

EVENTS & DOCUMENTS

SPECIAL COVID-19 EUROPE-EDUCATION-RELIGIONS *Some Documents, edited by :*
 Pape François – The European Churches (CEC) – Conseil des Conférences épiscopales européennes (CCEE) – Conseil de l'Union européenne – Pontificia accademia per la vita – Commissaire aux droits de l'homme de l'UE – Religions for peace – UNICEF – Le Chiese lombarde, 2-4

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► **PAPE FRANÇOIS, Pâques 2020** : Parmi les nombreuses régions du monde frappées par le coronavirus, **j'adresse une pensée spéciale à l'Europe**. Après la deuxième guerre mondiale, ce continent a pu renaître grâce à un esprit concret de solidarité qui lui a permis de dépasser les rivalités du passé. Il est plus que jamais urgent, surtout dans les circonstances actuelles, que ces rivalités ne reprennent pas vigueur, mais que tous se reconnaissent membres d'une unique famille et se soutiennent réciproquement. Aujourd'hui, l'Union Européenne fait face au défi du moment dont dépendra, non seulement son avenir, mais celui du monde entier. Que ne se soit pas perdue l'occasion de donner une nouvelle preuve de solidarité, même en recourant à des solutions innovatrices. L'alternative est seulement l'égoïsme des intérêts particuliers et la tentation d'un retour au passé, avec le risque de mettre à dure épreuve la cohabitation pacifique et le **développement des prochaines générations**. Ce temps n'est pas le temps des égoïsmes, parce que le défi que nous affrontons nous unit tous et ne fait pas de différence entre les personnes. *Lire le message intégral*: http://www.vatican.va/content/francesco/fr/messages/urbi/documents/papa-francesco_20200412_urbi-et-orbi-pasqua.html - V. l'originale italiano in *Il Regno Doc.* 9, 1 maggio 2020, 260-261.

► **THE EUROPEAN CHURCHES (CEC) Let us remain united : this is the time to show our commitment to European values** – [...] This is the time for all of us to demonstrate our joint commitment to the European project and to common European values of solidarity and unity, instead of capitulating to fear and nationalism. Concrete expressions of this our shared European responsibility could, for example, be burden-sharing in the care for the sick, a facilitated exchange of medical materials, creative measures alleviating social, economic and financial shocks, as well as reinforced international cooperation and humanitarian assistance to support weaker health systems in needy regions of the world [...] 02 April 2020. See: <https://www.ceceurope.org/let-us-remain-united-churches-call-for-commitment-to-common-european-values-amidst-covid-19/> <https://www.coe.int/en/web/education/conference-of-european-churches-cec>

► **CEEC. L'Europa all'ultima chiamata o sarà la fine dell'Unione** - La più grande rete di solidarietà che possiamo immaginare è l'Unione Europea. Eppure, **l'Ue sembra paralizzata**. Il ritorno all'interesse nazionale sembra ovvio per la maggior parte dei Paesi membri. Le epidemie hanno sempre lasciato tracce nella memoria collettiva dei popoli: capolavori della letteratura e capolavori dell'arte religiosa come le processioni popolari ci ricordano le epidemie di peste che infuriavano in Europa. Quali saranno le tracce dell'attuale pandemia nella memoria collettiva dei popoli europei? Dopo le profonde ferite all'ideale europeo inferte dalle migliaia di naufraghi nel Mediterraneo, la mancanza di solidarietà durante **la crisi causata dal coronavirus può diventare una ferita mortale**. Sono evidenti le difficoltà della solidarietà europea. Temiamo che per molti **questo sarà il disincanto nei confronti del progetto europeo**. La ricostruzione del secondo dopoguerra è stata decisiva per la formazione di nuove reti di relazioni. Come possiamo ora prevedere che avvenga la ricostruzione dei Paesi europei alla fine di questa crisi? Il rischio è che, senza aiuti economici e finanziari, i Paesi poveri diventino più poveri. **Questa è l'ultima chance data al progetto europeo**. Speriamo con tutto il cuore che i Paesi del Nord realizzino un progetto di solidarietà con i Paesi del Sud Europa, non sotto ricatto, ma facendo ogni sforzo possibile, in un grande gesto di solidarietà europea. Altrimenti, non sarà soltanto l'idea europea a essere a rischio. È la mappa del mondo che cambierà dopo questa crisi. L'Europa potrebbe uscirne più debole, e il ritorno ai nazionalismi potrebbe indebolire gli stessi Stati-nazione. (Msg Jean-Claude HOLLERICH, presidente della Commissione delle Conferenze episcopali europee (CEEC), da *La Civiltà Cattolica*, q. 4076, 18 aprile 2020, p. 153-154).

► **COMECE « Relançons l'Europe avec justice »** - *Réaction de la Commission pour les affaires sociales de la COMECE au projet de plan de relance de la Commission européenne, le 27 Mai 2020 – Extraits traduits de l'original anglais.* « Le projet européen est la réponse visionnaire à la tragédie humaine d'une guerre brutale. Un fort sentiment d'appartenance à l'autre et une vision claire ont inspiré les pères fondateurs pour créer une communauté qui est aujourd'hui devenue l'UE. Aujourd'hui, au milieu d'une nouvelle tragédie - la pandémie de Covid-19 - nous appelons l'UE à renouveler l'esprit de solidarité et à s'accorder sur un plan de relance qui place la justice au centre de ses préoccupations. Le manque de solidarité, les fermetures unilatérales des frontières et les actions égoïstes des États membres en mars ont provoqué la déception de nombreux citoyens à l'égard du projet européen. Alors que la discussion devrait être orientée vers le bien commun et guidée par un esprit de solidarité, l'UE devrait viser un accord qui aide l'Europe à se remettre sur pied grâce à une justice écologique, sociale et contributive.

● **Promouvoir la justice écologique** : nous devons reconnaître que la pandémie de Covid-19 est liée à une crise socio-écologique plus large, devenue toujours plus visible pour nous à travers le changement climatique,

la perte de la biodiversité et ses conséquences dévastatrices sur les plus vulnérables, et qu'un « monde fragile, avec un être humain à qui Dieu en confie le soin, interpelle notre intelligence pour reconnaître comment nous devrions orienter, cultiver et limiter notre pouvoir » (*Laudato si'*).

● **Promouvoir la justice sociale** : nous appelons l'UE à augmenter également le financement des programmes déjà existants qui ciblent les pauvres, les sans-abri, les migrants et les demandeurs d'asile.

● **Promouvoir la justice contributive** : nous devons veiller à ce que personne ne puisse se soustraire à sa responsabilité de contribuer au processus de relance en Europe. En réponse à cette crise, l'UE devrait de toute urgence mettre un frein aux structures de « corruption ramifiée et d'évasion fiscale égoïste qui ont atteint des dimensions mondiales »3 et renforcer le cadre pour une fiscalité équitable dans l'UE. *Le texte intégral* :

http://www.comece.eu/dl/KMpmJKJKkoMmJqx4kJK/2020-05-27_Position_Paper_Social_Affairs_Commission_-_EU_recovery_plan_FINAL_-_FR.pdf

► **CONSEIL DE L'UE « Faire face à la crise liée à la Covid-19 dans le domaine de l'éducation et de la formation ». Le Conseil adopte des conclusions**

Dans ses conclusions, le Conseil prend acte des principaux défis auxquels sont confrontés les systèmes d'éducation et de formation en raison de la pandémie de Covid-19, ainsi que des réponses immédiates des États membres. Il invite les États membres à examiner les possibilités d'innovation et d'accélération de la transformation numérique et à favoriser le perfectionnement des aptitudes et des compétences numériques des enseignants et des formateurs. Compte tenu de l'impact de la pandémie sur l'éducation et la formation dans l'ensemble de l'UE, les États membres sont par ailleurs invités à poursuivre le partage d'informations, d'expériences et de bonnes pratiques sur la manière dont l'éducation et la formation peuvent s'adapter au mieux à la situation, en fonction de l'évolution de la situation liée à la crise de la Covid-19. Les conclusions reconnaissent la nécessité de garantir l'inclusion et l'égalité des chances ainsi que l'accès à un enseignement et une formation de qualité pour tous. Les conclusions ont été adoptées par procédure écrite. *Voir le texte des Conclusions du Conseil, publiées le 16 juin 2020, 12 pages (en version française et anglaise)* : See more : <https://data.consilium.europa.eu/doc/document/ST-8610-2020-INIT/fr/pdf>

● <https://www.consilium.europa.eu/fr/press/press-releases/2020/06/17/countering-the-covid-19-crisis-in-education-and-training-council-adopts-conclusions/>

► **PONTIFICIA ACCADEMIA PER LA VITA Pandemia e fraternità universale** – L'attuale situazione ci sollecita ad avere uno sguardo ampio. Nei rapporti internazionali – e anche in quelli fra i Paesi dell'Unione Europea – è una logica miope e illusoria quella che cerca di dare risposte in termini di 'interessi nazionali'. Senza una collaborazione effettiva e un efficace coordinamento, che affronti con decisione le inevitabili resistenze politiche, commerciali, ideologiche e relazionali, non si fermano i virus. Certo, sono decisioni molto gravi e gravose: occorre una visione aperta e scelte che non sempre assecondano il sentire immediato delle singole popolazioni. Ma all'interno di una dinamica così marcatamente globale, le risposte per essere efficaci non possono essere limitate all'interno dei propri confini territoriali. *V. l'intero documento pubblicato il 30 marzo 2020*: <http://www.academyforlife.va/>

► **CONSEIL DE L'EUROPE / COMMISSAIRE AUX DROITS DE L'HOMME Le Rapport d'activité 2019**

Le rapport annuel d'activité 2019 a été présenté au Comité des Ministres et à l'Assemblée parlementaire Strasbourg, le 21 avril 2020. Des passages concernant :

- L'antisémitisme, l'islamophobie et l'antitsiganisme ont atteint des niveaux alarmants (p. 3).
- Dans un nombre grandissant de pays européens, les défenseurs des droits de l'homme et les journalistes œuvrent toujours dans un environnement devenu hostile (p. 4).
- Il reste encore beaucoup à faire et qu'il est notamment nécessaire de mettre en place des recours plus efficaces contre les violations des droits de l'enfant, de mieux prendre en compte les opinions des enfants eux-mêmes et d'intégrer pleinement la Convention dans les législations nationales. (p. 23).
- Elle appelle les autorités nationales à condamner avec fermeté les actes antisémites ou racistes et le discours de haine et à engager des poursuites contre leurs auteurs, et exhorte les responsables politiques et les leaders d'opinion à s'abstenir de toute déclaration ou action déshumanisante. Elle insiste sur le rôle des médias dans la lutte contre le discours de haine, la dénonciation des clichés et la promotion du dialogue et du souvenir. Enfin, elle souligne l'importance de systèmes éducatifs qui enseignent le passé, et le droit de chacun à la justice et à l'égalité. (p. 26). *Voir le document intégral* :

<https://rm.coe.int/rapport-annuel-d-activite-2019-par-dunja-mijatovic-commissaire-aux-dro/16809e2118>

La Commissaire a souligné que malgré d'importants progrès favorisés par l'ECRI et d'autres organismes de promotion de l'égalité, le combat pour une société sans racisme, sans xénophobie, sans intolérance et sans inégalités n'était pas achevé, les catégories les plus touchées par le racisme et l'intolérance étant les Juifs, les Musulmans, les Roms, les étrangers et les personnes LGBTI. (p. 27).

► **RELIGIONS FOR PEACE E LE COVID-19**

<https://rfp.org/multi-religious-covid-19-hub/urgent-multi-religious-response-to-coronavirus-covid-19/>

► **UNICEF E RELIGIONS FOR PEACE – DECLARATION APRIL 7TH 2020**

<https://rfp.org/launch-of-global-multi-religious-faith-in-action-covid-19-initiative/>

► **UNICEF: Launch of Global Multi-Religious Faith-in-Action Covid-19 Initiative**

Faith and Positive Change for Children, Families and Communities

<https://www.unicef.org/press-releases/launch-global-multi-religious-faith-action-covid-19-initiative>

► **"Radicarsi nel nuovo". Un documento di cristiani lombardi**

Stralciamo da un documento elaborato dalle Chiese cristiane della Lombardia il paragrafo sull'Europa; altri paragrafi vertono sulle povertà, la sanità, la crisi ambientale, i migranti e la giustizia sociale.

[...] Abbiamo visto crescere in questi anni un sentimento antieuropeo, alimentato e sostenuto da sovranismi e nazionalismi di vario genere. Atteggiamenti miopi di egoismo territoriale, che hanno fatto proliferare l'industria che produce filo spinato. Non che l'Europa, nella sua veste politica, non meriti critiche: anzi, lo sbilanciamento verso un'Europa solo dei mercati e del business è degna di disapprovazione. Ma noi, come cristiane/i, vogliamo ribadire la nostra vocazione europeista. Siamo troppo convinte/i infatti che la salvezza, anche come categoria teologica, sia per tutte/i. Europa significa pace, ma deve anche significare giustizia, difesa dell'ambiente, rispetto e protezione dei migranti, difesa del diritto di cittadinanza.

Le Chiese europee hanno prodotto nel 2001 la *Charta Oecumenica*, che contiene le linee guida per la crescita della collaborazione tra le Chiese in Europa. Abbiamo sottoscritto un impegno forte a pregare e agire insieme, per un'Europa che colmi i divari e resista a ogni tentativo di strumentalizzare la religione e la Chiesa a fini etnici o nazionalistici. Forse, dovremmo ricordarcene...

Chiediamo alle istituzioni europee e nazionali di affrontare la crisi causata dalla pandemia con solidarietà, coraggio e innovazione, e di mettere il benessere delle persone al centro dei programmi futuri. È il momento di riprendere la costruzione di un'Europa migliore perché più unita sia sul piano politico-istituzionale, sia su quello fiscale, sanitario, della cooperazione internazionale, e con una economia e una società veramente sostenibili, circolari ed eque, dove le persone e la natura prosperino.

Al paragrafo 1 ("Vecchie e nuove povertà"), il documento invita a "fare i conti con una pericolosa povertà educativa: milioni di minorenni nel nostro Paese rischiano di restare "invisibili", soprattutto se in situazioni di fragilità. Saranno le giovani generazioni a pagare il conto più salato del coronavirus: il debito pubblico al 135% del Pil è uno schiaffo alla giustizia intergenerazionale". Per adesioni: radicarsinelnuovo@gmail.com
<https://www.c3dem.it/radicarsi-nel-nuovo-un-documento-di-cristiani-lombardi/>

ALTRI DOCUMENTI DI RIFERIMENTO

► **GLOBAL CATHOLIC EDUCATION Achievements and Challenges at a time of crisis. Report 2020**

Catholic schools serve 62.2 million students globally at the preschool, primary, and secondary levels. As the largest non-governmental school network in the world, the schools play an important role in efforts to achieve SDG 4, especially in low-income countries. This report documents some of the contributions of Catholic schools globally, as well as some of the challenges they face in the context of the current COVID-19 crisis. The potential impacts of the crisis and responses implemented by Catholic schools globally are documented considering both developing and developed countries.

● Quantin WODON (2020) *Global Catholic Education Report 2020: Achievements and Challenges at a Time of Crisis*. Rome, OIEC/International Office of Catholic Education Publishing, 168 pages.

<http://img-view.mailpro.com/clients/2014/02/12/45090/GCE%20Report%202020.pdf>

► **ORTHODOX CHURCH For the Life of the World: toward a Social Ethos of the Orthodox Church**

Per la vita del mondo. Verso un ethos sociale della Chiesa ortodossa: è il titolo di un documento di rilevante importanza ecclesiale e non solo. È il primo e organico approccio a quella che i cattolici chiamano EREnews 2020_2

'insegnamento sociale'. Il suo peso è indicato dalla sua origine (una richiesta del concilio di Creta del 2016), dal livello della commissione che l'ha preparato (13 teologi), dal materiale e riletture forniti (25 eparchie del Trono ecumenico disseminate nel mondo), dalle 12 lingue in cui è stato tradotto, dall'approvazione, nel gennaio 2020, del santo sinodo di Costantinopoli. Pubblicato negli USA il 27 marzo 2020, il documento si sviluppa in 82 numeri e diviso in otto parti per una settantina di pagine.

Commenta Lorenzo Prezzi (*Settimanews* 14 aprile 2020): "L'inevitabile riferimento non è solo all'ampio insegnamento sociale della Chiesa cattolica che data dalla *Rerum novarum* di Leone XIII (1891) e alle significative elaborazioni delle Chiese protestanti, a partire dal primo dopoguerra e, in particolare con l'opera del Consiglio ecumenico delle Chiese dagli anni '70 in poi, ma anche al primo testo sistematico di dottrina sociale ortodossa, prodotto dalla Chiesa russa nel 2001 e poi rielaborato nel decennio successivo. Se il ceppo teologico è prossimo al testo russo, il tono e l'insieme delle argomentazioni è più vicino alla elaborazione cattolica e protestante. Ulteriore segno della diversità fra tradizione slava e tradizione ellenica nel seno dell'ortodossia". Il documento è disponibile in 12 lingue: <https://www.goarch.org/social-ethos>

► **USCIRF The Annual Report on International Religious Freedom April 2020, pp. 96.**

The U.S. Commission on International Religious Freedom released its 2020 Annual Report (full text) on the status of religious liberty in various countries around the world. Among other developments, USCIRF notes "remarkable progress in Sudan and a sharp downward turn in India."

