation with the Ministry of Education; the BOC (Orthodox Church) is currently the only religious group to have such an agreement. Students who wish to participate in voluntary “moral, civic, and patriotic education” in collaboration with religious groups must either provide a written statement expressing their desire to participate or secure their legal guardians’ approval. According to the law, “such education shall raise awareness among the youth against any religious groups whose activities are aimed at undermining Belarus’ sovereignty, civic accord, and constitutional system or at violating human rights and freedoms.” The law prohibits religious groups from conducting activities in any school without identifying themselves. It also prohibits visits from representatives of foreign religious groups; missionary activities; collections of donations or fees from students for religious groups or any charity; distribution of religious literature, audio, video, and other religious materials; holding prayer services, religious rituals, rites, or ceremonies; and placing religious symbols or paraphernalia at educational institutions. The law does not allow private religious elementary, junior, or senior high schools or homeschooling for religious reasons.

BELGIUM

The constitution requires teaching in public schools to be neutral with respect to religious belief. All public schools outside of Flanders offer mandatory religious or “moral” instruction (which is oriented towards citizenship and moral values); parents in schools in Flanders may have their children opt out of such courses. Francophone schools offer “philosophy and citizenship” courses alongside courses on the recognized religions, based on a constitutional court ruling. Schools provide teachers, clerical or secular, for each of the recognized religious groups, as well as for secular humanism, according to the student’s preference. The public education system requires neutrality in the presentation of religious views outside of religion classes. Teachers of religion are permitted to express their religious beliefs and wear religious attire, even if school policy otherwise forbids such attire. Public school religion teachers are nominated by a committee from their religious group and appointed by the linguistic community government’s education minister. Private, authorized religious schools, known as “free” schools, follow the same curriculum as public schools but may place greater emphasis on specific religious classes. Teachers at these religious schools are civil servants, and their salaries, as well as subsidies for the schools’ operating expenses, are paid for by the respective linguistic community, municipality, or province. Most public schools continued to ban headscarves, in accordance with government policy allowing individual schools to decide whether to impose such bans. According to media reports, at least 90% of Francophone community public schools and virtually all Flemish public schools maintained such bans.

BULGARIA

By law, public schools at all levels may, but are not required to, teach the historical, philosophical, and cultural aspects of religion and introduce students to the moral values of different religious groups as part of the core curriculum. A school may teach any registered religion in a special course as part of the elective curriculum upon request of at least eight students, subject to the availability of books and teachers. The Ministry of Education and Science approves and provides books for these special religion courses. If a public school is unable to pay for a religion teacher, it may accept financial sponsorship from a private donor or a teacher from a registered denomination. The law also allows registered religious groups to operate schools and universities, provided they meet government standards for secular education. A Holocaust education program continued to train 20-25 history teachers annually, based on a 2016 memorandum between the Ministry of Education and

Israel's Yad Vashem. On September 12-14, Shalom hosted a workshop for 50 history teachers from Bulgaria and Macedonia on the Holocaust in the Balkans and the fight against anti-Semitism and hate speech.

CROATIA

Public schools must offer religious education, although students may opt out without providing specific grounds. The Catholic catechism is the predominant religious text used. Other religious communities that have agreements with the state may also offer religious education classes in schools if there are seven or more students of that faith. Eligible religious communities provide the instructors and the state pays their salaries. Private religious schools are eligible for state assistance and follow a national curriculum. Registered religious communities may have their own schools. Unregistered religious groups may not have their own schools. Education about the Holocaust is mandatory in the seventh and eighth grades of elementary school and during four years of high school education.

Atheist, Jewish, and Serbian Orthodox organizations said that although the law allows students to opt out of religious education, in practice most public schools did not offer viable alternatives to Catholic catechism. They also said public schools did not take adequate steps to prevent bullying of nonparticipating children. The press covered several specific instances of such bullying during the year. Atheist groups said Catholic symbols remained prevalent in government buildings such as courtrooms, prisons, and public hospitals. They said they believed this practice was inconsistent with the constitution, which states religious communities shall be separate from the state. The courts have not ruled on this question to date.

CYPRUS

The government requires Greek Orthodox religious instruction and attendance at religious services before major holidays in public primary and secondary schools. The MOE may excuse primary school students of other religious groups from attending religious services and instruction at the request of their guardians, but Greek Orthodox children in primary school may not opt out. The MOE may excuse secondary school students from RE on grounds of religion or conscience and may excuse them from attending religious services on any grounds at the request of their guardians, or at their own request if over the age 16.

CZEKIA REPUBLIC

The law permits second-tier registered religious groups to apply through the MOC to teach religion in state schools; 11 of the 22 second-tier groups have applied and received permission. The teachers are supplied by the religious groups and paid by the state. If a state school does not have enough funds to pay for its religious education teachers, teachers are paid by parishes or dioceses. Although the law makes religious instruction in public schools optional, school directors must provide instruction in the beliefs of one of the 11 approved religious groups if seven or more students register for the optional class at the beginning of the school year, in which case the school provides the religious instruction only to the students who registered. The government does not regulate instruction in private schools.

