

EREnews®

vol. XVIII (2020) 4, 1-47

European Religious Education newsletter

October - November - December 2020

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



ANNOUNCEMENT

Dear Subscriber and Reader,

this is the last issue of EREnews that comes out under my personal responsibility. The Humanities Department of the Roma Tre University, on my proposal, agreed to take over the publication starting from 2021. Anyone wishing to continue receiving the newsletter must register at this new address:

<erenews@uniroma3.it>

I thank heartily the Readers who have followed and encouraged EREnews in these first 18 years of his publication.

And I wish the new Academic Group Manager and his Editor the widest audience at the service of those who promote, in all Europe, the cause of Religious Education, of Religious Studies and Religious Research.

Gentile Lettrice, caro Lettore,

Questo è l'ultimo EREnews che esce sotto la mia responsabilità editoriale. Il Dipartimento di Studi Umanistici (Corso di Laurea in Scienze storico-religiose) dell'Università Roma Tre, su mia proposta, ha accettato di ereditare e implementare ulteriormente la testata a partire dal 2021. Perciò, chi desidera continuare a ricevere liberamente la newsletter e aver accesso ai suoi archivi, può iscriversi da subito a questo nuovo indirizzo: <erenews@uniroma3.it>

Ringrazio quanti e quante hanno seguito con interesse il notiziario in questi suoi primi 18 anni. Auguro al nuovo Gestore accademico e al suo Editor la più larga audience a servizio di quanti in Europa, e altrove, promuovono la causa della cultura religiosa a scuola, dei Religious Studies e della ricerca storico-religiosa.

Chers Amis et Collègues,

Par ce numéro, je quitte mon service d'éditeur d'EREnews, que j'avais lancé depuis 2003. Ce bulletin continuera ses éditions sous la nouvelle responsabilité académique du Département Sciences Humaines de l'Université d'Etat « Roma Tre », qui a bien accepté de relever et promouvoir davantage ce bulletin digital.

Prière donc de vous inscrire librement auprès de <erenews@uniroma3.it>, si vous souhaitez recevoir les prochaines éditions de ce bulletin ainsi que ses futures expansions actuellement en projet. Un grand merci à celles et à ceux qui ont montré leur intérêt à cette publication au long de ses 18 premières années de vie, et bon courage inventif au Comité scientifique du DSU qui va en assumer, dès 2021, la relève.

Flavio Pajer

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EVENTS & DOCUMENTS

COMMISSION EUROPEENNE **Mettre en place un espace européen de l'éducation d'ici 2025**

Bruxelles 05/10/2020 - La Commission a adopté deux initiatives qui renforceront la contribution de l'éducation et de la formation au redressement de l'UE après la crise du coronavirus et contribueront à l'édification d'une Europe verte et numérique. Définissant une vision de l'espace européen de l'éducation à mettre en place

d'ici à 2025, la Commission propose de nouvelles initiatives, des investissements accrus et une coopération renforcée des États membres afin d'aider tous les Européens, de tous âges, à bénéficier de l'offre éducative et de formation étendue de l'UE. **L'espace européen de l'éducation s'articule autour de six dimensions** : la qualité, l'inclusion et l'égalité entre les hommes et les femmes, les transitions écologique et numérique, les enseignants, l'enseignement supérieur, une Europe plus forte dans le monde. Les initiatives porteront, entre autres, sur les moyens d'améliorer la qualité, notamment en ce qui concerne les compétences de base et numériques, de rendre l'enseignement scolaire plus inclusif et plus sensible au genre et d'améliorer les performances scolaires. Elles contribueront à améliorer la compréhension du changement climatique et de la durabilité, à promouvoir l'écologisation des infrastructures éducatives, à soutenir la profession d'enseignant, à poursuivre le déploiement des universités européennes et à améliorer la connectivité entre les établissements d'enseignement et de formation. ■ https://ec.europa.eu/commission/presscorner/detail/fr/ip_20_1743

EUROPEAN COMMISSION **Europe in a changing world. Inclusive, innovative, and reflective societies**

(*European Commission Decision C(2020)6320 of 17 September 2020*). - The specific objective of the Societal Challenge 'Europe in a changing world – Inclusive, innovative and reflective societies' (SC6) is to foster a greater understanding of Europe, provide solutions, and support inclusive, innovative and reflective European societies in a context of unprecedented transformations and growing global interdependencies. Pressure from increased migration flows, socio-economic and cultural transformations from new forms of human-technology interaction under the fourth industrial revolution, and new developments in European, national and global governance have the potential to significantly impact Europe's future at many levels. At the same time, and linked to these developments, the citizens' trust in many public institutions and their capacities to address effectively these challenges is weakening while their concerns are increasing. In light of these challenges, the scientific and innovation priorities of SC6 under work programme 2018-2020 are focused around three major themes: **migration**, socio-economic and cultural transformations stemming from the **fourth industrial revolution**, and **governance for the future**. The aim of the work programme 2018-2020 is to address the concerns of the European citizens regarding migration, the fourth industrial revolution and the challenges of governance by providing objective scientific elements of assessment regarding these phenomena and formulating elaborate policy options or applicable solutions in order to help better tackle these complex issues and inform citizens objectively.

■ https://ec.europa.eu/research/participants/data/ref/h2020/wp/2018-2020/main/h2020-wp1820-societies_en.pdf

EUROPEAN COMMISSION **A comparative analysis of non-discrimination law in Europe 2019**

The 28 EU Member States, Albania, North Macedonia, Iceland, Liechtenstein, Montenegro, Norway, Serbia and Turkey compared, Publications Office of the European Union, Luxembourg 2020, 153 pages - <https://www.migpolgroup.com/wp-content/uploads/2020/05/A-comparative-analysis-of-non-discrimination-law-in-Europe-2019.pdf> - The European network of legal experts in gender equality and non-discrimination was created in 2014, through a call for tenders from the European Commission to create a new single network following the work completed by the European network of legal experts in the non-discrimination field (managed by the Migration Policy Group and Human European Consultancy) and the European network of legal experts in the field of gender equality (managed by Utrecht University). This new network is managed by the Human European Consultancy, the Migration Policy Group and Utrecht University.

The network reports annually on the national legislation of these countries compared with the anti-discrimination standards set by the EU. The national reports are written by independent national experts in each country covered by the network. The information is provided in response to questions set out in a template format that closely follows the provisions of the two directives, although the countries included in the network do not all have the same compliance obligations. The 36 reports cover national law, the establishment of enforcement mechanisms, case-law and the adoption of other measures. They contain information current as of 1 January 2019.¹ As such, they are a valuable source of information on national anti-discrimination law and can be found on the network's website at: ■ www.equalitylaw.eu . On "*Religion and Beliefs*" see particularly pages 18-21.

EUROPEAN COURT OF HUMAN RIGHTS **Guide on Art. 9: Freedom of thought, conscience, and religion**

Strasbourg, 31 August 2020 - This updated *Guide* (98 pages) is part of the series of *Case-Law Guides* published by the European Court of Human Rights to inform legal practitioners about the fundamental judgments and decisions delivered by the Strasbourg Court. This particular Guide analyses and sums up the case-law under Article 9 of the European Convention on Human Rights. Readers will find herein the key principles in this area and the relevant precedents.

The case-law cited has been selected among the leading, major, and/or recent judgments and decisions. See *the specific section*: II, B, 5: *Family, school and education of children*, pages 38-42.

■ https://www.echr.coe.int/Documents/Guide_Art_9_ENG.pdf

VATICANO **Patto mondiale sulla educazione: Insieme a guardare piú lontano**

Il 15 di ottobre di 2020, il Papa Francesco consegnò un messaggio in video per il evento organizzato per la Congregazione per la Educazione Cattolica di la Pontificia Università Lateranense sopra un Patto Mondiale per la Educazione. A continuazione si riproduce il passaggio finale del messaggio del Papa.

[...] Nos impegniamoci personale e congiuntamente a:

— Poner in il centro di tutto processo educativo formale e informale a la persona, su valore, su dignità, per fare spuntare su propria specificità, su bellezza, su singolarità e, al stesso tempo, su capacità di relazionarsi con gli altri e con la realtà che la circonda, respingendo questi stili di vita che favoriscono la diffusione di la cultura del disincanto.

— Secondo: Ascoltare la voce di gli bambini, adolescenti e giovani a cui trasmettiamo valori e conoscenze, per costruire insieme un futuro di giustizia e di pace, una vita degna per ogni persona.

— Terzo: Promuovere la piena partecipazione di le ragazze e di le giovani in la educazione.

— Quarto: Tenere a la famiglia come prima e indispensabile educatrice.

— Quinto: Educare e educarci per accogliere, aprendoci a gli piú vulnerabili e emarginati.

— Sesto: Impegnarci a studiare per trovare altre forme di comprendere l'economia, la politica, il progresso e il futuro, per che stiano veramente al servizio dell'uomo e di tutta la famiglia umana in la prospettiva di una ecologia integrale.

— Settimo: Salvaguardare e coltivare la nostra casa comune, proteggendola di lo sfruttamento di suoi risorse, adottando stili di vita piú sobri e cercando il sfruttamento integrale di le energie rinnovabili e rispettose dell'ambiente umano e naturale, seguendo i principi di sussidiarietà e solidarietà e di la economia circolare.

■ http://www.vatican.va/content/francesco/es/messages/pont-messages/2020/documents/papa-francesco_20201015_videomessaggio-global-compact.html

VATICANO **Qual è l'Europa che sogniamo per il futuro?**

Estratti dalla lettera di papa Francesco al Segretario di Stato mons. Pietro Parolin in occasione del 40° anniversario della Commissione degli Episcopati dell'Unione europea (COMECE), del 50° anniversario delle relazioni diplomatiche tra la Santa Sede e l'Unione europea e del 50° anniversario della presenza della Santa Sede come Osservatore permanente al Consiglio d'Europa, 27.10.2020. Il sito ufficiale della Stampa vaticana <http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2020/10/27/0556/01284.html> - pubblica la Lettera nelle sette versioni: italiana (originale), francese, inglese, tedesca, spagnola, portoghese, polacca. Ne riportiamo un estratto riassuntivo (elaborazione redazionale).

Qual è l'Europa che sogniamo per il futuro?

- Non si tratta di recuperare un'egemonia politica o una "centralità geografica",

- né si tratta solo di elaborare innovative soluzioni ai problemi economici e sociali;

- l'originalità europea sta anzitutto nella sua concezione dell'uomo e della realtà; nella sua capacità di intraprendenza e nella sua solidarietà operosa. E allora:

□ **Sognare un'Europa amica della persona e delle persone:**

- una terra in cui la dignità di ognuno sia rispettata, in cui la persona sia un valore in sé e non l'oggetto di un calcolo economico o un bene di commercio;

- una terra che tuteli la vita in ogni suo istante, da quando sorge invisibile nel grembo materno fino alla sua fine naturale, perché nessun essere umano è padrone della vita, propria o altrui;

- una terra che favorisca il lavoro come mezzo privilegiato per la crescita personale e per l'edificazione del bene comune, creando opportunità di occupazione specialmente per i piú giovani;

- essere amici della persona significa: favorire l'istruzione e lo sviluppo culturale; proteggere chi è piú fragile e debole, specialmente gli anziani, i malati che necessitano cure costose e i disabili; tutelarne i diritti, ma anche rammentarne i doveri; ricordare che ognuno è chiamato a donare il proprio contributo alla società, poiché nessuno è un universo a sé.

□ **Sognare un'Europa che sia una famiglia e una comunità:**

- un luogo che sappia valorizzare le peculiarità di ogni persona o popolo, senza dimenticare che essi sono uniti da comuni responsabilità;

- essere famiglia significa vivere in unità, facendo tesoro delle differenze, a partire da quella fondamentale tra uomo e donna:

- in tal senso, l'Europa è una vera e propria famiglia di popoli, diversi tra loro eppure legati da una storia e da un destino comune;

- un'Europa divisa, composta di realtà solitarie ed indipendenti, si troverà facilmente incapace di affrontare le sfide del futuro;

- un "Europa comunità", solidale e fraterna, saprà invece fare tesoro delle differenze e del contributo di ciascuno per fronteggiare insieme le questioni che l'attendono, a partire dalla pandemia, ma anche dalla sfida ecologica, che non riguarda soltanto la protezione delle risorse naturali e la qualità dell'ambiente che abitiamo. Si tratta di scegliere fra un modello di vita che scarta uomini e cose e uno inclusivo che valorizza il creato e le creature.

□ **Sogno un'Europa solidale e generosa:**

- un luogo accogliente ed ospitale, in cui la carità – che è somma virtù cristiana – vinca ogni forma di indifferenza ed egoismo. La solidarietà è un'espressione fondamentale di ogni comunità ed esige che ci si prenda cura l'uno dell'altro. Certamente occorre una "solidarietà intelligente" che non si limiti solo ad assistere all'occorrenza i bisogni fondamentali;

- essere solidali significa condurre chi è più debole in un cammino di crescita personale e sociale così che un giorno possa a sua volta aiutare gli altri. È come un buon medico che non si limita a somministrare una medicina, ma accompagna il paziente fino alla piena guarigione;

- essere solidali implica farsi prossimi. Per l'Europa significa particolarmente rendersi disponibile, vicina e volenterosa nel sostenere, attraverso la cooperazione internazionale, gli altri continenti, penso specialmente all'Africa, affinché si compongano i conflitti in corso e si avvii uno sviluppo umano sostenibile;

- la solidarietà si nutre poi di gratuità e genera gratitudine. E la gratitudine ci porta a guardare all'altro con amore, ma quando dimentichiamo di ringraziare per i benefici ricevuti, siamo più inclini a chiuderci in noi stessi e a vivere nella paura di tutto ciò che sta intorno a noi ed è diverso da noi.

□ **Sogno un'Europa sanamente laica**, in cui Dio e Cesare siano distinti ma non contrapposti:

- una terra aperta alla trascendenza, in cui chi è credente sia libero di professare pubblicamente la fede e di proporre il proprio punto di vista nella società;

- *sono finiti i tempi dei confessionarismi*, ma – si spera – anche *quello di un certo laicismo* che chiude le porte verso gli altri e soprattutto verso Dio, poiché è evidente che una cultura o un sistema politico che non rispetti l'apertura alla trascendenza, non rispetta adeguatamente la persona umana.

G 20 INTERFAITH FORUM **Bringing Faith and Policy together – Recommendations for Europe**

The European Consultation process was launched with an Introductory Plenary on June 29th 2020 which was followed by working group meetings throughout July 2020. Recommendations for each working group were compiled and finalised with support from key experts and discussed in a webinar on July 14th 2020. A concluding session took place on September 23rd 2020 to present the final discussion papers. The process gathered **104 people from 25 countries representing 6 religions** in the plenary and engaged more than 50 people in the subsequent meetings and working groups. The following documents reflect the work of groups of individuals selected for their expertise both in the relevant subjects and in interfaith work, who generously volunteered to contribute their thoughts and experience. The G 20 Interfaith Forum annually gathers religious leaders, communities, and faith-based organizations to consider questions on the global political agenda and raise issues of concern, reflecting that religious identities and affiliations can influence the ways in which people design, implement and respond to global policies. In 2020, the organizing partners- the International Dialogue Centre (KAICIID), the G 20 Interfaith Forum Association, the United Nations Alliance of Civilizations (UNAOC), and the National Committee for Interfaith and Intercultural Dialogue in the Kingdom of Saudi Arabia (NCIID)-organized six regional consultations as a precursor to the global G 20 Interfaith Forum in October. Their work comes alongside a series of continuing working groups that focus on priority issues on the G 20 agendas. The European Regional Online Consultation included around 100 participants in a month-long consultation process during June and July 2020. Three working groups, consisting of about a dozen individuals chosen for their expertise and ability to represent a diverse range of perspectives, met for in-depth discussions that were led and summarized by Key Experts. The outputs of the European regional consultation were submitted to the Organizing Committee of the G 20 Interfaith Forum on 30th July 2020. They are intended to provide a source of analysis and inspiration for global recommendations to be explored at the October G 20 Interfaith Forum. The Forum partners will then distil the proposals into a final document to be presented to the G 20 Leaders as they prepare for their Summit in November. *See specific Recommendations by Forum about RE:*

"[...] **Education on religious and cultural diversity** - The role of education in facing these challenges is crucial. We understand that education has a prominent role in society. It embodies moral commitment and contributes to the future. It is through the sharing of knowledge, dialogue and encounter that we are better equipped to understand the Other. Knowing, and being able to reasonably understand and critically observe, one's own cultural and religious tradition as well as other cultures, faiths and beliefs and to have an attitude of openness to others, is crucial for peaceful coexistence. The contribution of religion to this educational process has, historically, played an important role in developing educational institutions and pedagogy in many cultures and countries. These efforts are shown to help normalise diversity within society and contribute to social integration and cohesion whilst helping the prevention of social misrepresentations and radicalisation.

Therefore, we ask that:

a/ Government and religious leaders highlight the need to recognise and accept the inherent dignity of every human being everywhere, as the 2018 Punta del Este Declaration on Human Dignity underlines.

b/ Government and religious leaders work together and put an end to racism, xenophobia, intolerance and discrimination.

c/ Governments, in collaboration with the relevant religious leaders and communities, **promote openness to religious traditions in school curricula and incentivise the curiosity of students to expand their understanding of other cultures and religious traditions. Students should learn about, and from, different religions so that they can be enriched by their teachings. In this context, parental rights to educate their children by their religious or non-religious beliefs should also be respected.** These efforts should also be aimed at preventing radicalisation, especially in scenarios that can reach youth and give students the tools to critique and challenge content that exploits religion for violent or hateful mean.

d/ Governments, religious actors and civil society are encouraged to create the necessary conditions for the free engagement of religious actors in interfaith and intra-religious dialogue, and in civic dialogue”.

■ <https://a.storyblok.com/f/64856/x/904d54eb30/2020-q20i-regional-recommendations-europe.pdf>

UE-COMECE **Una delegazione ecumenica in dialogo sulle priorità politiche dell'UE**

Berlino, 27 ottobre 2020. Una delegazione ecumenica composta da rappresentanti della Commissione delle Conferenze episcopali dell'Unione europea (Comece), della Conferenza delle Chiese europee (Kek) e della Chiesa evangelica in Germania (Ekd) ha avuto un incontro online con Michael Roth, Ministro per l'Europa presso il Ministero degli Esteri tedesco, per uno scambio di opinioni sulle priorità del semestre di Presidenza tedesca del Consiglio dell'Unione Europea. Durante l'incontro, la delegazione ha presentato riflessioni, proposte e raccomandazioni politiche, affrontando priorità urgenti per la Presidenza dell'UE come la ripresa del covid-19, le questioni climatiche, la migrazione e l'asilo e la prossima Conferenza sul futuro dell'Europa.