Rising Anti-Semitism in Europe - In 2019, the global Jewish community experienced a further increase in anti-Semitic incidents, including discrimination, defamation, Holocaust denial, hate speech on the Internet, and vandalism of synagogues, cemeteries, and other community institutions. Anti-Semitism is common in countries that USCIRF recommends for designation as CPCs or placement on the SWL—such as Iran and Saudi Arabia—but is also increasingly common in other countries, including: • France: In 2019, France experienced a 27 percent increase in the number of anti-Semitic acts. In eastern France, more than 180 graves in Jewish cemeteries were desecrated with Nazi symbols. • Germany: In one particularly alarming incident, a gunman attempted to break into a synagogue in Halle on October 9, 2019, during Yom Kippur (the holiest day in the Jewish calendar). • Italy: Due to increased threats, the government assigned paramilitary officers to guard Liliana Segre, an 89-year-old woman who is both a Holocaust survivor and a senator in the Italian parliament. • United Kingdom: The United Kingdom experienced a 7 percent increase in the number of anti-Semitic incidents in 2019. In February, nine Members of Parliament left the Labour Party, partly due to their dissatisfaction with party leader Jeremy Corbyn's handling of anti-Semitism allegations within the party. • Sweden: Neo-Nazis blocked the entrance to a Holocaust exhibition in southern Sweden and intimidated visitors. This follows a pattern of anti-Semitic bullying, including at the renowned Karolinska University Hospital in Solna. https://www.uscifr.gov/sites/default/files/USCIRF%202020%20Annual%20Report_Final_42920.pdf The page 104 report also makes various policy recommendations to the Administration and to Congress: Require the State Department to track and report annually on foreign governments' exportation of religious intolerance to other countries in the form of media, school textbooks, religious training, and/or support for organizations or nonstate actors that perpetrate or espouse violence in the name of religion. (p. 6). <http://ojs.uc.cl/index.php/bjur/article/view/14700/12144>

► **DEUSTO UNIVERSIDAD Derechos humanos en entornos digitales** – Una Declaración ética

La transformación digital ha traído indudables ventajas, algunas irrenunciables. Por tanto, la respuesta no puede articularse a partir de la frontal oposición a la tecnología, sino mediante su humanización, y es este el principio que inspira esta declaración, desde los siguientes compromisos (véase *el texto integral, 6 páginas*):

- La prioridad del ser humano sobre todas sus creaciones, como la tecnología, que está a su servicio.
- La integridad de la persona, más allá del reduccionismo de los datos que pretenden cosificarla.
- La prevalencia del bien común sobre los intereses particulares, por mayoritarios y legítimos que éstos sean.
- La reivindicación de la autonomía y responsabilidad personales frente a las tendencias paternalistas y desresponsabilizadoras.
- La equidad y justicia universal en el acceso, protección y disfrute de los bienes y derechos que posibilitan una vida digna del ser humano.
- La especial atención a la protección de los menores por su mayor vulnerabilidad y el impacto que la transformación digital tiene en el desarrollo de su personalidad y en su educación.

NATIONAL CHRONICLES

ESPAÑA **Catholic schools call for respect of freedom of education**

[by Vatican News, 03 June 2020] Spain's Catholic schools are appealing to the government to ensure the right to freedom of education enshrined in the country's legislation. They made this appeal in the wake of the debates surrounding the new legislation on education approved by the Spanish government last March. The new law, also known as "LOMLOE" (Ley Orgánica de Modificación de la LOE) is the organic act of modification of the LOE, the previous education law. LOMLOE is a reform of the education system that addresses issues like early drop-out and grade repetition. However, it recommends that religious education no longer be compulsory for students in the first and second years of high school. Besides, marks obtained in religious education will no longer count for admission into universities or for obtaining scholarships. Catholic schools account for roughly 15% of the total education system and 58% of subsidized private education. In the place of religious instruction, education in civic and ethical values will be compulsory for all primary and secondary school students. <https://www.vaticannews.va/en/church/news/2020-06/catholic-schools-in-spain-protest-education-reform.html>

FRANCE **La laïcité sous la loupe. Le rapport 2020 de l'Observatoire**

« Plus d'un tiers des Français (31 %) jugent que la laïcité est globalement mal appliquée au quotidien par les autorités publiques (et 39 % que la laïcité est « plus ou moins bien appliquée selon les autorités publiques »). Les institutions publiques les plus sévèrement jugées sont celles relevant des collectivités locales et du système éducatif (jugement à relativiser concernant l'université puisque la catégorie d'âge la plus concernée y juge positivement l'application de la laïcité).

Au-delà même de son application, 68 % des Français jugent que « la laïcité est trop souvent instrumentalisée par les personnalités politiques ». Aussi, 53 % des Français estiment qu'on ne parle de la laïcité « qu'à travers la polémique » et 37 % qu'on en parle « qu'à travers l'islam ». Pour autant, les Français ne considèrent pas qu'on parle trop de laïcité, mais attendent surtout qu'on en parle mieux. Ainsi, 37 % estiment qu'on « ne l'explique pas assez » et 20 % déclarent qu'on « raconte n'importe quoi sur la laïcité ».

Au regard de ces éléments, et face aux enjeux que perçoivent les Français (montée des intolérances entre les communautés religieuses, crispations engendrées par le port de signes religieux, communautarisme lié à l'absence de mixité sociale notamment) les Français n'attendent pas de modification de la loi de 1905. En ce sens, 45 % jugent que la loi de 1905 est toujours adaptée et ne doit pas être modifiée (seuls 24 % se prononcent pour la rendre plus stricte quant à la séparation entre les institutions publiques et les différentes religions et seuls 10 % se prononcent pour la rendre plus souple afin de notamment permettre le subventionnement ou des aides financières au culte). Les résultats de notre enquête et les analyses qui en découlent plaident donc pour une meilleure application de la loi mais aussi pour une plus grande pédagogie. Mieux appliquer la laïcité telle qu'elle est définie aujourd'hui et mieux en parler constituent le défi majeur des acteurs politiques et institutionnels ». *En savoir plus* : https://www.gouvernement.fr/sites/default/files/contenu/piece-jointe/2020/02/2020_etude_viaivoice_pour_lobservatoire_de_la_laicite.pdf

GERMANY **Formation des imams et des professeurs de religion islamique**

Jeudi 9 janvier 2020, la DITIB (Union turco-islamique des Affaires religieuses) a inauguré un centre de formation des imams à Dahlem, petite commune de quelques 4200 habitants située en Rhénanie du Nord-Westphalie, une initiative saluée par le ministère de l'Intérieur comme une étape importante dans la mesure où jusqu'à présent les imams des mosquées allemandes venaient pour beaucoup de l'étranger. Soixante-dix étudiants, ayant passé l'équivalent du baccalauréat en Allemagne (Abitur), puis obtenu un bachelor de théologie islamique en Turquie, y sont déjà inscrits pour une formation à l'imamat de deux ans. La Conférence allemande sur l'islam estime qu'il y aurait aujourd'hui près de 2000 imams en Allemagne, la moitié d'entre eux étant formés en Turquie, envoyés en Allemagne pour quelques années et rémunérés par la Turquie (Diyamet). Les responsables politiques allemands demandaient depuis longtemps une indépendance structurelle, financière et politique des imams vis-à-vis de la Turquie, critiquant leur proximité par rapport à Ankara. Des **centres de théologie islamique** ont été ouverts depuis 2011 dans plusieurs universités allemandes, grâce

au soutien financier de l'État, afin de répondre à la question de la **formation des professeurs de religion islamique**, mais les tentatives de mettre en place des cursus universitaires de formation à l'imamat – notamment à Osnabrück - n'ont à ce jour pas été couronnées de succès. *En savoir plus* : <http://www.eurel.info/spip.php?article3619&lang=fr>; *See also* : www.kirchliche-dienste.de/islam

ITALIA **Divieto di discriminazione nella diffusione del credo, anche negativo**

L'ordinanza della Cassazione sulla propaganda dell'UAAR (17 aprile 2020) ha chiarito che atei e agnostici hanno lo "stesso diritto paritario dei fedeli delle diverse religioni di professare il loro credo 'negativo' ed è quindi "vietato discriminarli nella professione di tale pensiero" del quale possono fare "libera propaganda". Per il "principio supremo di laicità dello Stato deve essere garantita la pari libertà di ciascuna persona che si riconosca in una fede, quale che sia la confessione di appartenenza, ed anche se si tratta di un credo ateo o agnostico, di professarla liberamente". La Cassazione ha chiarito che **atei e agnostici hanno lo "stesso diritto paritario dei fedeli delle diverse religioni di professare il loro credo 'negativo'"** ed è quindi "vietato discriminarli nella professione di tale pensiero" del quale possono fare "libera propaganda". Per il "principio supremo di laicità dello Stato deve essere garantita la pari libertà di ciascuna persona che si riconosca in una fede, quale che sia la confessione di appartenenza, ed anche se si tratta di un credo ateo o agnostico, di professarla liberamente". *Storia e Testo*: <https://www.miolegale.it/sentenze/cassazione-civile-i-7893-2020/> Cf.: <https://www.olir.it/documenti/eguale-liberta-di-professione-per-credenti-e-non-credenti-lordinanza-della-cassazione-sulla-propaganda-delluaar/>

ÖSTERREICH **Die inklusive Bildung gemäß ECRI-Bericht 2020**

[Sechste Prüfungsrunde verabschiedet am 7. April 2020, veröffentlicht am 2. Juni 2020]

ECRI unterstützt uneingeschränkt die inklusive Bildung, die gewährleistet, dass Kinder gleiche Chancen in der Bildung erhalten, indem vielfältige Bedürfnisse und Fähigkeiten respektiert und alle Formen der Diskriminierung beendet werden. Laut der Initiative für ein diskriminierungsfreies Bildungswesen (IDB) in Österreich hat es einen steten Zuwachs der gemeldeten Diskriminierungsfälle in Bildungseinrichtungen gegeben.¹³ Im Jahr 2018 wurden der IDP 260 Fälle gemeldet, wohingegen die Zahl im Jahr 2017 bei 173 14 und im Jahr 2016/15 bei 47 lag. **Die häufigsten Diskriminierungsgründe waren Religion und Weltanschauung (48%) und Ethnie (45%)**, gefolgt von Behinderung (5%) und Sexismus (2%). Islamophobie oder antimuslimischer Rassismus wurde in 122 Fällen als Motiv angegeben, während zwei Fälle von Antisemitismus gemeldet wurden.¹⁶ Personen mit Abstammung aus Sub-Sahara-Afrika (53%) und der Türkei (36%) bildeten die Gruppen, die am häufigsten aufgrund ihrer ethnischen Zugehörigkeit diskriminiert wurden. Die Zivilgesellschaft hat dokumentiert, dass in einigen Fällen Schüler, die durch ihre Lehrer Diskriminierung erlebten, nicht bereit waren, diese Vorfälle zu melden, aus Angst vor den Konsequenzen, z. B. schlechtere Noten.¹⁷ Darüber hinaus wurden auch LGBTI-Jugendliche als Gruppe identifiziert, die dem höchsten Risiko ausgesetzt ist, in der Schule zum Ziel von Gewalt zu werden.

ECRI empfiehlt gemäß der Allgemeinen politischen Empfehlung Nr. 10 der ECRI über die Bekämpfung von Rassismus und Rassendiskriminierung im und durch Schulunterricht den Behörden, die Schulen anzuweisen, **die Menschenrechtsbildung in ihre Lehrpläne aufzunehmen**, und die Grund- und Weiterbildung von Lehrkräften im Hinblick auf das Unterrichten in von Vielfalt geprägten Klassen und den effektiven Umgang mit Fällen von Mobbing und Diskriminierung zu stärken.

ECRI empfiehlt den Behörden, die Bestimmung des Schulunterrichtsgesetzes bezüglich des Tragens einer **Kopfbedeckung** zu überarbeiten, um sicherzustellen, dass es den Neutralitätsgrundsatz respektiert, ein legitimes Ziel verfolgt und frei von jeglicher Form von Diskriminierung einer bestimmten Gruppe von Schülern ist. *See Report*: <https://rm.coe.int/report-on-austria-6th-monitoring-cycle-translation-in-german-/16809e826e>

SWEDEN **Growing animus toward religious schools. A government Report**

Sweden often pushes atheistic norms despite being an increasingly multi-religious society with a secular state that claims to be inclusive and tolerant of different faith expressions. This is evident in the area of education. While the government praises churches and other religious denominations for their important contribution to combating the ongoing coronavirus crisis, it simultaneously imposes severe restrictions on religious schools. In recent years, leading politicians and ministers such as the Minister for Education and Minister for Social Security have compared faith-based schools to theocratic dictatorships. They have described them as a barrier to integration, and even called them a "poisonous cocktail." These caricatures are far from the real situation of the vast majority of these schools in Sweden but are offered as part of the government's efforts to prevent the creation of any new religious schools. The [report](#) from a government inquiry has now been published (2019, pp. 604) in preparation for this spectacular change in the Swedish school system. (See pp. 47–71 for an official summary of the report). The role of the Christian church in Swedish education has a long history. As the

renowned historian Dick Harrison [said in an interview](#) last year: “Almost the entire Swedish education system – every school from the 1100’s to the first half of the 1900’s, was run by the church. In this way Christian principles became the basis for all thinking. Even those who stood up against the church and thought that the priests were out of their minds got their schooling through the church.” Even today, there is a close connection between church and education in **Western Europe**. In the **Netherlands**, as many as 76.3 percent of primary school pupils attend independent faith schools. In **Belgium**, that number is 56.8 percent, in the UK 37.2 percent, and in France 20 percent. However, in **Sweden**, less than 1 percent of all students attend independent faith schools, which are a vanishingly small part of Sweden’s educational landscape. *Read more:* <https://www.religiousfreedominstitute.org/cornerstone/growing-animus-toward-religious-schools-in-sweden>

TURKEY **Religious minorities discrimination in the public education**

In 2019, religious freedom conditions in Turkey remained worrisome, with the perpetuation of restrictive and intrusive governmental policies on religious practice and a marked increase in incidents of vandalism and societal violence against religious minorities. As in previous years, the government continued to unduly interfere in the internal affairs of religious communities by preventing the election of board members for non-Muslim foundations and introducing new limitations on the long-delayed election of the Armenian Apostolic Church’s patriarch. The Interior Ministry curtailed the candidacies of certain individuals in the latter election despite a May 2019 Constitutional Court ruling that prior acts of such state interference had violated religious freedom. Alevites, the country’s largest religious minority community, remained unable to gain official recognition for their gathering houses (cemevleri) as places of worship or **to exempt their children from compulsory religious classes**, despite European Court of Human Rights rulings finding that these policies violated Alevites’ rights. https://www.uscirf.gov/sites/default/files/USCIRF%202020%20Annual%20Report_Final_42920.pdf

BREVI DALL'EUROPA E DAL MONDO

ALBANIA. ECRI 6th Report on Albania (June 2020) recommends “that the authorities build on the achievements already made with regard **to preventing and combating racism and intolerance in schools**. They should, in particular, move on from general anti-bullying activities to developing and implementing group-specific modules against bullying of members of vulnerable communities, such as Roma and/or LGBTI children and young people; as well as expanding these activities across the country, including into rural areas. In this context, the authorities should take inspiration from ECRI’s General Policy Recommendation No. 10 on inclusive education and link activities to existing and future national action plans for Roma and LGBTI persons”. <https://rm.coe.int/report-on-albania-6th-monitoring-cycle-/16809e8241>

BRASIL/Estado de S.Paulo. Acción civil pública presentada para **eliminar todos los símbolos religiosos**, como crucifijos e imágenes, de lugares de gran visibilidad y servicio público en los edificios de la Unión y en el Estado de São Paulo. <http://ojs.uc.cl/index.php/bjur/article/view/14706>

CANADA/Québec. Le 16 juin 2019, l’Assemblée nationale du Québec a adopté la **Loi sur la laïcité de l’État** (<http://legisquebec.gouv.qc.ca/fr/ShowDoc/cs/L-0.3>), qui proclame que l’État du Québec est laïque (art. 1). Selon la Loi, la laïcité de l’État repose sur quatre (4) principes : 1° la séparation de l’État et des religions ; 2° la neutralité religieuse de l’État ; 3° l’égalité de tous les citoyens et citoyennes et 4° la liberté de conscience et la liberté de religion (art. 2). La Loi prévoit une interdiction de porter un signe religieux pour certaines catégories de fonctionnaires, notamment les enseignants et les directeurs des écoles primaires et secondaires publics, les policiers et plusieurs fonctionnaires exerçant une profession juridique. *Read more / En savoir plus* : <http://www.eurel.info/spip.php?article3716&lang=fr>

CHILE. **Nuevo programa de enseñanza religiosa escolar (católica).** El área de educación de la Conferencia episcopal de Chile impulsó el año 2018 el proceso de renovación del programa de religión católica, y hoy (marzo 2020) fruto de un largo trabajo se dio a conocer el texto oficial, que contó con el valioso aporte del capítulo chileno de universidades católicas, profesores de aula representantes de las diócesis del país y un equipo de especialistas del área de educación de la Conferencia episcopal de Chile. El texto fue diseñado para estar al servicio de los profesores de religión y la formación integral de sus alumnos, inspirando el rol educativo de sus familias. Cf. *Bases curriculares y Programa de estudio. Asignatura Religión Católica, 2020, un documento de 260 páginas* :• <http://ojs.uc.cl/index.php/bjur/article/view/14922>.

- <http://www.iglesia.cl/40121-nuevo-programa-de-educacion-religiosa-escolar-catolica.html>
- <http://www.pucv.cl/uuaa/facultad-de-teologia/noticias/conferencia-episcopal-de-chile-dio-a-conocer-el-nuevo-programa-de/2020-03-26/192113.html>

DANEMARK L'ECRI a recommandé (Avril 2020) au [Danemark](#) de mettre en place un système global de collecte de données sur **les incidents racistes, homophobes et transphobes liés au discours de haine**, qui comprendrait des données sur les suites judiciaires et leurs résultats, et de s'attaquer activement à la sous-déclaration des cas de discours de haine. Le système de collecte de données existant n'est pas encore totalement complet et unifié. Les activités de sensibilisation de la police nationale danoise impliquant les communautés musulmanes, juives et LGBT pour encourager le signalement des cas de discours de haine sont prometteuses et devraient être poursuivies. Toutefois, l'ECRI a conclu que le Danemark n'a que partiellement mis en œuvre sa recommandation.