DENMARK

All public and private schools, including religious schools, receive government financial support. Public schools must teach ELC (Evangelical Lutheran Church) theology; the instructors are public school teachers rather than persons provided by the ELC. Religious classes are compulsory in grades 1-9, although students may be exempted if a parent presents a request in writing. No alternative classes are offered. The ELC course curriculum in grades 1-6 focuses on life philosophies and ethics, biblical stories, and the history of Christianity. In grades 7-9, the curriculum adds a module on world religions. The course is optional in grade 10. If the student is 15 years old or older, the student and parent must jointly request the student's exemption. Private schools are also required to teach religion classes in grades 1-9, including world religion in grades 7-9. The religion classes taught in grades 1-9 need not include ELC theology. Collective prayer in schools is allowed if it does not include proselytizing. Prayers are optional at the discretion of each school. They may consist of ELC, other Christian, Muslim, or Jewish prayers, and students may opt out of participating.

ESTONIA

Optional basic religious instruction is available in public and private schools, funded by the state. All schools must provide religious studies at the primary and secondary levels if students request these studies. The courses offer a general introduction to different faiths. Religious studies instructors may be lay teachers or clergy provided by religious groups. There are also private religious schools. All students, regardless of their religious affiliation or non-affiliation, may attend religious schools. Attendance at religious services at religious schools is voluntary. The majority of students attending a private religious school are not associated with the school's religious affiliation.

FINLAND

Parents may determine their child's religious affiliation if the child is younger than 12 years of age. The parents of a child between the ages of 12 and 17 must pursue specific administrative procedures with their religious community and the local population registration officials to change or terminate religious affiliation. All public schools provide religious teaching in accordance with students' religion. All students must take courses either in ethics or in religious studies, with the choice left up to the student. Schools must provide religious instruction in religions other than the Lutheran faith if there is a minimum of three pupils representing that faith in the municipal region, the religious community in question is registered, and the students' families belong to the religious community.

Students who do not belong to a religious group or belong to a religious group for which special instruction is not available may study ethics. Students age 18 or older may choose to study either the religious courses pertaining to their religion or ethics. If a student belongs to more than one religious community, the parents decide in which RE course the student participates. The government does not prohibit or restrict private religiously based schools. RE focuses on familiarizing students with their own religion, other religions, and general instruction in ethics. Teachers of religion must have the required state-mandated training for religious instruction. The state appoints them, and they are not required to belong to any religious community. The National Board of Education provides a series of textbooks about Orthodox and Lutheran Christianity, Catholicism, Judaism, and Islam, as well as a textbook on secular ethics.

FRANCE

Public schools are secular. The law prohibits public school employees and students from wearing “conspicuous religious symbols,” including the Muslim headscarf, Jewish skullcap, Sikh turban, and large Christian crosses. Public schools do not provide religious instruction, except in Alsace-Moselle and overseas departments and territories. In Alsace-Moselle, RE is compulsory in public primary and secondary schools, although students may opt for a secular equivalent with a written request from their parents. Religious education classes are taught by members of the faiths concerned and are under the control of the respective churches. Elsewhere in mainland France, public schools teach information about religious groups as part of the history curriculum. Parents who wish their children to wear conspicuous religious symbols or to receive religious instruction may homeschool or send their children to a private school. Homeschooling and private schools must conform to the educational standards established for public schools. By law, the government subsidizes private schools, including those affiliated with religious organizations. In 98% of private schools, in accordance with the law, the government pays the teachers’ salaries, provided the school accepts all children regardless of an individual child’s religious affiliation. The law does not address the issue of religious instruction in government-subsidized private schools or whether students must be allowed to opt out of such instruction.

GEORGIA

Although the law states public schools may not be used for religious indoctrination, proselytizing, or forcible assimilation, the concordat accords the GOC (Orthodox Church) the right to teach religious studies in public educational institutions and authorizes the state to pay for GOC religious schools. As of December, however, the GOC had not taught any religious studies classes in public institutions. The law states students may pursue religious study and practice religious rituals in schools “of their own accord” to receive religious education, but only after school hours. Outside instructors, including clergy of any denomination, may only attend or direct students’ religious education or activities if students invite them to do so; school administration and teachers may not be involved in this process. In practice, however, NGOs and non-GOC organizations report that GOC clergy often visit classes during academic hours, sometimes at the initiative of teachers or school administrators. The law includes no special regulations for private religious schools.

GERMANY

According to a ruling by the Federal Constitutional Court, general headscarf bans for teachers at public schools are a violation of religious freedom, but implementation is left to the states, which may determine if special circumstances apply. Bavaria, North-Rhine Westphalia (NRW), and Saarland render decisions on a case-by-case basis. Schleswig-Holstein, Hamburg, and Bremen do not prohibit headscarves for teachers. Hesse permits teachers to wear headscarves as long as doing so does not impair “school peace” or threaten perceptions of state neutrality. A law in Berlin bans visible signs of religious affiliation for police, lawyers, judges, law enforcement staff, and primary and secondary public school teachers. The Berlin law permits teachers at some categories of institutions, such as vocational schools, to wear headscarves. Other states have laws that restrict religious attire in certain circumstances.

In November **Rhineland-Palatinate** announced it was planning to sign a state agreement with the Muslim Alevite community. According to the state chancellery, the agreement would outline conditions for Alevi holidays and religious instruction in schools. At year’s end, four Rhineland-Palatinate elementary schools offered Alevi religious instruction. The government was scheduled to sign the agreement in March 2019.

In August the state of Rhineland-Palatinate announced it would stop negotiations to establish a “religion treaty” with the Turkish Islamic Union for Religious Affairs (DITIB) and three other Islamic organizations, Schura Rheinland-Palatinate, Ahmadiyya, and the Association of Islamic Cultural Centers. Such an agreement would have been a precondition for introducing state-wide Islamic religious education in public schools, but the state followed two expert opinion reports that had questioned DITIB’s independence from the Turkish government and the organizations’ “constitutional adequacy” as official partners for the state. State authorities also classified DITIB and Schura as “suspicious.”