Nell'attuale contesto, drammaticamente segnato dalla pandemia, la Delegazione:

- ha sottolineato la necessità per l'UE di affermare ed esprimere solidarietà sostenendo ogni Stato membro attraverso la giustizia ecologica, sociale e contributiva, trasformando così la drammatica crisi della pandemia in un'opportunità;

- ha incoraggiato la presidenza dell'UE a facilitare un dialogo efficace tra gli Stati membro al fine di procedere rapidamente verso un accordo sul piano della ripresa post-covid;

- ha sottolineato «l'importanza cruciale di realizzare una transizione socialmente giusta, conciliando competitività e crescita economica con un'economia e una società sostenibili»;

- ha accolto con favore l'idea di definire un nuovo quadro globale, volto a creare un meccanismo di gestione della migrazione equo e prevedibile, invitando l'UE e gli Stati membri ad agire in concreta solidarietà e responsabilità nei confronti di migranti e rifugiati, sottolineando che il salvataggio delle persone in difficoltà in mare è un obbligo morale e legale che dovrebbe essere rispettato da tutti gli Stati e dagli attori non statali;

- ha espresso la disponibilità delle chiese a contribuire attivamente e in modo costruttivo e partecipare alla Conferenza sul futuro dell'Europa.

Le riunioni con le presidenze del Consiglio dell'UE a rotazione fanno parte di una tradizione di lunga data sostenuta dall'articolo 17 del Trattato sul funzionamento dell'UE (Tfue), che prevede un dialogo aperto, trasparente e regolare tra le istituzioni dell'Unione stessa e le chiese cristiane. *More:*

■ <http://www.comece.eu/churches-eu-dialogue-ecumenical-delegation-meets-online-with-german-eu-presidency> -

RELIGIONS for PEACE **Memorandum of Understanding signed with Islamic Cooperation Youth Forum**

[02 November 2020] - Religions for Peace signed a Memorandum of Understanding (MoU) with [Islamic Cooperation Youth Forum](#) (ICYF), an international institution affiliated to Organisation of Islamic Cooperation (OIC). ICYF is the leading umbrella for youth organisations from the Member-States of the OIC and international youth organisations, operating in the OIC region, and youth organisations representing significant Muslim minorities worldwide, headquartered in Istanbul, Turkey.

ICYF pursues and coordinates youth activities in the OIC countries in five major fields: advocacy of youth interests, supporting sustainable development, promoting formal and non-formal education, strengthening moral values of young generation and engaging in the dialogue among cultures and civilisations. *More:*

■ <https://www.rfp.org/islamic-cooperation-youth-forum-and-religions-for-peace-sign-memorandum-of-understanding/>

CONSEIL DE L'EUROPE **Les 70 ans de la Convention européenne des droits de l'Homme**

Alors que le Conseil de l'Europe célèbre les 70 ans de la Convention européenne des droits de l'homme (CEDH), dans un contexte de crise sanitaire sans précédent, les ministres des Affaires étrangères des 47 Etats membres de l'Organisation réaffirment leur engagement pour l'unité en Europe et pour une plus grande

solidarietà entre les nations. Réunis par visioconférence, les ministres ont réaffirmé leur volonté profonde de défendre, mettre en œuvre et renforcer les valeurs, les principes et les droits consacrés par la CEDH. Dans une [Déclaration](#) de la Présidence du Comité des Ministres, soutenue par 43 Etats membres, les participants ont rappelé que la Convention, en définissant les droits de l'homme auxquels aucune dérogation ne peut être faite, fixe clairement des « lignes rouges » infranchissables, même en période de grave crise de santé publique. La Déclaration souligne également la nécessité de garantir le droit à la santé pour tous, et d'autres droits sociaux et économiques, tels que le droit à la protection sociale, **le droit à l'éducation** et à des conditions de travail sûres et saines, **sur la base notamment de l'inclusion, de la non-discrimination et de l'égalité des sexes.**

Les ministres considèrent comme prioritaire une meilleure préparation pour les crises sanitaires et autres situations d'urgence à venir, dont les catastrophes naturelles et technologiques. « *Nous gardons à l'esprit que la vie et le bien-être sur notre planète dépendent de la capacité collective de l'humanité à garantir à la fois les droits de l'homme et un environnement sain aux générations futures, et nous reconnaissons que le rôle du Conseil de l'Europe à cet égard est plus important que jamais* », ont-ils conclu. La Grèce cède la Présidence du Comité des Ministres le 18 novembre à l'Allemagne, qui accueillera la prochaine session le 21 mai 2021.

■ <https://www.coe.int/fr/web/portal/-/foreign-affairs-ministers-call-for-unity-and-more-solidarity-between-nations>

OIEC and GPEN to UNESCO **Christian Schools and the futures of Education**

A Contribution to UNESCO's Futures of Education Commission by the International Office of Catholic Education (OIEC) and the Global Pedagogical Network - Joining in Reformation (GPEN). Christian schools, and more generally faith-based schools, have played a leading role in educating children, youth, and even adults for centuries or even millennia in some countries. Today, the primary responsibility for providing education rests with the state, but this does not mean that faith-based schools have no role to play. Faith-based schools continue to play a key role in fulfilling the right to education and achieving the fourth Sustainable Development Goal. In particular, **Christian schools and institutions of higher learning serve close to 100 million** students globally and provide an important service to their communities and societies. Importantly, Christian and faith-based schools also enable parents to choose (within some reasonable limits) the type of education that should be provided to their children. The present contribution by the OIEC and GPEN was prepared for UNESCO's Futures of Education Commission. "We hope that this contribution will help in clarifying some of the benefits that Christian schools provide to education systems, communities, and societies. We also hope that this contribution will help frame constructive relationships between states and faith-based schools for the benefit of all. The note is divided into four sections on, respectively, the aims of Christian schools, their contributions, the right to education, and some of the challenges that Christian schools face". This document (13 pp.) is available at: www.GlobalCatholicEducation.org ; <http://oiecinternational.com/> ; <https://www.gpenreformation.net/>.

EURYDICE **I sistemi scolastici europei al traguardo del 2020. Una analisi comparativa**

Con il [Quadro per la cooperazione europea nell'istruzione e nella formazione ET 2020](#), l'UE si è data dieci anni fa **quattro obiettivi strategici** cui puntare entro la fine di quest'anno: la realizzazione concreta dell'apprendimento permanente e della mobilità; il miglioramento della qualità e dell'efficacia dell'istruzione; la promozione dell'equità, della coesione sociale e della cittadinanza attiva; l'incoraggiamento della creatività e dell'innovazione (imprenditorialità compresa). Nell'anno in cui è d'obbligo tirare le fila, il volume *I sistemi scolastici europei al traguardo del 2020*, curato [dall'Unità italiana della rete Eurydice](#), offre un'interessante sintesi dei dati, utile a far capire a che punto siamo arrivati in Europa. La pubblicazione propone un'analisi comparativa, facilmente fruibile grazie a una serie di grafici, dei passi avanti compiuti nei singoli Paesi rispetto ai target UE e descrive i vari sistemi scolastici con schede nazionali che ne presentano gli aspetti strutturali dal livello pre-primario al secondario superiore. <http://www.indire.it/2020/05/12/i-sistemi-scolastici-europei-al-traguardo-del-2020-lanalisi-comparativa-nel-nuovo-quaderno-di-eurydice-italia/>

CESNUR **Separatism, religion and cults: religious liberty issues – A white paper**

France has a serious problem with radical Islam, but the draft law against "separatism" announced by President Macron may create more problems than it claims to solve. This is the conclusion of a "White Paper" (October 2020, 30 pages) co-authored or endorsed by well-know scholars of new religious movements **Massimo Introvigne**, Italian sociologist and managing director of CESNUR (*Center for Studies on New Religions*) and **Bernadette Rigal-Cellard**, from the University of Bordeaux, French lecturer in law **Frédéric-Jérôme Pansier**, and human rights activists **Willy Fautré**, of Brussels-based *Human Rights without Frontiers*, and **Alessandro Amicarelli**, human rights attorney in London and chairperson of the *European Federation for Freedom of Belief (FOB)*.

“Eradicating the social roots of terrorism is a laudable purpose, say the members of the task force who is launching the White Paper, and some provisions of the draft law make sense, but there are also serious problems.” First, the law is being proposed and publicized by some politicians and media with disturbing accents implying that only an “Islam des Lumières,” an Enlightenment-style Islam, is accepted in France, where all conservative Muslims, i.e, the majority of Muslims in France and Europe, are suspected of extremism if not terrorism. “*This, the report says, risks to fuel extremism rather than containing it.*” See integral Paper:

■ <https://www.cesnur.org/2020/separatism-religion-and-cults.htm>

SETAV **The state of Islamophobia in Europe**

“This 5th edition of the *European Islamophobia Report* draws on a fundamental contradiction. The 35 local scholars, experts, and civil society activists gathered in this book make clear that besides the liberal legacy of individualistic human rights, a darker side of European history is recovering strength and gathering supporters all around the continent. This is the passion of “dehumanizing the Other” and the systematic exclusion of Muslim people from the European “We.” (from *Foreword*, p.5). See *Report, first published in 2020, 829 pages.*

[About SETAV: Foundation for political, economic and social research - Nenehatun Caddesi No: 66 GOP Çankaya 06700 Ankara TÜRKİYE Phone:+90 312.551 21 00 | Fax :+90 312.551 21 90 www.setav.org | info@setav.org | @setavakfi].

■ https://www.islamophobiaeurope.com/wp-content/uploads/2020/06/EIR_2019.pdf

DEUTSCHLAND-WELT **Ein Bericht zur Religionsfreiheit**

Die **Religionsfreiheit** wird auf der ganzen Welt immer öfter bedroht. Angehörige religiöser Minderheiten sind in muslimischen Ländern schweren Repressionen ausgesetzt, aber auch in westlich-demokratischen Ländern wachsen Hass und Aggressivität gegen Angehörige von Minderheitenreligionen. Zu diesem Ergebnis kommt der Beauftragte der Bundesregierung für weltweite Religionsfreiheit, Markus Grübel. Der CDU-Politiker hat am Mittwoch in Berlin seinen Bericht vorgelegt, es ist der zweite dieser Art. Das Amt eines Beauftragten wurde 2018 von der großen Koalition eingerichtet. Das Recht auf Religions- und Weltanschauungsfreiheit ist sowohl in der allgemeinen Erklärung der Menschenrechte der **Vereinten Nationen** als auch in weiteren internationalen Übereinkommen verankert. Religions- und Weltanschauungsfreiheit stehen, so Grübel, in einem unauflöselichen Zusammenhang mit anderen Menschenrechten. „Drei von vier Menschen leben in einem Land, das ihre Religions- oder Weltanschauungsfreiheit einschränkt“, sagte er. *Mehr:*

<https://www.faz.net/aktuell/politik/religionsfreiheit-bedrohte-glaeubige-17024464.html>

NATIONAL CHRONICLES

AUTRICHE **Le système scolaire mise sur une éducation inclusive, d’après le rapport ECRI 2020.**

« L’ECRI (*European Commission against racism and intolerance*) recommande que l’éducation aux droits de l’homme fasse partie intégrante du cursus scolaire à tous les niveaux et de manière transversale. En Autriche, **l’éducation aux droits de la personne humaine** a été officiellement intégrée dans le système scolaire à travers l’éducation à la citoyenneté, qui est essentiellement un principe éducatif interdisciplinaire, applicable à tous les sujets et à tous les types d’établissements à chaque niveau. L’ECRI prend note avec satisfaction des paramètres de ce principe relatifs au contenu, ce principe indiquant expressément que son but spécifique est de « vaincre les préjugés, les stéréotypes, le racisme, la xénophobie et l’antisémitisme, ainsi que le sexisme et l’homophobie ».

[13]. On a enregistré en Autriche une progression constante du nombre de cas de discrimination signalés dans les établissements d’enseignement ; 260 cas ont en effet été signalés en 2018, contre 173 en 2017 et 47 en 2016. Les motifs de discrimination les plus courants étaient **la religion et les convictions** (48 %) et l’appartenance ethnique (45 %), suivies du handicap (5 %) et du sexisme (2 %). L’islamophobie était citée en tant que motif dans 122 cas, tandis que deux cas ont été signalés comme des actes antisémites.

[17]. L’ECRI note que la question du **port du voile à l’école primaire** suscite de vives controverses dans la société autrichienne, notamment à la suite d’une récente modification de la loi sur l’éducation scolaire, qui interdit aux élèves de moins de dix ans de porter un « vêtement d’influence idéologique ou religieuse qui couvrirait la tête ». La sous-commission parlementaire sur l’éducation a publié également un rapport explicatif, qui précise que seuls les couvre-chefs dissimulant la chevelure étaient interdits, exemptant explicitement de l’application de cette règle la kippa juive ou le patka sikh. La loi semble donc s’appliquer uniquement aux jeunes filles musulmanes, comme l’indique clairement l’exemption des couvre-chefs religieux potentiellement portés par d’autres élèves. Tout en reconnaissant que les États disposent d’une marge considérable d’appréciation au regard des questions de religion dans le domaine de l’éducation publique, et que les établissements scolaires jouent un rôle particulier dans le processus d’intégration sociale, l’ECRI rappelle qu’une telle loi, qui introduit une interdiction totale, doit respecter les principes de licéité et de neutralité,

poursuivre un but légitime et être exempté de toute forme de discrimination. Réaffirmant l'importance de **l'égalité de traitement entre tous les groupes religieux**, l'ECRI estime que montrer du doigt un groupe donné pourrait avoir un effet dommageable sur l'intégration de la communauté concernée et conduire à une discrimination intersectionnelle, et risque fortement d'empêcher les jeunes musulmanes d'accéder à l'éducation et de les marginaliser. L'ECRI recommande donc aux autorités de revoir les dispositions de la loi sur l'éducation scolaire relatives au port d'un couvre-chef afin de s'assurer qu'elles respectent le principe de neutralité, qu'elles poursuivent un but légitime et qu'elles sont exemptes de toute forme de discrimination à l'encontre d'un groupe particulier d'élèves. *Le document intégral, 50 pages, également en version anglaise :*
■ <https://rm.coe.int/rapport-sur-l-autriche-6e-cycle-de-monitoring/16809e8270>

ESPAÑA **Cantera de tolerancia: así es la clase de religión – El Informe nacional 2020**

El *Informe 2020 Panorama de la Religión en la Escuela*, octubre 2020, está publicado por la Fundación SM. Vease la presentación por el Autor, prof. Carlos Esteban del Centro Universitario La Salle, y la Responsable de la Fundación SM : https://www.religiondigital.org/educacion/Informe-clase-religion-carlos-garces-lasalle-estudios_0_2286071401.html - Se trata del **estudio más completo** sobre la asignatura de Religión de la última década en España. Han participado 18.800 encuestados, entre profesores de escuelas públicas y concertadas, así como alumnos y familias, incluso antiguos alumnos y futuros profesores. El **64,5% de los estudiantes españoles cursan la asignatura de Religión**, teniendo en cuenta todos los niveles y centros educativos. Mitad del alumnado no cree que Religión deba ser obligatoria. Ocho de cada 10 alumnos afirman que la asignatura les ayuda a ser más tolerantes y mejores personas. El 49% de la pública afirman que en su clase hay alumnos de otras religiones, contribuyendo así a la formación ética y a la ciudadanía global, como considera la mayoría de los profesores (80%).

El **profesorado de Religión**, en cuanto al estado civil, está casado en dos de cada tres casos, y un 4% divorciados o separados. El 71% tiene algún compromiso social de voluntariado. Tres de cada cuatro (74%) en los centros públicos, pertenecen a un sindicato o asociación profesional; en los centros concertados este dato desciende hasta el 27%. Un 72% considera que la clase de religión no es ningún privilegio de la iglesia, puesto que también se puede acceder a clases de religión evangélica o musulmana. Solo el 8,7% de los profesores de Religión se siente valorado por la sociedad. Sin embargo, en la escuela pública son los docentes más apreciados por los alumnos. Siete de cada diez familias rechazan que se adoctrine en la aula. De esta manera, la materia toma forma como una cantera de tolerancia.

Los **obispos** han puesto sobre la mesa del gobierno una nueva propuesta sobre la enseñanza de la religión, que incluye un área de valores morales y creencias para todo los alumnos, pero que sigue sin respuesta del gobierno. "La enseñanza de la religión es más esencial para la educación que para las iglesias. Su futuro está garantizado en Europa y aquí en España, aunque tardemos en acertar con una solución estable" (Carlos Esteban Garcés, autor del Informe). Se pueden leer muchos otros datos y interpretaciones de expertos:
■ vidanueva@ppc-editorial.com, 06/11/2020, y www.religionyes escuela.com n.244, noviembre 2020.

ESPAÑA **El profesorado de religión aumenta, mientras se vacían las aulas de alumnos**

La Fundación Ferrer i Guàrdia, con la edición 2020 del estudio dedicado a la educación laica, publicada el 30 de septiembre 2020, se vuelve a mostrar una **radiografía de la laicidad y la religiosidad en España**. Uno de los datos más relevantes del Informe es que la desafección respecto a la religión avanza en la educación. En España, durante el curso 2017-2018, un 35,9% del alumnado de primaria cursó actividades alternativas a la religión. Las cifras muestran que hay un crecimiento constante de estudiantes que no hacen la asignatura de religión, ya que en el curso 1999-2000 solo representaban el 15,9%. Por comunidades autónomas, Cataluña es la región líder con un 65,2% del alumnado de primaria que cursa actividades alternativas. El descenso de estudiantes en la asignatura de religión no ha afectado a su profesorado. **En los últimos cuatro cursos escolares, el alumnado ha disminuido un 7,9% mientras que el número de profesores de religión ha aumentado en un 36%**.

[...] La caída de la religiosidad en la sociedad también se hace evidente en las adscripciones de conciencia, y es que ha aumentado el número de personas que se declaran ateas, agnósticas y no creyentes. En el conjunto de España, 3 de cada 10 personas tienen opciones de conciencia no religiosas. Por comunidades autónomas, Cataluña, Navarra y País Vasco son las regiones con mayor proporción de personas no creyentes. Para comparar la evolución de la sociedad, hay que apuntar que en el año 2000 solo un 13,2% de la población declaraba opciones de conciencia no religiosas. Los jóvenes se mantienen como el grupo de edad menos religioso.