EGYPT & SUDAN. From the USCIRF 2020 Report: "Allocate a portion of U.S. assistance to U.S. Agency for International Development (USAID) programs supporting efforts to reform public school curriculum and teacher training and to promote greater religious inclusivity throughout the country" - Recommendations to the U.S. Government: "Provide Sudan's Ministry of Education with funding and technical support for its program of comprehensive curricular reform **to replace intolerant content in textbooks** issued by the former regime with new materials and accompanying teacher training that support religious freedom and inclusivity". https://www.uscifr.gov/sites/default/files/USCIRF%202020%20Annual%20Report_Final_42920.pdf

ESPAÑA. El 5 de abril 2020 fallecía el profesor Juan de Dios Martín Velasco, teólogo de reconocido prestigio y **especialista en el estudio del hecho religioso**. En varias ocasiones, durante su dilatada carrera, colaboró con esta Delegación de Enseñanza. Ofrecemos este vídeo como homenaje póstumo a esta gran figura intelectual y su persona. <https://dee.archimadrid.es/fallece-el-profesor-juan-de-dios-martin-velasco/>

ESPAÑA/Navarra. La comisión de Educación del Parlamento pide al Gobierno foral de Navarra **reducir al mínimo la clase de Religión**. La **comisión de Educación del Parlamento foral**, con el voto en contra de Navarra Suma, ha acordado instar al Gobierno foral a reducir al mínimo establecido el peso horario de la enseñanza de la Religión y sus alternativas. La resolución, impulsada por Izquierda-Ezkerra, recupera el objeto de la proposición de Ley Foral sobre la **enseñanza de religión y sus alternativas** rechazada en enero. https://www.religiondigital.org/diocesis/comision-Educacion-Parlamento-Gobierno-Religion-reduccion-minimo-establecido-asignatura-alternativas-votacion-puestos-trabajo-docentes-navarra_0_2227277300.html

LEBANON. Catholic education - long one of the pillars of Lebanese society - is in danger of collapsing due to the country's dire economic crisis. A public letter to the president of Lebanon, signed by the General Secretariat of Catholic Schools in Lebanon sounded the alarm, warning that **80% of the country's Catholic schools are at risk of closing** for the coming school year "because of the economic situation and the neglect of the state in the performance of its duties." "This forced closure will force hundreds of thousands of students" to resort to public education, "not to mention the loss of jobs by tens of thousands of teachers, employees and workers, and to the increase in unemployment and poverty in the country," the letter stated. "This danger touches on the very essence of Lebanon's identity and mission." The emergency facing Lebanon's private educational institutions mirrors the near-collapse of the country's economy. Just in the last few months, **more and more** of the middle class have become poor. See: <https://www.ncregister.com/daily-news/lebanons-pillar-of-catholic-education-at-risk-of-collapsing>

ÖSTERREICH. **Ein Nachruf: Wolfgang Langer** [16/06/1934 - 29/05/2020] - « Wolfgang Langer verstand sein religionspädagogisches Denken als Hermeneutik des Lebens. Als Ordinarius und Vorstand des Instituts für Religionspädagogik und Katechetik konnte er das Fach in Wien nachhaltig profilieren. Dass W. Langer Anwalt einer anthropologisch gewendeten Religionspädagogik ist, durchzieht sein ganzes Schaffen und prägte insbesondere seine Beiträge zum Diskurs über den RU. So skizzierte W. Langer bereits in seiner Antrittsvorlesung den RU als Dienst, der „das erfahrene und das erfahrbare Leben des Menschen in dieser Welt, wie sie ist, und in dieser Gesellschaft mit den ihr eigenen sozialen und kulturellen Lebensbedingungen zu seinem eigentlichen Inhalt macht“. RU versucht in seinem Verständnis „die typischen, immer wiederkehrenden und die entscheidenden Lebenserfahrungen bewusst zu machen“ sowie „die in ihnen verborgenen allgemein menschlichen religiösen Fragen“ aufzuzeigen, „den Menschen so für das über das Dasein Hinausweisende des Daseins „offen zu machen und „dem im christlichen Kerygma begegnenden Anspruch und Zuspruch als mögliche Deutung, Sinngebung und Orientierung zu erschließen“. W. Langer hat

den theologischen Ansatz Karl Rahners religionspädagogisch konsequent fruchtbar gemacht. Nach ihm kennzeichnet eine dem christlichen Glauben verpflichteter RU eine narrative Grundstruktur und die Ermöglichung der „Begegnung mit Lebensgestalten des Glaubens“ (Andrea Lehner Hartmann und Martin Jäggle). More: https://oerf.eu/fileadmin/user_upload/p_rel-paed-forum/Nachruf_Wolfgang_Langer.pdf und <https://www.erzdioezese-wien.at/site/home/nachrichten/article/84259.html>

PAYS-BAS. Symboles religieux. Le 1er août 2019, une loi sur la dissimulation du visage est entrée en vigueur aux Pays-Bas. La Loi (d'interdiction partielle) de dissimulation du visage dispose qu'«il est interdit de porter, dans les transports publics et dans les bâtiments et terrains annexes des établissements d'enseignement, des institutions gouvernementales et des établissements de soins, des vêtements qui couvrent complètement le visage ou le recouvrent de telle manière que seuls les yeux sont découverts ou qu'ils rendent le visage méconnaissable». Read more: <http://www.eurel.info/spip.php?article3696&lang=fr>

ROUMANIE. Une loi introduisant le caractère obligatoire **des programmes d'éducation sexuelle** dans les unités scolaires est entrée en vigueur le 3 avril 2020. La Loi no. 45/3 d'avril 2020 (<http://www.monitoruloficial.ro/article--e-Monitor--339.html>), qui modifie et complète la loi no. 272/2004 sur la protection et la promotion des droits de l'enfant, prévoit "l'organisation systématique dans les unités scolaires, au moins une fois par semestre, de programmes d'éducation pour la vie, y compris d'éducation sexuelle pour les enfants, afin de prévenir le contact des maladies sexuellement transmissibles et la grossesse des mineures".

UK/WALES. Consultation on RVE. The Welsh Government launched a consultation on proposed legislative proposals for the implementation of *Religion, Values, and Ethics* (RVE) within the Humanities Area of Learning and Experience in the Curriculum for Wales. The consultation seeks views on the proposed changes to legislation to support RVE as a mandatory part of the Curriculum for Wales. It includes proposals in relation to the development and application of agreed syllabus and denominational syllabus in different types of school. It will run for 12 weeks, closing on 28 July. <https://www.lawandreligionuk.com/2020/05/10/law-and-religion-round-up-10th-may/>

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https://www.religiondigital.org/educacion/LOMLOE-llega-Congreso-concertada-Religion_0_2241675816.html

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ESPAÑA. ReligionDigital 18/06/20: CEE recuerda que "el Estado no es el sujeto del derecho educativo"
https://www.religiondigital.org/educacion/Iglesia-recuerda-Educacion-clase-religion-obispos-celaa-lomloe-espana-gobierno-concertada_0_2241975787.html

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<https://evangelicalfocus.com/world/6665/hopes-for-teaching-christianity-in-schools-in-sudan-wilt> - <https://www.christianheadlines.com/blog/hopes-wilt-for-teaching-christianity-in-schools-in-sudan.html>

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<https://forward.com/culture/449137/jewish-schools-black-lives-matter-american-history-education/>

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<https://www.vaticannews.va/en/vatican-city/news/2020-06/dignitatis-humanae-council-affirms-right-to-religious-liberty.html>

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REFERENCE BOOKS – DICTIONARIES – YEARBOOKS

01. Kanstantsin DZEHTSIAROU and Vassilis P. TZEVELEKOS (eds.), *The European Convention on Human Rights Law Review*, vol 1 (2020), Brill, 150 pp. - <https://brill.com/view/journals/eclr/eclr-overview.xml> - The first scholarly journal devoted exclusively to the legal regime of the European Convention on Human Rights (ECHR). The Review offers peer-reviewed, legal scholarship on the protection of fundamental human rights within the ECHR framework and on its implications for other regional human rights regimes. It is a forum for inter alia comparative law, human rights law, international law and philosophy of law analysis of the practice and procedures of the ECHR regime. While favouring legal (doctrinal, theoretical and philosophical) analysis, the Review also publishes multi-disciplinary works at the crossroads of law, history, political science and economics. It is open to all methods and schools of thought, including, comparative, doctrinal, quantitative and economic analysis of (case) law. It offers scholarship and information of interest to scholars and practitioners, both in the member states and other regions, as well as to all those working in the field of human rights law. The European Court of Human Rights ('ECtHR' or 'Court') is the oldest and most successful regional human rights tribunal. It covers a vast territory, from Reykjavik in Iceland to Vladivostok in Russia. More than 800 million people can potentially lodge an application before the Court complaining about a violation of one of the rights enshrined in the European Convention on Human Rights ('ECHR' or 'Convention'). The ECtHR, not very modestly, calls itself the conscience of Europe. Admittedly, it delivers judgments that affect 47 states in many areas of law. Its case-law is discussed nationally and internationally by the general public, journalists, lawyers, academics, civil society, national (judicial) authorities, and international organisations. Although there is no consensus as to whether this Court is indeed the conscience of Europe, it does leave its footprint on the legal and social fabric of Europe.

02. Brepols announces (May 2020) that its *Dictionnaire d'histoire et de géographie ecclésiastiques* has been updated. The articles from fascicle 192-193a are available, including the 150 pages article on Leuven.- See more: <https://about.brepols.net/dictionnaire-dhistoire-et-de-geographie-ecclésiastiques/> - The *Dictionnaire d'histoire et de géographie ecclésiastiques Online* (DHGE) is an unparalleled source of information for anyone interested in the history of the Church. It comprises a vast amount of information: 30 volumes, 70,000 entries and sub-entries, over 50,000 columns by specialists, aimed at an academic readership. Every year, about 1000 articles are updated to further enrich the database. Click [here](#) for a detailed overview of all articles. The DHGE has a wide coverage, including all continents and the period spanning Antiquity to the present day. The *Dictionnaire's* entries are divided into three distinct groups based on whether they deal with **people, places or institutions**:

- the **people** that are included in the *Dictionnaire* are those who have played a role in the history of the Church either through their work or their writings. Thus the reader may find out firstly about the Church's people, i.e. the pontiff sovereigns, the cardinals, the bishops, the heads of orders, the priests and religious; then about the saints, whether martyred or not, for whom records have come down to us, and about the writers, clerks or laymen, of religious works; about converts; and finally, about heretics and schismatics.

- the second type of entry in the *Dictionnaire* deals with the **Church's geographic history**. Independently of the religious history of each country, the entries alongside the maps provide a history of the ecclesiastical provinces, i.e. the dioceses. As far as possible, a complete list of the bishops of each diocese concludes each monograph. The history and development of abbeys, priories and famous religious places can also be found in the *Dictionnaire* and, here also, there is a list of the abbots, priors or superiors associated with each one;

- the last group are entries dedicated to the main ecclesiastical institutions described from a purely historical perspective.

ESSAYS – MONOGRAPHS - THESES

03. Ina ter AVEST, Cok BAKKER, Julia IPGRAVE, Silke LEONHARD, Peter SCHREINER (Hrsg.), *Facing the Unknown Future. Religion and Education on the Move*, Waxmann 2020, Religious Diversity and Education in Europe, Band 41, 280 Seiten - https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_pi2waxmann_pi2%5Bbuch%5D - All contributions to the volume were developed in the context of the European Network for Religious Education through Contextual Approaches (ENRECA). In the 20 year history of the research community of ENRECA several times books are published on contextual factors of RE. This volume has a special focus on different perspectives of 'time' in relation to the tradition, present and future perspectives of Religious Education in Europe.

04. Fernand BELLANGIER, *Les mutations de l'enseignement catholique français au XXe siècle. Les effets de la loi Debré et du concile Vatican II*, L'Harmattan 2019, pp. 228 - <https://www.editions-harmattan.fr/index.asp?navig=catalogue&obj=livre&no=62948> - Ce livre constitue un panorama de l'histoire de l'enseignement catholique en France au XXe siècle. Avec un souci de clarté et de pédagogie, il parcourt d'abord la première moitié du XXe siècle, qui se caractérise par des écoles et des institutions scolaires très diversifiées, dirigées majoritairement par des prêtres, religieux et religieuses en jouissant d'une grande autonomie. Il analyse ensuite les transformations qu'a connues l'enseignement

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libre à partir des années 1960, en raison de la sécularisation accélérée de la société occidentale et de l'entrée en vigueur de la loi Debré. L'originalité de la démarche de l'auteur est d'examiner en parallèle l'évolution des écoles catholiques et celle de la pensée de l'Eglise sur l'éducation chrétienne à travers les textes et les déclarations des papes et des évêques.

05. Dustin J. BYRD, *The critique of religion and religion's critique. On dialectical Religiology*, Brill 2020 – <https://brill.com/view/title/56412> - In this work, D. J. Byrd compiles numerous essays honouring the life and work of the critical theorist, Rudolf J. Siebert. His *dialectical religiology*, rooted in the critical theory of the Frankfurt School, especially Th. Adorno, M. Horkheimer, W. Benjamin, H. Marcuse, E. Fromm, L. Löwenthal, and J. Habermas, is both a theory and method of understanding religion's critique of modernity and modernity's critique of religion. Born out of the Enlightenment and its most important thinkers, i.e. Kant, Hegel, Marx, Nietzsche, and Freud, religion is understood to be dialectical in nature. It contains within it both revolutionary and emancipatory elements, but also reactionary and regressive elements, which perpetuate mankind's continual debasement, enslavement, and oppression. Thus, religion by nature is conflicted within itself and thus stands against itself. *Dialectical Religiology* attempts to rescue those elements of religion from the dustbin of history and reintroduce them into society via their determinate negation. As such, it attempts to resolve the social, political, theological, and philosophical antagonisms that plague the modern world, in hopes of producing a more peaceful, justice-filled, equal, and reconciled society. The contributors recognize the tremendous contributions of Rudolf J. Siebert in the fields of philosophy, sociology, history, and theology, and have profited from his long career. This book attempts to honour that life and work. The contributors: Edmund Arens, Gregory Baum, Francis Brassard, Dustin Byrd, Denis Janz, Gottfried Küenzlen, Mislav Kukoč, Rudolf Siebert, Hans Weitensteiner, Brian Wilson

06. Jean-Pierre CHANTIN, Philippe MARTIN (dir.), *Religions. Les clés pour comprendre. Les clés pour enseigner*, Paris, CNRS Éditions, 2018, 327 p. - <https://journals.openedition.org/assr/48703> - Sujet d'actualité aux entrelacs d'autres questions vives, dont celle de la laïcité, l'enseignement des religions à l'école est au cœur de l'ouvrage présenté par J-P. Chantin et Ph. Martin. S'adressant avant tout aux enseignants à qui ils souhaitent fournir des clés pour comprendre et enseigner le fait religieux, les auteurs sélectionnent ainsi des sujets figurant parmi les thèmes au cœur des programmes scolaires de la 6^e à la Terminale. Si ce choix présente un avantage certain pour les principaux destinataires de l'ouvrage, cette focalisation sur la France peut comporter certaines limites pour les pays étrangers où existe un programme différent d'enseignement laïc des religions, tel qu'au Québec ou en Suisse. Cela dit, les « clés » fournies pour comprendre les religions, à la fois très à jour et pertinentes, peuvent intéresser du point de vue théorique non seulement les enseignants de la France ou d'ailleurs, mais aussi un grand public cultivé interpellé par l'une ou l'autre des thématiques abordées. Reflétant un effort remarquable de concision, malgré les questions complexes qu'ils soulèvent, la plupart des textes se caractérisent par une grande clarté et croisent plusieurs disciplines, allant de l'histoire et de l'anthropologie à la philosophie et aux sciences politiques (réc. S.Tremblay, Assr 2019).

07. Lise CLAIBORNE, Vishalache BALAKRISHNAN (eds.), *Moving towards Inclusive Education. Diverse national engagements with paradoxes of policy and practice*, Series: Studies in Inclusive Education, vol. 46, Brill 2020, pp. XVIII+33 - https://brill.com/flyer/title/55123?print=pdf&pdfGenerator=headless_chrome - *Moving towards Inclusive Education* presents perspectives from Asia-Pacific and Europe that have seldom been heard in international debates. While there may be global consensus around United Nations' goals for inclusion in education, each country's cultural and religious understandings shape national views regarding the priorities for inclusion. Some countries focus on disability, while others bring in concerns about culture, ethnicity, language, gender and/or sexuality. In this fascinating collection, senior commentators explore the ethical difficulties as well as hopes for a more inclusive education in their countries, raising questions of interest for educators, policy-makers and all who support the work of inclusive education.

08. CNESCO (ed.), *Laïcité et religion au sein de l'école et dans la société : évaluation des attitudes citoyennes des collégiens et des lycéens*. Paris, Cnam 2020, pp. 44 - http://www.cnesco.fr/wp-content/uploads/2020/01/200129-Rapport_laicite.pdf. - Le Centre national d'étude des systèmes scolaires (Cnesco) en collaboration avec l'université de Genève, Sciences Po Saint-Germain-en-Laye, l'université Nice Sophia-Antipolis et l'Institute of Education (Londres, Angleterre), a réalisé une enquête nationale et scientifique de grande ampleur sur le thème « École et citoyenneté » entre le 26 mars et le 18 mai 2018. À travers ce rapport, le Cnesco dévoile le troisième volet de cette enquête dans lequel ont été analysées les questions relatives à la laïcité et à la place de la religion dans l'enceinte scolaire et dans la société. Ce rapport est produit par le Centre national d'étude des systèmes scolaires (Cnesco, Cnam), et publié en janvier 2020.

09. Pierluigi CONFORTI, *Diritto e religione. Basi e prospettive*, Laterza 2020, pp. 416, versione a stampa e digitale - https://www.laterza.it/index.php?option=com_laterza&Itemid=97&task=schedalibro&isbn=9788859300588 - La relazione fra diritto e religione in Italia è stata tradizionalmente esaminata nell'ambito del cosiddetto 'diritto ecclesiastico': disciplina che studia le norme statali relative alle questioni religiose. Questo volume ha l'obiettivo di chiarirne le basi storico-giuridiche e proporre alcune prospettive di sviluppo nella società contemporanea, caratterizzata dalla convivenza di una pluralità di fedi. Il percorso proposto segue l'evoluzione delle polarità fra diritto ed etica, legge e coscienza, cultura e religione. Sviluppa pertanto un'analisi sulla capacità degli ordinamenti giuridici di fare i conti con

identità diverse e di rispondere ai bisogni umani, intesi nella loro complessa articolazione fra esigenze del corpo, della ragione e dello spirito.

10. Jelle CREEMERS, Hans GEYBELS (eds.), *Religion and State in secular Europe today*, Peeters 2020 - <https://theo.kuleuven.be/apps/press/theologyresearchnews/2020/01/24/religion-and-state-in-secular-europe-today/> - The relation between religion and state in modern European history is characterized by a dual exercise: safeguarding freedom of religion for all citizens and simultaneously guaranteeing civil governance free from domination by religious authorities. While both religion and state have potential power to suppress personal freedom and development and to keep societies in a deadlock, the present volume notes that in recent decades political and academic discourse has increasingly focused on the potential negative influence of religion. By consequence, historical attitudes of benevolence of European states towards religion are replaced by suspicion and historical religion-state relations are questioned and torn down. Meanwhile, a so-called secular humanist worldview is presented in the public arena as not just an alternative to religions, but as actually superior to religious worldviews. In this cross-disciplinary volume, ten scholars critically scrutinize these developments in two sections. First, theoretical considerations aim to rethink what healthy relations between religion and state should look like in contemporary secularized Europe. Ongoing negotiations on the meaning of terms such as secularity, neutrality and *laïcité* are analysed and the purview of the right to religious freedom is reconsidered. Second, case studies from throughout Europe demonstrate the effects of past and ongoing societal developments on religious agents and their communities, which seek to take up their place in society. As a joint effort, this book aims to contribute to ongoing scholarly debate, not by providing simple and direct answers, but by asking questions and offering nuanced perspectives on the topics at hand.