GREECE

Home schooling is not permitted for children. The law requires all children to attend nine years of compulsory education in state or private schools and one year of compulsory preschool education in accordance with the official school curriculum. Religious instruction in primary and secondary schools is included in the curriculum. School textbooks focus mainly on Greek Orthodox teachings; however, they also include some basic information on some other “known religions.” Students may be exempted from religious instruction upon request if their parents state the students are not

Greek Orthodox believers. The law provides for optional Islamic religious instruction in public schools in Thrace for the recognized Muslim minority and optional Catholic religious instruction in public schools on the islands of Tinos and Syros, and it includes provisions to make it easier for schools to hire and retain these religious instructors. The law also allows Muslim students in primary and secondary schools throughout the country to be absent for two days each for Eid al-Fitr and Eid al-Adha.

According to the law, parents may send their children to private religious schools, and private Orthodox, Catholic, and Jewish schools operate in the country. As per the Lausanne Treaty, the government operates 148 secular Greek-Turkish bilingual schools and two Islamic religious schools in Thrace. Muslim students in Thrace wishing to study the Quran may attend after-hours religious classes in mosques. The law establishes an annual 0.5 percent quota for admission of students from the recognized Muslim minority in Thrace to universities, technical institutes, and civil service positions. Similarly, 2 percent of students entering the national fire brigade school and academy are required to be from the Muslim minority in Thrace.

HUNGARY

One-hour-per-week faith-and-ethics or ethics-only education is mandatory through the first eight grades of public school. Students and their parents choose between the faith-and-ethics class provided by an incorporated church of their choice or a generic ethics course taught by public school teachers. Religious groups are entitled to provide their own teachers, prepare their own textbooks, and determine curricula for their faith-and-ethics classes. Private schools are not required to introduce faith-and-ethics or ethics classes. Unincorporated religious organizations are not entitled to provide RE as part of the mandatory curricula in public schools, but they may offer extracurricular, optional religious education in public schools if requested by students or parents. Incorporated churches and religious organizations have the right to open their own schools. For incorporated churches and religious organizations operating their own schools, the state provides a subsidy, based on the number of students enrolled, for employee wages, but only incorporated churches automatically receive a supplementary subsidy for the schools' operating expenses. According to the law, religious organizations may apply to the MHC for a supplementary operational subsidy covering approximately 30% of their total costs for schools, and the MHC decides on a case-by-case basis whether to grant it.

The law also affords incorporated churches and religious organizations the right to assume operation of public schools through a formal agreement with the PMO. In these cases, the government continues to fund the schools. Religious communities, school teachers, the affected parents, or the operator of the school may initiate such transfers, but only if the designated religious community is able to collect the signatures of more than 50% of the parents and adult students enrolled at the school. Whether newly established or converted from public status, religious schools are free to conduct their own religious teaching without government input and to make faith education mandatory and not substitutable with an ethics class. The government inspects both religious and public schools every two years to ensure they conform to government standards.

ICELAND

By law, schools must operate in such a manner as to prevent discrimination on the basis of religion. Grades one through 10 (ages six to 15) in public and private schools must provide instruction, by regular teaching staff, in social studies, which includes Christianity, ethics, and theology. The law specifies the curriculum for these classes must adopt a multicultural approach to RE, encompassing a variety of beliefs. Christian theology is included, as well as some content on other world religions. The law also mandates that "the Christian heritage of Icelandic culture, equality, responsibility, concern, tolerance, and respect for human value" shape general teaching practices. Parents wishing to exempt pupils from compulsory instruction in Christianity, ethics, and theology must submit a written application to the school principal. The principal may request additional information, if necessary. The principal then registers the application as a "special case" and writes an official response to the parents, accepting or denying the request. School authorities are not required to offer other religious or secular instruction in place of these classes.

Of the 12 largest municipalities in the country, eight have adopted guidelines or rules governing the interaction between public schools and religious/life-stance groups. The Reykjavik City Council prohibits religious and life-stance groups from conducting any activities, including the distribution of proselytizing material, in municipal preschools and compulsory schools (grades one through 10) during school hours or during afterschool programs. Reykjavik school administrators, however, may invite the representatives of religious and life-stance groups to visit the compulsory classes on Christianity, ethics, and theology, and on life skills. These visits must be under the guidance of a teacher and in accordance with the curriculum. Any student visits to the gathering places of religious and life-stance groups during school hours must be under the guidance of a teacher as part of a class on religion and life-stance views.

During such classes or visits, students may only observe rituals, not participate in them. The other six municipalities have either adopted or adapted guidelines on these interactions that the Ministry of Education, Science, and Culture has set. The ministry's guidelines are broadly similar to those of Reykjavik and Hafnarfjordur. Private schools must follow the same curriculum as public schools, including the Christianity, ethics and theology taught in social studies classes. Private schools are free, however, to offer additional classes not in the public school curriculum, including classes in specific religious faiths.