■ <https://www.ferrerguardia.org/es/actividades/noticias/875-profesorado-religion-aumenta-vacian-aulas-alumnos-informe-ferrer-guardia-2020>

España/CATALUNYA **Impartició de Religió Islàmica en centres educatius durant el curs 2020-21**

El Diario Oficial de la Generalitat de Catalunya (DOGC) ha publicado el 2 de septiembre 2020 la resolución que concierne un Plan piloto para impartir Religión Islámica en la región (Barcelona, Girona, Tarragona...). Un extracto de la *Resolució Edu/2108/2020, de 28 d'agost, de creació del plan pilot per a la impartició de la matèria Religió Islàmica en centres educatius del Departament d'Educació durant el curs 2020-2021*:

[...] 3. **Currículum** - 3.1. El currículum de la matèria Religió Islàmica està definit pel Govern espanyol, per mitjà de diverses resolucions, per als nivells d'educació infantil, educació primària, educació secundària obligatòria i batxillerat. - 3.2. La programació didàctica de la matèria Religió Islàmica s'insereix en el desplegament de les competències associades a diferents matèries i àmbits del currículum, especialment l'àmbit de valors socials i cívics i l'àmbit de cultura i valors. La programació ha d'incloure orientacions metodològiques i d'avaluació de les competències i continguts clau de l'àrea o matèria, com també les activitats complementàries i extraescolars, que hauran de ser coherents amb els valors del projecte educatiu de centre (PEC). - 3.3. La matèria Religió Islàmica ha de reflectir les llengües i cultures de les famílies musulmanes a Catalunya, així com la realitat que engloba musulmans i no musulmans, homes i dones de diferents procedències geogràfiques i culturals, amb la finalitat de transmetre a l'alumnat la perspectiva d'inclusió i l'educació en la diversitat.

4. **Professorat** - 4.1. Correspon a la Comissió Islàmica d'Espanya designar el professorat de la matèria Religió Islàmica. Les persones designades han de disposar: a) D'una titulació acadèmica igual o equivalent a l'exigida per poder exercir com a professor d'altres àrees o matèries a l'educació infantil, l'educació primària, l'educació secundària obligatòria o el batxillerat. b) De capacitació lingüística del professorat que imparteix Religió Islàmica s'ha ajustada a la normativa reguladora. - 4.2 Correspon al Departament d'Educació contractar el professorat designat per la Comissió Islàmica d'Espanya d'acord amb el que determini l'Estatut dels Treballadors. [...]. ■ <https://dogc.gencat.cat/ca>

FINLAND **Education and children's rights**

From the national report *The Freedom of Thought*, 07 August 2020. "The majority of schools in Finland are state-run schools with a comprehensive education. The education system is often praised for being inclusive and, although the country has a standardized national curriculum, teachers are given a great deal of autonomy when it comes to teaching. There are a small number of private schools the majority of which are religious or Steiner schools, but these schools still receive state funding based on the per pupil funding received by state run schools. Religious Education (RE) is compulsory in Finland. Under the 2003 Freedom of Religion act, each pupil is given the right to "instruction in one's own religion". This was a compromise between those wishing to remove RE as a subject altogether and those who wished for it to remain dominated by the Evangelical-Lutheran Church. The "instruction in one's own religion" is available if the religion is registered with the government and there are at least three pupils sharing the same belief. Non-religious pupils are taught a subject called *Life Perspective Studies (Ethics)* which includes ethics and comparative religion. According to 2018 statistics, in an average class, **93% of the pupils receive instruction in the Lutheran religion, 8% study life perspectives (Ethics), whilst the rest study other minority religions such as Islam and Orthodox Christianity.** Though under this system the non-religious have the same rights as the religious, there are concerns that this causes divisions in schools as pupils are separated during these lessons. This is of particular concern when some pupils are part of a small minority.

Those children who are registered with either the Evangelical Lutheran or the Orthodox church are obliged to attend the subject teaching of their assumed religion. There is in Finnish schools also a religiously neutral *Life Perspective Studies* subject, but its availability is not symmetric with the religious courses: *Life Perspective Studies* is not available to children who are classed as members of the two churches, and parents cannot choose this subject for their children, nor can children opt in in accordance with their developing capacities. Parents of children who are not church members, can choose between the Evangelical Lutheran religion and the *Life Perspective Studies* as a subject". More:

■ <https://fot.humanists.international/countries/europe-northern-europe/finland/>

FRANCE **Les Français et la décroissance de la culture chrétienne. Un sondage**

L'IFOP a interrogé pour le journal *Le Monde* les Français sur leur connaissance des bases de la culture chrétienne et de ses rites. L'étude, menée au mois d'août 2020 auprès d'un échantillon de 1009 personnes, représentatif de la population française âgée de 18 ans et plus - reprend des questions déjà formulées il y a 32 ans et permet ainsi de dresser un bilan de l'évolution de cette culture au sein de la population française.

On note ainsi deux phénomènes : le premier témoigne de la relative persistance de la culture chrétienne au sein de la société. Plus d'un Français sur deux déclarent ainsi connaître la prière du "Notre Père" (56%) et près d'autant connaissent le "Je vous salue Marie" contre respectivement 67 % et 61 % trente-deux ans auparavant. Toutefois, et c'est le phénomène le plus visible, la culture chrétienne s'est perdue et les Français – mais aussi les chrétiens pratiquants – connaissent de moins en moins la signification des fêtes chrétiennes.

Même dans l'intimité des croyants la religion s'efface avec la diminution importante des Français possédant des objets religieux à leur domicile comme un crucifix (17%, - 22 pts), un chapelet (25%, -13 points), une statuette de la Vierge (23%, -14 points) ou encore bien sûr une Bible (31%, -4 points). Cette étude montre également une grande différence entre les plus et les moins de 50 ans quant à l'imprégnation de la culture chrétienne. Si pour les personnes les plus âgées, les résultats restent les mêmes par rapport à ceux de 1988. En revanche, la connaissance et la permanence de cette culture chez les jeunes sont de moins en moins prégnantes. Ainsi, par ex., 26 % des moins de 35 ans connaissent la signification de l'Ascension, contre 44 % des plus de 50 ans. Chez les plus jeunes, 5 % possèdent un missel, contre 30 % chez les plus anciens. ■ <https://www.ifop.com/publication/les-francais-et-la-culture-chretienne/>

IRELAND **Catholic symbols set to be removed from State schools**

[Dublin 12/10/2020] State secondary schools are set to phase out Catholic influences such as mandatory graduation masses, the display of Catholic symbols only and visits from diocesan inspectors. The changes will occur in more than 200 secondary schools run by the State's Education and Training Boards (ETBs). These former vocational schools are now classed as multid denominational. An unpublished document on the core values of these schools has raised concerns that Catholic practices are normalised in many State schools, according to [The Irish Times](#). The "framework for the recognition of religious belief/identities of all students in ETB schools" includes steps schools should follow to create a multid denominational environment.

One recommendation is that **any religious symbols on display should echo the beliefs of the wider school community rather than one particular religion**. Meanwhile, schools should have balance in religious celebrations. This would mean displaying a crib at Christmas but also Islamic symbols for Eid. The framework also states that ETB schools will not offer religious instruction for a particular faith during the school day.

Instead, schools will be instructed to offer the State curriculum on RE. This aims to educate students on a wide range of different religions and beliefs. Meanwhile, religion teachers can only receive training from groups that support the 'multid denominational spirit' of an ETB school. The document also states that the Department of Education should be the only authority to inspect RE, and not diocesan inspectors. Schools that do mark specific religious events and celebrations must do so on an opt-in basis rather than making these events mandatory.

■ <https://www.echolive.ie/nationalnews/Catholic-symbols-set-to-be-removed-from-State-schools-edab9a49-155f-4a48-b9cf-0fb971e3b848-ds>

ITALIA **Nuovo bando di concorso per insegnanti di religione cattolica**

La ministra dell'Istruzione, Lucia Azzolina, e il presidente della Conferenza episcopale italiana (CEI), il cardinale Gualtiero Bassetti, hanno sottoscritto, oggi 14 dicembre 2020, l'intesa sul concorso per l'assunzione degli insegnanti di religione cattolica, necessaria per poter procedere con il bando vero e proprio. La procedura concorsuale ha l'obiettivo di coprire i posti che saranno vacanti e disponibili nel prossimo triennio. Il bando è previsto dalla legge 159/2019 e sarà emanato nelle prossime settimane. Siglando l'intesa, il card. Bassetti ha ricordato che "il prossimo concorso costituisce un passaggio importante non solo per la stabilizzazione professionale di tanti docenti, ma anche per la dignità dello stesso insegnamento, frequentato ancora oggi - a 34 anni dall'avvio del nuovo sistema di scelta - da una larga maggioranza di studenti". Il cardinale ha poi rinnovato "la stima e la vicinanza dei vescovi italiani agli insegnati di religione che, con passione e competenza, accompagnano il cammino di crescita delle ragazze e dei ragazzi di oggi". Il concorso prevede una riserva di posti per i docenti in possesso del riconoscimento di idoneità rilasciato dall'Ordinario diocesano, che abbiano svolto almeno tre anni di servizio, anche non consecutivi, nelle istituzioni scolastiche del sistema nazionale di istruzione. Il nuovo concorso si terrà a circa 17 anni dalla prima, e finora unica, procedura concorsuale bandita nel febbraio 2004 in attuazione della legge 186/03, che istituiva i ruoli per l'insegnamento della religione cattolica.

■ <https://www.miur.gov.it/web/guest/-/scuola-intesa-ministero-cei-su-concorso-per-insegnanti-religione-cattolica>

NORWAY **New curriculum 2020/21: does it lead to an instrumental use of Religious Education?**

From an article by Heid Leganger-Krogstad, prof. em. MF-Norwegian School of Theology, Religion and Society, Oslo: "Education in primary, lower secondary and upper secondary education (both general and vocational strands) in Norway is undergoing a renewal, which is going to be implemented from the school year 2020/21. The revision of the 'Knowledge promotion reform 2006' entails a new core curriculum stating values and principles for primary and secondary education, new subject curricula and changes in the curriculum structure. The revision's goal is to enhance cohesion and progress through all 13 years of education leading up to university level. The focus has been on defining the competences to be achieved in a way, which

facilitates in-depth learning. Three new interdisciplinary topics - public health and life skills, democracy and citizenship, and sustainable development – are introduced. They will be taught and learned across all school subjects. There is also an increased emphasis on critical thinking and reflection. The learning within the five basic skills originally introduced during the 'Knowledge promotion reform 2006' stay in place: reading, writing, numeracy, oral skills and digital skills. "These skills are part of the competences in the subjects and necessary tools for learning and understanding them" according to the core curriculum.

RE – instrument for formal education? All aims mentioned above are stated out of good intentions. Educators with specific interest for Religious Education, however, have to ask whether RE easily develops into an instrument for all other purposes rather than its own. Will there be space for knowledge on religions and worldviews per se? The new curriculum of KRLE2020 (*Knowledge of Christianity, Religion, Philosophies of life and Ethics* from 2020) has undergone a revision of the former reform in 2006 (with minor change in 2015) in a way that results in a nearly new school subject. The new subject disrupts a period of ten years of peace and consensus around KRLE, after a turbulent period when the multireligious, common subject for all pupils was introduced in 1997, and the subject had developed through several stages. The renewal is highly disputed by scholars, teachers and parents during the extensive hearing process on the curriculum and now in the implementation process. A large number of parents and teachers have raised their voices. The new curriculum for primary and lower secondary education states general competences: methods to study religions and worldviews, methods for studying existential questions and answers, ability to take the perspective of the other, ethical reflection, critical thinking, resource criticism, criticism of norm and power relations, and philosophical thinking. General competences like these are described nearly without pointing out core content, basic knowledge and knowledge areas. Religions are named in an introductory sentence: *The curriculum in KRLE facilitates introducing Christianity, Judaism, Buddhism, Hinduism, Sikhism, new religious movements, and secular humanism both separately and relationally* (my translation). Throughout the rest of the curriculum covering six pages the specific religious traditions disappear and are not mentioned by name anymore in the competence aims, except for references to Christianity. References to Christianity serve to fulfill the political demand to allocate approximately half of the time used in the subject to Christianity. Other religions' names are substituted by 'Christianity and other religious traditions', and 'eastern and western religious traditions'.
More: https://iccs.icu/wp-content/uploads/2020/06/New-curriculum-in-Norway_ICCS-2020_Heid-Leganger-Krogstad.pdf

SVIZZERA/Canton Ticino **Quale cultura religiosa nelle scuole secondarie superiori?**

Un documento pubblicato il 22 agosto 2020 dall'Ufficio Insegnamento Religioso Scolastico (UIRS), presenta le linee programmatiche per un "insegnamento di cultura religiosa cattolica" nelle scuole secondarie ticinesi (licei, scuole commerciali, scuole d'arte e altre istituzioni collaterali presenti nel Cantone), nel preciso intento di "mettere in condizione allieve e allievi di confrontarsi davvero con la dimensione religiosa della cultura nel quadro della loro specifica formazione scolastica post-obbligatoria". La proposta curricolare prende le mosse da un paio di dati: a) l'area storico-geografica ticinese si caratterizza per la preminente rilevanza socio-culturale che il cristianesimo ha avuto ed ha rispetto a qualsiasi altro codice ideale ed espressivo in ambito culturale-religioso; b) oggi i contesti socio-culturali complessivi (a raggio cantonale, confederale, europeo e mondiale) sono interrelati e connotati sempre più come società multiethniche, multiculturali e multireligiose.

Di qui la necessità di articolare e declinare didatticamente in almeno **tre aree concentriche** considerate costitutive, oggi, di una disciplina scolastica di cultura religiosa: a) la centralità della presenza storica e attuale dei cristianesimi nel Cantone (cattolico, ortodosso e protestante); b) l'importanza del confronto conoscitivo anzitutto con le altre due tradizioni abramitiche, nonché con altri grandi filoni filosofico-religiosi di portata mondiale, e con questioni di ampio respiro correlative ad aree di ricerca come l'economia, le scienze sperimentali, l'etica, la psicologia, le arti; c) l'attualità di temi sensibili trasversali quali la cura dell'ambiente, il senso del lavoro e dello sviluppo economico, la difesa dei diritti umani, valori e derive della comunicazione informatica e simili. Lo sviluppo delle sequenze programmatiche coagula poi in **quattro nuclei portanti** i contenuti irrinunciabili da esplorare: **nucleo "scienze delle religioni"**, **nucleo biblico-teologico**, **nucleo storico-culturale e nucleo etico**.

Vengono suggeriti infine alcuni *specifici percorsi complementari* da privilegiare nella didattica dei vari indirizzi scolastici, al fine di rilevare l'interrogativo religioso anche attraverso i normali saperi disciplinari. Su quest'ultimo punto, vale la testimonianza qualificata di uno dei redattori del documento: "Quest'anno scolastico 2020-21 parte l'ora di religione cattolica anche nell'istituto d'arte. Accanto al docente di religione, che ne è il responsabile, c'è il docente di storia dell'arte che garantisce il suo apporto per alcune ore di lezione. Questa nuova formula ha avuto come effetto immediato l'aumento assai consistente degli iscritti al corso, che erano poche unità e quest'anno sono trentadue. Ovviamente si tratterà di vedere come questo insegnamento verrà proposto, ma quando si dà prova che la religione ha dignità culturale in sé, anche nei molteplici riferimenti in campi diversi della cultura – con una serie di ricadute importanti in altre materie specifiche di un singolo curriculum di studio – il salto di qualità, in termini di interesse diffuso, potrebbe essere significativo" (prof. *Ernesto Borghi*, membro dell'UIRS e presidente della ABSI/Associazione Biblica della Svizzera italiana). Il documento integrale è consultabile in:

■ www.urs.ch/wp-content/uploads/sites/20/2020/08/Linee-programmatiche-SMS.Ticino.pdf

UNITED KINGDOM **Worldview. A multidisciplinary Report 2020**

In 2018, after a two-year enquiry, the Commission for Religious Education (CoRE) published its final report, *Religion and Worldviews: The way forward*. The report argues that RE, as well as the structures and systems that support the subject, have not kept pace with recent educational changes, such as academisation and a move towards a school-led system, or with societal and demographic changes. The CoRE report therefore suggests a new vision for the subject in order to reflect children's lived experience of religious and non-religious perspectives. This new vision for RE proposes three learning aims: 'understanding the human quest for meaning, being prepared for life in a diverse world and having space to reflect on one's own worldview' (CoRE, 2018: 73). Similarly, the report of the Commission on Religion and Belief in British Public Life, *Living with Difference: Community, Diversity and the Common Good*, also recommends that the teaching of religion and belief in schools should reflect a variety of religious and non-religious "worldviews" (The Woolf Institute, 2015). To reflect the new vision, one of the recommendations made in the CoRE report is to rename the subject *Religion and Worldviews*. In February 2020 the RE Council for England and Wales (which established the Commission on RE) commissioned an independent team of researchers to undertake a literature review on work engaging with the concept of "worldview". The purpose was to summarise scholarly usages of the term "worldview" across different disciplines, and to present these findings in a short document. The aim of this literature review would be to offer scholars, policy-makers, and teachers the opportunity to understand how "worldview" has been constructed in academic disciplines that have traditionally informed RE. An open call for applicants was circulated, calling for researchers with an interest in RE. See *the integral text*, 23 pages:

■ <https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2020/10/20-19438-REC-Worldview-Report-A4-v2.pdf>. See also: ■ <https://www.vid.no/site/assets/files/19290/final-thesis-marta-shaw-vid.pdf?nc=1584012541>

UNITED KINGDOM **RE is under threat. Theos report interprets and develops the idea of "worldview"**

Religious Education in schools is a vital means of ensuring religious literacy in any society – but in the UK, it is under threat. In a YouGov survey of the general public early in 2018, RE was in the bottom four subjects in ranking of considered importance. In another YouGov survey later in 2018, this time of school pupils, only 12% of the 4000 surveyed pupils spread across the 6–15 age range were prepared to admit to enjoying RE a lot; only Citizenship polled lower than RE on this measure. At the same time, in secondary schools there is a decline in the number of pupils entering for public examinations in Religious Studies. Many schools do not offer it at all. The stark reality is that some radical rethinking is necessary if the subject is to survive at all.

It was with this in mind that the Commission on RE (CoRE) made its landmark recommendations in 2018, in a report entitled *Religion and Worldviews: The Way Forward*. The Commission recommended that the focus of the subject should be reframed around the concept of "worldviews", and although these recommendations were well received by much of the RE community itself, some groups were critical of its proposals and they have not yet been taken forward by government. In this latest *Theos report*, Trevor Cooling, Bob Bowie and Farid Panjwani respond to these criticisms, interpreting and developing the idea of "worldview" and exploring its implications for the classroom. *Read more:*

■ <https://www.theosthinktank.co.uk/research/2020/10/21/worldviews-in-religious-education>

BREVI DALL'EUROPA E DAL MONDO

AUSTRALIA. "Report on a preliminary test of a survey on **the use of ecclesiastical and educational language** in the discourse of Australian Catholic school Religious Education", by Graham Rossiter (The Australian Institute of Theological Education), November 2020, 23 pages. This survey is primarily an invitation to Catholic educators to reflect on the way they think and talk about Religious Education. It investigates the use of ecclesiastical and educational language in the narrative (or discourse) of Catholic school Religious Education in Australia. In addition, it looks at the idea of giving more attention to a critical, evaluative approach, especially in the senior classes. This is an initial report on a test run of the draft questionnaire which could be used with religion teachers, diocesan authorities and consultants/advisers, and RE academics. *Read more:* Report-SurveyOnLanguageInNarrativeOfCatholicSchoolRE-24-11-20%20(1).pdf – *Contact with the Author:* g.rossiter@bigpond.com

ENGLAND. London School of Economics proposes a **Programme for the Study of Religion and non-Religion**. The Programme for the study of religion and non-religion, based in the Department of Anthropology, aims to bring together staff and research students from across LSE, and within the wider academic and policy communities, working on issues to do with religion, secularism, and "non-religious" practices, beliefs, and

traditions. The Programme for the study of religion and non-religion encourages work on, and discussion of, relevant matters in cross-cultural and global perspective. *Read more:* <https://www.lse.ac.uk/anthropology/research/secure/programme-for-the-study-of-religion-and-non-religion> .