11. Marcos V. de FREITAS REIS, Sérgio R. AZEVEDO JUNQUEIRA, Fernanda C. da ENCARNAÇÃO DOS SANTOS (Orgs.), *Estudos de Religião: 1. Ensino religioso na Região Norte*, pp. 292; 2. *Ensino religioso, um espaço para o laico*, pp. 170; 3. *Diversidade e cultura: novos tempos de intolerância?*, pp. 340; 4. *Ensino religioso x ciência da religião*, pp. 286, Negan editora 2020. “A cada década que passa, o Brasil torna-se plural do ponto de vista das religiões e religiosidades. Percebemos claramente o crescimento de igrejas pentecostais entre a população mais carente, perca de fiéis entre os católicos, aumento substancial dos sem religião e aparecimento tímido de outras matrizes religiosas. O Brasil é um país da diversidade cultural e religiosa. A coexistência entre os grupos religiosos e não religiosos nem sempre é pacífica. Marcada muitas vezes por intolerâncias, discriminações, estigmas e desrespeitos. O próprio estado não trata de forma igualitária os grupos religiosos... há privilégios a católicos e evangélicos e não respeito a laicidade [...]”. (Prefácio vol.1). Sabemos que a laicidade é um problema na sociedade brasileira. Não conseguimos tratamento igualitário as diversidades religiosas e manifestações de religiosidades. Privilegiamos aspectos do universo católico e evangélico por entendermos que são as duas ramificações mais importantes do espectro religioso. Ledo Engano. O Brasil é mais plural do ponto de vista religioso e cultural que pensamos[...] (Prefácio vol. 2).

12. Mark GILBERT and DANIELE PASQUINUCCI (Eds.), *Euro-scepticisms. The Historical Roots of a Political Challenge*, Brill 2020, pp. 235 - <https://brill.com/view/title/38775> - Euro-scepticism has become a political challenge of imposing size. The belief that the EU would continue, inexorably, to increase its responsibilities, its membership, and its credibility with the electorates of Europe seems like a pipedream. Almost every major European country now has a political party (whether of the left or right) that is openly opposed to the EU's institutions and core policies. However, a political phenomenon on this scale did not spring up, mushroom-like, overnight. Sentiments, attitudes and political standpoints against the European Union have deep roots in the national histories of the various member states. This book assembles a group of scholars from across Europe to investigate the long-term origins and causes of Euro-scepticism in an opposite range of EU countries. Contributors are: G. D'Ottavio, K. Gartzou-Katsouyanni, M. Gilbert, A. Gjuričová, S. Guerra, Th. Borring Olesen, D. Pasquinucci, E. Reungoat, P. Taggart, A. Varsori, and H. Vollaard.

13. Javier GRACIA CALANDIN, *El desafío ético de la educación*, Dykinson 2020, pp.288 - <https://www.dykinson.com/libros/el-desafio-etico-de-la-educacion/9788413245935/> - Una sociedad que no presta atención a la educación es una sociedad sin futuro. Pero, qué educación haya de ser y qué papel debe desempeñar la ética en ella es un tema que no deja de presentar interrogantes generación tras generación. Este libro destaca los principales desafíos que se le presentan a la sociedad actual y considera cuál es el cometido propio de la educación para afrontarlos. No basta con una declaración de buenas intenciones y menos si cabe con presuponer que todo el mundo sabe lo que es una “buena educación”. Es necesario concretar cuáles son los peligros de una enseñanza desprovista de la dimensión ética y argumentar con solvencia por qué es tan importante no solo instruir profesionales técnicamente competentes sino que es necesario formar personas éticamente excelentes, críticas pero también compasivas, ciudadanos verdaderamente responsables y solidarios. Sólo desde una educación plenamente ética, es decir, no regida por las leyes del mercado sino orientada a la formación de un buen carácter es posible combatir el desafío educativo más radical, el de transformar una sociedad de individuos desmoralizados por el de una comunidad de personas con altura moral.

14. Anna KÖRS, Wolfram WEISSE, Jean-Paul WILLAIME (eds.), *Religious diversity and interreligious dialog*, Springer Nature Switzerland, 2020, 335 pp. https://books.google.it/books?id=Vd3bDwAAQBAJ&hl=it&source=gbs_navlinks_s - This edited volume offers solutions on the challenges of religious pluralisation from a European perspective. It gives special attention to interreligious dialogue and interfaith relations as specific means of dealing with plurality. In particular, the contributors describe innovative scientific approaches and broad political and social scopes of action for addressing the diversity of beliefs, practices, and traditions. In total, more than 25 essays bring together interdisciplinary and international research perspectives. The papers cover a wide thematic range. They highlight how religious pluralisation effects such fields as theology, politics, civil society, education, and communication/media. The contributors not only illustrate academic debates about religious diversity but they also look at the political and social scope for dealing with such. Coverage spans numerous countries, and beliefs, from Buddhism to Judaism. This book features presentations from the Herrenhausen Conference on "Religious Pluralisation - A Challenge for Modern Societies," held in Hannover, Germany, October 2016. This insightful collection will benefit students and researchers with an interest in religion and laicism, interreligious dialogue, governance of religious diversity, and religion in the public sphere.

15. Anne LALANNE, *L'enseignement moral : une pratique de classe*, Harmattan 2020, pp. 198 - <https://www.editions-harmattan.fr/index.asp?navig=catalogue&obj=livre&no=65216> - L'enseignement moral fait partie des programmes scolaires. Pourtant, sa mise en œuvre s'avère délicate : transversal, il constitue un levier favorisant la sérénité du climat scolaire ; spécifique, il recouvre un domaine aux exigences particulières. Quelles valeurs ? Que signifie une conception laïque de la morale ? Quelle citoyenneté ? Comment comprendre et qu'impliquent les notions de respect, de laïcité, de loyauté, de confiance, de solidarité ? Comment éviter les "leçons" de morale inutiles et surtout sans effet.

16. Pierluigi MALAVASI, *Insegnare l'umano*, ed. Vita e Pensiero 2020, e-book - <https://www.vitaepensiero.it/scheda-ebook/pierluigi-malavasi/insegnare-lumano-9788834342114-369879.html> - Che ne è oggi dell'umano? Che cos'è vivere, essere vivi? Crescono nel mondo le disuguaglianze e il cambiamento climatico, a cui non riusciamo a trovare una soluzione comune, minaccia la sopravvivenza dell'umanità intera. Si nasce umani e si deve imparare ad esserlo spiega in questo libro il pedagogista Pierluigi Malavasi. In un mondo che cambia rapidamente, ricostruire il patto educativo tra culture e generazioni vuol dire sviluppare le relazioni della solidarietà e della pace. Significa far fiorire le persone, che non possono essere schiacciate da avidità ed egoismo. Insegnare l'umano: è la sfida da affrontare nei diversi contesti in cui si svolge la vita quotidiana. Per la libertà, la giustizia e il futuro di tutti i membri della famiglia umana.

17. Julia MARTÍNEZ-ARIÑO (ed.), *Governing religious diversity in cities. Critical perspectives*, Routledge 2020, pp. 150 - <https://www.routledge.com/Governing-Religious-Diversity-in-Cities-Critical-Perspectives-1st-Edition/Martinez-Arino/p/book/9780367472238> - The book provides original insights into the governance of religious diversity in urban contexts from a variety of theoretical perspectives, and drawing on a wide range of empirical examples in Europe and Canada. Religious diversity is increasingly present and visible in cities across the world. Drawing on a wide selection of cases in Europe and Canada, this volume examines how this diversity is governed. While focusing on the urban dimension of governance, the chapters do not examine cities in isolation but take into account the interconnections between urban contexts and other scales, both within and beyond the borders of the nation-state. The contributors discuss a variety of empirical examples, ranging from the controversies around the celebration of the International Yoga Day in Vancouver, the mosque not built in Munich, and the governance of Islam in cities in France, Germany, Italy, Quebec and Spain. Adopting a critical perspective, they shed light on the factors shaping different governance patterns, and on their implications for various religious groups. Ultimately, the book shows that governing religious diversity is not a matter of black and white. Contributing to a growing field of academic research that focuses on the governance of religion in urban contexts, and providing lines for future research, this book will be of great interest to scholars in the sociology of religion, religious studies and urban studies. The chapters were originally published as a special issue of *Religion, State & Society*.

18. Chiara MINELLI (ed.), *Scuola, religione, nuove generazioni. Esperienza giuridica e risorse del futuro*, Giappichelli editore, Torino, 2020, pp. 176 - Il volume, che raccoglie gli atti di un omonimo convegno (Milano, 21/11/2018), offre un contributo originale all'attuale riflessione pubblica su una questione decisiva per il futuro dell'educazione dei giovani. Sul piano normativo, le costituzioni del secondo dopoguerra e le Carte dei diritti umani paiono superare vecchi conflitti e contrapposizioni, e garantire meglio i diritti della famiglia nell'educazione dei figli, nel rispetto delle convinzioni morali e religiose di ciascuno. È poi fuor di dubbio che l'era della globalizzazione abbia moltiplicato gli strumenti della conoscenza, le possibilità di incontro tra giovani di tutto il mondo, e quindi abbia significativamente dilatato l'orizzonte dell'apprendimento. Tuttavia, a fronte di questi traguardi, si registra oggi una inquietudine che investe il cuore stesso del processo educativo e formativo dei giovani, e riguarda da un lato il nodo dei rapporti tra scuola e famiglia sottoposti a crescenti tensioni o tentativi di dissolvimento, dall'altro una più sottile sfida culturale che tenta di impoverire il processo di formazione della persona in alcuni suoi elementi essenziali, quasi a rimpicciolire l'orizzonte ideale della vocazione insostituibile di ciascuno. I saggi di Carlo Cardia, Lorenza Violini, Chiara Minelli e Mario Delpini, tracciano un bilancio storico-giuridico e aprono a prospettive tanto urgenti quanto sconfinata di un «nuovo patto educativo globale».

19. Katikishi MUZEMBE, *L'éthique de l'ère postmoderne et crise de la théologie*, Peeters 2020 - <https://theo.kuleuven.be/apps/press/theologyresearchnews/2020/02/21/ethique-de-lere-postmoderne-et-crise-de-la-theologie/> « Ce livre est d'une ambition épistémologique très remarquable pour l'avenir de la science théologique dans les sociétés contemporaines. L'auteur plaide pour un profil du théologique qui soit conforme à la perspective des épistémologies postmodernes. Il est convaincu qu'il existe une situation critique de désintégration, qui frappe les versions instituées de la théologie systématique et du christianisme face au prestige du nouvel ordre mondial, quant à l'enjeu de régulation des solutions aux nouveaux défis de l'histoire humaine. Pour l'auteur, la théologie doit arriver à se doter de nouveaux protocoles de ses enseignements et de ses engagements, à travers des stratégies adéquates de sa nécessaire réinscription à la dynamique du nouvel ordre éthique, dont les traits marquants sont la démocratie et des droits de l'homme, le règne de la justice et de bonne gouvernance de la terre, contre les structures de la tyrannie, de la tricherie, et de la criminalité sous toutes leurs formes de manifestation politique et sociale, économique, sécuritaire et écologique. L'auteur en arrive à proclamer l'ère de la fin d'une relation troublée et conflictuelle de la pensée chrétienne avec la laïcité. Il estime que la théologie doit faire gagner au christianisme de notre époque le pari de sa pertinence publique, de sa valeur pragmatique et de son utilité éthique, à travers l'effort d'une juste élaboration de la phénoménologie de la laïcité, et d'une intelligente articulation sur les standards postmodernes de l'éthique, dont la dynamique préside actuellement aux équilibres de nos sociétés pluralistes » (Publisher's blurb – Peeters Publishers, 2019).

20. Michel OSTENC, *L'educazione in Francia (1870-1968)*, Multimedia, Lecce 2018, pp. 292 - <https://journals.openedition.org/assr/49399> - L'école est, depuis la Révolution française, l'un des champs de bataille sur lequel n'ont cessé de s'affronter les deux France, celle de la République laïque et celle du catholicisme. Sans doute leur principal champ de bataille. À moins d'être naïf ou de mauvaise foi, personne ne peut prétendre que l'éducation dispensée par un État soit neutre. Celle de la République française ne le fut jamais, et ce d'autant plus que le régime s'en servit comme du principal instrument pour réaliser une œuvre qui n'allait pas de soi : la républicanisation des Français. Cette étude fort bien documentée permet de bien saisir à quel point la confrontation avec l'Église catholique a été structurelle et matricielle pour le système républicain qui investit le domaine éducatif pour y faire triompher ses idéaux. L'enseignement public apporta à la République ce qui lui manquait à ses débuts : l'adhésion massive des Français. Mais ce fut au prix d'une lutte contre la liberté religieuse, d'une homogénéisation culturelle et d'une rupture avec le passé pré-républicain. On ne peut donc s'empêcher de s'interroger sur la nature non pas totalitaire bien sûr, mais totalisante de la République française qui a fait de l'école un instrument politique à son service. (Frédéric Le Moal)

21. Richard PRING, *Challenges for religious education. Is there a disconnect between faith and reason?*, Routledge 2019, pp. 124 - <https://www.routledge.com/Challenges-for-Religious-Education-Is-There-a-Disconnect-Between-Faith-Pring/p/book/9780367279073>- Major social changes, especially as a result the more multicultural nature of society, have raised important issues about the teaching of religion and the rational basis of different religious faiths. *Challenges for Religious Education* addresses and critically examines these changes and asks where religious education and Faith Schools fit within secular society and indeed whether there is still a place for them at all. Analysing what religious education could look like if it were considered from a wider 'world views' perspective that doesn't focus on a particular set of religious beliefs, this book considers the 'reasonableness' of holding a faith and therefore in teaching it; the ongoing tensions between faith and reason; arguments for and against the study of religious education; whether modern secular thought is itself an ideology; and the philosophical standpoints on the relationship between faith and reason. Linking faith and reason with the issue of whether religious education is truly necessary in a modern world, *Challenges for Religious Education* is a crucial read for anyone interested in the future of religious education teaching in a secular society.

22. Martin ROTHGANGEL, Yauheniya DANILOVICH, Martin JÄGGLE (eds.), *Religious Education at schools in Europe*, Part 4: *Eastern Europe*, V & R Unipress-Vienna University Press 2020, pp 216. - https://www.vandenhoeck-ruprecht-verlage.com/downloads/productPreviewFiles/LP_978-3-8471-1124-5.pdf - The project "Religious Education at Schools in Europe" (REL-EDU), which is divided up into six volumes (Central Europe, Northern Europe, Western Europe, Eastern Europe, South-Eastern Europe, South Europe) (cf. www.rel-edu.eu), aims to research the situation with regard to RE in Europe. This book nr. 4: in all seven countries RE is a part of the local history, culture and social education. The religious tradition of the individual countries shapes the names of the corresponding subjects: "Armenian Church History", "History of the Christian Religion of Georgia", "Religion and Culture in Russia", "Orthodox Culture in Russia" or "Islamic Studies in Azerbaijan". In some countries RE is offered as an optional subject, e. g. at the request of parents in the afternoon. RE has not been established as an ordinary school subject in any of the countries examined; only in the confessional private schools is religion an ordinary compulsory subject.

23. Martin ROTHGANGEL, Dorothea RECHENMACHER, Martin JÄGGLE (eds.), *Religious Education at Schools in Europe*, Part 6: *Southern Europe*, Wiener Forum für Theologie und Religionswissenschaft, Vol. 10.6 2020, 204 pages, Vienna University Press by V&R unipress - At a time when educational issues have increasingly come to determine the social and political discourse and major reforms of the education system are being discussed and implemented, and when migration has become a significant phenomenon, contributing to changes in the religious landscape of the European

continent, it is highly appropriate to focus our attention on the concrete situation regarding religious education. This volume contains – again on the basis of thirteen key questions – the countries of Southern Europe (Republic of Cyprus, Greece, Italy, Malta, Portugal, Spain, Andorra, Monaco, and San Marino). Beyond the all-important tasks of taking stock and making international comparisons, the aim of this book, that is the final volume of the series "RE at Schools in Europe", is to create a foundation for further action in the field of education, especially with regard to interfaith expertise.

24. Martin ROTHGANGEL, Bernd SCHROEDER (Hrsg.), *Religionsunterricht in den Ländern der Bundesrepublik Deutschland. Neue empirische Daten – Kontexte – Aktuelle Entwicklungen*, Evangelische Verlagsanstalt 2020, 464 Seiten - https://lbib.de/index_religion.php - Der Religionsunterricht (RU) in Deutschland lässt – je nach regionalen Erfordernissen – eine bemerkenswerte Veränderungsdynamik erkennen; er ist ein pluraler Lernort. Der vorliegende Band stellt zehn Jahre nach der ersten Auflage abermals empirische Daten zur Situation in allen Ländern der Bundesrepublik zusammen. Die Darstellung der Daten ist jeweils auf zehn Gesichtspunkte gerichtet, darunter etwa auf jüngere Entwicklungen in der Schulpolitik der Bundesländer, gegenwärtige Spielarten des RU und Religion im Schulleben sowie auf die religionspädagogische Ausbildung und Forschung. Insgesamt entsteht ein facettenreiches Bild vom Wandel sowie von der Vielgestaltigkeit des RU. Vergleiche bieten sich an, Verbesserungsmöglichkeiten werden sichtbar. Die Beiträge wurden in der Regel von einem evangelisch-katholischen Team verfasst. Die Herausgeber legen ein unverzichtbares Nachschlagewerk für alle vor, die sich im Rahmen von Studium, Aus- und Fortbildung mit RU und Schulpolitik befassen.

25. Daniela ROXANA ANDRON and Gabriela GRUBER (eds.), *Education beyond Crisis. Challenges and Directions in a Multicultural World*, Brill 2020 - <https://brill.com/view/title/57601> - The volume focuses on three major ideas: defining directions for the future of teaching, challenges of the contemporary teaching context, and teaching in a multicultural world. The volume itself stands for the multicultural approach of education, as the contributors propose a unitary picture on education, in the contexts of national educative programs or inclusive education for the refugee children. Well-known researchers answer important questions on the effectiveness of educational reforms and education policies in different countries. They take into account the student voice or the teachers' opinions in teaching and designing the new curriculum. The volume includes researches based on case studies, interviews, surveys, qualitative analysis, and original researching instruments. Readers will find here not only the vision of a multicultural world, but also valuable ideas on education in Austria, Brazil, Canada, Portugal, Germany, Greece, India, Italy, the Netherlands, Pakistan, Serbia, Spain, Singapore, Romania, Turkey, and the United States.