IRELAND

Under the constitution, the Department of Education and Skills provides funding to "national" schools, which are privately owned and managed and where most children receive their primary school education. The government pays

most of the building and administrative costs, teachers' salaries, and a set amount per pupil. In funding schools, the constitution stipulates the state shall have due regard "for the rights of parents, especially in the matter of religious and moral formation." Almost all primary schools and approximately half of secondary schools (vocational schools are state run and nonreligious) are religiously affiliated. At the primary level, 90% of all schools are Catholic, 6% Church of Ireland, 2% multid denominational, 1% other religious groups, and 1% not religiously affiliated. Patrons, who are usually members of the religious groups and affiliated with religious organizations with which the school is affiliated, manage the schools themselves or appoint a board of management to do so. Patrons often provide land for schools and contribute to building and administrative costs. The law permits schools with a religious patron to use religion as a basis for admissions, even if it is not oversubscribed. The government permits, but does not require, religious instruction, faith-based classes, or general religion classes in "national" schools. Although religious instruction is part of the curriculum of most schools, parents may exempt their children from such instruction. Religious schools teach about their religion, while multid denominational schools generally teach about religion in a broader context. Students may opt out and sit in another classroom.

The government funds salaries for those teachers who teach religion classes in "national" schools.

The government continued to encourage patrons to open more schools with nonreligious or multi-denominational patronage. School patrons, generally affiliated with religious denomination, continued to define the ethos of schools and to determine the development and implementation of the religious education curriculum in primary schools. Curricula varied by school and could include teaching about the patron's religion, the religious history of the country, or an overview of world religions. In April Minister for Education and Skills Richard Bruton announced plans to establish 42 new schools – 26 at the primary level and 16 at the postprimary level – between 2019 and 2022. The Department of Education and Skills announced it would respect parental preference for the patronage for those schools due to open in 2019. Of the 13 primary schools due to open in 2019, the patronage of 12 had yet to be decided. The department appointed multid denominational schools' patron body Educate Together as patron of four new high schools scheduled to open in September 2019. Parents of unbaptized children continued to report difficulty enrolling their children in some local, religiously based schools that were oversubscribed and gave priority admissions to children of that religion. In rural areas, parents said finding alternatives to schools with Catholic patrons was especially difficult. The government announced that starting in 2019 primary schools would no longer be allowed to discriminate on religious grounds.

ITALY

The concordat provides for the Catholic Church to select teachers, paid by the state, to provide instruction in weekly "hour of religion" courses taught in public schools. The courses are optional, and students who do not wish to attend may study other subjects or, in certain cases, leave school early with parental consent. Church-selected instructors are lay or religious, and the instruction includes material determined by the state and relevant to non-Catholic religious groups. Government funding is available only for these Catholic Church-approved teachers. If a student requests a religion class from a non-Catholic religious group, that group must provide the teacher and cover the cost of instruction; it is not required to seek government approval for the content of the class. Some local laws provide scholarship funding for students to attend private, religiously affiliated schools, usually but not always Catholic, that meet government educational standards.

KOSOVO

According to the law, "public education institutions shall refrain from teaching religion or other activities that propagate a specific religion." This law is unenforceable in schools operated under Serbian government-run parallel structures, over which the Kosovo government has no control. According to BIK, some school officials continued to apply a mandatory "administrative instruction" (regulation) previously issued by the Ministry of Education and Science that prohibits primary and secondary students from wearing religious garb on school property. According to BIK and other Muslim community leaders, public schools occasionally continued to send home students who insisted on wearing headscarves while attending classes; however, during the year, the Ombudsperson Institution did not receive any reports of a school barring students wearing religious garb, such as headscarves, from attending classes. Media reported a professor at the University of Pristina had intimidated female students wearing head coverings, compelling them to leave class. Students reported the occurrences to the University's Ethics Council, which had not met to consider the issue by year's end.

LATVIA

The government funds required religion and ethics classes in public schools in first through third grade. The school must receive the approval of the parents of at least 10 students in order to hold religion classes in any of the eight traditional groups; if such approval is not obtained or if they prefer not to enroll in religion classes, students take courses on general ethics. The Center for Educational Content at the Ministry of Education must review the content of the classes to verify they do not violate freedom of conscience. Starting in fourth grade, religious subjects are incorporated into elective ethics and social science classes. If there is demand, schools are permitted to teach classes on the history of religion. Students at state-supported national minority schools may attend classes on a voluntary basis on the religion "characteristic of the national minority." Other non-traditional religious groups without their own state-supported minority schools may provide religious education only in private schools. Religion courses in public schools range from doctrinal instruction by church-approved government-certified instructors (usually at the lower grades), to nondenominational Christian teachings or overviews of major world religions by certified teachers who are proposed by a religious group, and approved by the Ministry of Education (usually at higher grades).

LIECHTENSTEIN

The law requires RE be included in the curriculum in public schools, both at the primary and secondary levels. Catholic or Protestant RE is compulsory in all primary schools; exemptions are available for children whose parents request them from the Office of Education. Parents are not required to give a reason for exemptions. The law also grants the Office of Education the right to organize and finance Islamic education as an elective in public primary schools. Catholic, Protestant Reformed, and Muslim groups provide the teachers for religious instruction, and the Office of Education pays for some or all of their salaries. The Catholic Church determines the Catholic curriculum, with minimal supervision from municipalities. Other religious groups registered as associations may provide teachers for optional religious classes if there is a demand for them and may apply for partial funding of the teachers' salaries from the government's integration budget. At the secondary school level, parents and students may choose between a course on Catholic RE, which the government finances and the Catholic religious community organizes, and a general course in religion and culture taught from a sociological perspective. To receive residency permits, foreign religious workers must have completed theological studies, command a basic level of German, belong to a nationally known religious group (the law does not define "nationally known"), and be sponsored by a resident clergy member of the religious group.