EUROPA. Alberto Melloni, ordinario di Storia del cristianesimo e segretario della Fondazione per le Scienze religiose (Bologna) è stato nominato “**Chief scientific advisor**” della **Commissione europea**. Composto di sette membri, scelti in base a collaudate competenze pluridisciplinari, il gruppo di consiglieri – in collaborazione con centri di ricerca europei, è richiesto di offrire pareri scientifici e indicazioni strategiche ai decisori politici della Commissione.

EUROPE. Le Comité des Ministres du Conseil de l'Europe a adopté (Strasbourg, le 1^{er} juillet 2020) une Recommandation qui appelle pour la première fois ses 47 États membres à **intégrer l'histoire des Roms et/ou des Gens du voyage dans les programmes scolaires** et les matériels pédagogiques. Constituant un outil efficace pour lutter contre la haine, la discrimination et les préjugés, ainsi que pour combattre la radicalisation, le négationnisme et le révisionnisme, cette Recommandation qui appelle à intégrer l'histoire des Roms et/ou des Gens du voyage dans les programmes scolaires vise à renforcer la compréhension du fait que les Roms et/ou les Gens du voyage font partie intégrante de la société, nationale et européenne.

■ <https://www.coe.int/fr/web/roma-and-travellers/-/schools-should-include-roma-and-traveller-history-in-teaching-curricula-council-of-europe-recommendation>

■ <https://www.cmgv.be/institutionnel/europe/560-recommandation-cm-rec-2020-2-du-comite-des-ministres-aux-etats-membres-sur-l-integration-de-l-histoire-des-roms-et-ou-des-gens-du-voyage-1-dans-les-programmes-scolaires-et-les-materiels-pedagogiques>

EUROPE. **Attacks against Jews accounted** for roughly a quarter of the hate crimes recorded by the OSCE's human rights watchdog across Europe last year. The new data was compiled in the annual report by the Office for the Democratic Institutions and Human Rights (ODHIR) of the Organization for Security and Cooperation in Europe (OSCE). Out of 6,694 hate incidents recorded in Europe and Central Asia last year, 1,704 were anti-Semitic. Anti-Semitism was the category with the second-largest number of incidents after 3,033 instances listed under the more general “racism and xenophobia” category.

■ <https://hamodia.com/2020/11/26/osce-report-nearly-25-hate-crimes-europe-2019-anti-semitic/>

EUROPE. Teaching anti-terrorism: how France and England use schools to counter radicalisation. The murder of the schoolteacher Samuel Paty, beheaded by 18-year-old Abdoullakh Abouyedovich Anzorov in October 2020 after Paty had shown caricatures of the Prophet Muhammad during a civic education lesson, has understandably caused shock and fear among teachers in France. Many teachers were already struggling to manage classroom discussions on sensitive topics such as the satirical newspaper Charlie Hebdo's publication of the controversial caricatures. Some now **fear for their personal safety**. My PhD research explores the impact of Islamist terrorism on education policy and practice in England and France. These events give rise to an unwelcome sense of déjà vu. - <https://theconversation.com/teaching-anti-terrorism-how-france-and-england-use-schools-to-counter-radicalisation-150921>

FRANCE. **Le retour des fondamentalismes religieux et laïques.** En 2017, sur plainte anonyme, un instituteur d'un petit village de l'Indre a été brutalement interdit d'enseignement puis déplacé sous le motif qu'il avait traité du fait religieux à partir, entre autres, de textes d'Évangile [cf EREnews 2017,3, p. 8]. Le prof. René Nouailhat - impliqué dans la mise en œuvre du Rapport Debray de 2002, et fondateur de l'IFER universitaire de Dijon - s'est saisi de cette affaire dans un livre intitulé *La leçon de Malicornay. Le fait religieux pris en otage*. Il a proposé une réflexion de fond sur le thème de la laïcité et du traitement scolaire des religions, dans une situation largement dégradée du fait de fractures sociales aggravées, de radicalismes religieux et d'une non moins préoccupante radicalisation laïque dont l'affaire de Malicornay est une illustration quasi emblématique. Thème de la réflexion : *Retour des fondamentalismes religieux et laïques dans l'enseignement du fait religieux ?* La rencontre a presque coïncidé avec la décapitation de l'enseignant des Yvelines (16/10/2020). D'où le billet amical que René Nouailhat a voulu envoyer au rédacteur d'EREnews pour info, que voici : *Voilà donc une nouvelle étape dans les difficultés en France d'assurer un traitement scolaire des religions. Un enseignant harcelé pendant plusieurs jours puis décapité en pleine rue ! Dans quel monde entrons-nous ? Pour l'instituteur de Malicornay toujours sanctionné, depuis plus de trois ans, pour avoir voulu enseigner quelques éléments de l'histoire biblique, rien n'est changé. L'enseignement des faits religieux sera même encore plus difficile. Tout cela est bien lamentable.*

FRANCE. Le Projet de loi "confortant le respect des principes de la République" a été présenté en Conseil des Ministres le 9 décembre 2020. Ce projet prévoit l'obligation scolaire effective dès l'âge de 3 ans et soumet l'instruction en famille à un régime d'autorisation préalable dérogeant au principe nouveau de la

scolarisation obligatoire. **Quelle liberté pédagogique et éducative restera-t-il aux Français ?** Quels arguments et principes de droit international peuvent s'élever contre ces atteintes ? Réponse dans cette émission. <https://rcf.fr/actualite/europe/inter...>

GREECE. The European Court of Human Rights held that Greece's system of exemptions of children from compulsory religious education classes in public schools violates freedom of education provisions and freedom of thought conscience and religion protected by the European Convention on Human Rights and Protocol Number 1 to the Convention. In order to withdraw a child from otherwise compulsory religious education parents had **to declare that their children didn't belong to Orthodox Christianity**. The Strasbourg-based court now said this requirement places an undue burden on parents to reveal information from which it can be inferred that they and their children adhere, or do not adhere, to a specific religious dogma. <https://it.scribd.com/document/433481279/Judgment-Papageorgiou-and-Others-v-Greece-System-for-Exempting-Schoolchildren-From-Religious-Education-Classes>

ITALIA. Il contrasto ai discorsi di odio. Di fronte alla sempre più pericolosa pervasività dei discorsi e dei fenomeni di odio, è urgente coordinare le diverse iniziative per dar vita a una risposta davvero incisiva, basata su risultati di ricerca attendibili ed estesi. Da qui, la creazione della Rete, tra le cui finalità spiccano elementi individuati anche dall'UNESCO e dal Consiglio d'Europa come necessari per affrontare il fenomeno dello *hate speech*: dai fenomeni di disinformazione alla creazione e promozione di narrazioni corrette e accurate e narrazioni alternative. Ad oggi sono una trentina i progetti in essere che fanno capo alle diverse realtà che hanno dato vita alla Rete e sei sono i report periodici che vengono prodotti dalle diverse organizzazioni. Il **Centro per le Scienze Religiose di Trento** contribuisce con il suo impegno in diversi progetti di ricerca-azione volti allo studio e al contrasto degli orientamenti e dei discorsi intolleranti e ostili indirizzati, in particolare, alle minoranze religiose. Tra questi ricordiamo il progetto *DisCOrsi d'oDio e culture giovaNili On line (DICO DI NO)* che ha investito il campo dell'educazione indagando gli orientamenti giovanili e promuovendo laboratori partecipati presso sei scuole secondarie superiori a Roma e a Trento. <https://isr.fbk.eu/en/news/detail/il-nostro-centro-tra-i-fondatori-della-rete-nazionale-per-il-contrasto-ai-discorsi-e-fenomeni-dodio/>

ITALIA. Bibbia e Scuola (BeS), ramo educativo della associazione aconfessionale *Biblia*, ha scelto **Dante** per il suo ottavo concorso nazionale per le scuole, approfittando del settimo centenario dantesco (1321-2021), tenuto a battesimo lo scorso 6 settembre dal presidente della Repubblica Sergio Mattarella, a Ravenna. Nonostante le oggettive difficoltà di un'iniziativa del genere in un anno scolastico complesso e difficile, BeS ha deciso di proseguire la sua *mission* di portare lo studio della Bibbia nelle scuole italiane. L'iniziativa è posta sotto lo slogan *Il mio cuore è mosso dalla parola bella* (Salmo 45,2), e vedrà due linee guida: la poesia nella Bibbia e la poesia ispirata dalla Bibbia. Programma e modalità di partecipazione al concorso: www.biblia.org

MAROC. **L'histoire judéo-marocaine enseignée dès cette année 2020-21 à l'école primaire.** A Essaouira, le 21 novembre 2020, cérémonie de signature d'une convention de partenariat et de coopération visant la promotion des valeurs de tolérance, de diversité et de coexistence au sein des établissements scolaires et universitaires. La signature de cette convention constitue, selon le ministre de l'éducation nationale, une des initiatives grâce auxquelles "les générations montantes connaîtront davantage l'Histoire de leur pays, qui va leur inculquer les valeurs de tolérance, de cohabitation, de sévérité et de vivre ensemble". Elle intervient, selon le ministre, "après la publication, il y a quelques semaines, sur les nouveaux **manuels scolaires** des 5ème et 6ème années du cycle primaire de tout **un exercice** pour enseigner l'histoire judéo-marocaine". <https://www.medias24.com/l-histoire-judeo-marocaine-enseignee-des-cette-annee-a-l-ecole-primaire-14523.html>

MARRUECOS. Un tribunal marroquí ha obligado a una escuela católica de la ciudad de Kenitra (centro) a **admitir a una alumna con velo** argumentando que el derecho a la educación prima sobre el reglamento de la escuela, poniendo fin al primer juicio en Marruecos sobre un tema tan controvertido en Europa. Según relataron fuentes de la Escuela Don Bosco, de la ciudad de Kenitra, unos 40 kilómetros al norte de Rabat, la niña que estudia en primero de secundaria (es decir, tiene 12 años) y que llevaba cinco años escolarizada en el centro, apareció en clase con la cabeza cubierta, el pasado 1 de noviembre. https://www.religiondigital.org/educacion/tribunal-marruecos-sentencia-escuela-catolica-velo-prohibicion_0_2291470867.html

PAYS-BAS. **Interdire aux écoles religieuses [catholiques et protestantes] de discriminer les personnes LGBT ?** Un projet de loi a été déposé par le Parti travailliste pour amender l'article 23 de la constitution des Pays-Bas de 1917. Cet article dispose que les écoles publiques et privées fonctionnent sur le même système et que les éducateurs.trice.s sont ainsi libres de disposer un enseignement fondé sur un ensemble spécifique de croyances. Cet article a permis aux écoles religieuses de refuser d'admettre des élèves dont les familles ne souscrivent pas aux croyances sur lesquelles repose l'enseignement. Grâce à ce nouveau projet de loi, ce ne

sera peut-être plus le cas. Mais dans combien de temps ? <https://www.komitid.fr/2020/11/18/les-pays-bas-veulent-interdire-aux-ecoles-religieuses-de-discriminer-les-personnes-lgbt/>

ROMANIA. Ban on gender education. The ban on teaching gender identity topics in Romanian schools could be struck down by Romania's Constitutional Court, which is expected to rule on the constitutionality of the law this Wednesday. The top court took up the case on the appeal of President Klaus Iohannis, who wants the court to review the constitutionality of the amendment of Article 7 of the National Education Law 1/2011, which prohibits references to gender identity in schools, news portal ziare.com/reports. According to the Presidential Administration, the law contradicts some constitutional provisions regarding the rule of law and the principle of separation of powers in the state. *More:* <https://rmx.news/article/article/ban-on-gender-identity-education-in-romania-to-be-reviewed-by-top-court>

RUSSIA. The first Russian doctoral thesis on Islamic theology earned. The first in the history of Russia defense of a thesis for the degree of Doctor of Theology in Islam took place at St. Petersburg State University, the candidate was the first Deputy Chairman of the Spiritual Administration of Muslims of Russia, Rector of the Moscow Islamic Institute Damir Mukhetdinov. "We are talking about the formation of a new Muslim theology, which is a response to the challenges of modernity, a reaction to the radicalization of society, based on a deep development of the achievements of modern humanities, including academic oriental studies," head of the Thesis Council, Dean of the Faculty of Oriental Studies of St. Petersburg State University, Mikhail Piotrovsky said. The theme of the work is "Islamic renewal movement of the late XX - early XXI century: ideas and prospects". <http://www.interfax-religion.com/?act=news&div=15924>

SCOTLAND. Compulsory religious worship in Scottish schools. A [report](#) by Together (the Scottish Alliance for Children's Rights), an umbrella group which includes NSPCC Scotland and Save the Children, calls *inter alia* for an end to compulsory religious worship in Scottish schools. The authors argue that the failure to give young people the right to opt out of school worship potentially breaches their rights under the **UN Convention on the Rights of the Child**: specifically, Article 12(2) (opportunity to be heard in any judicial and administrative proceedings) and Article 14 (freedom of thought, conscience and religion). The report also notes that the UN Committee on the Rights of the Child recommended four years ago that young people be given the right to opt out. Curiously, there is no mention of Article 9 ECHR. <https://lawandreligionuk.com/2020/12/13/law-and-religion-round-up-13th-december-2/>

VATICANO. Dignità e diritti umani, pace e cittadinanza, ecologia integrale, fraternità e sviluppo sono le quattro aree tematiche che verranno approfondite da studi e ricerche di altrettante università nel mondo, allo scopo di rilanciare i contenuti prioritari del "patto globale per l'educazione" su cui papa Francesco ha insistito fin dal messaggio del 12 settembre 2019. La congregazione vaticana per l'educazione ha promosso nel frattempo una quindicina di convegno internazionali per sensibilizzare l'opinione pubblica, dentro e fuori le chiese, sull'eventualità di una "catastrofe educativa". Le università che approfondiranno i citati contenuti sono rispettivamente l'americana Notre Dame University, la pontificia Università Lateranense, l'Universidad Javeriana di Bogotá (Colombia) e l'Università cattolica del Sacro cuore di Milano. Il coordinamento dei lavori è affidato alla Lumsa di Roma, con la supervisione della Congregazione per l'educazione cattolica.

VIETNAM. On May 24, 2020, Vietnam National University (VNU) Law School held a book launch for "*Law on the Right to Freedom of Religion and Belief*," **the country's first-ever textbook on religious freedom and law.** Jointly developed by IGE and VNU Law, the book was [published](#) earlier this May and targets graduate-level students. It has already been distributed to over 25 law schools and government offices throughout Vietnam. *More:* <https://globalengage.org/updates/view/vietnam-national-university-law-school-holds-book-launch-for-religious-freedom-textbook>

WALES. A radical new curriculum – The revd. Dr. Tania ap Sion, secretary and executive member of ICCS (Intereuropean Commission on Church and School): "I am really excited about the new Curriculum for Wales (2022), which has been the focus of considerable media attention over the past few years. From the beginning (with [Donaldson's Report](#), *Successful Futures*, 2015), it was claimed that the new curriculum for 3- to 16-year-old learners would be radically different, helping to 'shape a successful and exciting future for the children and young people of Wales'. Now, in 2020, the new [statutory curriculum guidance](#) has been largely completed, devised mainly by teachers working in pioneer school contexts, which in itself has been a radically different approach. With the focus always on the identified 'four purposes' of education in Wales, all aspects of teaching and learning will help enable children and young people to be: - *ambitious, capable learners* ready to learn throughout their lives; - *enterprising, creative contributors* ready to play a full part in life and work; - *healthy, confident individuals* ready to lead fulfilling lives as valued members of society; - *ethical, informed citizens* ready to be citizens of Wales". <https://iccs.icu/2020/07/31/a-successful-future-for-religious-education-in-wales/>

INTERNATIONAL DAILY PRESS LINKS

GREECE. Orthodox Times, September 2020: Church of Greece: the consecration of the new school year
<https://orthodoxtimes.com/church-of-greece-on-september-14-the-consecration-for-the-new-school-year/>

ITALIA. Olir, 18/09/20: Esposizione del crocifisso a scuola. Ordinanza della Corte di Cassazione
<https://www.olir.it/documenti/esposizione-del-crocifisso-nelle-aule-scolastiche-lordinanza-di-rimessione-alle-sezioni-unite-della-corte-di-cassazione/>

ROMANIA. Orthodox Times, 25/09/20: Patriarch Daniel: “Students need more support from family, school and church”
<https://orthodoxtimes.com/patriarch-daniel-of-romania-students-need-more-support-from-family-school-and-church/>

WORLD. Pew Research, 28/09/20: Religiously unaffiliated people more likely ...
<https://www.pewresearch.org/fact-tank/2020/09/28/religiously-unaffiliated-people-more-likely-than-those-with-a-religion-to-lean-left-accept-homosexuality/>

FRANCE. Ifop.com, 25/09/20: Qu’est-ce qu’une tenue correcte pour une fille au lycée ?
<https://www.ifop.com/publication/quest-ce-quune-tenue-correcte-pour-une-fille-au-lycee/>

USA. Religion Unplugged, 29/09/20: Does college drive young people away from Church?
<https://religionunplugged.com/news/2020/9/29/college-students-more-likely-to-attend-religious-services>

POLAND. Christian daily Journal, 30/09/20: Evangelical School of Theology serves as region’s ecumenical heart
<https://christiandailyjournal.com/2020/09/30/education-and-faith-evangelical-school-of-theology-in-poland-serves-as-regions-ecumenical-heart/>

FRANCE. NY Times, 02/10/20: Macron vows crackdown on ‘Islamist separatism’ in France
<https://www.nytimes.com/2020/10/02/world/europe/macron-radical-islam-france.html>

USA. PewForum, 08/10/20: What lessons do Americans see for humanity in the pandemic?
<https://www.pewforum.org/essay/what-lessons-do-americans-see-for-humanity-in-the-pandemic/>

ITALIA. Riforma, 05/10/20: Il professore di lettere che non vuole il crocifisso in aula
https://riforma.it/it/articolo/2020/10/05/crocifisso-aula-nuovo-capitolo?utm_source=newsletter&utm_medium=email

IRELAND. Irish Post, 12/10/20: Catholic symbols to be removed from Irish state schools to cater for children of all religions - <https://www.irishpost.com/news/catholic-symbols-to-be-removed-from-irish-state-schools-to-cater-for-children-of-all-religions-195080>

FRANCE. La Croix, 13/10/20 : Atteintes à la laïcité de l’école, la fin d’un tabou ?
<https://www.la-croix.com/Famille/Atteintes-laicite-lecole-fin-dun-tabou-2020-10-13-1201119315>

SCOTLAND. Crux Now, 14/10/20: Bishop urges change to hate crime law to protect religious believers
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Martin ROTHGANGEL, Martin JÄGGLE (eds.), **RELIGIOUS EDUCATION AT SCHOOLS IN EUROPE**, Vandenhoeck & Ruprecht Verlage, Göttingen – Vienna University Press, Parts [Volumes] 1-6, 2014-2020 – www.vandenhoeck-ruprecht-verlage.com. The project *Religious Education at Schools in Europe* (REL-EDU), which is divided up into six volumes, aims to research the situation with regard to RE in Europe. The chapter in each volume outline the organisational form of RE in the particular countries covered. This is done on the basis of thirteen key issues, which were clarified with the authors from the various countries at two symposia held at the University of Vienna in 2011 and 2012, in order to achieve as much coherence as possible for the publications. The formulation of key issues allows specific points of comparison between different countries, thereby facilitating a comparative approach and further research into specific aspects. The thirteen key issues adopted are: the socio-religious background of the country – legal framework for RE and the relationship between religious communities and the state – developments in the country's education policy – role of religiously sponsored schools – conceptions and tasks of RE – practice/reality of RE in different schools – observations on alternative subjects – dealing with religious diversity – religion in school outside of RE – training of

teachers of RE: institutes, structures, priorities issues – empirical research concerning RE – desiderata/challenges for RE in a European context – further information (relevant literature on RE, institutions, websites). The head editors of the series: prof. Martin Rothgangel teaches *Religionspädagogik* at the Evangelisch-Theologischen Fakultät der Universität Wien, prof. Martin Jäggle teaches *Religionspädagogik* and Catechetics at the Katholisch-Theologischen Fakultät der Universität Wien.