26. Edwige RUDE-ANTOINE et Marc PIEVIC (eds.), *La recherche et l'enseignement en éthique. Un état des lieux*, L'Harmattan 2020, pp. 150 - <https://www.editions-harmattan.fr/index.asp?navig=catalogue&obj=livre&no=65124> - Les questions liées à la recherche et à l'enseignement en éthique constituent un vaste chantier qui doit être régulièrement réévalué. Dans ce second tome d'un état des lieux de la recherche et de l'enseignement en éthique, sont abordées des questions qui se posent dans le management, les nouvelles technologies, les pratiques sportives, les sciences du vivant, les situations d'injustice dans la vie professionnelle, le problème des migrations et celui de la vulnérabilité d'autrui.

27. Gabriela RYSER, *Education, Religion, and Literary Culture in the 4th Century CE: A Study of the Underworld Topos in Claudian's De raptu Proserpinae*, Vandenhoeck & Ruprecht, 2020 - 446 pp. - This book contextualizes Claudian's handling of the Proserpina myth and the underworld in the history of literature and religion while showing intersections with and differences between the literary and religious uses of the underworld topos. In doing so, the study provides an incentive to rethink the dichotomy of the terms 'religious' and 'non-religious' in favour of a more nuanced model of references and refunctionalisations of elements which are, or could be, religiously connotated. A close philological analysis of *De raptu Proserpinae* identifies the sphere of myth and poetry as an area of expressive freedom, a parallel universe to theological discourses (whether they be pagan-philosophical or Christian), while the profound understanding and skilful use of this particular sphere – a formative aspect of European religious and intellectual history – is postulated as a characteristic of the educated Roman and of Claudian's poetry.

28. Melek SARAL and Serif Onur BAHÇECİK (eds.), *State, Religion and Muslims. Between discrimination and protection at the legislative, executive and judicial levels*, Brill 2020, pp. 615 - <https://brill.com/view/title/56746> - The book brings together academics from different disciplines and offers an in-depth analysis of discrimination in specific areas of life which affects Muslims in Western countries. The volume undertakes a comprehensive examination of the discriminatory practices across 12 countries while situating them in their institutional frameworks. Exploring critical aspects of discrimination against Muslims – in areas such as education, employment, exercise of religion, state relations with religious communities as well as hate crime and hate speech – the volume shows the prevalence of individual, structural and institutional discrimination against Muslims living in Western countries.

29. Fred SEDGWICK, *Personal, Social and Moral Education*, Routledge 2020, pp. 164 - <https://www.routledge.com/Personal-Social-and-Moral-Education/Sedgwick/p/book/9780367458126> - Originally published in 1994, this book

enables primary school teachers to take steps to make Personal, Social and Moral Education (PSME) central to the work of their schools. Links to the National Curriculum are implicit and explicit throughout the book, and the author covers ways in which whole staffs are to be involved in the development of PSME. Case studies of good reflective teaching are taken from many curriculum areas and from rural and urban schools. The author draws out the lessons they impart with insight, precision and principle, emphasising the values of openness, encouragement, sensitivity and respect for the children and adults engaged in the development of personal, social and moral values.

30. Darryl W. STEPHENS, Kate OTT, *Teaching Sexuality and Religion in Higher Education. Embodied Learning, Trauma Sensitive Pedagogy, and Perspective Transformation*, Routledge 2020, pp. 224 - <https://www.routledge.com/Teaching-Sexuality-and-Religion-in-Higher-Education-Embodied-Learning/Stephens-Ott/p/book/9780367346881> - This volume combines insights from secular sexuality education, trauma studies, and embodiment to explore effective strategies for teaching sexuality and religion in colleges, universities, and seminaries. Contributors to this volume address a variety of sexuality-related issues including reproductive rights, military prostitution, gender, fidelity, queerness, sexual trauma, and veiling from the perspective of multiple religious faiths. Christian, Jewish, and Muslim scholars present pedagogy and classroom strategies appropriate for secular and religious institutional contexts. By foregrounding a combination of "perspective transformation" and "embodied learning" as a means of increasing students' appreciation for the varied social, psychological, theological and cultural contexts in which attitudes to sexuality develop, the volume posits sexuality as a critical element of teaching about religion in higher education. This book will be of great interest to graduate and postgraduate students, researchers, academics, and libraries in the fields of Religious Studies, RE, Gender & Sexuality, Religion & Education, and Sociology of Religion.

31. Najeeba SYEED and Heidi HADSELL (eds.), *Critical perspectives on interreligious education. Experiments in empathy*, Brill 2020, pp. 250 - <https://brill.com/view/title/56542> - The editors of *Critical Reflections on Interreligious Education* have assembled a volume that spans multiple religious traditions and offers innovative methods for teaching and designing interreligious learning. This groundbreaking text includes established interreligious educators and emerging scholars who expand the vision of this field to include critical studies, decolonial approaches and exciting pedagogical developments. The book includes voices that are often left out of other comparative theology or interreligious education texts. Scholars from evangelical, Muslim, Catholic, Protestant, Jewish, religiously hybrid and other background enrich the existing models for interreligious classrooms. The book is particularly relevant at a time when religion is so often harnessed for division and hatred. By examining the roots of racism, xenophobia, sexism and their interaction with religion that contribute to inequity the volume offers real world educational interventions. The content is in high demand as are the authors who contributed to the volume.

32. Jiří Rajmund TRETERA, Zábaj HORÁK (eds.) *Spiritual care in public institutions in Europe*. Kirche und Recht – Beihefte, Berliner Wissenschafts – Verlag, 2019, 140 Seiten - https://www.iclrs.org/wp-content/uploads/2020/05/Flyer_Spiritual-Care.pdf - Nowadays, involvement in spiritual care in public institutions or chaplaincy is one of the highly current topics connected with activities of religious communities. Spiritual care is the spiritual assistance provided by religious communities and their members to the benefit of the military, police, prison system, health care and social services, education, fire brigades, victims of crime and disasters, asylum seekers and other areas. The monograph "Spiritual care in public institutions in Europe" focuses on these topics in detail. It is written by leading experts in the field of religion law from several member states of the European Union and from Switzerland. The book is organized in a well-arranged way according to a unified system and offers the general public orientation in the important and constantly developing area of activity of religious communities in the public sphere. It is published as part of the prestigious publication series.

33. Wiel VEUGELERS (ed.), *Education for democratic intercultural citizenship*. Series: Moral Development and Citizenship Education, vol. 15, Brill 2019, pp. 194 - <https://brill.com/view/title/55956> - Education for Democratic Intercultural Citizenship (EDIC) is very relevant in contemporary societies. All citizens, but in particular teachers, curriculum developers, educational policy makers, and educational professionals in civil society (NGOs) have a crucial role in this. Seven European universities are working together in developing a curriculum to prepare their students for this important academic, societal and political task. As part of an Erasmus+ Strategic Partnership they each develop a module in the area of moral, intercultural and citizenship education. All modules are international and inquiry oriented, and make links with society. In this book the leading scholars write the theoretical background of their module, their curriculum guidelines and goals, the concrete programmes, and the experiences of students. The universities had an annual intensive programme in which students and teachers of all universities came together to have try-outs of parts of the modules. These programmes contributed to the network building of researchers, teachers and students. The activities have given a strong stimulus to the implementation of EDIC in the participating universities and in educational organisations worldwide. The experiences show both the necessity and the relevance of this topic and this kind of collaboration.

34. Wanda ALBERTS, *Religious education as small 'i' indoctrination: how European countries struggle with a secular approach to religion in schools*, CEPS Journal 9 (2019) 4, S. 53-72 - https://www.pedocs.de/volltexte/2020/18834/pdf/cepsj_2019_4_Alberts_Religious_education.pdf - This article reviews the European RE landscape and argues that a religious notion of religion prevails in most models, not only in confessional RE but also in integrative models and even in so-called alternative subjects that are compulsory for pupils who do not take part in confessional RE. Thus, schools in Europe provide hardly any chance for pupils to acquire a secular perspective on religion and religious diversity, based on a non-theological study of religion. Furthermore, the explicitly or implicitly religious character, particularly of integrative approaches or obligatory alternative subjects to confessional RE, is frequently hidden or played down. Building on analyses of separative (Germany) and integrative (Norway, England) models of RE, the article argues that carefully distinguishing between religious and secular approaches to religion in school is a serious human right's issue, not least because only secular approaches may be compulsory. The predominant religious framing of religion – that is always linked to confirming the exceptional position of Christianity among the religions in RE – in combination with an actual lack of secular alternatives creates a climate of what may be called 'small 'i' indoctrination', i.e., an unquestioned discursive hegemony of a particular (Christian) notion of religion as a frame of reference for almost all education about religion, which is, furthermore, often represented as if it constituted not a particular religious view of religion, but a kind of universal perspective on religion. This results in highly problematic conceptualisations, both of religion in general and individual religions – most visibly in stereotyping 'other' religions, that are not complemented with an unbiased secular perspective. Thus, the subject matter religion is widely exempted from the secular approach to education in European schools, while a particular religious perspective on religion is promoted, even in models that are designed for all pupils of a religiously heterogeneous class.

35. Thiago ALVES PINTO, *An empirical investigation of the use of limitations to freedom of religion or belief at the European Court of Human Rights*, Religion & Human Rights 15 (2020) 1-2 - https://brill.com/view/journals/rhrs/15/1-2/article-p96_7.xml - Most literature on freedom of religion or belief argues that there should be a high threshold for the imposition of limitations to the manifestation of the right. However, the practice of the European Court of Human Rights shows that the bar is much lower than academics suggest. This article explores this issue by analysing a plethora of cases and on the basis of interviews with lawyers connected to the Court. While the Court often considers the requirements of legality, legitimacy, and necessity, it does so briefly; focusing mostly on the analysis of proportionality and the margin of appreciation to the State in question. This approach makes the decisions exceedingly subjective and leads to little legal certainty in the area. Therefore, it is suggested that if the Court would analyse all criteria to impose limitations strictly, it could become more efficient while providing greater protection for persons to manifest their religion or belief.

36. Jeppe BACH NIKOLAJSEN, *Christian ethics, public debate, and pluralistic society*, International Journal of Public Theology, 24 (2020)1, 5-23 - https://brill.com/view/journals/ijpt/14/1/article-p5_2.xml - In all its diversity, Lutheran ethics places a pronounced emphasis on the universal aspects of theological ethics. This article argues that due to the increasing pluralization of many societies in recent decades, however, it is becoming more and more relevant to develop the particular aspects of theological ethics in the Lutheran tradition. Holding together both the universal and particular aspects of theological ethics constitutes a position of relevance for a pluralistic societal situation. Such a position enables the Christian church to maintain its distinctiveness and, at the same time, to be engaged in dialogue with other positions. In this way, the church will at once stand for a tradition-determined distinctiveness and be engaged in a tradition-transcending dialogue. Consequently, this position is characterized by both distinctiveness and openness.

37. Daan BEEKERS, Lieke L SCHRIJVERS, *Religion, sexual ethics, and the politics of belonging: Young Muslims and Christians in the Netherlands*, Social Compass 67 (2020) 1, 137-156 - <https://doi.org/10.1177/0037768620901664> - This article offers a comparative study of everyday sexual ethics among Dutch Sunni Muslim and evangelical Christian young adults, both those born into religious families and those converted later in life. In European public debates, the sexual values of observant Christians and – especially – observant Muslims, are commonly understood to deviate from progressive norms. Particularly for Muslims, this has become a ground for questioning their belonging to the moral nation. Our ethnographic analysis complicates these conventional representations, which are partly reflected in quantitative survey research. We argue that the sexual ethics of the young Muslims and Christians we studied are multi-layered, situational, and dialogical. Discussing the convergences|divergences between these groups, we point to a paradox: while Muslims tend to be set apart as sexually 'other', the young Christians we worked with – and to a lesser extent the converted Muslims – put strikingly more effort into distinguishing themselves from, and criticising, dominant sexual norms.

38. Rita BENIGNI, *Islam italiano e scuola pubblica. L'integrazione all'ombra della laicità, del pluralismo religioso, del diritto comune*, Quaderni di diritto e politica ecclesiastica 2019, n. 1, 65-84 - <https://www.rivisteweb.it/doi/10.1440/93550> - The Italian public school is neutral and pluralist, having its purpose intercultural education. For these reasons, the Islamic veil is permitted and the school cafeterias offer halal menus; though, it can be difficult to coordinate the ṣalāt

with school hours. For similar reasons, Christian symbols, holidays and traditions, are incorporated into the school day. Schools may offer a course on Islamic religion at the request of families or students through agreements with Islamic Communities under common educational legislation, according to the Constitutional Agreements (art. 8), and an evolutionary application of the law n. 1159/1929. In order to facilitate these courses it is recommended that the schools promote Agreements with Islam and the other minority sects.

39. Paolo BIZZETI, *Mediterraneo, frontiera di pace*, La Civiltà Cattolica, 171 (2020) q. 4075, 56-67. Il Mediterraneo, per motivi storici, geopolitici, culturali e per il suo tessuto religioso, che ha visto sorgere le tre grandi religioni monoteiste, è stato un quadrante cruciale della storia. Il riequilibrio degli assi del mondo dall'Atlantico verso l'Asia conferma oggi che questo mare è un crocevia delle dinamiche del mondo globale. Forte di questa intuizione, la Conferenza episcopale italiana ha invitato a Bari 60 vescovi di 20 paesi che si affacciano sul Mediterraneo per riflettere, confrontarsi e pregare, al fine di una presa di coscienza e collaborazione che restituiscano al Mare nostrum la sua funzione di positivo incontro di popoli, culture e religioni. Ne è scaturita una vivace e ricca esperienza sinodale, che sicuramente avrà un ricco seguito, a vantaggio di tutti. L'A. e vescovo titolare di Tabe e vicario apostolico dell'Anatolia.

40. Kerstin von BRÖMSEN, Heinz IVKOVITS & Graeme NIXON, *Religious literacy in the curriculum in compulsory education in Austria, Scotland and Sweden - a three-country policy comparison*, Journal of Beliefs & Values - Studies in Religion & Education, vol. 41 (2020) 2, 132-149 - <https://doi.org/10.1080/13617672.2020.1737909> - This article presents analyses of curricula in religious education (RE) for public schools in Austria, Scotland, and Sweden. A curricula is the plan that outlines the goals, content and outcomes in education. A critical discourse analysis approach (CDA) is used to explore how each national RE curricula constructs (a) the aims, status and purpose of state-maintained RE (b) the teaching and learning objectives, and contents, and (c) what skills and attitudes the processes of learning aim to develop; together, these can be considered to construct students' religious literacy in the curricula. Theoretical frameworks are from curriculum studies, as well as from literacy studies, with the aim of deepening the knowledge on RE, as well as the discussion on religious literacies from various national curriculum contexts. The analysis shows that although the curricula focus on the same topic, namely RE, they rely on different conceptions of curriculum, as well as on various forms of religious literacy.

41. Guy BUCUMI, *La religion dans les constitutions africaines: l'Afrique francophone entre héritage laïque et traditions religieuses*, Rivista telematica « Stato, chiese e pluralismo confessionale » n.11, 1° giugno 2020, pp. 17 – www.statoechiese.it - Alors que l'importance croissante de la religion en Afrique est un phénomène bien connu, les références religieuses dans les révisions constitutionnelles de ces dernières années est, en revanche, moins soulignée. L'héritage laïque greffé dans toutes les Constitutions d'Afrique francophone est à l'épreuve de pressantes revendications religieuses. Cette légitimation du religieux dans les chartes constitutionnelles donne lieu à son instrumentalisation par le politique et met en péril l'équilibre des forces sociales, juridiques et institutionnelles dans les pays francophones. Cette situation soulève ainsi la récurrente problématique de la réception, en Afrique, de modèles constitutionnels étrangers et plus généralement celle du statut des sources du droit en Afrique. Le rejet des modèles importés qu'on observe, sous le signe de l'authenticité africaine permettra-t-il de fonder l'État de droit sur des valeurs endogènes ? Les dynamismes internes des sociétés africaines peuvent constituer des facteurs sur lesquels l'État africain peut s'appuyer pour, espérons-le, produire un modèle constitutionnel favorisant une gestion culturelle beaucoup plus stable.

42. Elcio CECCHETTI, *Diversidad religiosa y educación religiosa no confesional en Brasil: desafíos y perspectivas para la formación docente*, Poliphonia, 4 (2020) 1, 1-17 - <https://revista.celei.cl/index.php/PREI/article/view/136> - Las sociedades contemporáneas se caracterizan por una vasta diversidad cultural y religiosa construida históricamente por interacciones, imposiciones y sincretismos. La existencia y proliferación de preconceptos, discriminaciones e intolerancias contra personas que piensan, viven y acreditan de forma diferente exigen prácticas e iniciativas que puedan contribuir para la mejoría de la convivencia con la diversidad religiosa. Frente a eso, el objetivo principal de este estudio es analizar el proceso histórico de formación de docentes para enseñanza de la Educación Religiosa (ER) no confesional en Brasil. Desde un abordaje metodológico cualitativo, del tipo bibliográfico y documental (leyes, resoluciones, pareceres y directrices), el trabajo inicialmente identifica la presencia de la ER confesional en los sistemas de enseñanza como uno de los elementos negadores de la diversidad religiosa. En un segundo momento, aborda las transformaciones legales y pedagógicas que convirtieron la ER en una asignatura responsable por asegurar el respeto a la diversidad religiosa en la escuela, sin carácter confesional. Por fin, analiza algunas iniciativas desarrolladas en pro de la formación de educadores en y para la diversidad religiosa, señalando que los esfuerzos emprendidos resultaron en un movimiento en pro de la decolonización religiosa de la escuela. Concluye apuntando que el reconocimiento de la diversidad religiosa exige, necesariamente, la promoción de políticas públicas direccionadas para la habilitación específica de profesores para la Educación Religiosa en los contextos escolares. Esta habilitación, ofrecida por los cursos de licenciatura en Ciencias de la Religión, debe contribuir para la promoción del respeto, reciprocidad y convivencia democrática entre personas y grupos que asumen convicciones religiosas o seculares distintas.