LITHUANIA

The constitution and other law permit and funds religious instruction in public schools for traditional and other state-recognized religious groups. Most religious instructors are regular state-employed teachers, but some are priests, seminarians, or monks. Parents must choose either religious instruction or secular ethics classes for their children but may not opt out of both offerings. Schools decide which of the traditional religious groups will be represented in their curricula on the basis of requests from parents of children up to age 14, after which students present the requests themselves.

There are 30 private schools established by religious communities, 26 Catholic and four Jewish; students of different religious groups may attend these schools. All accredited private schools (religious and nonreligious) receive funding from municipalities and the Ministry of Education and Science through a voucher system based on the number of pupils. Each private school receives 1,099 euros (\$1,300) per student. Beginning with the 2017-18 school year, national minority schools, which include schools established by the Jewish community, receive 20 percent more – 1,318.80 euros (\$1,500) – per student than other private schools. The per-student stipend covers only the program costs of school operation. Private school operators generally bear responsibility for covering capital outlays; however, per an agreement the government signed with the Holy See, the Ministry of Education funds both the capital and operating costs of private Catholic schools.

LUXEMBURG

According to law, public schools may not teach religion classes, but students are required to take an ethics course called *Life and Society*. The ethics course covers religion, primarily from a historical perspective.

MALTA

The constitution and law make Catholic education compulsory in public schools, although non-Catholic teachers may teach the course. Students, with parental consent if the student is under the age of 16, may opt out of these classes and instead take an ethics course, if one is available. If a school does not offer an ethics course, students may still opt out of the religion class. Students may enroll in private religious schools. The law does not regulate religious education in private schools. The law does not allow homeschooling for religious or other reasons except for physical or mental infirmity.

The Ministry of Education and Employment continued to expand a pilot program to offer ethics education in state schools as an alternative to Catholic religious classes. According to the ministry, 10.2% of students opted for ethics education in schools that offered it. The ministry attributed this increased enrollment to the growing number of non-Catholic foreign students. During the 2017-18 school year, 1,520 primary and secondary level students, approximately 4.8% of the student body in state schools, enrolled in ethics classes, compared with 1,073 students in the previous year. For the first time, the government appointed an education officer specifically for ethics education and recognized the subject in assessing qualifications for the Secondary Education Certificate, a credential gained by students following exams at the end of their compulsory secondary education. During the 2017-18 school year, post-secondary educational institutions also began accepting ethics education as an academic subject for students in their academic programs.

MOLDOVA

The constitution provides for freedom of religious education and stipulates the state educational system should be secular. According to the law, religion classes in state educational institutions are optional. Students submit a written request to the school's administration to enroll in a religion class. Religion classes are offered in grades one through nine. No alternative classes are offered for those who choose not to enroll in religion classes. RE curriculum offers two types of courses: one for Orthodox denominations and Roman Catholics; and the second for evangelical Christians and Seventh-day Adventists. The religious curriculum for Orthodox and Catholic groups derives from instructional manuals developed by the Ministry of Education with input from the MOC (Moldovan Orthodox Church) and includes teaching guidelines developed with the support of the BOC. Teachers and Orthodox priests teach these optional courses, which focus on Orthodox Christianity. Teachers and representatives of the Evangelical Christian Church teach the second course, which is based on translated religious manuals and literature from Romania, the USA, and

Germany. Both courses teach religious doctrine as well as moral and spiritual values. The law mandates immunization of all children before they may enroll in kindergarten. It does not provide an exception for religious reasons.

MONACO

Catholic religious instruction is available in public schools as an option and requires parental authorization. Private schools may provide instruction for religions other than Catholicism.

MONTENEGRO

By law, religion may not be taught in public primary or secondary schools. The Islamic Community operates one private madrasah at the secondary school level, and the SOC (Serbian Orthodox Church) operates one secondary school, both of which follow the state curriculum in nonreligious matters. The SOC also said the Ministry of Education refused to introduce religious education into schools as an optional subject and wanted the law changed to allow for such an option.

THE NETHERLANDS

The government provides funding to religious schools, other religious educational institutions, and religious healthcare facilities. To qualify for funding, institutions have to meet government educational standards as well as minimum class size and healthcare requirements. The constitution stipulates that standards required of religious or ideology-based (termed "special") schools, financed either in part or fully by the government, shall be regulated by law with due regard for the freedom of these schools to provide education according to their religion or ideology. The constitution stipulates public education shall pay due respect to the individual's religion or belief, and the law permits, but does not require, religious education in public schools. Specialist teachers teach religion classes in public schools that offer them, and enrollment in these classes is optional. All schools are required to familiarize students with the various religious movements in society, regardless of the school's religious affiliation. Religion-based schools, which are also government-funded, are free to shape RE, as long as the education inspectorate agrees that such education does not incite criminal offenses. Approximately 71% of government-funded schools have a religious, humanist, or philosophical basis. The Ministry of Education, Culture and Science is responsible for setting national curriculum standards that all schools must comply with and monitoring compliance.

NORTH MACEDONIA

The law does not permit religious organizations to operate primary schools but allows them to operate schools at the secondary level and above. The Ministry of Education requires sixth grade students and above to take one of three elective courses, two of which have religious content: Introduction to Religions and Ethics in Religion. According to the ministry's description, these courses teach religion in an academic, nondevotional manner. The courses are usually taught by Orthodox priests or imams, whose salaries are paid by the state. The Ministry of Education states all teachers of these subjects receive training from accredited higher education institutions taught by professors of philosophy or sociology. If students do not wish to take a course on religion, they may take the third option, Classical Culture in European Civilization.