01. Part 1: **Central Europe**, by M. ROTHGANGEL, M. JÄGGLE, Th. SCHLAG eds, 2016, 310 pages. This volume contains an important preliminary chapter by Friedrich Schweitzer (*Comparing RE in schools in Europe: challenges for international comparative research*, pages 15-38) and outlines the organisational form of RE in ten countries of Central Europe: *Austria* (by M. Jäggle and Ph. Klutz), *Croatia* (A. Th. Filipovic), *Czech Republic* (L. Muchová), *Germany* (M. Rothgangel and H.-G. Ziebertz), *Hungary* (M. Solymár), *Poland* (C. Rogowski), *Liechtenstein* (S. Hirschlehner), *Slovakia* (T. Reimer), *Slovenia* (S. Gerjoli and A. Saje), *Switzerland* (Th. Schlag).

02. Part 2: **Western Europe**, by M. ROTHGANGEL, R. JACKSON, M. JÄGGLE eds., 2014, 319 pages. Prof. Robert Jackson (University of Warwick) introduces this volume: *The European Dimension: Perspectives on RE from European Institutions, Professional Organisations and Research Networks* (pages 19-41). The concerned countries in this second part are: *Belgium* (H. Derroitte, G. Meyer, D. Pollefeyt and B. Roebben), *England* (B. Gates and R. Jackson), *France* (J.-P. Willaime), *Ireland* (A.G. McGrady), *Luxembourg* (J.-L. Zeien and J.-M. Weber), *the Netherlands* (Th. Geurts, I. ter Avest and C. Bakker), *Northern Ireland* (N. Richardson), *Scotland* (J. C. Conroy), *Wales* (T. ap Sion and L. J. Francis). A final chapter presents a detailed comparative analyse between these nine countries (O.M. Hovde Bråten, pp. 287-313).

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05. Part 5: **Southeastern Europe**, by M. ROTHGANGEL, E.ASLAN, M. JÄGGLE eds., 2020, 279 pages. Prof. Ednan Aslan (Department of Islamic-Theological Studies at the University of Vienna) asserts in his initial chapter (*Islamic Education in Europe*, 15-21): “Education of Muslim children is of paramount importance: Muslim who grow up here must learn to develop not only their attitudes towards societal diversity in a positive sense, but also to question their own religiosity; their pursuit of pluralistic approaches to Islamic education and strategies to combat extremism and fundamentalism could also contribute decisively to the process of creating a home for Muslims and Islam in Europe”. The involved countries: *Albania* (G. Skura), *Bosnia and Herzegovina* (Z. Stimac), *Bulgaria* (K. Nushev and V. Kozhuharov), *Kosovo* (E. Aslan and X. Hamiti), *North Macedonia* (A. Jovkovska and P. Zlateski), *Montenegro* (E. H. Saggau, S.Pacariz, V.Bakrac), *Romania* (L.Tanase, D.Cergan, C.Dascalu), *Serbia* (Z. Kuburic), *Turkey* (P.Usta Dogan).

06. Part 6: **Southern Europe**, by M. ROTHGANGEL, D. RECHENMACHER, M. JÄGGLE eds., 2020, 204 pages. An introductory chapter (F. Pajer, *RE at schools in Southern Europe – a Catholic Perspective*, pp. 15-40) explains the profile of Roman Catholicism in the historical educational context of Europe, the present-day Catholic religious teaching in public schools, some problems and strategic challenges of tomorrow, and some elements for an overall assessment of Catholic European RE. This volume contains the reports on RE in: *Republic of Cyprus* (S.S. Fotiu), *Greece* (V. Mitropoulou), *Italy* (Ch. Alber and D. Rechenmacher), *Malta* (A.-M. Gellel), *Portugal* (M. Jäggle and M. Jäger), *Spain* (C. E. Garcés), *Andorra – Monaco – Repubblica di San Marino* (M. Jäggle).

“Undoubtedly, this monumental work will be a plausible reference text during the next years: it presents an encyclopedic completeness of the basic information, guaranteed by the competence of the editors and authors, belonging to the respective countries and languages of the various forms of religious education practiced not only in the European Union but beyond fifty nations or regions of the entire continental area” (f.p. editor).

07. Massimo FAGGIOLI (ed.), *Studies in Global Catholicism* (Forthcoming series), Brill 2020 ss. - <https://brill.com/page/sgc> - The series *Studies in Global Catholicism* aims to publish works of critical interest in the emerging field of Global Catholicism. It will spark development of scholarship within this field by creating a venue for new work. The vision of the series will be set forth in the first volume of the series. Publications will range across disciplines and

incorporate a range of historical, social, and theological perspectives. Authors and texts will be selected to demonstrate the diversity and depth of the field. Conceived as an area of study within the broader context of World Christianity, this series builds on cultural, historical, and social scientific approaches to study expressions of Catholicism around the world. We welcome an interdisciplinary approach that engages theology, especially ecclesiology, practical theology, and missiology. We especially seek writing projects that promote or encompass research that cuts across what had formerly been segments or isolated categories and fields. Of particular interest are comparative theology and congregational studies as well as method and methodology. We hope to foster the comparative theological, historical, and social scientific study of religious pluralism across world religions, world Christianity, and world Catholicism in all its diversity.

Editors in Chief: Massimo Faggioli, Villanova University, Radnor, Pennsylvania, USA, and Bryan T. Froehle, Palm Beach Atlantic University, West Palm Beach, Florida - **Editorial Board:** Maria Clara Lucchetti Bingemer, Pontifical Catholic University, Rio de Janeiro, Brazil; Agnes M. Brazal, De La Salle University, Manila, Philippines; Judith Hahn, University of Bochum, Germany; Laurenti Magesa, Jesuit School of Theology, Hekima University College, Catholic University of Eastern Africa, Kenya; Ormond Rush, Australian Catholic University, Brisbane, Australia; Carlos Schickendantz, Alberto Hurtado University, Santiago, Chile; Mathew Schmalz, College of the Holy Cross, USA.

08. Dominik BALAZKA, *Mapping Religious Nones in 112 countries: An overview of European Values Study and World Values Survey Data (1981-2020)*, ISR - Centro per le Scienze Religiose Fondazione Bruno Kessler, Via Santa Croce 77 – 38122 Trento, Italy, July 2020, pp. 51 - <https://isr.fbk.eu/en/> - Following recent developments of scientific debate about religious and non-religious beliefs, in 2020 Bruno Kessler Foundation started to investigate religious nones and the changes of their belief systems over time. This project, co-developed in collaboration between the Foundation's Center in Information and Communication Technology and the Center for Religious Studies, places itself at the intersection of three pre-existing projects pursued by ISR with its newly adopted strategic plan: *Arguing Religion – Freedom of Religion or Belief – Spirituality and Lifestyles*. In doing so, the project adopts ISR's triangular model of religion and innovation that identifies three analytical dimensions: innovation in religion, religion in innovation and religion of innovation. Specifically, this report focuses on the first of these dimensions. "Innovation in religion" is concerned with internal changes and transformations of religious traditions and communities. By re-directing the attention of the scientific community toward the category of religious nones, stressing their internal differences and highlighting their similarities with affiliated religionists, the project intends to challenge diffused misconceptualizations of this increasingly relevant category. In this sense, the relocation and the transformation of the sacred call for an innovation in theorizing about, and conceptualizing of, contemporary forms of religion.

09. *Comparative education and the Mediterranean Region*, Brill, 2020ss - <https://brill.com/view/serial/MENA> - *Comparative education and the Mediterranean Region* features educational research carried out in Mediterranean countries, as well as educational studies related to the diaspora of Mediterranean people worldwide. It offers a forum for theoretical debate, historical and comparative studies, and inter-disciplinary research, thus facilitating dialogue in a region that has varied and vigorous educational traditions. There is a strong international dimension to this dialogue, given the profile of the Mediterranean in the configuration of the new world order, and the presence of people of Mediterranean origin in Europe, North America and elsewhere. This book series is of interest to scholars, researchers, policy makers, graduate students and practitioners in the following fields: comparative education, foundation disciplines in education, education policy analysis, political studies, Mediterranean and MENA region studies, cultural and post-colonial studies, anthropology, Southern European and area studies, intercultural education, religious studies, peace education, and migration and refugee studies.

10. *Datasets on Catholic Education*. Dataset: Yearbook 2018.xlsx (will be available in December). **Description:** Country-level enrolment in Catholic schools and universities. Source: Statistical Yearbook of the Church, **2020 edition**. Analysis: Global Catholic Education Reports and Knowledge Notes [here](https://www.globalcatholiceducation.org/data). <https://www.globalcatholiceducation.org/data> - One of our goals on this website is to provide useful data for Catholic schools and universities. This includes data on Catholic education, but also other types of data that are relevant to Catholic educators. We strive to make data accessible and are planning to release a data visualization tool in February 2021. Data on Catholic education are available from various sources, including the annual statistical yearbook of the Church. This website provides those data including country profiles for Catholic education. We also provide links to other datasets that are relevant to Catholic schools, including data from the UNESCO Institute of Statistics and the World Bank, as well as data from international student assessments and school health surveys, among others. Data can take many forms. We value both quantitative and qualitative data. We will review the dataset and post it on this website if it meets our criteria [December 2020].

ESSAYS – MONOGRAPHS – THESES

11. Damon BARRETT, *Child rights and drug control in international law*, Series: *Stockholm Studies in Child Law and Children's Rights*, vol. 6 - <https://brill.com/view/title/55876> - Responding to the harms caused by drugs is one of the most challenging social policy issues of our time. In *Child Rights and Drug Control on International Law*, Damon Barrett explores the meaning of the child's right to protection from drugs under the Convention on the Rights of the Child, and

the relationship between this right and the UN drug control conventions. Adopting a critical approach, the book traces the intersecting histories of the treaties, the role of child rights in global drug policy discourse, and the practice of the Committee on the Rights of the Child. It invites us to reflect upon the potential for child rights to provide justification for state actions associated with wider human rights risks.

12. Jean BAUBEROT, *Les laïcités dans le monde*, PUF 2020, pp.128 - https://www.puf.com/content/Les_La%C3%AFcit%C3%A9s_dans_le_monde - La laïcité n'est pas une « exception française ». Elle n'est pas plus un « pur concept » intemporel. Il existe *des* laïcités dans le monde qui résultent de processus historiques divers, de fondements philosophiques pluriels et qui correspondent à des réalités sociales, culturelles et politiques elles-mêmes variées. Cela ne signifie nullement que ces laïcités soient équivalentes mais implique, dans chaque situation, qu'un seuil minimal de laïcité a été franchi. Dans le contexte d'une troisième mondialisation, qui n'est plus une occidentalisation, cet ouvrage vulgarise des travaux très peu connus pour nous inviter à penser une géopolitique de la laïcité et à en mieux saisir les enjeux.

13. Gert BIESTA and Patricia HANNAM (eds.), *Religion and Education. The forgotten dimensions of Religious Education?* Brill 2020 - <https://brill.com/view/title/59436> - As diversity increases across the world, there is renewed interest in the place of religion in the public sphere. Is religion a private matter or of concern to everyone – even if they are not religious? What should RE look like in the public sphere? Is RE something for everyone, in all schools? What is educational about RE? What is the justification for RE? How do we make sense of religion itself, bearing in mind the wide variety of views and traditions? The chapters in this work deal with these questions, focusing particularly on the two constituting elements of RE: religion and education. Rather than discussing curriculum, pedagogy and assessment, the authors delve into more fundamental questions and concerns. Through this they provide a range of different responses to the question of whether religion and education may have become the 'forgotten dimensions' of contemporary RE. Covering different educational views and traditions, and exploring a range of different religious ideas, traditions, and practices, whilst connecting this all to the challenge of RE in the public sphere, this book seeks to make a contribution to the ongoing conversation about the importance of RE for all.

14. Vicente BOTELLA et aa., *Teología para el currículo. Síntesis teológica para fundamentar el currículo de la asignatura de Religión*, PPC editorial 2020, p. 336 - <https://www.ppc-editorial.com/libro/teologia-para-el-curriculo> - Este es un libro de teología para profesores de Religión, más aún, para toda persona interesada en profundizar en la fe y en la educación cristiana. Su objetivo es ayudar a pensar la fe y contribuir así a una enseñanza de la religión bien reflexionada y fundamentada, en diálogo con otros saberes y con la amplia cultura de nuestra época. La fe necesita de la teología, es decir, de una reflexión seria y bien elaborada, para que esta pueda ser asimilada, personalizada y madurada. Solo así podrá transmitirse con calidad y creatividad. Tener unas claves teológicas de interpretación es un marco de referencia imprescindible para quien tiene la misión de educar en la religión cristiana. El lector y estudioso de este libro podrá descubrir los cuatro rasgos y principios señalados de la teología contemporánea en los autores de estas páginas, profesores y profesoras en distintos centros teológicos, con amplia experiencia en labores educativas y especialistas reconocidos en los temas aquí abordados, que han tratado de presentar con claridad y concisión, a la vez que con rigor y fundamento, los principales contenidos teológicos en los que se basa la enseñanza de la religión cristiana, según el plan curricular de Secundaria. También se podrá percibir en las páginas de este libro la pasión y la responsabilidad de sus autores en la misión docente que ejercen.

15. Carmel CEFAL, Dominic REGISTER and Leyla AKOURY DIRANI (eds), *Social and emotional learning in the Mediterranean. Cross cultural perspectives and approaches*. Series: Comparative Education and the Mediterranean Region, Vol. 1, Brill 2020, pp. 206 - <https://brill.com/view/title/59253?contents=toc-34876> - The rapid social, economic and technological changes taking place in the world today have led to the rise of social and emotional learning (SEL) as an essential requirement in positive human development and meaningful education. SEL competencies such as self-awareness, emotional regulation, problem solving, collaboration, understanding and empathising with others, embracing diversity and conflict resolution, are key 21st century competences. The turbulences taking place in the Mediterranean region such as civil strife, violence, socio-economic hardship, forced displacement, human trafficking and child abuse, have directed academics', policy makers' and practitioners' interest towards SEL. SEL became an innovative avenue in preventing and addressing some of the main challenges being faced by countries in the Mediterranean basin in the healthy development and quality education of children and young people. This volume is the first publication of this kind to explore how the Mediterranean region is seeking to address the issues and challenges in the promotion and implementation of SEL. It is an attempt to raise awareness on the SEL policies, frameworks and practices taking place in the Mediterranean region, to share and celebrate good practices, and to critically reflect on the challenges faced in the effective implementation of SEL in the region, with recommendations for policy, interventions and research.

16. Mark CHATER, *Reforming Religious Education. Power and knowledge in a worldviews curriculum*, John Catt Educational Ltd 2020 (Paperback), pp. 250 - <https://www.waterstones.com/book/reforming-religious-education/mark-chater/9781912906925> - Mark Chater's brilliant new book diagnoses the reasons why RE urgently needs radical reform, and looks ahead to a time when the subject will have a new identity based on a clear democratic purpose.

The book shines a light on how key leaders can make this happen, and how the new good practice is already breaking through. It is edited and authored by experts and leading change agents in RE, who offer a well-informed and provocative vision and programme for change.

17. Paul CLITEUR, Afshin ELLIAN, *The five models for state and religion: atheism, theocracy, state Church, multiculturalism, and secularism*, Walter de Gruyter 2020, DOI: <https://doi.org/10.1515/Journal-2018-0056> Published online: 08 Jun 2020 - <https://www.degruyter.com/view/journals/icl/ahead-of-print/article-10.1515-Journal-2018-0056/article-10.1515-Journal-2018-0056.xml> - This article deals with one of the perennial questions of legal and political philosophy, i. e., how the state should relate to religion? It makes a distinction between five models: (i) the atheist state, (ii) the theocratic state, (iii) the model of an official state church, (iv) the multiculturalist state, and (v) the agnostic state (or secular state). The authors reflect on the legitimacy of each of these models. Some states reclaim their right to adopt an official religion as their state religion or as the religious *Leitkultur* of their country (model iii). Others favor the support of religion as long as this is premised on the equal rights of all religions (model iv). And others think that the state can only support equal citizenship if the state does not support any religion whatsoever (model v).