43. Cecilia DOCKENDORFF, *La auto-secularización en los nuevos escenarios socioculturales. Implicancias para la educación religiosa* [*Self-Secularization in new sociocultural settings. Implications for religious education*], Revista de Educación Religiosa vol. 1 (2020) 4, 9-40 - <https://revistas.uft.cl/index.php/rer/article/view/37/60> - Entre las profundas transformaciones actuales en el cristianismo occidental destacan dos fenómenos emergentes que involucran la relación entre ciencia y religión y que anticipan una tendencia hacia cambios radicales en el ámbito religioso-espiritual. Ambos fenómenos originaron sendas investigaciones sociológicas realizadas entre 2013 y 2019: “Auto-secularización del pensamiento cristiano: una observación sociológica a las transformaciones estructurales y semánticas del ámbito religioso en la sociedad contemporánea” y “Neurociencias y auto-secularización del cristianismo: ¿un fundamento científico para la religiosidad?”. Este artículo presenta una visión general de los resultados de dichas investigaciones, destacando el concepto de auto-secularización como un proceso de deconstrucción del lenguaje dogmático-doctrinal a fin de preservar lo central del mensaje cristiano para las nuevas generaciones. Asimismo, destaca cómo estudios neurocientíficos sobre fenómenos religiosos avalan y profundizan dicho proceso de auto-secularización al interior del cristianismo. El artículo intenta aportar a la comprensión de los actuales escenarios socioculturales para la necesaria actualización de la educación religiosa.

44. Toni FOLEY, Maree DINAN-THOMPSON, Nerina CALTABIANO, *Interreligious learning and teaching: unfolding layers of meaning in lived experience to inform possibilities for students in Catholic schools*, Journal of Religious Education, 68 (2020) - <https://doi.org/10.1007/s40839-020-00099-2> - This paper explores the question, “What is the individual’s experience of interreligious learning and teaching?” It utilises hermeneutic phenomenology to interpret the rich and hidden meanings of lived experiences. van Manen’s (Phenomenology of practice: meaning-giving methods in phenomenological research and writing. Routledge, New York, 2014) lifeworld existentials provide a frame for guiding the exploration to uncover insights through lived relation (relationality), lived space (spatiality), lived body (corporeality), lived time (temporality) and lived things (materiality). Current global events have highlighted to the world the tragedy of religious intolerance in extreme forms and the need to cultivate tolerance and sensitivities towards religions and non-religious philosophies and diverse life perspectives. Investigating the phenomena of ‘interreligious learning and teaching’ as it is lived by individuals, offers insight into what could be one’s own or another’s lived experience, and how this might influence one’s religious identity. Such understandings can provide a foundation for seeking out and engaging students in valuable interreligious learning and teaching experiences and pose opportunities or challenges for primary and secondary school contexts to rigorously grapple with the diverse global reality.

45. Leslie J. FRANCIS, Gareth BYRNE, Christopher Alan LEWIS et al., *Religious affect and personal happiness: are there significant differences between Catholic adolescents in the Republic of Ireland and in Northern Ireland?* Journal of religious education, vol. 68 (2020) 13–27 - <https://doi.org/10.1007/s40839-020-00095-6> - This study set out to explore levels of religious affect (measured by the Francis Scale of Attitude toward Christianity) and personal affect (measured by the Oxford Happiness Questionnaire) among samples of Catholic students in the Republic of Ireland attending fifth- and sixth-year classes (N = 3015) and Catholic students in Northern Ireland attending sixth-form classes (N = 1624), after taking into account individual differences in sex, age, and personality (as measured by the abbreviated form of the Eysenck Personality Questionnaire Revised). Consistent with the findings of previous research, the data demonstrated a significant positive association between religious affect and personal happiness: religious students are happier students. Catholic students in Northern Ireland hold a more positive attitude toward Christianity (higher levels of religious affect) than Catholic students in the Republic of Ireland. Nonetheless, there is no significant difference in levels of happiness (personal affect) between Catholic students in the two jurisdictions.

46. Maria Chiara GIORDA, “*Graecia capta ferum victorem cepit*”. *Il caso “Papageorgiu and others v. Greece”: una lente di lettura multifocale sull’Europa*, Osservatorio AIC – Associazione Italiana dei Costituzionalisti 1 (2020) 95-105. The article analyses the sentence of the European Court of Human Rights of 31 October 2019 about the case “Papageorgiu and others v. Greece”. It focuses mainly on some pivotal issues of the contemporary debate about teaching and learning religion in European schools. The perspective of the historian of religions is useful for framing this case within the field of education, didactics, and epistemology of religions, with a comparative and interdisciplinary approach, which highlights cultural and confessional aspects. From the presence of religious symbols to the management of school canteens, with religious based menu, and to the elaboration of programs and schoolbooks, schools can be a litmus test of the success of the practices and politics related to religious diversity.

47. Jan-Hendrik HERBST, *Controversies on public religious pedagogy: religious education in times of post-democratic populism, global warming and economization of education*, Journal of Religious Education, 68 (2020) 1, 29-41 - <https://link.springer.com/content/pdf/10.1007%2Fs40839-020-00094-7.pdf> - In times of social crises, Public Religious Pedagogy is emerging as “a new paradigm in the field of Religious Pedagogy” (Manfred L. Pirmer). This paper aims to strengthen this approach through a critical review. To achieve this, the theoretical foundations of Public Religious Pedagogy will be examined more closely in order to investigate their strengths and weaknesses. The result of these

considerations is to expand historical sources and interdisciplinary references of Public Religious Pedagogy: It is necessary to interpret the concept more broadly. Finally, this article argues in favour of a critical and prophetic PRP.

48. HIGHER EDUCATION STATISTICS AGENCY, *Research Insight: Religion and Belief in UK Higher Education* – Published on 17/03/2020 - <https://www.advance-he.ac.uk/knowledge-hub/research-insight-religion-and-belief-uk-higher-education> - This report looks at the differences in student outcomes by their religion or belief, with a focus on attainment. *Religion and Belief in UK Higher Education* is the first of its kind to examine how student outcomes may differ according to religion and belief. Religion and belief became one of nine protected characteristics in the Equality Act 2010, yet there has been little research done into the impact of this on students since then. This research was made possible by new requirements from the Higher Education Statistics Agency (HESA), introduced in the 2017-18 academic year, which made the return of data about students' religion and belief mandatory. The report uses data collected from over two million HE students. HESA statistics show around half of all students reported having a religion or belief (50.2%). The majority of these were Christian (65.5%), followed by Muslim students (17.8%). There were substantial differences in degree attainment by students' religion or belief. Overall 76.3% of students received a first or 2:1 degree, yet only 64.9% of Muslim students received a first or 2:1. At institutions with over 12% of students identifying as Muslim, the attainment gap was eight percentage points, compared to 19 percentage points at institutions with fewer than 3.5% of students identifying as Muslim. The figures show that men are underrepresented in UK HE; overall 57.0% of students are women. However, the analysis found that this split was not present in all religious groups. For Hindu and Muslim students, the gender split of people in HE was close to 50:50. In contrast, over two-thirds of students identifying as Spiritual were women. A gender attainment gap was present within all religious groups, however, with women graduating with a first or 2:1 degree in higher numbers than men.

49. Stephen JACKSON, *Religious Education and the Anglo-World*, Brill Research Perspectives in Religion and Education, vol. 2 (2020) 1, 1-98. - https://brill.com/view/journals/rpre/2/1/article-p1_1.xml - Focusing on Australia, Canada, and New Zealand, "Religious Education and the Anglo-World" historiographically examines the relationship between empire and religious education. In each case the analysis centres on the foundational moments of publicly funded education in the mid- to late-nineteenth centuries when policy makers created largely Protestant systems of religious education, and frequently denied Roman Catholics funding for private education. Secondly, the period from 1880 to 1960 during which campaigns to strengthen religious education emerged in each context. Finally, the era of decolonisation from the 1960s through the 1980s when publicly funded religious education was challenged by the loss of Britishness as a central ideal, and Roman Catholics found unprecedented success in achieving state aid in many cases. By bringing these disparate national literatures into conversation with one another, the essay calls for a greater transnational approach to the study of religious education in the Anglo-World.

50. Azza KARAM, *Working with religion or working for faith?* Religion for Peace, 09/04/2020, <https://rfp.org/working-with-religion-or-working-for-faith/> - This text on religion, faith and politics consists of 2 parts: the first addressed the use of religion in current times when core values of what has built societies and multilateral cooperation are being challenged and brutal force too often is mixed up with power. This second part of the text looks at religion as a double-edged sword, of force and power, which can be both helpful and detrimental in peace-building and in dealing with human rights.

51. Tarunabh KHAITAN and Jane Calderwood NORTON, *The Right to Freedom of Religion and the Right against religious discrimination: Theoretical distinctions* (October 28, 2018). International Journal of Constitutional Law (Forthcoming 2019); Oxford Legal Studies Research Paper No. 14/2019; U of Melbourne Legal Studies Research Paper. Available at SSRN: <https://ssrn.com/abstract=3274123> or <http://dx.doi.org/10.2139/ssrn.3274123> - This article argues that while they are often conflated, the right to freedom of religion and the right against religious discrimination are in fact distinct human rights. Religious freedom is best understood as protecting our interest in religious adherence (and non-adherence), understood from the committed perspective of the (non)adherent. This internal, committed, perspective generates a capacious and realistic conception of religious adherence, which reflects the staggering plurality of forms of religiosity (or lack thereof) as extant in contemporary societies. The right against religious discrimination is best understood as protecting our non-committal interest in the unsaddled membership of our religious group. Thus understood, the two rights have distinct normative rationales. Religious freedom is justified by the need to respect our decisional autonomy in matters of religious adherence. The prohibition on religious discrimination is justified by the need to reduce any significant (political, sociocultural, or material) advantage gaps between different religious groups. These differences reveal a complex map of two overlapping, but conceptually distinct, human rights which are not necessarily breached simultaneously.

52. Mariaana KAVONIUS, Martin UBANI, *The contribution of religious education and ethics to the development of worldviews: reflections of Finnish 9th grade students*. Journal of Religious Education, vol. 68 (2020), 59–72. <https://doi.org/10.1007/s40839-020-00092-9> - The purpose of this article is to discuss the role of RE and ethics instruction in the development of worldviews in public education using empirical data. The research question of the article is: How

is the contribution of RE and Ethics in the development of worldviews perceived among 9th grade students? The study is based on qualitative interview data (N = 37) gathered from Finnish 9th grade students of different religious and worldview backgrounds. The article will also describe three cases from that sample: from Islamic RE, Lutheran RE and Ethics instruction. The data was analyzed with qualitative content analysis. The results indicate that students' perceptions on the contribution of RE or ethics to the development of their worldviews could be divided into two groups: RE or Ethics were seen as contributors to students' already existing worldviews or considered insignificant in relation to the development of their worldviews. Whether the instruction was considered strengthening or irrelevant in the development of a worldview did not depend on the background of the student. Aspects related to experiences about the instruction were intertwined with the questions referring to the contribution of instruction in the formation of worldviews.

53. Naima LAFRARCHI, *Assessing Islamic Religious Education curriculum in Flemish public secondary schools*, Religions, 11 (2020) 3, 110 - <https://doi.org/10.3390/rel11030110> - Islamic tradition promotes a holistic approach of personality development in which, we argue, three educational concepts take the centre stage: *tarbiyah*, *ta'leem* and *ta'deeb*. Looking through the lens of these concepts, we analyse two Islamic religious education (IRE) curricula: the 2001 and 2012 curricula for Flemish public secondary education provided by the Representative Body for IRE. We conduct a systematic thematic document analysis of the 2001 and 2012 curricula to map curricula elements that potentially contribute to Islamic personality development through IRE classes. Crucially, this article seeks to investigate whether the 2001 and 2012 curricula for Flemish public secondary education are in line with these central IRE concepts. We observe that the 2012 curriculum does contain relevant anchor points to work on *tarbiyah*, *ta'leem* and *ta'deeb* and to strengthen an Islamic personality in Muslim pupils. Hence, we argue that there is an urgent need for a new, adequate and sufficiently comprehensive IRE curriculum for Flemish public secondary education, developed by an expert committee—which should include Belgian-educated educational experts—in order to meet the expectations of all the stakeholders. Since in our view, this is the first step for a qualitative update of Flemish IRE. Further reflections on both curricula and recommendations for a new IRE curriculum are outlined in the discussion and conclusion sections.

54. Ambroise LAURENT, *Penser l'indifférence religieuse : l'apport indirect de Di Noia, D'Costa et Bullivant*, Nouvelle Revue Théologique, vol. 142 (2020) 2, 231-249 - L'indifférence religieuse constitue un défi pour la théologie et le magistère. Les théologies chrétiennes des religions, qui cherchent à articuler universalité du salut et diversité humaine, n'arrivent pas à intégrer cette altérité radicale. Mais la pensée de trois théologiens exclusivistes à visée universaliste réussit à en rendre compte. Elle permet aussi d'éclairer ce qu'apporte l'indifférence religieuse et ce qu'il convient de lui apporter, dans une proximité particulière que les chrétiens doivent entretenir avec les indifférents, pauvres au cœur de ce monde post-moderne qui vit « *etsi Deus non daretur* ».

55. Tuuli LIPIÄINEN, Anna HALAFOFF, Fethi MANSOURI & Gary BOUMA, *Diverse worldviews education and social inclusion: a comparison between Finnish and Australian approaches to build intercultural and interreligious understanding*, British Journal of Religious Education, 42 (2020) first published online 05 May 2020 - <https://doi.org/10.1080/01416200.2020.1737918> - Ongoing global issues relating to the decline of the popularity of institutional religions, the rise of numbers of non-religious persons, and new models of spirituality in superdiverse societies have resulted in the need to reconceptualise religious diversity as worldviews diversity, and to critically examine increasing calls for the provision of worldviews education in schools. This paper first examines the key concepts of superdiversity and religious complexity in contemporary societies. It then presents an overview of scholarship pertaining to the concepts of worldviews and worldviews education. It next provides case studies of worldview/s education in Finland and Australia, drawing on data of recently completed qualitative and quantitative studies in the two countries. Finally, it concludes with a comparative analysis of the two contexts, and recommendations pertaining to worldviews education as a means of enhancing cross-cultural literacy, positive attitudes to religious diversity and thereby social inclusion.

56. Carlo MACALE, *La sfida del pluralismo religioso nella scuola*, "Intercultura" della Fondazione omonoma, numero monografico primo trimestre 2020, pp. 36. - http://www.fondazioneintercultura.org/files/uploads/trimestrale_intercultura_n96_2020.pdf – Frutto di una ricerca che Carlo Macale (Università di Roma Tor Vergata) ha condotto ricollegandosi al convegno internazionale organizzato dalla Fondazione Intercultura a Bari nel 2017 ("Il silenzio del sacro") e approfondendo il tema della pedagogia interculturale nei confronti del pluralismo religioso. Il tema, spesso passato "sotto silenzio" per imbarazzo, ignoranza e mancanza di strumenti per affrontarlo - fa parte invece di una buona educazione alla cittadinanza per promuovere una convivenza rispettosa ed accogliente. È infine un tema di grande attualità per la scuola italiana in cui la presenza di varie componenti (religiose, agnostiche o atee) è sempre più rilevante. Dal sommario del dossier: L'insegnamento religioso in Italia – Il dialogo interreligioso e i percorsi educativi – Buone prassi, progetti, strumenti e sperimentazioni.

57. Myriam MARTINEZ-FIESTAS, Luis CASADO-ARANDA, Jessica ALZAMORA-RUIZ and Francisco J. MONTORO -RIOS, *The effect of religion on the effectiveness of ecological advertising*, Worldviews: Global religions, Culture and Ecology, vol. 24 (2020) 1, 5-34 - https://brill.com/view/journals/wo/24/1/article-p5_2.xml - Attitudes toward

ecological consumption can trigger environmentally responsible intentions and behaviors. Understanding how ecological messages can influence attitudes is essential to mitigate climate change. This paper analyzes how religious affiliation (or lack of), can influence attitudes toward green advertising and explores the role of religious affiliation in the effectiveness of ecological messages. The findings indicate that religious affiliation has an influence on the degree of effectiveness of each message. So, green communications can be a useful tool to persuade atheists to develop more sustainable attitudes when they are exposed the benefits that can be achieved with green behavior. However, persuasive environmental messages, in general, do not generate major changes of attitude among Catholics. Businesses, NGOs, states, educators and society in general should acknowledge that environmental discourses fostering sustainable behavior. Furthermore, messages depicting the problems of environmental behavior have no repercussion on atheists and little on Catholics.

58. Stefania NINATTI, *Diritto all'istruzione, libertà religiosa e vita privata: la Grecia è di nuovo a Strasburgo*, Quaderni di diritto e politica ecclesiastica 2019 n.3, 785-795 <https://www.rivisteweb.it/doi/10.1440/95989> - Starting from the analysis of the recent ECHR's decision Papageorgiou and others v. Greece, this essay investigates the key elements of the right to (religious) education in confessional states. The European Court of Human Rights found that Greece violates the rights of schoolchildren to freedom of religion by forcing their parents to reveal their beliefs in order to exempt them from religious education classes. In this article, particular consideration is eventually given to the parameters used by the Court of Justice to solve the case: even if the European judge states that the case will be analysed according to article 2, prot. 1 (as interpreted in light of art. 9 ECHR), a special role is played also by respect for private life.

59. Flavio PAJER, *Religious Education at schools in Southern Europe - a Catholic Perspective*, in: Martin Rothgangel, Dorothea Rechenmacher, Martin Jäggle (eds.), *Religious Education at Schools in Europe*. Part 6: *Southern Europe*, Vandenhoeck & Ruprecht GmbH & Co. KG, Göttingen – Vienna University Press 2020, pp. 15-40. Content of the chapter: 1. Roman Catholicism in the context of multi-denominational Europe; 2. European Catholic Church, public education and religious education; 3. Pluralistic and contextualized profile of present-day Catholic religious teaching; 4. Problems and challenges of tomorrow.

60. Paulino C. PARDO PRIETO, *Accordi spagnoli con la chiesa cattolica. Dubbi di costituzionalità e necessità di modifiche*, Rivista telematica www.statoechiase.it n.21, 1° giugno 2020 - The Agreements between Spain and the Holy See were signed forty years ago, and there are still doubts about their constitutionality. This paper studies the main topics related to the agreements from the constitutional perspective: the participation of the head of the State in the appointment of bishops (particularly the military vicar general); **the teaching of the Catholic religion in the public school** (p.38-42); the Catholic military chaplains in the armed forces; or the public financing of the Catholic church through the personal income tax. Finally, the paper analyses the agreements as a technique of cooperation between the State and the Catholic church.