NORWAY

Public schools continue to include a mandatory course on Christian Knowledge and Religious and Ethical Information (CKREE) for grades one through 10. State-employed instructors teach the CKREE course, which covers world religions and philosophies while promoting tolerance and respect for all religious beliefs, as well as for atheism. Up to 50% of the CKREE course content is devoted to Christianity. Students may not opt out of this course. Schools do not permit religious ceremonies, but schools may organize religious outings, such as attending Christmas services at a local Church of Norway church. At their parents' request, children may opt out of participating in or performing specific religious acts, such as a class trip to a church. The parents need not give a reason for requesting an exemption. Students may apply to be absent to celebrate certain religious holidays, such as an Eid or Passover, but there is no celebration or observance of these holidays in public schools. In June parliament passed a law banning the wearing of clothing that partially or fully covers the face at educational institutions. The law bans students and teachers from wearing burqas and *niqabs* in schools and daycare centers.

POLAND

In accordance with the law, all public and private schools teach voluntary religion classes. Schools must provide instruction in any of the registered faiths if there are at least seven students requesting it. Each registered religious group determines the content of classes in its faith and provides the teachers, who receive salaries from the state. Students may also request to take an optional ethics class instead of a religion class; the ethics class is optional even if students decline to take a religion class. Crucifixes continued to be displayed in both the upper and lower houses of parliament, as well as in many other public buildings, including public school classrooms.

PORTUGAL

Public secondary schools offer an optional survey course on world religions taught by lay teachers. Optional religious instruction is available at government expense if at least 10 students attend the class. Religious groups are responsible for designing the curriculum of the religious classes and providing and training the teachers, who are lay. Private schools are required to offer the same curriculum as public schools but may provide instruction in any religion at their expense. All schools, public and private, are required to accommodate the religious practices of students, including

rescheduling tests if necessary. The government has mutual interest agreements with Jewish and Islamic religious bodies and a concordat with the Holy See that serves the same function for the Catholic Church.

ROMANIA

Religious denominations are eligible for state financial and other support. They have the right to teach religion classes in public schools, receive government funds to build places of worship, partially pay clergy salaries with state funds, broadcast religious programming on radio and television, and apply for broadcasting licenses for their own stations. Under the law, the amount of state funding a denomination receives is determined by the number of adherents reported in the most recent census, as well as by “the religious denomination’s actual needs.” By law, religious education in schools is optional. Each of the 18 legally recognized religious denominations is entitled to offer religion classes, based on its own religious teachings, in schools. A denomination may offer classes regardless of the number of students adhering to the denomination in a school. The law allows for exceptions where the right of students to attend religion classes cannot be implemented “for objective reasons,” without specifying what these reasons may be. Under the law, parents of students under 18 years of age are required to request their children’s participation in religion classes, while students 18 and older may themselves ask to attend religion classes. Although a student normally takes a school course based on the religious teachings of the denomination to which the student belongs, it is also possible for a student to take a religion course offered by his or her denomination outside the school system and bring a certificate from the denomination to receive academic credit.

Religion teachers are government employees, but each religious denomination approves the appointment and retention of the teachers of its religion classes. The law forbids religious proselytizing in schools. If teachers proselytize, the school management decides the punishment based on the conclusions of an internal committee. The law states the religion of a child who has turned 14 may not be changed without the child’s consent, and from age 16 an individual has the right to choose her/his religion. The percentage of schoolchildren opting to take religion classes remained at almost 90% and, according to media, NGOs, and parents’ associations, continued to be the result of manipulation and pressure by the ROC (Romanian Orthodox Church) as well as the failure of school directors to offer parents alternatives to religion classes. A ministerial order issued in February 2018 established that initial requests to take religion classes were valid for the entire study cycle or until students or their legal representatives submitted an alternate request. A previous ministerial order mandated annual submission of requests to take religion classes.

RUSSIA

The constitution stipulates the state is secular and provides for religious freedom, freedom of conscience, and freedom of religious worship, including the right to “profess, individually or jointly with others, any religion, or to profess no religion.” It provides the right of citizens “to freely choose, possess, and disseminate religious or other beliefs, and to act in conformity with them,” and provides equality of rights and liberties regardless of attitude toward religion. RE or civel ethics classes are compulsory in all public and private secondary schools. Students may choose to take a course on one of the four traditional religions, a general world religions course, or a secular ethics course. Regional and municipal departments of education oversee this curriculum at the local level in accordance with their capacity to offer the courses, and according to the religious makeup of the given location. There is no requirement for representatives of religious organizations to be licensed to conduct RE in Sunday schools and home schooling. Religious instructors in any other state or private school must be licensed to teach religious courses.

SAN MARINO

There are no private religious schools, and the law requires religious education in public schools. Only Catholic religious instruction is offered in public schools. In September the country ratified a bilateral agreement with the Holy See that granted Catholic instruction equal status with other subjects taught in schools. The agreement also stipulates the Catholic curriculum will be subject to a future agreement between the Ministry of Education and the Catholic Bishop of San Marino-Montefeltro. The current state-approved Catholic curriculum includes comparisons between Christianity and other religions and between the Bible and other religious texts. Teachers are selected by the church and may be religious or lay. RE is funded by the government. The law guarantees students the right to opt out of religious instruction without penalty. Students (or the parents, if the student is younger than 14) must choose to opt out at the beginning of each school year.