18. Tiago Miguel COSTA NUNES PINTO, *A Educação Moral e Religiosa num país em processo de descatolicização: as representações programáticas dos professores de EMRC nas escolas públicas do concelho do Porto*, Dissertação realizada no âmbito do Mestrado em Sociologia, Universidade do Porto, Faculdade de Letras, Maio de 2020, pp. 172 - <https://repositorio-aberto.up.pt/bitstream/10216/128615/2/413066.pdf> - The religious education in the Portuguese public schools is a complex matter which, since the first quarter of the 19th century, has been open to discussions about its pertinence in the public school system. Despite these discussions, and with the exception of the Republican regime, the teaching of moral and religious education remained a right and responsibility of the Catholic Church. However, from the 25th April 1974 on, there were a number of changes that led to a reconfiguration of the religious field, which consequently had implications for the programs and for the teaching of moral and religious education, with particular reference to the progressive detraditionalization, the increase of individualization, the resurgence and revitalization of new religious movements and the increase of religious diversity. Furthermore, the disappearance of the compulsory attendance of this course in favour of the current optional status has led to a progressive decrease in the number of students. In view of this situation, the course's programmes prove to be a clash point between an attempt to adapt to the national religious scene and their effectiveness according to teachers' experience. Therefore, the objective of this investigation is to understand, through a qualitative methodology, the representations that teachers of EMRC in public schools in the municipality of Porto have about the current program of the course. Through interviews and document analysis of the EMRC programs of 2007 and 2014, it was possible to demonstrate that these programs - still very religious - are inconsistent with the trends of the national religious panorama. Nonetheless, both the program and the educators prove to be part of a process of organizational secularization.

19. Jelle CREEMERS, Hans GEYBELS (eds.), *Religion and state in secular Europe today*, Peeters Publishers, 2020, s.i.p. <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 analyzed 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.

20. Rudolf ENGLERT, *Geht Religion auch ohne Theologie?* Herder 2020, 184 Seiten - https://www.buchhaus.ch/de/buecher/fachbuecher/religion_ethik/religion/detail/ISBN-9783451387203/Englert-Rudolf/Geht-Religion-auch-ohne-Theologie? - Was Menschen heute an Religion interessiert und vielleicht sogar fasziniert, hat immer weniger mit Religion als einem System von Glaubensinhalten zu tun, sondern eher mit deren ästhetischen, emotionalen oder praktischen Qualitäten. Der Religionspädagoge Rudolf Englert erkundet, welche Rolle die auf die Reflexion von religiösen Inhalten und Überzeugungen spezialisierte Theologie in diesem Prozesse noch spielen kann.

21. Carlos ESTEBAN GARCÉS, *La clase de Religión en salida. Para abrir caminos a lo nuevo en la enseñanza de la religión y renovar sus aprendizajes esenciales en diálogo con los signos de los tiempos*, PPC editorial 2020, pp. 256 - <https://www.ppc-editorial.com/libro/la-clase-de-religion-en-salida> - En el mundo educativo están emergiendo con fuerza nuevas iniciativas que impulsan un giro antropológico en la escuela: un informe mundial de la UNESCO para 2021 fortaleciendo la educación como bien común; la Agenda 2030 y su apuesta por el desarrollo sostenible; la competencia global que la OCDE propone para PISA; y un renovado planteamiento de la educación ciudadana con perspectiva mundial. Esas tendencias son un eje transversal que impulsa una renovada pasión por la dignidad humana. La enseñanza de la religión, demasiado centrada sobre sí misma, no puede permanecer ajena a lo que está pasando. Esta es la pretensión de este libro: abrir caminos a lo nuevo y renovar sus aprendizajes esenciales en diálogo con los signos de los tiempos.

22. Olof FRANCK, Peder THALEN (eds.), *Religious education in a post-secular age. Case studies from Europe*, Palgrave MacMillan- Springer 2021, pp. 260 - <https://www.palgrave.com/gp/book/9783030475024> - This book analyses the changes and shifts in RE in Europe over the past 50 years. In a post-secular age, it has become increasingly difficult to make sharp distinctions between what is religious and non-religious, confessional and non-confessional. Reforms in religious education in Sweden in the 1960s appeared as part of a process of wider secular liberalization, giving more credence to the idea of absolute neutrality in RE. However drastic shifts in society, culture and the European religious landscape raise the need for a re-evaluation of the foundations of religious education. Drawing on a range of case studies from across Europe, this book will appeal to students and scholars of religious education as well as post-secular education more generally.

23. Tania GOJNY, *Schulgottesdienste in der Pluralität. Theoretische Grundlegung, konzeptionelle Bestimmungen und Handlungsorientierungen*, Kolhammer 2020, 640 Seiten - <https://www.beck-shop.de/gojny-praktische-theologie-heute-schulgottesdienste-pluralitaet/product/30627487> - Für die Konzeption und Gestaltung von Schulgottesdiensten als wichtige Elemente von Schulleben und -kultur braucht es im Kontext religiöser und weltanschaulicher Pluralität mehr denn je Antworten auf die Fragen: Wie können Schulgottesdienste besser als bisher wahrgenommen, reflektiert und transparent begründet werden? Nach welchen Maßstäben sollen sie gestaltet und weiterentwickelt werden? Tanja Gojny entwickelt eine überzeugende Theorie des Schulgottesdienstes und verortet das Phänomen multiperspektivisch in aktuellen praktisch-theologischen, liturgischen, rechtlichen sowie religions- und schulpädagogischen Diskursen. Konzept-, Struktur-, Prozess- und Erlebensqualität von Schulgottesdiensten werden untersucht. Ein Blick auf 'verwandte' Feierformen wie multi- oder allgemeinreligiöse Feiern komplettiert im Sinne religiöser Pluralitätsfähigkeit diese umfassende und aktuelle Untersuchung des Schulgottesdienstes als Kristallisationspunkt religiösen Lebens an Schulen.

24. Ulrich HEMEL, *Kritik der Digitalen Vernunft. Warum wir eine digitale Humanität brauchen*, Herder 2020, 400 Seiten - <https://www.herder.de/geschichte-politik-shop/kritik-der-digitalen-vernunft-gebundene-ausgabe/c-34/p-19313/> - Digitale Transformation ist mehr als eine technologische Innovation. Sie hat gewaltige soziale, politische und kulturelle Auswirkungen. Was bedeuten diese Veränderungen für uns Menschen und für unsere Zukunft? Was bedeutet digitale Identität? Gibt es so etwas wie eine Maschinenwürde oder gar eine digitale Religion? Welche Herausforderungen bieten digitale Arbeit und Politik? Und wie sollen wir ethisch mit der digitalen Welt umgehen? In seinem Buch zeigt Ulrich Hemel (seit 2018 ist er Direktor des Weltethos-Instituts in Tübingen) dass eine Frage im Zentrum stehen muss: Fördert oder hemmt ein Werkzeug der digitalen Welt Menschlichkeit? Dieses Prinzip angewandter digitaler Humanität ist der Leitstern, dem wir in der digitalen Transformation folgen sollten. Denn die Verantwortung für unsere Zukunft liegt bei uns Menschen selbst.

25. Kristine HENRIKSEN GARROWAY and John W. MARTENS (eds.), *Children and methods. Listening to and learning from children in the Biblical World*, Brill 2021 (publication date 30 January 2021) 240 pages - <https://brill.com/view/title/35084> - In *Children and Methods: Listening to and learning from children in the Biblical World*, Kristine Henriksen Garroway and John W. Martens bring together an interdisciplinary collection of essays addressing children in the Hebrew Bible, New Testament, and broader ancient world. While the study of children has been on the rise in a number of fields, the methodologies by which we listen to and learn from children in ancient Judaism and Christianity have not been critically examined. This collection of essays proposes that while the various lenses of established methods of higher criticism offer insight into the lives of children, by filtering these methods through the new field of Childist Criticism, children can be heard and seen in a new light.

26. María HERNÁNDEZ ALIX, *Libertad religiosa en los centros escolares públicos*, Universidad de Alicante-Facultad de Derecho, Grado en derecho. Trabajo fin de grado. Curso académico 2019-2020, pp. 59 - [https://rua.ua.es/dspace/bitstream/10045/107539/1/Libertad religiosa en los centros escolares publ Hernandez Alix Maria Jacoba.pdf](https://rua.ua.es/dspace/bitstream/10045/107539/1/Libertad%20religiosa%20en%20los%20centros%20escolares%20publ%20Hernandez%20Alix%20Maria%20Jacoba.pdf) - Debido a la gran diversidad cultural y religiosa existente en España, existen numerosos conflictos en el ámbito educativo. Éste ha sido el motivo, por el que he creído conveniente realizar un trabajo de revisión bibliográfica, a través del cual pretendo conocer el marco normativo y jurídico-constitucional, en relación al derecho de libertad religiosa en los centros educativos públicos y en particular en la Comunidad Valenciana. Para ello, este trabajo está enmarcado dentro de un estudio cualitativo, compuesto por una revisión bibliográfica, formada por una muestra de artículos científicos de ámbito académico, publicados en los últimos cinco años y por un análisis de casos, que incluye noticias, extraídas de dos medios

de comunicación, uno generalista, el diario *El País* y otro local o provincial, el diario *Información*, publicadas en los últimos diez años. Por último, finalizo el trabajo destacando como conclusión que en la gran mayoría de colegios públicos no se puede estudiar la religión deseada y un claro ejemplo es la Comunidad Valenciana.

27. Dimitry KOCHENOV, Elisa MUIR, Nathan CAMBIEN, *European citizenship under stress. Social justice, Brexit and other challenges*, Brill September 2020, https://brill.com/fileasset/downloads_static/list_lawfpubsq3_fpubs_2020.pdf - The book provides an in-depth critical appraisal of a multifaceted selection of the key challenges EU citizenship is facing. Readership: All scholars, advances students and practitioners interested in EU citizenship law in its evolution and broad context could benefit from this book.

28. Melvin KONNER, *La especie espiritual. Por qué las creencias son parte de la naturaleza humana*, Almuzara ed. 2020, pp. 256 - <http://almuzaralibros.com/fichalibro.php?libro=4556&edi=1> La gran mayoría de la población mundial es religiosa. Hay evidencias de que las personas religiosas son más felices, más altruistas y cooperativas (al menos con sus correligionarios) y más saludables que las que carecen de fe. Melvin Konner, brillante antropólogo, examina la naturaleza de la religiosidad y cómo ésta da forma y beneficia a la humanidad. Este libro es la respuesta de un científico a los ataques a la fe de algunos autores y filósofos, una firme reprimenda a los "Cuatro Jinetes": Richard Dawkins, Daniel Dennett, Sam Harris y Christopher Hitchens, conocidos por escribir sobre la religión como algo irracional y finalmente perjudicial. Konner, criado como judío ortodoxo pero que ha vivido su vida adulta sin tanta fe, explora la psicología, el desarrollo, la ciencia del cerebro, la evolución e incluso la genética de los variados impulsos religiosos que experimentamos como especie. Al conceder que la fe no es para todos, ve a las personas religiosas con una mirada comprensiva. Su propia educación, su aprendizaje de las diversas religiones (como la de los bosquimanos) y su amistad con personas de las religiones cristiana, budista, hindú, musulmana y otras han moldeado su perspectiva. Konner argumenta que la religión hace tanto bien como daño indudable, y que al menos para una gran parte de la Humanidad, la creencia en lo invisible no puede ni debe desaparecer.

29. David KOUSSENS, Jean-François LANIEL, Jean-Philippe PERREAULT (eds.), *Étudier la religion au Québec : regards d'ici et d'ailleurs*, Presses Universitaires Laval 2020, pp. 690 - https://www.pulaval.com/produit/etudier-la-religion-au-quebec-regards-d-ici-et-d-ailleurs?utm_source - Dans un contexte de fermeture de facultés de théologie et de remise en cause des enseignements en sciences sociales des religions, des chercheurs font ici le point sur les enjeux théoriques, méthodologiques et épistémologiques de ce champ disciplinaire aujourd'hui au Québec. Affirmer que nous sommes au seuil d'une nouvelle époque dans l'étude scientifique du religieux au Québec serait sans doute exagéré. Quelques observations le suggèrent néanmoins : reconfigurations institutionnelles dont les effets demeurent difficiles à évaluer (fermetures de facultés et ouvertures de centres, écoles ou instituts), intérêt renouvelé pour l'objet religieux chez les universitaires qui n'identifient pourtant pas leurs travaux comme relevant des sciences des religions ou de la théologie, entrée en scène d'une génération de chercheurs ayant intégré un nouvel habitus professionnel (internationalisation des parcours, multiplication des publications, financiarisation de la recherche, etc.), actualité qui place certaines expressions du religieux au cœur des débats de société. Il y a là une situation à saisir et à comprendre. C'est cet objectif ambitieux que se sont fixé trente-neuf universitaires du Québec et d'ailleurs, en autant de thèmes qui tentent de circonscrire les transformations québécoises d'un champ d'études et de son objet religieux : évolution des institutions et des associations savantes, nouveaux enjeux épistémologiques, expressions socioreligieuses contemporaines, mises en comparaison internationales. Au terme de cet exercice en forme de bilan persiste une lancinante question : et si la fondation québécoise des sciences des religions demeurerait inachevée ?

30. Matthew KREHL ED-THOMAS, Leechin HENG and Peter WALKER (eds.), *Inclusive education is a right, right?* Series: Studies in Inclusive Education, Vol. 47, Brill 2020 - <https://brill.com/view/title/56603> - Overarching principles of human rights which shore up a nearly 30-year history of international efforts to develop educational systems that are responsive to the needs of all. Arguably the most widely recognised international inclusive education policy, the Salamanca Statement released in 1994 from the UNESCO, recognised that every child has a basic right to education. In so doing, however, it drew a line around special needs as a particular emphasis, in globalising efforts towards equal opportunity through decrees for first principles of universally attainable privileges. Considered a watershed moment in global responses to educational exclusion, the Salamanca Statement was core to increasing awareness among nations of the need for fostering more inclusive education policy and practice. Nonetheless, the liberal ideologies that frame human rights in inclusive education are seldom called into question, despite perpetual marginalisation and disadvantage post Salamanca. This book brings the many together to consider educational democracy at a moment in global history where the political order fractures populations, and the displacement of socio-economic participation is displayed in every news bulletin – true, fake or otherwise. Under these conditions, the significance of academic activism, wherein diverse perspectives, methodologies and theoretical approaches are put to work to increase equity in education, has perhaps never been so stark. Across the collection the combined chapters engage with researchers, students, education professionals and leaders, advocacy organisations, and people experiencing exclusion and consider human rights in relation to inclusive education.

31. Carlo MACALE, *Educazione alla cittadinanza e al dialogo interreligioso. Le sfide del pluralismo religioso nella scuola secondaria di secondo grado*, Anicia 2020, pp. 330 - Il pluralismo religioso è una dimensione della nostra società multiculturale di cui la scuola italiana può esserne lo specchio. L'insegnamento della religione come elemento sociale può divenire un percorso per un'educazione alla cittadinanza e, come elemento personale, può essere una strada per formare al dialogo. Questo volume, rivolto a educatori, docenti (in specie di religione) e studiosi del fenomeno della multireligiosità, ha cercato di cogliere alcune peculiarità della sfida culturale del pluralismo religioso nella scuola italiana. All'interno del testo è esaminata la questione della *religious education* in un'ottica europea e nella interpretazione che ne è data nel sistema italiano. Vengono poi rintracciate alcune buone prassi portate avanti nella scuola secondaria di secondo grado e nell'ultima parte si presentano sei studi caso su alcuni progetti didattici che hanno affrontato il tema del pluralismo religioso. Il volume si conclude con una proposta per l'oggi per affrontare la multireligiosità in chiave interculturale. [V. nel blocco "articoli" una scheda relativa allo stesso A.]

32. Guglielmo MALIZIA, Mario TONINI, *L'organizzazione della scuola e del CFP alla prova della pandemia del coronavirus. Una introduzione*, Milano, FrancoAngeli, 2020, pp. 252. Il Covid-19 ha messo in crisi l'organizzazione tradizionale delle scuole e dei centri di formazione professionale. Obiettivo del volume è di identificare tali problematiche e avanzare proposte per affrontarle in maniera efficace. Presenta dapprima le teorie organizzative più valide che fanno da quadro di riferimento, attingendo dalla letteratura nazionale e internazionale, e analizza poi la condizione delle scuole e dei CFP, evidenziando punti forti e criticità e contestualizzando problemi e prospettive nella situazione creata dalla pandemia. Va notato che non ci si limita al sistema di istruzione, ma si riserva una considerazione analoga anche alla istruzione e formazione professionale che viene inquadrata all'interno delle filiere verticali e orizzontali che la riguardano. Eguale attenzione è dedicata alle scuole paritarie e ai CFP di ispirazione cristiana rispetto ai quali si denuncia la condizione di disuguaglianza in cui la nostra politica dell'educazione continua a mantenerli. Destinatari principali del libro sono gli insegnanti/formatori e i dirigenti delle scuole e dei CFP, gli studenti che si stanno preparando per operarvi, gli amministratori impegnati in questi ambiti e gli studiosi del campo.

33. Saul MEGHNAGI, Odelia LIBERANOME (eds.), *Prevenire il pregiudizio, educare alla convivenza. Un progetto per la formazione civile e democratica dei giovani*, Prefazione di Noemi Di Segni, ed. Giuntina 2020, pp. 200. <https://www.giuntina.it/catalogo/altri-volumi/prevenire-il-pregiudizio-educare-alla-convivenza-788.html> - *Prevenire il pregiudizio, educare alla convivenza* dà conto di un progetto di analisi e sperimentazione didattica. Affronta il delicato tema dell'educazione civica, recentemente proposta quale insegnamento da reintrodurre nella scuola italiana. Lo fa, assumendo che pregiudizio e razzismo si debbano combattere con una formazione ai principi fondanti della nostra società: da quelli contenuti nella Costituzione a quanto indicato da diverse religioni, fonte di tradizioni, culture, sensibilità. Propone, quindi, percorsi di formazione ai valori, precisati nei contenuti e presentati ai giovani in forme diverse, in ragione dell'età. La sperimentazione, svolta con bambini e adolescenti, conferma le valenze di tale approccio e le sue implicazioni positive per il futuro. Il volume si rivolge a docenti, formatori, mediatori culturali e a tutti coloro che sono impegnati contro ogni forma di intolleranza e discriminazione. Con contributi di Enzo Campelli, Marida Cevoli, Daniele Garrone, Odelia Liberanome, Saul Meghnagi, Adnane Mokrani, Gad Fernando Piperno, Graziella Romeo, Giorgio Sacerdoti, Cristina Zucchermaglio.

34. Tornike METREVELI, *Orthodox Christianity and the politics of transition: Ukraine, Serbia and Georgia*, Routledge 2020, pp. 182 - This book discusses in detail how Orthodox Christianity was involved in and influenced political transition in Ukraine, Serbia, and Georgia after the collapse of communism. Based on original research, including extensive interviews with clergy and parishioners as well as historical, legal, and policy analysis, the book argues that the nature of the involvement of churches in post-communist politics depended on whether the interests of the church (for example, in education, the legal system or economic activity) were accommodated or threatened: if accommodated, churches confined themselves to the sacred domain; if threatened, they engaged in daily politics. If churches competed with each other for organizational interests, they evoked the support of nationalism while remaining within the religious domain.