61. Didier POLLEFEYT, *Hermeneutical learning in religious education*, Journal of Religious Education, 68 (2020) 1, 1–11 - <https://doi.org/10.1007/s40839-020-00090> - This article describes the contours of hermeneutical learning in the context of religious education. Hermeneutical learning is firstly distinguished from monoreligious learning and multireligious learning. Hermeneutical learning is based on a triple hermeneutic task: interpretation of text, context and the biography of the student, and avoids both monocorrelation and relativism. In realising this task, the concept of 'hermeneutical intersections' is introduced as well as criteria to deal with these 'conflicts of interpretations' in religious education. Finally, the role of the religious educator is developed as witness, specialist, and moderator in the hermeneutical learning process.

62. Richard RYMARZ Angelo BELMONTE, *The questions students ask? A preliminary examination of the questions raised in religious education classes in Catholic schools*, British Journal of Religious Education, 42 (2020) 2, 120-128, DOI: [10.1080/01416200.2019.1710695](https://doi.org/10.1080/01416200.2019.1710695) - The importance of religious questioning in establishing and maintaining religious affiliation is well recognised. Questions and how teachers respond to them is also a critical aspect of strong pedagogy and is an important part of teacher training and formation. Many curriculum documents in religious education assume that student questions are an important part of the teaching and learning process. This study seeks to examine the questions that students in Catholic schools raise in religious education class. This has been overlooked in the research literature and it is hoped that work will generate further interest in the topic. The study utilises a mixed methodology incorporating interviews with religious education coordinators as well as focus groups of experienced teachers. Results are discussed for infants (K-grade 2), primary (grades 3–6) and for secondary students (grades 7-12). For secondary and primary students, questions are categorised under three descriptive headings; metacognitive; thematic content; 'Why does the Church?' Infant questions are described using different categories. A range of implications are drawn from the findings including how to better prepare teachers to facilitate, encourage and respond to questions and the demands the student questions place on those involved in teacher formation and in the ongoing support of teachers.

63. Paulo RODRIGUEZ, *Anthropologie chrétienne et transhumanisme*, ET-Studies/Journal de l'Association européenne de Théologie catholique, vol. 10 (2019) 2, 229-248 - DOI: 10.2143/ETS.10.2.3286801 - L'être humain a été «créé créateur» par Dieu. Son pouvoir créateur s'exerce sur le cosmos et sur lui-même, en configurant sa propre existence par l'exercice, non sans risques, de sa liberté. Quelle est l'étendue de ce pouvoir créateur et quelles en sont les limites ? Peut-on changer la nature humaine, voire la dépasser ? Quelles sont les limites à ne pas franchir ? Le transhumanisme, en proposant une augmentation sans précédent de l'être humain, interroge à nouveaux frais les conceptions de l'humain et déstabilise l'éthique en l'amenant dans des zones d'incertitude. Le christianisme se voit ici interpellé par rapport à une problématique, certes inédite, mais absolument pas hors-sujet. En effet, la question anthropologique : « Qu'est-ce que l'homme pour que tu penses à lui ? » (Ps 8,5) le concerne. Le christianisme se doit de questionner les présupposés, les visées et les projets du transhumanisme, à partir de ce que la Révélation chrétienne permet de comprendre de l'être humain et de sa destinée éternelle. Le christianisme peut légitimement interroger, voire critiquer les transhumanismes et les posthumanismes sur certains aspects manifestement en dissonance avec l'anthropologie chrétienne.

64. Carla ROVERSELLI, *Pluralismo religioso e scuola pubblica in Italia: spazi per l'inclusione e questioni aperte* [*Religious pluralism and public school in Italy: Spaces for inclusion and open questions*], Journal of Educational, Cultural and Psychological Studies, 20 (2019) 231-242. doi: <https://dx.doi.org/10.7358/ecps-2019-020-rove> - In Italy, alongside the Catholicism of the majority, there are more and more forms of religious diversity that indicate an evident change in socio-religious geography of our country. The presence of minority religions on the public scene immediately calls into question the role that schools can and must play in the formation of citizens and therefore reopen the debate, never closed, of religious education within the school. The latter is an important sign of the school's ability to form cultural pluralism. In fact we must be aware of the fact that religious illiteracy hinders the construction of a culture of responsible citizenship and produces a democratic illiteracy. This article presents what the Italian public school is trying to do to promote religious pluralism in teaching but also the obstacles to these efforts. In particular, it will be considered the management that public school makes of that particular space that is the hour of «alternative activities».

65. Johannes RÜSTER, *Prometheus Münchhausen oder: Wer ist hier das Monster? Transhumanismus und Religionsunterricht*, ET-Studies/Journal of the European Society for Catholic Theology, vol.10 (2019) 2, 271-294 - DOI: 10.2143/ETS.10.2.3286803 - Transhumanismus ist die Vorstellung einer Erweiterung menschlicher Physis, Psyche oder des Intellekts durch den Einsatz technologischer Verfahren über die für die menschliche Natur konstitutiven Limitationen hinaus. Diese ist folglich weniger vor dem Hintergrund deren konkreter Realisierung (oder Realisierbarkeit) zu betrachten, sondern vielmehr als Ideologie oder Weltanschauung, die sich in den Bildern dieser Visionen niederschlägt. In der folgenden Darstellung wird zunächst den (pop-)kulturellen Wurzeln dieses Bildervorrats nachgegangen. Es wird deutlich, dass er auf klassische Topoi der Science Fiction zurückgreift, diese aber transformiert: Wo sie in der Science Fiction in der Regel paränetisch-kritisch chiffrierende Funktion haben, werden sie jetzt wörtlich genommen, parakletisch-affirmativ verkürzt. Damit geht eine mythologische Aufladung einher: Die Topoi werden zu Hoffnungsbildern, die der menschlichen Sehnsucht nach Entgrenzung ein postmodernes Gewand verleihen. Dabei wird offensichtlich, wie hinter dem naturwissenschaftlich-materialistischen Gestus doch wieder transzendierende Tiefenzüge erkennbar werden: Transhumanismus erweist sich im Grunde als religionsförmig lesbares eschatologisches Narrativ. Auch dadurch sind transhumanistische Vorstellungen didaktisch außerordentlich spannend: Durch ihre phantastischen Wurzeln sind sie den Schüler*innen mindestens aus ihrer medialen Erlebenswelt vertraut und üben große Faszination aus. Dies wird begründet und an konkreten Beispielen knapp ausgeführt.

66. Aaron J. SAIGER, *School funding under the Neutrality Principle: Notes on a Post-Espinoza Future* (June 8, 2020). 88 Fordham L. Rev. Online 213 (2020); Fordham Law Legal Studies Research Paper No. 3622202. Available at SSRN: <https://ssrn.com/abstract=3622202> - The Supreme Court reads the Constitution to accord only grudging permission to families that wish to exit from the free, public school system. They must be allowed to do so, but only on the condition that they arrange and pay for a private alternative. This effectively creates a subsidy for government-run schools relative to private schools—85% of which are religious. Two First Amendment rules—that publicly provided schools must be secular, and that the state may not prefer irreligion to religion—suggest that such a preferential subsidy for secular over religious education should not be permitted. Such a result, however, conflicts head-on with the idea of the “common school,” which forms the small-c constitution of American education. Advocates of the common school sought and still seek to create free public schools that homogenize and standardize schoolchildren in a “common” political culture. These two sets of constitutional principles are in deep tension. First Amendment neutrality requires the state to abjure any opinion when it comes to religion. Common schooling, by contrast, is all about the state having opinions. In a slow-moving series of Supreme Court cases, this tension appears to be coming to a head. In *Zelman v. Simmons-Harris* (2002), the Supreme Court held that the First Amendment permits states to use public money to offset religious school tuition, so long as religious schooling is freely chosen by parents. In a case on the Court's current docket, *Espinoza v. Montana Department of Revenue*, the Court will decide whether religious schools must be permitted to receive such subventions on the same basis as any other private school. Neither *Zelman* nor *Espinoza* challenges the public-school subsidy, but plaintiffs' arguments in both make it more tenuous. Indeed, legality of the subsidy was questioned during the

Espinoza oral argument at the Supreme Court. This Essay argues that, given current trends on the Court and especially if the Espinoza plaintiffs prevail, neutrality arguments against the subsidy have increasing heft. Those who advocate the values associated with common schooling should begin to think about how they might adapt were it to be abolished.

67. Danielle VACLAVIK , Kelly VELAZQUEZ and Jacob CARBALLO, *A Journey not walked alone: Who are the influential adults identified by Catholic-raised young adults during their religious identity development?* Journal of Youth and Theology, 19 (2020) 1, 4-24 - https://brill.com/view/journals/jyt/19/1/article-p4_4.xml - Interactions with adults may play a crucial role in youths' religious identity development. However, who these adults are and how they are influential is under explored. Twelve Catholic and twelve former Catholic college students were interviewed about their experiences growing up Catholic focusing on influential adults. Interviews were analysed using modified grounded theory. Adult type categories were identified. Implications and future studies are discussed.

68. Francisco VARGAS HERRERA, Loreto MOYA MARCHANT, *Analysing the concept of spiritual development based on institutional educational projects from schools located in Valparaíso, Chile*, Religious Education, vol. 115 (2020) 2, 201-214 - <https://www.tandfonline.com/eprint/YS588TJRYAN47N8QK9AK/full?target=10.1080/00344087.2019.1677986> - Chile's General Law of Education (LGE) states that one of the purposes of education is the spiritual development of all its schooled population. In turn, other legal documents claim that the Institutional Educational Project should define how schools are to approach that statement. This article analyses the frequency of keywords, based on a theoretical framework and revision of the Vision and Mission sections of the Educational Projects of 20 schools from Valparaíso, in order to show how this statement is approached and what those approaches imply.

EDUCATIONAL TOOLS for RE

69. *Repères - Manuel pour la pratique de l'éducation aux droits de l'homme avec les jeunes*, Editions du Conseil de l'Europe, nouvelle édition 2020, pp 483. Langues disponibles : Anglais, Russe, Arabe, Italien, Polonais, Néerlandais, Croate, Hongrois, Roumain, Géorgien, Bosnien, Slovène, Bulgare, Espagnol, Allemand, Tchèque, Arménien, Azerbaïjanais, Portugais, Japonais, Serbe, Slovaque, Turc, Français. – www.coe.int/compass - Les droits humains ne peuvent être défendus uniquement au moyen d'instruments juridiques. Nous devons tous, y compris les jeunes, nous investir dans leur protection et leur respect. À cette fin, il nous faut les comprendre, les défendre et les mettre en œuvre dans toutes les sphères de nos vies. Les animateurs et travailleurs de jeunesse, les enseignants et les activistes de l'éducation aux droits humains, qu'ils soient professionnels ou volontaires, trouveront dans *Repères* des idées concrètes et des activités pratiques qui leur permettront d'inciter les jeunes à prendre l'engagement de vivre, d'apprendre et d'agir pour les droits humains. *Repères* promeut une perspective globale de l'éducation aux droits et considère les jeunes comme les acteurs d'une culture de droits humains universels. *Repères*, dont la première édition a paru en 2002, existe aujourd'hui en plus d'une trentaine de langues. Une version spécifiquement conçue pour l'éducation aux droits humains avec les enfants, *Repères Juniors*, connaît un succès comparable. Cette édition, mise à jour et enrichie, inclut de nouvelles activités et des informations sur des questions de droits humains comme le handicap et la discrimination, la migration, les religions, le devoir/droit de mémoire, la guerre et le terrorisme. Dans cette version imprimée le ch. 5 a été révisé et simplifié, les textes de référence ayant tous été placés en ligne sur le site www.coe.int/compass. En matière d'éducation à la citoyenneté et aux droits, *Repères* est à la fois une référence et un outil pratique. Il accompagnera utilement tous ceux qui sont curieux et intéressés par l'éducation aux droits humains et souhaitent en faire une réalité pour tout un chacun.

70. Ellie KEEN, Mara GEORGESCU (eds.), *Connexions. Manuel pour la lutte contre le discours de haine en ligne par l'éducation aux droits humains*, Editions du Conseil de l'Europe, édition révisée 2020, pp. 236, versions anglaise et française - <https://book.coe.int> - L'action du Conseil de l'Europe en faveur de la démocratie est fortement axée sur l'éducation : l'éducation à l'école, mais aussi l'éducation en tant que pratique de la démocratie tout au long de la vie, comme dans le cadre des activités d'apprentissage non formel. L'éducation aux droits humains et l'éducation à la citoyenneté démocratique font partie intégrante du socle que nous devons bâtir pour faire de la démocratie une réalité durable. Le discours de haine est l'une des formes les plus inquiétantes de racisme et de discrimination qui sévit aujourd'hui en Europe, amplifiée par Internet et par les médias sociaux. Le discours de haine en ligne n'est que la partie visible de l'iceberg de l'intolérance et de l'ethnocentrisme. Les jeunes sont directement concernés, en tant qu'acteurs et victimes d'atteintes aux droits humains en ligne. L'Europe a besoin que les jeunes veillent aux droits de l'homme et les protègent : c'est là l'assurance-vie de la démocratie. *Connexions* a été créé dans le cadre du Mouvement contre le discours de haine, autrement dit, la campagne de la jeunesse du Conseil de l'Europe pour les droits humains en ligne. C'est un outil précieux pour les éducateurs qui souhaitent aborder le discours de haine en ligne sous l'angle des droits de l'homme, tant dans le système éducatif formel que dans le cadre de l'éducation informelle. Ce manuel a été conçu pour travailler avec des apprenants de 13 à 18 ans, mais les activités proposées peuvent être adaptées à d'autres groupes d'âge.

71. *Confessions religieuses i pandèmia*. El Consell Interreligiós de Catalunya fa arribar a tothom un missatge d'acompanyament, amb motiu de la situació provocada pel coronavirus, com a signe de germanor, entesa i harmonia. Amb l'objectiu de donar ànims i consol a les persones més vulnerables i afectades per la COVID-19, els membres del Consell Interreligiós de Catalunya del Grup de Treball Estable de les Religions comparteixen pregàries i referències als textos sagrats segons cada confessió religiosa. En aquesta iniciativa, hi han participat la comunitat budista, l'Església catòlica, l'Església evangèlica, la comunitat de la Fe bahà'í, la comunitat hindú, l'Església de Jesucrist dels Sants dels Darrers Dies, la comunitat jueva, la comunitat musulmana, l'Església ortodoxa, la comunitat sikh i la comunitat taoista. <http://justicia.gencat.cat/ca/detalls/Noticia/Videos-GTER-00001>

72. The *Agora for Spiritual, Moral and Religious Education* (ASMRE) is a site for information and discussion on the interface between research/scholarship and practice. The Ancient Greek Agora was a place not just for commerce, but for open discussion of life issues, philosophy, religion and politics. St Paul was said to have debated the 'unknown god' on the Areopagus rock. This website is in keeping with the latter social function of the Agora. <http://www.asmre.net/>

73. Sara GEHLIN, *Pathways for theology in peacebuilding. Ecumenical approaches to just peace, Series: Studies in Theology and Religion*, Vol. 27, Brill 2020, pp.235 - <https://brill.com/view/title/39042> - The ambivalent role of religions in contemporary conflicts has generated an increasing call for faith-based peacebuilding endeavours. In *Pathways for Theology in Peacebuilding: Ecumenical Approaches to Just Peace*, Sara Gehlin discusses the ways theology can provide essential resources for such peacebuilding pursuits. The pathways for theology in peacebuilding are investigated with regard to a recent faith-based peace endeavour, namely the creation of an international ecumenical declaration on just peace. In the book, Gehlin explores the meaning of a just peace from the perspectives of theological ethics, biblical interpretation, spirituality, and ecumenical vision. On the basis of this exploration, the book maps out theological resources for peace in our time.

74. A coleção *Passado, presente e fé. Ensino religioso* - 9 volumes, para alunos de 6 até 14 anos, e Livros do professor, Editora Piá Ltda, 2019-20 - convida o aluno a conhecer e a compreender as diversas culturas religiosas que compõem a sociedade brasileira. Alinhada com as novas diretrizes da BNCC, essa coleção oportuniza o estudo e a compreensão de conceitos religiosos, fundamentados em conhecimentos das Ciências da religião e demais áreas acadêmicas afins. www.editorapia.com.br. Para o apoio aos professores, cf. a revista *Senso* on line (gratuita): - <https://revistasenso.com.br/edicoes-da-revista/>

75. El proyecto educativo **INSPIRA** (Fundación Edelvives) es una invitación a que los alumnos de la Secundaria y sus profesores vivan una experiencia significativa dentro de aula y responde a una demanda de nuestro mundo globalizado, apostando por nuevos planteamientos metodológicos, nuevas respuestas pedagógicas - <https://www.edelvives.com/es/proyectos-educativos/p/inspira>

76. A. BLUM, C. DAGENS, W. EL-ANSARY, *Connaître la religion de l'autre*, Parole et silence, Paris 2019, 312 p. – Un rabbin, un évêque et un savant musulman informent sur leur religion, « dans le but de connaître la religion de l'autre en cherchant à connaître sa propre religion de l'intérieur ». Les aa. montrent les éléments de leurs tradition religieuse qui mènent à la reconnaissance des croyants des autres religions. D'après la *Nouvelle Revue Théologique* (avril-juin 2020, 341), « ce livre résout la désinformation et les stratégies de délégitimation à l'égard de l'autre. Par-là, il serait un instrument pédagogique formidable dans la formation des jeunes cadres au sein des communautés religieuses juives, chrétiennes et musulmanes. Mais aussi pour tous les gens qui s'intéressent tout simplement aux religions de leurs voisins.

77. *Supporting faith and belief student societies. A guide for student's unions*, Theos 2020 - <https://www.Theos.thinktank.co.uk/research/2020/01/17/supporting-faith-and-belief-student-societies-a-guide-for-students-unions>. This guide advises students' unions on how to develop their faith and belief societies, drawing on our research into religion in universities (2020). Universities are often perceived to be secularising spaces, and students are often assumed to be largely non-religious. In fact, the reality is more complex. Half of the UK's student population say they have a religion or belief, and research with religious students shows that most say their religiosity stays the same during university, and only a minority say they become less (or more) religious. Number of students participate in faith and belief-related societies, with each university having an average of 6.3 such societies on campus. This guidance booklet is aimed at students' unions and advises them on how to support their faith and belief societies better. It draws on findings from Theos' report (produced in partnership with the Centre for Trust-Peace-Social Relations at Coventry University), *Faith and Belief on Campus: Division and Cohesion* (2019). This research found that these societies make an important contribution to campus life – not only by providing spaces for students to practice or learn about their religion or belief, but also by acting as hubs for charity work and by supporting students pastorally combatting loneliness and poor mental health. But many of these societies also face challenges that can limit the contributions they make to campus life. The societies can act as great sources of cohesion on campus – but only if students' unions play a more active role in developing them.