SERBIA

The constitution states parents and legal guardians shall have the right to ensure the religious education of their children in conformity with their own convictions. The law provides for RE in public schools, but only for the seven traditional groups. Students in primary and secondary schools must attend either religious or civic education class. Parents choose which option is appropriate for their child. The curriculum taught in the religion classes varies regionally, reflecting the number of adherents of a given religion in a specific community. Typically, five interested students is the minimum needed to offer instruction in a particular religion. In areas where individual schools do not meet the minimum number, the Ministry of Education attempts to combine students into regional classes for religious instruction.

The Commission for Religious Education appoints religious education instructors in schools throughout the country from lists of qualified candidates supplied by each religious group. The commission comprises representatives from each traditional religious group, the Ministries of Education and of Science and Technological Development, and the Directorate for

Cooperation with Churches and Religious Communities. Representatives of the Islamic Community in Serbia have not participated in the work of the commission. Instead, they have submitted their list of religious teachers directly to the education ministry for approval. According to the Islamic Community in Serbia, appointment of their religious teachers in schools throughout the Sandzak region has depended on local authorities rather than the education ministry. The Islamic Community of Serbia participates in the commission.

SLOVAKIA

All public elementary school students must take a religion or ethics class, depending on personal or parental preferences. Schools have some leeway in drafting their own curricula for religion classes, but these must be consistent with the National Educational Program (an official Ministry of Education document). Representatives of registered religious communities are involved in the preparation of the National Program. Although the content of the religion classes in most schools is Catholicism, if there is a sufficient number of students, parents may ask a school to open a separate class focusing on the teachings of one of the other registered religious groups. Alternatively, parents may request that teachings of different faiths be included in the curriculum of the Catholic religion classes. Private and religious schools define their own content for religion courses. In both public and private schools, religion class curricula do not mention unregistered groups or some of the smaller registered groups and unregistered groups may not teach their faiths at schools. Teachers from a registered religious group normally teach about the tenets of their own faith, although they may teach about other faiths as well. The government pays the salaries of religion teachers in public schools.

SLOVENIA

According to the constitution, parents have the right to provide their children with a religious upbringing in accordance with the parents' beliefs. The government requires all public schools to include education on world religions in their curricula, with instruction provided by a school's regular teachers. The government allows churches and religious groups to provide religious instruction in their faiths in public schools and preschools on a voluntary basis outside of school hours. The law prohibits religious instruction in public schools as part of the curriculum or during school hours but does not prescribe penalties for violations. Private schools may offer religious classes during or after school hours. The law mandates Holocaust education in schools. This instruction focuses on the history of the Holocaust inside and outside of the country. Schools use a booklet published by the Ministry of Foreign Affairs as part of the Holocaust education curriculum to create awareness of the history of Jews and anti-Semitism in Europe before World War II and of the atrocities committed during the Holocaust. The booklet emphasizes the responsibility of everyone to remember the victims of the Holocaust.

SPAIN

As outlined in agreements with religious groups, the government provides funding for salaries for teachers of Catholic and, when at least 10 students request it, Protestant and Islamic classes in public schools. The Jewish community is also eligible for government funding for Jewish instructors but has declined it. The courses are not mandatory. Those students who elect not to take RE courses are required to take an alternative course covering general social, cultural, and religious themes. The development of curricula and the financing of teachers for RE is the responsibility of the regional governments, with the exception of Andalusia, Aragon, the Canary Islands, Cantabria, and the two autonomous cities of Ceuta and Melilla, which leave the curricula and financing of education to the national government in accordance with their individual regional statutes.

Autonomous regions generally have the authority to develop the requirements for RE instructors and certify their credentials, although some choose to defer to the national government. For example, prospective instructors must provide personal data, proof that the educational authority of the region where they are applying to work has never dismissed them, a degree as required by the region, and any other requirement as stipulated by the religious association to which they correspond. The religious associations are required to provide a list of approved instructors to the government. MOE-approved CIE guidelines stress "moderate Islam" in worship practices, with emphasis on plurality, understanding, religious tolerance, conflict resolution, and coexistence. CIE also requires instructors to have a certificate of training in Islamic education.

The MOJ's report on religious freedom cited complaints by several religious groups, including the Catholic Church, FERED, FCJE, and CIE, about obstacles to providing religious education and the integration of religious teachers in schools. The Catholic Church said some autonomous communities failed to provide students or their parents sufficient information on the possibility of pursuing religious studies, or placed barriers to the teaching of such classes, in violation of the government's accord with the Holy See. FERED stated many localities did not offer Protestant classes, and parents often were unable even to request such classes. After protracted efforts by the Protestant community, according to the report, the autonomous community of La Rioja began to offer religious classes for Protestants in schools, as did Huesca Province; however, the autonomous community of Valencia had not responded to the requests for such classes by more than 700 students.

Religious groups said there was also a continuing lack of information on classes or enrollment options for students. CIE cited a similar lack of information and enrollment options for students and reported that only six autonomous communities and Ceuta and Melilla had Islamic studies educators, despite the existence of eligible instructors in every region. In the Basque Country, there were reports some schools had called in parents to discourage them from seeking

Islamic classes for their children. There were no Jewish classes in public schools, and FCJE reported schools were usually unaware of Jewish holidays provided for in the accord between FCJE and the state. The Church of Jesus Christ proposed the right of RE in public schools be extended to all religious groups with *notorio arraigo* status, not just to groups with agreements with the state.