35. Jean-Pierre OBIN, *Comment on a laissé l'islamisme pénétrer l'école*, Hermann éditions 2020, pp. 224 - <https://www.editions-hermann.fr/livre/9791037003799> - « J'ai écrit ce livre pour briser le silence qui règne sur la montée de l'islamisme, sur ses ravages parmi les jeunes et sur les dégâts qu'il provoque dans notre école publique. Pendant longtemps, le silence a été la seule réaction : la célèbre formule "Sur tout pas de vagues !" a permis pendant vingt ans de mener une confortable politique de l'autruche. J'ai écrit ce livre parce que je suis attaché à la laïcité : ce principe républicain nous protège et protège nos libertés, celle de croire ou de ne pas croire, celle de pratiquer librement un culte, celle de changer de conviction, celle de critiquer les religions ou l'absence de religion et, pour les parents, celle de confier leurs enfants à l'école publique sans crainte qu'ils y soient harcelés ou endoctrinés. J'ai écrit ce livre parce que le temps presse et qu'il y a maintenant urgence à agir. » (l'Auteur)

36. Elin Eriksen ØDEGAARD and Jorunn SPORD BORGEN (eds), *Childhood cultures in transformation. 30 Years of the UN Convention on the rights of the Child in action towards sustainability*, Brill 2020 - <https://brill.com/view/title/57906> - This book investigates and uncover paradoxes and ambivalences that are actualised when seeking to make the right choices in the best interests of the child. The 1989 United Nations Convention on the Rights of the Child established a milestone for the 20th century. Many of these ideas still stand, but time calls for new reflections, empirical descriptions and knowledge as provided in this book. Special attention is directed to the conceptualisation of children and childhood cultures, the missing voices of infants and fragile children, as well as transformations during times of globalisation and change. All chapters contribute to understand and discuss aspects of societal demands and cultural conditions for modern-day children age 0–18, accompanied by pointers to their future. Contributors are: Eli Kristin Aadland, Wenche Bjorbækmo, Jorunn Spord Borgen, Gunn Helene Engelsrud, Kristin Vindhol Evensen, Eldbjørg Fossgard, Liv Torunn Grindheim, Asle Holthe, Liisa Karlsson, Stinne Gunder Strøm Krogager, Jonatan Leer, Ida Marie Lyså, Elin Eriksen Ødegaard, Czarecah Tuppil Oropilla, Susanne Højlund Pedersen, Anja Maria Pesch, Karen Klitgaard Povlsen, Gro Rugseth, Pauline von Bonsdorff, Hege Wergedahl and Susanne C. Ylönen.

37. Youcef SAI, *Islamic Religious Education in Ireland. Insights and perspectives*, Peter Lang 2020, pp. 224 - <https://www.peterlang.com/view/title/67696> - Islam is the fastest growing religion in Ireland. Given the debate over the role of faith-based schools in secular societies in the twenty - first century, this book provides deeper insight and understanding into the role of ethos and the teaching and learning of Islamic religious knowledge (IRE) in two primary Irish state funded Muslim schools. This book is a timely and significant contribution to the growing body of empirical studies in Islamic education but also to the wider public at a time when intercultural understanding is so urgently needed. This invaluable research is of relevance to not only those interested in the world of religions and RE but also those interested in understanding the dynamics of Muslims and Islam in the West. *Contents:* Introduction – RE in Europe – Historical background of IRE – Debates, definitions and contemporary research on Muslim schools and IRE – RE in Ireland and the rationale for Irish state-funded Muslim schools – An exploration and analysis of ethos inside two Irish Muslim schools – Insights and perspectives on the teaching of Arabic, the Quran and Islamic Studies in two Irish Muslim schools – Discussion and Conclusion – Appendices – Bibliography.

38. Jacomijn C. VAN DER KOOIJ, *Worldview and moral education. On conceptual clarity and consistency in use* Academish Proefschrift, Vrije Universiteit Amsterdam - Since the 1960s, a growing part of the European population has ceased to participate in traditional, institutionalized religious practices on a regular basis, although they have maintained a relatively high level of private individual belief or conviction. These beliefs, however, are no longer always closely related to traditional institutionalized religions and established religious traditions such as Judaism, Christianity or Islam. Some are clearly secular, such as humanism, while others fall under what Davie called “believing without belonging”. Moreover, many European countries have become home to a wide variety of beliefs and cultures due to globalization and immigration. Thus, the term “religion” no longer seems to be apt for describing the wide variety of beliefs and views regarding the nature of reality that is present in society today. One of the concepts being used to refer to this wide range of beliefs is “worldview,” which encompasses a broader interpretation of one’s view of life than the concept “religion”. This dissertation focuses on the concepts “worldview” and “worldview education.” The main objective is to gain insight into these concepts and their relationships with the concepts “morality” and “moral education”. Moral education and worldview education are both part of the domain of personhood formation or, what Biesta calls, subjectification, which focuses on the development of the personal identity of students. In educational policy and practice, they are being linked to each other, as demonstrated in the next section. However, the conceptual relationship between them has hardly received attention in educational research (*Introduction*).

39. Jure VIDMAR (ed.), *European populism and human rights*, Series: International Studies in Human Rights, Vol. 130 - <https://brill.com/view/title/56233> - This volume focuses on the recent challenge posed by right-wing populism to democratic consolidation in Europe and particularly explores the legal dimensions of this challenge. Part One attempts to define political populism and explains why it poses a challenge to democratic political order in Europe. Part Two examines the theoretical underpinnings of the populist challenge to human rights and democracy in Europe. Part Three applies this theory to concrete examples and considers case studies including an old EU Member State, two newer EU Member States and a non-EU Member State party to the ECHR. The aim is to examine the consequences of the present populist challenge in Europe that has been marked with excessively nationalist policies in some states party to the ECHR. It is explored how the Convention rights have been undermined, but also what the limitations are of the ECHR acting as a safety-net for democratic consolidation in Europe.

40. Joachim WILLEMS (Hg.) *Religion in der Schule. Pädagogische Praxis zwischen Diskriminierung und Anerkennung*, Transkript Verlag, Bielefeld 2020, 430 Seiten - <https://adas-berlin.de/wp-content/uploads/2020/10/Religion-in-der-Schule-Transkript-Verlag.pdf> - Die Frage, wie und ob Religion in der Schule sichtbar sein dürfe, wird seit mehreren Jahren immer wieder kontrovers diskutiert. Zumeist entzündeten sich diese Debatten an Äußerungen islamischer Religiosität: Wenn eine Lehrerin ein Kopftuch tragen möchte oder wenn überlegt wird, zumindest für Kinder unter vierzehn Jahren das aus religiösen Gründen getragene Kopftuch zu verbieten; wenn Schülerinnen und Schüler in den

Pausen beten oder im Ramadan fasten. Oft wird es dann grundsätzlich: Sollte die Schule in einem säkularen Staat nicht grundsätzlich frei von Äußerungen gelebter Religion sein? In diesem Sinne müsste nach Auffassung vieler laizistisch orientierter Menschen auch auf Religionsunterricht verzichtet werden, zumindest in seinen ›konfessionellen‹ Formen nach Art. 7,3 Grundgesetz, also im Zusammenwirken von Staat und Religions- oder Weltanschauungsgemeinschaften. – Oder gehört es gerade zum freiheitlich-demokratischen Charakter des bundesdeutschen Staates, den religiösen Bekenntnissen und Praktiken der Bewohnerinnen und Bewohner Deutschlands Raum zu geben, auch in der Schule?

ARTICLES in JOURNALS, e-JOURNALS, PAPERS

41. Stefan ALTMAYER and Daniel DREESMANN, *The importance of Religion for the evaluation of everyday ecological decisions by German adolescents. A case study with students in Biology and Religious Education classes*, in: *Worldviews: Global Religions, Culture, and Ecology*, vol. 24 (2020) 3, 285-307 - Doi: <https://doi.org/10.1163/15685357-20203001> - https://brill.com/view/journals/wo/24/3/article-p285_3.xml - Although previous research has addressed the relationship between religion and ecology in a variety of ways, little is known concerning how religious orientation affects concrete everyday ecological decisions, although these are centrally important for environmental education. Being interested in elucidating the preconditions of ecological learning in Biology and Religious Education in schools, the authors have developed an approach based on maximum concreteness with regard to the ecological decision in which the influence of religion should be evaluated. With this goal in mind, they conducted an empirical study among secondary school students in central Western Germany (N = 815), who were confronted with an everyday ecological dilemma and asked about their reasons for evaluating this situation. The results provide insight into the potential role of German young people's religious orientations in ecological matters and call for a decisive profiling of how cross-disciplinary education can contribute to this key question for future.

42. Mahdi ATTAR KASHANI, *The concept of right and its differences with similar concepts in Islamic jurisprudence* (September 12, 2020). Available at SSRN: <https://ssrn.com/abstract=3691454> or <http://dx.doi.org/10.2139/ssrn.3691454> Right and its similar concepts, are the most important concepts, in the field of transactions and human relations in Islamic jurisprudence. The right has many meanings, but three of them are more important in Islamic jurisprudence; right as domination, right as ownership and right as a comprehensive abstract. But it should be known, apparently, there are many meanings in the nature of right, such as domination, priority and allocation. Some rights have all of these meanings and some rights, have some of them. In Islamic jurisprudence, right has three similar concepts: decree (permission), ownership and authority. Therefore, the difference indicators between right and these concepts must be specified. Unlike the right, the interest of person, hasn't been credited in decree (permission) and also has no domination on it. In the ownership, the owner, has absolute domination on the subject of ownership, but the domination of right is limited. Also, the right, sometimes creates a duty for others, while the ownership does not. In the authority, the permitted, has no domination and control over the authority and he can't waive it. While the owner of right, has domination on his right.

43. L. Philip BARNES, *Religious education for free and equal citizens*, *British Journal of Religious Education* vol. 42 (2020), published online on 26 Nov 2020 - <https://www.tandfonline.com/doi/full/10.1080/01416200.2020.1854687> - The aim of this article is to interact critically with Matthew Clayton and David Stevens's recent critique of non-confessional religious education, constituted as a separate, compulsory subject in the school curriculum. Three different critical arguments are considered: the contention that religious education is an unsuitable vehicle for fostering toleration and mutual understanding; their framing and application of an 'acceptability requirement' to religious education, which states that government principles and policy should be justified by reasons that cannot be rejected by reasonable citizens, and which they believe religious education fails; and finally, their rejection of the view that religious education fulfils a democratic purpose in providing pupils with the competences to consider and assess religious claims to truth. Religious education is defended against all three charges.

44. William Mauricio BELTRAN, *La clase de Religión en los colegios públicos de Bogotá. Estado de la investigación*, *Theologica Xaveriana*, 2020, pp.1-29 -Doi: <https://doi.org/10.11144/javeriana.tx70.crcpb> - El artículo presenta la revisión del estado de la investigación sobre las características de la clase de Religión (o educación religiosa escolar, ERE) en los establecimientos educativos del Estado en la ciudad de Bogotá. Así se intenta establecer en qué medida la clase de Religión acata la regulación legal vigente, respeta el principio de laicidad del Estado colombiano y responde a las necesidades de una sociedad en proceso de pluralización religiosa. Se concluye que las normas vigentes son contradictorias y en la práctica incumplibles. En la mayoría de casos, la educación religiosa escolar es confesional católica, lo que acarrea situaciones de discriminación religiosa; y un alto porcentaje de los profesores encargados de esta área no cuentan con la formación adecuada ni con las certificaciones que exige la ley.

45. Berry BILLINGSLEY, *Perceptions of the relationships between Science and Religion held by upper-secondary school students in Church of England schools*, *International Journal of Christianity & Education*, 24 (2020) 2,153-178 <https://eric.ed.gov/?q=source%3a%22International+Journal+of+Christianity+%26+Education%22&id=EJ1253430> - We

report on a large-scale survey of 1,772 upper-secondary school students in 16 Church of England schools to discover their perceptions of how science and religion relate. We found that students who attend Church schools are pedagogically, socially and cognitively confined to the view that science and religion conflict. The findings are discussed alongside interview studies with students which sought to discover the extent to which they have the epistemic insight they need to access a range of views about the relationships between science and religion.

46. Stephen BULLIVANT, *Explaining the rise of 'nonreligion studies': Subfield formation and institutionalization within the sociology of religion*, Social Compass, vol. 67 (2020)1, 86-102 - <https://doi.org/10.1177/0037768619894815>
Encore récemment, en 2008, un ouvrage de référence en sociologie de la religion pouvait (à juste titre) décrire l'étude de l'athéisme, de la laïcité et de la non-religion comme « maigre, fragmentaire et sous-estimée ». Dix ans plus tard seulement, cette situation s'est radicalement transformée. Non seulement il existe une importante littérature de recherche en constante expansion et diversification (méthodologique, théorique et géographique), mais les « études non religieuses » possèdent maintenant une « architecture académique » complète composée de conférences, de journaux, de séries monographiques, de communautés professionnelles et de subventions spécifiques. Au cours de cette période, l'étude de la non-religion est devenue de plus en plus institutionnalisée en tant que sous-domaine établi de la sociologie de la religion. Cela ne s'est pas fait par magie. Au contraire, des raisons sociologiques pertinentes peuvent être avancées : i) pourquoi, pendant plus d'un siècle, la non-religion n'a pas décollé (en dehors de certains milieux révélateurs) comme un domaine d'intérêt sociologique sur le long terme ; et ii) pourquoi et comment cet intérêt s'est transformé – apparemment – si rapidement.

47. Giuseppe BURGIO e Marinella MUSCARA', *Educazione, laicità e pluralismo religioso. L'Irc e le attività alternative in una prospettiva interculturale*, Educazione interculturale – Teorie, ricerche, pratiche, vol 18 (2010) 1, 14 pp. – DOI: [org/10.6092/issn.2420-8175/10980](https://doi.org/10.6092/issn.2420-8175/10980) – In Italian public schools, some students benefit from the teaching of the Catholic religion, others choose not to use it. Among the latter, many – natives or immigrants – profess different religions. Others – natives or immigrants – declare themselves non-religious. Italian legislation provides for the creation of alternative school activities for them. This article will start from an examination of the epistemological models that regulate the teaching of religion in public schools in the European Union and, within this framework, the Italian model will be analysed as well as the reflection that has developed on the subject. This panorama will then be questioned from the concrete multicultural context in which we live, in order to propose a theoretical framework within which to reflect on alternative activities to the teaching of the Catholic religion. In order to do so, we will adopt an intercultural perspective focused on inclusion and dialogue between differences, in an attempt to recover educational objectives similar to those of the teaching of the Catholic religion.

48. Paola BUSELLI MONDIN, *La enseñanza de la religión en el contexto multirreligioso. La educación religiosa como instrumento de protección del menor: ¿qué relevancia jurídica tiene?* Ius canonicum, vol. 60 (2020) n. 120, 1-38. - <https://observatorio.campus-virtual.org/indexbase.php?cmd=search4&listado=completo&words=educaci%C3%B3n%20religiosa&page=4> - Doi: 10.15581/016.120.001 - El estudio se mueve en el contexto de un ensayo realizado en Italia en el que se señaló que la enseñanza de la religión católica en la escuela puede adaptarse al pluralismo religioso actual solo a través de una renovación metodológica. Una renovación (hermenéutica-existencial) que, aunque típica de la enseñanza de la religión católica en Italia, se puede denominar paradigmática por tres razones. En primer lugar porque es capaz de comparar las diversas confesiones religiosas para no anular o incluso fortalecer sus diferencias. En segundo lugar, porque respeta las raíces históricas y la apreciación social de la religión en todos los estados, teniendo en cuenta que el desafío del multiculturalismo religioso no es reducible a qué religión invocar en el espacio público, sino que consiste en identificar qué religión posee el pondus cultural adecuado para llevar a cabo un diálogo constructivo interreligioso. En tercer lugar, porque también puede estimular una reflexión jurídica sobre la identidad religiosa de cada ciudadano y sobre sus deberes religiosos.

49. Francesca CAEDDU, *Fighting religious illiteracy with knowledge. Presentation of PARS, Portale di formazione e informazione per il contrasto dell'analfabetismo religioso*, Rivista dell'Istituto di Storia dell'Europa Mediterranea, n.5/I n.s. dicembre 2019, pp. <http://rime.cnr.it/index.php/rime/article/view/435> - L'articolo presenta la ricerca che ha condotto alla creazione del *Portale di formazione e informazione per il contrasto dell'analfabetismo religioso*. PARS è il frutto di un lavoro sinergico realizzato dal Dipartimento di Educazione di UNIMORE (Modena e Reggio Emilia) e da fscire.it (Bologna). È una piattaforma di raccolta, fruizione e condivisione di materiali specifici sul tema delle religioni e intende mettere a disposizione del pubblico un insieme di strumenti e di risorse digitali di alta qualità scientifica che favoriscano l'auto-comprensione e formazione sul tema delle religioni.

50. Giovanni CIMBALO, *Autocefalia vo' cercando ch'è sì cara*, Rivista telematica "Stato,Chiese e pluralismo confessionale", n. 19, 2020, 24-61 – <https://www.statoechiese.it/> - The "Weak States" of the Balkans born from the dissolution of Yugoslavia and the USSR seek legitimacy and struggle to strengthen their national identity. This is currently happening through the recognition of autocephaly to their Orthodox Churches in order to build on the symphonic and stable relationship between State and Churches. The article analyzes the status of relations between the state entities of Kosovo, Bosnia and Herzegovina, Montenegro, Macedonia and Ukraine. In this perspective, the conflict between

different religious designations claiming to be represented as identity representations before the State is highlighted. Additionally, the conflicts within the Orthodox pae granting the tomos to recognize autocephaly are explored.

51. Nicola COLAIANNI, *Trent'anni di laicità (Rileggendo la sentenza n. 203 del 1989 e la successiva giurisprudenza costituzionale)*, Rivista telematica "Stato, Chiese e pluralismo confessionale" newsletter n.21, 30 novembre 2020, pp. 52-66 - <https://www.statoechiese.it> - The paper rereads at a distance of thirty years the Italian leading case about the secularism and finds its underutilization as highest principle, in favour of the "ordinary" principles of equality and freedom of religion, and its not large, at times unnamed, reception in the jurisprudence.