LES OPINIONS

☞ La UE debe convertirse en un modelo, porque de lo contrario no tendría ninguna función. Por desgracia, en la zona europea hay otros virus, además del Covid, que siempre han atormentado el espíritu europeo. Uno es ciertamente el antisemitismo y el otro es el nacionalismo, que son los impulsos que producen división, construcción de enemigos, odio e incluso guerras en Europa. Debemos hacer del área europea, que ya es, aún más un punto de referencia. Pero un espacio de libertad no puede vivir sin responsabilidad y solidaridad. Creo que esta es la vocación de Europa que nuestros padres nos han dado en estos setenta años, y sobre esto debemos invertir. No queremos salir de esta crisis con más autoritarismo ni imperialismo, sino con más democracia y participación. ● David Sassoli, presidente del Parlamento europeo, https://www.religiondigital.org/mundo/David-Sassoli-Europa-significa-atencion_0_2226377349.html

☞ Il faut lutter contre le creusement des inégalités en matière de santé en adoptant une approche plus large, fondée sur les droits sociaux. La santé et le bien-être des populations étant étroitement liés aux déterminants sociaux de la santé, il est nécessaire de promouvoir la santé au moyen de stratégies intégrées, qui prévoient, outre la couverture universelle, la protection contre la pauvreté, l'éradication du mal-logement, **une éducation et une formation inclusives**, et l'accès à l'emploi. Il faudrait déployer des efforts ciblés pour trouver des solutions de logement convenables, abordables et durables. ● Le Commissaire aux Droits de l'Homme du Conseil de l'Europe : <https://www.coe.int/fr/web/commissioner/-/learning-from-the-pandemic-to-better-fulfil-the-right-to-health>

☞ Ce qui fait cruellement défaut, à l'heure actuelle, dans l'Education nationale, c'est **un enseignement de la psychologie et de la philosophie dès l'école primaire**, voire la maternelle. Il est évidemment nécessaire d'apprendre aux enfants à lire, à écrire, à compter. Mais il faudrait aussi leur apprendre à vivre, à se connaître, à acquérir une intelligence émotionnelle, à vivre ensemble, et aussi à développer un esprit critique, un discernement. C'est notamment pour répondre à cet objectif que j'ai écrit *Cœur de cristal*. Il propose aux plus jeunes, dès 7 ans, des clés pour réfléchir sur l'amour, la peur, la justice, la mort, les questions existentielles que se posent les enfants. ● Frédéric Lenoir, *Le monde des religions*, mars-avril 2020, 33.

☞ ¿Es que no me importa, ni me interesa, esta crisis creciente del "hecho religioso"? Nada de eso. Me interesa. Y mucho. Lo que pasa es que yo veo todo este asunto desde otro punto de vista. **La religión no está desapareciendo. Se está desplazando. Se está saliendo de los templos.** Se les está escapando de las manos a los sacerdotes. Se desvincula de "lo sagrado". Y cada día que pasa, la vemos y la palpamos más y más en "lo profano". El centro de la religión ya no está "en el templo", está "en la vida". Y en la defensa, protección y dignificación de la vida. Además, la religiosidad está en el proyecto de vida y en la forma de vivir que cada cual asume, hace suya y pone en práctica. ● José M. Castillo, https://www.religiondigital.org/teologia_sin_censura/Jose-Castillo-religion-hunde-desplaza-

☞ Per fare l'unità umana, **tutte le religioni devono uscire dal loro sogno di Costantino**, verso un'età diversa da quella costantiniana di Teodosio e diversa dalla ricaduta nelle manufatti pagane del sacro. È una gran cosa che a guidare la Chiesa tra questi scogli, nel sovvertimento della pandemia, ci sia tutta la misura e la lucidità evangelica di papa Francesco. ● Raniero La Valle, *Newsletter* n. 11, 8 aprile 2020.

☞ **Una relación profunda entre la ciencia y la espiritualidad**: "Vivimos en un mundo caracterizado por sus interconexiones a nivel global en que los fenómenos biológicos, psicológicos, sociales y ambientales, son todos recíprocamente independientes. Para describir este mundo de manera adecuada, es necesario una perspectiva ecológica que la concepción cartesiana del mundo no nos puede ofrecer". ● Fritjof Capra, *El Punto crucial*.

☞ **Il virus non ci consente di ingannarci**. La nostra ingenuità nel ritenere che il mondo è controllato dagli esseri umani si è disciolta in pochi giorni. Dobbiamo cambiare il nostro modo di vivere. Il virus ci sta insegnando che apparteniamo tutti alla medesima specie. Abbiamo urgente bisogno di imparare a vivere in maniera più solidale, cercando il bene comune di tutta l'umanità. Il sistema che governa il mondo in questi momenti è disumano: conduce una minoranza di privilegiati a un benessere insensato e disumanizzante, e rovina la vita di immense maggioranze di esseri umani indifesi.

Questo sistema rende impossibile il consenso dei popoli nel mettere al centro l'obiettivo del bene comune dell'umanità in una terra che sia la casa di tutti. Anche noi cristiani dobbiamo riflettere e meditare per scoprire come possiamo contribuire a imparare a vivere in modo più umano e solidale dopo questa pandemia. Molti cristiani non sanno che il contributo più importante di Gesù a questo mondo è stato di promuovere il progetto umanizzante di Dio, quello che lui chiamava "il regno di Dio". Questo progetto non è propriamente una religione. Va oltre le credenze, i precetti e i riti di qualsiasi religione. • José Antonio Pagola, 9 aprile 2020, in <http://www.settimananews.it/spiritualita/abitiamo-tutti-questo-pianeta/>

☞ **L'innocenza dell'UE? Un mito.** Consentire a un'attuazione del sovranismo europeista implicherebbe una buona dose di Realpolitik, la quale si scontra in maniera eclatante con la narrazione dell'europeismo più idealistico: quello dell'Europa potenza mite, aperta sul mondo, votata al multilateralismo e bastione dei diritti umani. Di un'Europa vista come comunità di valori prima che di interessi. Se l'integrazione europea dovesse prendere questa strada, qualcuno dirà insomma che l'Europa ha venduto l'anima al diavolo. Ci confrontiamo anche qui con una questione narrativa oltre che politica: quella del mito dell'innocenza dell'UE, in particolare in campo internazionale. Un mito in parte veritiero – soprattutto se confrontato con lo smalzato *modus operandi* internazionale di potenze quali Stati Uniti, Cina e Russia –, ma in larga misura ipocrita – si pensi all'accordo UE-Turchia per la gestione dei migranti – che costituisce un'altra delle grandi ambiguità politiche e di narrazione della costruzione europea. Un mito che Covid e sovranismo europeista potrebbero archiviare in maniera definitiva. • B.P., in http://www.settimananews.it/informazione-internazionale/unione-europea-crisi-opportunita/?utm_source=newsletter-2020-05-12

☞ **Nos merecemos otra ley de educación.** La educación configura a toda la persona, también su dimensión trascendente. Querer negar lo trascendente en el hombre es cerrar los ojos al propio corazón, a la realidad y a la misma historia. Negar hoy la educación religiosa a los niños y jóvenes es un hecho trasnochado. Para los creyentes es una necesidad básica, para los no creyentes respetar esta opción libre de los que lo somos, una exigencia de la libertad, de la justicia, y del respeto al otro. Dicho todo esto, creo que esta ley que se pretende aprobar en un tiempo como este, sin diálogo ni consenso no es una buena noticia, ni nace con vocación de futuro. Es una pena que España inaugure una ley nueva de educación cada vez que hay un cambio de gobierno. Nos merecemos algo más, nos merecemos una ley de educación que nos ofrezca un hombre y una sociedad mejores. • Ginés García Beltrán, obispo. https://www.religiondigital.org/educacion/Gines-Garcia-Beltran-Espana-educacion-getafe-ley-celaa-consenso-religion-espana_0_2233276671.html

☞ L'Europa è alle prese con una sfida storica. All'incrocio tra cristianesimo, giudaismo e islam, **l'Europa è chiamata a gettare passerelle fra i tre monoteismi.** Di più. Assurta da due secoli a punta avanzata della secolarizzazione, l'Europa è il luogo per eccellenza che potrebbe e dovrebbe portare chiarezza nel bisogno di credere. Ma i Lumi, nella loro precipitazione a combattere l'oscurantismo, ne hanno trascurato e sottostimato la potenza. • Julia Kristeva, in *Vita Pensiero*, 2020, n. 2, p. 14.

☞ **Siamo in un'epoca regressiva.** La regressione si manifesta con la crisi delle democrazie che in molti luoghi, Europa compresa, lascia il posto a regimi semidittatoriali, in Turchia, in Ungheria, in Russia, un po' anche in Polonia. Una tendenza quasi universale, cui si somma il dominio di gigantesche forze economiche, che nelle condizioni di neoliberalismo attuali pesano sui popoli, che si sollevano ma falliscono. Queste rivolte si sgonfiano o vengono schiacciate perché non c'è una forza che le guidi, una voce capace di dare un senso al futuro. Stanno prevalendo fattori negativi. Ogni tanto, interviene un fattore gradevole e inatteso, come l'elezione di papa Francesco. Mi piace anche se sono agnostico • Edgar Morin, *Avvenire* 15 aprile 2020.

☞ La Pandemia del Covid 19 deja al descubierto el sistema de injusticia y la dominación mundial, con mayor cantidad de hambrientos, pobreza y desigualdad social. La explotación y devastación de los bienes de la Madre Tierra, el agua, los bosques quemados por la especulación financiera y voracidad neoliberal hay que enfrentarlos con proyectos alternativos y cambios sociales, **no basta los lamentos, es necesaria la resistencia social, política y espiritual de los pueblos.** Quiero recordar la entereza y fuerza de las Madres de Plaza de Mayo en su lucha fortalecida en el Amor de sus hijas e hijos, cuando dicen: “ a nosotras nos parieron nuestros hijos e hijas, nos enseñaron el camino de la resistencia y no dar ni un paso atrás”. • Adolfo Pérez Esquivel: <http://www.constituenteterra.it/allarme-per-il-disastro-che-viene/>

☞ E' tempo di ascoltare il grido che sale dall'intimo del cuore dei nostri giovani. È un grido di pace, un grido di giustizia, un grido di fratellanza, un grido di indignazione, un grido di responsabilità e di impegno al cambiamento rispetto a tutti i frutti perversi generati dall'attuale cultura dello scarto. Ed è proprio nella forza di questo grido dei giovani – che trova sempre più spazio nelle numerose manifestazioni cui essi danno vita – che tutti, specialmente coloro che sono impegnati in ambito educativo, debbono trovare la forza per alimentare quella **rivoluzione della tenerezza che salverà il nostro mondo sin troppo ferito** (da Patto educativo Globale, *Instrumentum laboris*, n. 3).

FORTHCOMING CONFERENCES – CALL FOR PAPER

VENEZIA. Sono aperte le iscrizioni ai corsi dell'**Istituto di Studi Ecumenici "San Bernardino" di Venezia** per l'anno accademico 2020-21, che si caratterizzerà per i riferimenti alla cura della casa comune ed al Tempo del Creato. L'offerta formativa ha al centro il corso biennale di **Licenza con specializzazione in Teologia Ecumenica** - aperto agli studenti che hanno conseguito il baccellierato. Ad esso si affiancano i due **Master**, rispettivamente in **Teologia Ecumenica** ed in **Dialogo Interreligioso**, di durata annuale, in gran parte fruibili anche online.

Per informazioni e iscrizioni: segreteria@isevenezia.it 0415235341; per i Master anche: masterdirezione@isevenezia.it.

MOSCOW. **XIV International Conference on Education in Values and Values in Education** - August 27-28, 2020 in Moscow, Russia. ICEVVE 2020 aims to bring together leading academic scientists, researchers and research scholars to exchange and share their experiences and research results on all aspects of Education in Values and Values in Education. It also provides a premier interdisciplinary platform for researchers, practitioners and educators to present and discuss the most recent innovations, trends, and concerns as well as practical challenges encountered and solutions adopted in the fields of Education in Values and Values in Education.

Call for contributions. Prospective authors are kindly encouraged to contribute to and help shape the conference through submissions of their research abstracts, papers and e-posters. Also, high quality research contributions describing original and unpublished results of conceptual, constructive, empirical, experimental, or theoretical work in all areas of Education in Values and Values in Education are cordially invited for presentation at the conference. The conference solicits contributions of abstracts, papers and e-posters that address themes and topics of the conference, including figures, tables and references of novel research materials. Please ensure your submission meets the conference's strict guidelines for accepting scholarly papers. Downloadable versions of the check list for [Full-Text Papers](#) and [Abstract Papers](#).

PARIS. **Formation : un nouveau diplôme universitaire d'Études Islamiques.** « Le diplôme d'établissement Études islamiques est un diplôme propre à l'EPHE, conçu et organisé avec le concours de l'IESR. Son objectif est de proposer une introduction à une connaissance universitaire sur la pensée et l'histoire islamiques : textes fondateurs, principaux courants doctrinaux, événements marquants. Il entend fournir des outils méthodologiques ouvrant à une recherche indépendante et critique chez le diplômé. Ce diplôme est une formation qui s'adresse à un large public (niveau Bac + 3, sauf dérogation) : il est ouvert à tous ceux qui veulent se cultiver et nourrir leur réflexion personnelle mais il a été aussi conçu tout particulièrement pour des responsables religieux ; des aumôniers militaires, pénitentiaires, hospitaliers ; des agents de toutes les fonctions publiques ainsi que des responsables ou membres d'associations... ».

Renseignements pédagogiques sur l'organisation de la formation à l'IESR iesr@ephe.psl.eu - **Renseignements administratifs** : diplomeshpr@ephe.psl.eu - Direction de la Formation : à contacter pour les conditions et les modalités de financement : formation.continue@ephe.psl.eu - Calendrier : Rentrée pédagogique : le 14 octobre 2020 (13h-18h).

BEIJING (China), October 07-08, 2020. **ICRET 2020: 14. International Conference on Religious Education and Theology** aims to bring together leading academic scientists, researchers and research scholars to exchange and share their experiences and research results on all aspects of RE and Theology. It also provides a premier interdisciplinary platform for researchers, practitioners and educators to present and discuss the most recent innovations, trends, and concerns as well as practical challenges encountered and solutions adopted in the fields of RE and Theology

Call for contributions. Prospective authors are encouraged to contribute to and help shape the conference through submissions of their research abstracts, papers and e-posters. Also, high quality research contributions describing original and unpublished results of conceptual, constructive, empirical, experimental, or theoretical work in all areas of RE and Theology are invited for presentation at the conference. The conference solicits contributions of abstracts, papers and e-posters that address themes of the conference, including figures, tables and references of novel research materials.

Guidelines for Authors. Please ensure your submission meets the conference's strict guidelines for accepting scholarly papers. Downloadable versions of the check list for [Full-Text Papers](#) and [Abstract Papers](#). Please refer to the [Paper Submission Guideline](#), [Abstract Submission Guideline](#) and [Author Information](#) before submitting your paper.

KLINGENTHAL. “The 5th-9th October 2020 is an important date to highlight in your calendar. It is the date of the next Klingenthal Colloquy. At their December meeting in Düsseldorf, Germany, the CoGREE steering group reflected on the last colloquy and discussed the focus theme of the next one in 2020. The group decided to develop further a theme about **the challenge of how to take a stand for religion in education**. Often, the role of RE or religion in education in general is questioned in the public sphere. That criticism might come from parents or teachers, or administrators and government officials from local to European level. How do we react to this criticism? How can we tell our stories? That will be at the heart of the programme. The programme will also include a visit to Strasbourg and an exchange with officials from the European institutions”. See more: <https://cogree.org/2019/12/12/klingenthal-2020-plannings-go-ahead/>

CALL FOR PAPER – The Journal *Religions* invites to contribute to special issue: **Religion, Law, and Politics**. This special issue contributes to the advancement of a renewed hermeneutics focused on the complexities of the relation
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between politics, law, and religion in the current “unsettled” times (A. Swidler), marked by multifaceted crises (ecological, democratic, epidemical), impacts of both migratory flows and situations of immobility, and the consequent rise in uncertainty. We welcome both theoretical and empirical (case or comparative) studies taking into consideration different historical contexts, religions, and spiritualities. This Special Issue is interdisciplinary and open to contributions from the social sciences (e.g., sociology, political science, anthropology), the humanities (e.g., religious studies, philosophy, history, critical theory, gender studies), and the arts (e.g., literature). It also welcomes contributions from decolonial and postcolonial studies that question the actual links between religion, law, and politics and propose new articulations for our understanding of religion and society. Deadline for manuscript submission: 18 December 2020. <https://lists.utu.fi/mailman/listinfo/diaspora>

CALL FOR PAPER - Embracing religion as counter-conduct: Ethics and “political spirituality” among western youth - Editor: *Géraldine Mossière, Associate Professor, Institut d'études religieuses, Université de Montréal.* M Geraldine.mossiere@umontreal.ca - Contributions will consider youths' religious behaviour, and more specifically their embrace of non-transmitted religions as specific ethics, as commitment to alternative or counter- social or political conducts. Papers will address following concerns: - How do religious practices and beliefs articulate transformations of the self? Through which mechanisms? By mobilizing and appropriating what kind of religious or spiritual resources? - Through these operations and negotiations, which personal, social and political desires blossom or are conveyed? How might we interpret spirituality in contrast to religion in this setting? - How does political spirituality unfold? How might religious beliefs and practices frame political, social and ecological alternative orders? What kind of ideological and political orders do such forms of religious counter-conduct convey? To what extent do these conducts display counter or alternative orders? - How might spiritual views of the self become integrated into specific patterns of community or sociality? How does political spirituality articulate other views of social justice and human dignity and respect? - How do affect and temporality support and colour youth' political spiritualities?

If you are interested in participating in this publication project, please provide: - Name(s) of all co-authors in full with academic title, name of institution, country, Academic/professional affiliation(s), Academic address(es), Telephone number(s), Email(s) - A 300-words abstract by July, 15th, 2020 sent to Geraldine.mossiere@umontreal.ca - Full texts will be expected (7000 words) by December 15th, 2020.

POSTPONED CONFERENCE. In view of the current health circumstances arising from the virus Covid-19, the organising committee of the 5th Eurel Conference “[Regulating religions? Legal and social status in contemporary Europe](#)”, and the steering committee of EUREL have taken the difficult decision to not hold the conference in October 2020 in Porto. We have decided not to take the conference online, because that would make us lose the benefits coming from the professional and personal relationships formed at the event which are not possible in an online setting. The conference will take place in October 2021. The precise date will be announced at the start of next year.

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