SWEDEN

RE is compulsory in public and private schools. Teachers use a curriculum that encompasses lessons about the major world religions without preference for any particular religious group. Parents may send their children to independent religious schools, which the government supports through a voucher system and which must adhere to government guidelines on core academic curricula, including RE. Such schools may host voluntary religious activities outside the classroom, but these activities may not interfere with government guidelines on core academic curricula. During the campaign for the September elections, the Social Democratic Party, the Left Party, and the Sweden Democrats Party campaigned for a proposal to ban independent religious schools. The Liberal Party advocated a prohibition on establishing new, or expanding existing, independent religious schools. “We consider it a given that no student should be impacted by religion at school. Every child should choose freely whether or not to have faith,” said Anna Ekstrom, Social Democratic Minister for High Schools on the party’s website. “I grew up in a country in which religious influence and gender segregation were part of every school. I will never accept that the oppression I and many others have fled finds its way into Sweden’s schools,” said Iranian-born Minister for Civil Affairs Ardalan Shekarabi, a Social Democrat, also on the party website. Christian, Jewish, and Muslim leaders expressed concern about the proposals, arguing such measures would constitute an infringement on religious freedom. On March 10, the government launched a nonbinding study to recommend, according to then-Minister of Education Gustaf Fridolin, new laws and regulations on religious activities in all schools, including independent religious schools.

SWITZERLAND

The constitution sets education policy at the cantonal level, but municipal school authorities have some discretion in implementing cantonal guidelines. The cantons of Basel, Zurich, and Vaud also offer religious communities legal recognition as private entities. This gives them the right to teach their religions in public schools. Procedures for obtaining private legal recognition vary; for example, Basel requires approval of the Grand Council (the cantonal legislature). Most public cantonal schools offer religious education, with the exception of schools in Geneva and Neuchatel. Public schools normally offer classes in Catholic and/or Protestant doctrines, with the precise details varying from canton to canton and sometimes from school to school; a few schools provide instruction on other religions. The municipality of Ebikon, in Lucerne Canton, and the municipality of Kreuzlingen, in Thurgau Canton, offer religious classes in Islamic doctrine. In some cantons, religious classes are voluntary, while in others, such as in Zurich and Fribourg, they form part of the mandatory curriculum at the secondary school level, although schools routinely grant waivers for children whose parents request them.

Children from minority religious groups may attend classes of their own faith during the religious class period. Minority religious groups must organize and finance these classes and hold them outside the public schools. Parents may also send their children to private religious schools at their expense or homeschool their children. Most cantons require general classes about religion and culture in addition to classes in Christian doctrines. There are no national guidelines for waivers on religious grounds from religion classes not covering doctrine and practices vary.

UKRAINE

The law prohibits religious instruction as part of the mandatory public school curriculum and states public school training “shall be free from interference by political parties, civic, and religious organizations.” Public schools include ethics of faith or similar faith-related courses as optional parts of the curriculum.

UNITED KINGDOM

In the absence of a written constitution, the law establishes the Church of England as England’s state church. Scotland, Wales, and Northern Ireland do not have state religions. Legislation establishes the Church of Scotland as Scotland’s national church, but it is not dependent on any government body or the queen for spiritual matters or leadership. Throughout the country the law requires religious education (RE) and worship for children between the ages of three and 13 in state-run schools, with the content decided at the local level. Specialist schoolteachers, rather than religious groups, teach the syllabus. Parents may request to exempt their children from RE. At age 13, students themselves may choose to stop RE or continue, in which case they study two religions. Nonreligious state schools require the RE curriculum to reflect “Christian values,” be nondenominational, and refrain from attempts to convert students. It must also teach the practices of other principal religions in the country. Students and, unless they are employed by faith-based schools, teachers may decline participation in collective worship, without prejudice. Nonreligious state schools in **England and Wales** are required to practice daily collective prayer or worship of “a wholly or mainly...Christian character.” Schoolteachers lead these assemblies; however, parents have the legal right to request their children not participate in collective prayer or worship. The law permits sixth form students (generally 16- to 19-year-olds in the final two years of secondary school) to withdraw from worship without parental permission or action. Nonreligious state schools are free to hold other religious ceremonies as they choose.

In **Scotland** only denominational (faith-based) schools practice daily collective worship; however, religious observance is compulsory in all Scottish schools. Religious observance is defined as community acts which aim to promote the spiritual development of all members of the school's community. Examples of religious observance include school assemblies and events to recognize religious events (Christmas, Easter and Holocaust Memorial Day). Parents can make the decision to opt out their children from this requirement, but children may not make the decision themselves. The government determines whether to establish a faith-based school when there is evidence of demand, such as petitions from parents, religious groups, teachers, or other entities. If a faith-based school is not oversubscribed, then the school must offer a place to any child, but if the school is oversubscribed, it may use faith as a criterion for acceptance. Nonstate faith-based schools are eligible to claim "charitable status," which allows for tax exemptions. Almost all schools in **Northern Ireland** receive state support, with approximately 90% of students attending Protestant or Catholic schools. Approximately 7% of school-age children attend religiously integrated schools with admissions criteria designed to enroll equal numbers of Catholic and Protestant children without the intervention of the state, as well as children from other religious and cultural backgrounds. Students of different faiths are able to attend Protestant and Catholic schools but tend to gravitate toward the integrated schools. These integrated schools are not secular but are "essentially Christian in character and welcome all faiths and none." RE – a core syllabus designed by the Department of Education, Church of Ireland, and Catholic, Presbyterian, and Methodist Churches – is compulsory in all government-funded schools, and "the school day shall include collective Christian worship whether in one or more than one assembly." All schools receiving government funding must teach RE; however, students may request to opt out of the classes and collective worship. Catholic-managed schools draw uniquely on the Roman Catholic tradition for their RE, while other schools may draw on world religions. ■



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