52. Trevor COOLING, *Worldview in religious education: autobiographical reflections on the Commission on Religious Education in England final report*, British Journal of Religious Education, vol 42 (2020) 4, 403-414 - <https://www.tandfonline.com/doi/full/10.1080/01416200.2020.1764497> - The notion of worldview figures prominently in the recent discourse surrounding Religious Education (RE) in English schools following the publication of the final report of the Commission on Religious Education (CoRE) in 2018. This article reflects on the veracity of this initiative. It begins with an autobiographical reflection on the impact of worldview on the author's development as a scholar. Then, the work of several critics of CoRE is discussed and a more nuanced understanding of worldview is developed as a result. Finally, the pedagogical implications of the shift to worldview are explored by drawing on the personal development approach of Michael Grimmitt and the responsible hermeneutics approach of Anthony Thiselton.

53. Frédéric DEJEAN, Bertrand LAVOIE, David KOUSSENS, *Détournement des espaces et gestion asymétrique du religieux dans les établissements d'enseignement supérieur québécois*, Studies in Religion/Sciences Religieuses, vol 49 (2020) 3, 328-346 - <https://journals.sagepub.com/doi/abs/10.1177/0008429820922489> - On a tendance à réduire les enjeux de laïcité aux seuls débats théoriques, mettant régulièrement la focale sur les systèmes normatifs et institutionnels à partir de travaux qui mobilisent les apports de la philosophie, du droit, des sciences politiques et de la sociologie. De fait, peu d'enquêtes, et cela tout particulièrement au Québec, ont tenté de documenter où et comment se vit, concrètement et au quotidien, la laïcité, alors même que les « grands » enjeux de laïcité naissent la plupart du temps dans de « petites » causes, dans de simples interactions individuelles, et se caractérisent souvent par leur dimension locale, voire même infra-locale. Inscrit dans le sillage de travaux relatifs aux conditions d'expression individuelle et collective des convictions religieuses dans les établissements d'éducation, cet article s'en distingue parce qu'il propose de les analyser à partir d'une « approche spatiale ». Il présente certains des résultats d'une recherche qualitative conduite dans 17 établissements d'enseignement supérieur (cégeps et universités) répartis sur l'ensemble du territoire québécois et ayant donné lieu à près d'une centaine d'entrevues semi-directives (95). L'article met en évidence des tensions entre une approche inclusive, soucieuse d'assurer à l'ensemble des personnes fréquentant les établissements publics des espaces accueillants et exempts de contraintes relativement à l'expression des manifestations religieuses, et une approche plus encline à un encadrement soutenu de ces mêmes manifestations, cherchant un cadre de référence et une certaine planification quant à la reconnaissance de la diversité religieuse. Cette ambivalence se traduit sur le terrain par une grande diversité des espaces religieux qui, bien souvent, se caractérisent par une forme de « bricolage » dans des interstices, des « angles morts » des établissements.

54. Marcella DISTEFANO, *Il diritto dei minori alla libertà religiosa: tra norme prassi internazionali*, Rivista telematica "Stato, Chiese e pluralismo confessionale", n. 19, 2020, 85-106 - <https://www.statoechiese.it/#> - Religious freedom is considered a cornerstone of democratic societies, a vital element that contributes to forming the identity of believers and, with reference to minors, the course of their education and upbringing, accompanying them to adulthood. In international law studies, the right of minors to religious freedom, understood as the set of international obligations imposed on States, in both the negative and positive senses inherent in its achievement, has been little explored. The paper aims to identify systematic elements to help reconstruct the "minimum" content of a child's right to religious freedom, pursuing two main lines of investigation: one relating to the exercise of freedom of worship in the various social contexts in which minors grow up; the other inherent in the educational project that leads them to adulthood. Recognition of the child of a *locus standi* in the independent court of law compared to that of the family members in charge of his care will help to realize the subjectivity of the child even in such a sensitive subject matter as religious freedom.

55. Jean DRUEL, *Ospitalità e reciprocità in Egitto*, Concilium 56 (2020) 4, 133-141 - "Un segno di speranza che vedo oggi tra i giovani studiosi del Cairo è la volontà di studiare le scienze umane contemporanee e applicarle alla religione. Le generazioni più anziane hanno ancora forti riserve sull'analisi del Corano, della tradizione islamica o dei riti islamici condotta attraverso le scienze umane contemporanee (filosofia, sociologia, critica storica, psicologia, ermeneutica), in parte perché non hanno una buona padronanza di queste scienze e in parte per ragioni ideologiche. Fino a poco tempo fa era quasi impossibile leggere letteratura accademica nell'ambito delle scienze umane in arabo: le traduzioni disponibili erano pochissime e la produzione nel mondo arabo era assai limitata. Negli ultimi anni si è invece riscontrato un notevole aumento di buone traduzioni pubblicate nel Magreb e nel Libano" (p. 137).

56. Horst FELDMANN, *Who favors education? Insights from the world values survey*, Comparative Sociology 19 (2020) 4-5, 509-541 - https://brill.com/view/journals/coso/19/4-5/article-p509_3.xml - Using World Values Survey data from 55 countries, this article provides detailed insights into the characteristics of people who place a high value on education – and into the characteristics of those who don't. It finds that attitudes toward education vary across the following characteristics: educational attainment, income, social class, political position, postmaterialist values, religion, sex, age, ethnicity, marital status, number of children, family values and employment status. Countries' average GDP per capita affects people's views of education too. Whereas some results are in line with theoretical expectations and previous empirical research, others are surprising.

57. Ruth FLANAGAN, *Worldviews: overarching concept, discrete body of knowledge or paradigmatic tool?* Journal of Religious Education, vol. 68 (2020) 331–344 - <https://doi.org/10.1007/s40839-020-00113-7> - The term 'worldviews' is employed across disciplinary boundaries, yet with no agreed definition it may actually obscure rather than clarify meaning. The use of the term has grown in frequency, particularly in Religious Education (RE) in England, since the Commission on RE's final report (2018), which recommended changing the name of RE to 'Religion and worldviews'. Response to the report has been mixed. Some fear that an introduction of worldviews may lead to a dilution of RE and overburden an already overstretched teaching profession; others welcome a meaningful study of non-religious worldviews which they view as more pertinent in the current growth of 'nones' (Nones' term used for those who adhere to 'no faith', see Woodhead in England. Teaching worldviews raises questions of selection: are all worldviews equally appropriate for pupils to study and consistent with the aims of education? For example, is it appropriate for a 6 old to study Hedonism or National Socialism? This paper problematizes the binary nature of the debate and interrogates the usage of the term 'worldviews'. Focusing on 'institutional worldviews' is questionable as the role of master narratives, embedded in these, lose currency. The 'disintegration of master narratives', has led to a rise in individuals creating their personal embodied worldviews, albeit subconsciously. Rather than consider worldviews as a discrete body of knowledge that imposes on an already overburdened curriculum, I propose that employing worldviews as an overarching concept, providing a type of paradigmatic analysis for RE, may lead to a greater and more profound understanding of religion(s).

58. Adam GARFINKLE, *Il multitasking e l'erosione dell'alfabetizzazione profonda*, Vita e Pensiero, vol. 103 (2020) 5, 113-120 – www.vitaepensiero.it/ - Sempre meno persone sono capaci di lettura profonda e soffrono di ridotte capacità di comprensione e uso del ragionamento astratto. Con il suo gioco dialettico di lettura/scrittura, è il mezzo con il quale possiamo diventare pienamente coscienti. Il problema più pressante oggi è che, grazie al continuo diradarsi delle nostre interazioni, gli esseri umani stiano divenendo simili a macchine. È possibile che, quanto più tempo spendiamo dietro alle macchine e quanto più diventiamo dipendenti da loro, tanto più diventeremo stupidi, dato che le macchine non possono scegliere i loro scopi, almeno fino a quando macchine sempre più intelligenti e dotate di intelligenza artificiale non incontreranno uomini sempre meno capaci dal punto di vista cognitivo. Eventuali conseguenze morali sono ancora più preoccupanti, se cederemo a macchine programmate da altri il diritto di fare scelte morali che spetterebbero a noi. Il problema, oltre che cognitivo, si estende ovviamente al rischio – ma in parte è già realtà – di una progressiva atrofia della capacità di simbolizzazione, che renderebbe problematico anche l'accesso al senso vitale, ai suoi valori, alla stessa dimensione trascendente, che rimane obiettivo e competenza della alfabetizzazione religiosa.

59. Tatiana Patricia GUERRERO DÍAZ, *Educación valórica inclusiva y los desafíos de la educación religiosa para ser garante de tolerancia e inclusión social*, Horizonte de la Ciencia, vol. 10 (2020) n. 18, Doi: <https://doi.org/10.26490/uncp.horizonteciencia.2020.18.401> - La clase de religión es un escenario de interacción educativa que no ha estado exento de las tensiones propias de su naturaleza evangelizadora y doctrinaria. Hoy en una sociedad convulsionada, cambiante y tendiente a la secularización; la clase de educación religiosa se posiciona esencialmente como un espacio de desarrollo y aprendizaje para la expresión de la libertad de conciencia y del derecho al juicio privado; espacio donde convergen las diferentes cosmovisiones históricas, culturales y teológicas de una comunidad que cohabita en el mismo espacio educativo y sobre la cual el profesor tiene el desafío de garantizar la inclusión y tolerancia en la aproximación respetuosa y empática hacia las diferentes alteridades de sus estudiantes. Es concluyente conocer el funcionamiento y normativa que rige las clases de religión en Chile, para situar en el contexto global las diferencias y similitudes del abordaje a la clase de religión en la educacional formal y el curriculum en ella representado, considerando las variantes epocales, de un sistema educativo que ha sido permeado por la visión religiosa colonizante y que se ha sido transformado vertiginosamente por medio de las transiciones que le han sucedido, lo que deviene en que el profesor de religión deba aguzar sus sentidos y ser creativo en las formas de comunicarse con los estudiantes, atendiendo a las nuevas aproximaciones epistemológicas, no solamente de la educación inclusiva, sino también desde los diálogos interreligiosos y ecuménicos, con miras a replantear y eventualmente reemplazar el subsector de religión por asignaturas de ética, axiología y religiones comparadas.

60. Patricia HANNAM & Farid PANJWANI, *Religious education and the potential for mitigating xenophobia*, Journal of Religious Education vol. 68 (2020) 385-396 - <https://link.springer.com/article/10.1007/s40839-020-00120-8> - This paper arises from our concerns regarding the documented increases in xenophobia in the UK and more widely around the world. This is evidenced by a rise in religiously motivated hate crimes, especially against Muslims and Jews. Our enquiry is into the potential religious education has to mitigate xenophobia and educational justification for it to do so. We suggest

that a religious education seeking to mitigate xenophobia will need teachers who take plurality seriously. Such teachers will need courage as well as the capacity to navigate complexity of lives lived with a religious orientation, with open mindedness. This means not only appreciating there is a great deal to know in terms of history and the lived human religious experience but also that religious life has an existential dimension which cannot be reduced to beliefs and practices. We ask what it is that the public sphere needs educationally from religious education at this point in history. This paper concludes by making the point that religious education is uniquely placed, to bring humanity to the heart of education and in so doing mitigate xenophobia, in light of its close connection to human experience. Finally, we alert the religious education community to the significance of doing this at this time, and the danger of ignoring it, for the continued well-being of the public sphere itself.

61. Kai. A. HEIDEMANN, *Pedagogies of Solidarity*. *Popular Education, Knowledge-Building and Social Movements in Francophone Belgium*, *Comparative Sociology* 19 (2020) 3, 335-362 - https://brill.com/view/journals/coso/19/3/article-p335_2.xml - Sociological scholarship on social movements has shed important light on the role of knowledge production for processes of collective action and mobilization. However, much of this research overlooks the question of how movement-based knowledge emerges from within institutionalized settings of formal education. Drawing on a qualitative case study, this article examines the repertoire of knowledge-building practices mobilized from within a state-based system of adult education in francophone Belgium. Building on social movement theory, it is shown how formalized sites of adult education can empower the presence of social movements in society when they adopt counter-hegemonic principles of popular education that allow them to act as free spaces which facilitate the construction of strategic capacities and collective identities.

62. 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) 29-41 - <https://link.springer.com/article/10.1007/s40839-020-00094-7> - In times of social crises, Public Religious Pedagogy (PRP) is emerging as “a new paradigm in the field of Religious Pedagogy” (Manfred L. Pirner). This paper aims to strengthen this approach through a critical review. To achieve this, the theoretical foundations of PRP 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 PRP: It is necessary to interpret the concept more broadly. Finally, this article argues in favour of a *critical* and *prophetic* PRP. During the last years, our social context has changed radically: Today, religious education takes place in an environment of social crises. Hans Mendl, Professor of Catholic Theology in Germany, states that the world’s present perception is shaped by “the refugee movements of recent years”, the “nationalisms emerging in many countries” as well as “terrorist threats, wars and the erosion of democratic systems”. This situation raises a new paradigm called *Public Religious Pedagogy*. It can be seen as an attempt to reconceptualize religious education in the face of social transformations, which represents a fundamental challenge for Western societies. Due to this development, PRP gets increasing support within the scientific community. In this essay, the following thesis is presented: The public orientation of religious education should be advocated, because the concept is an important supplement and a critical corrective to existing debates in religious education. However, PRP still lacks a critical punch and a utopian imagination. Following a well-known dictum of the political philosopher Raymond Geuss, it could be argued that PRP is, until now, neither *realistic* nor *utopian* enough to meet the current challenges adequately. Despite that, religious education in a global perspective needs to be grounded within a critical analysis of contemporary society; it needs to move towards utopian hope by providing religious education for global challenges.

63. Laurie JOHNSTON, *La “Scuola del dialogo” belga*, *Concilium* 56 (2020) 4, 106-115 (ed. italiana; esistono anche le versioni inglese, tedesca, spagnola, portoghese) – www.queriniana.it/concilium - Al di là degli incontri ad alto livello fra ecclesiastici o studiosi, dove si svolge, oggi, un autentico dialogo islamo-cristiano? Nonostante le tensioni e i pregiudizi di una società religiosamente disincantata come quella belga, esistono spazi in cui musulmani e cattolici riescono a incontrarsi e a dialogare di fede: e sono proprio le scuole cattoliche [scuole pubbliche a tutti gli effetti, e maggioritarie nella misura del 70%, nel sistema educativo belga] ad aprire questi spazi di dialogo. Spinte a farlo da un crescente numero di studenti musulmani, le scuole cattoliche e le università belghe hanno risposto riconsiderando la loro *mission* e adottando nuove modalità di educazione religiosa, specialmente con il modello della “Scuola del dialogo” nelle Fiandre (cfr. <https://pincette.katholiekonderwijs.vlaanderen/meta/properties/dc-identififer/Sta-20180416-53>). Progetto arduo, avviato fin dal 2014, che ha provocato contraccolpi, ma che è indizio di un’incessante ricerca di nuovi profili della missione cristiana in una società diversificata.

64. Balbino JUAREZ RAMIREZ, *La educación religiosa escolar en el siglo XXI: una respuesta formativa ante los nuevos escenarios*, *Revista de Educación Religiosa*, vol. 2 (2020) 1, 9-39 – www.revistas.uft.cl/index.php/rer/article/view/44/94 - El contexto social, cultural, educativo, religioso y eclesial vivido en estos primeros años del siglo permite vislumbrar nuevos acentos que la educación religiosa escolar debe asumir para ser un proceso formativo significativo y pertinente en América Latina y el Caribe. De la mera transmisión de contenidos doctrinales y morales de una determinada confesión religiosa, debe pasar a promover la sana convivencia y el compromiso social, la valoración de

la persona, el crecimiento holístico, el diálogo interreligioso y la asunción de nuevos lenguajes que permitan a la persona entrar en contacto con lo trascendente.

65. Felix KÖRNER, *La libertà religiosa di fronte a nuove sfide. 55 anni dopo la Dignitatis humanae*, La Civiltà Cattolica 171, vol. II, q. 4090, 326-339 (21 nov / 5 dic 2020). Il recente documento della Commissione teologica internazionale ricontestualizza la dottrina del concilio Vaticano II sulla libertà religiosa. I suoi autori osservano alcune novità rispetto al 1965 (anno in cui fu pubblicata la DH): la percezione della pluralità religiosa, della pretesa dello Stato di dover essere 'neutrale', e delle religioni come qualcosa di 'pericoloso'. Il documento ribadisce l'attenzione conciliare alla coscienza individuale e aggiunge che non solo le autorità spirituali dovrebbero accettare la libertà religiosa, ma i poteri politici dovrebbero garantirla, a causa del ruolo insostituibilmente creativo e costruttivo che le religioni hanno nella società, impegnandosi per il bene comune.

66. Weilhong LIANG, *Teachers' responses to human rights education policies and practices in a Chinese secondary school*, Journal of Moral Education, vol. 49 (2020) 4, 529-544 - <https://www.tandfonline.com/toc/cjme20/current> - Extant research elucidates the debates underpinning a universal or relative approach to human rights. While closely related, human rights education (HRE) is elusive, as there are different views about appropriate goals and content, though teaching human rights has been globally recognized in various international documents. Since 2006, the Chinese government has officially promoted a series of national action plans for human rights, requiring schools at all levels to promote HRE through existing forms of education. This case study investigates HRE in a public junior secondary school in China from a teacher perspective. With qualitative data collected through documents, interviews and observations, this article investigates teachers' responses to HRE policies coming from central authorities, and their resultant practices, ranging from faithful implementation per policy provisions, to positive promotion by adapting policies into contextualized situations, and to unsupportive acceptance by changing some policy requirements.

67. Annika LILJA & Christina OSBECK, *Understanding, acting, verbalizing and persevering – Swedish teachers' perspectives on important ethical competences for students*, Journal of Moral Education, vol. 49 (2020) 4, 512-528 - <https://www.tandfonline.com/doi/abs/10.1080/03057240.2019.1678462> - The delicate question of teaching ethics in compulsory school regained urgency in Sweden in 2013 when national tests were introduced in religious education, of which ethics is a part. In this article, a variety of ethical competences that teachers want their students to develop are presented, based on group interviews with 46 teachers. Grounded theory analyses show four main categories of ethical competence - to understand, to act, to verbalize and to persevere - which furthermore differ in what they are being directed towards. In addition, the categories are interpreted in relation to the ethical voices of Benhabib, Nussbaum, Løgstrup and Singer. The study shows that teachers view ethical competence as a combination of specific competences and certain directions that these competences work in defence of, indicating a broader perspective than the one shown in the national syllabus, which in turn supports previous research emphasizing teachers' nuanced understanding of ethical concepts.

68. Winfried LÖFFLER, *Secular reasons for confessional religious education in public schools*, Daedalus, Summer 2020, pp. 16 - https://www.amacad.org/sites/default/files/publication/downloads/Su20_Daedalus_08_Loffler.pdf - The cultural importance of religion and its ambiguous potential effects on the stability of liberal democracy and the rule of law recommend including information about religions in public school curricula. In certain contexts, there are even good secular reasons to have this done by teachers approved by the religious communities for their respective groups of pupils, as is being practiced in various European states (with a possibility of opting out, with ethics as a substitute subject in some schools). Is this practice compatible with the religious neutrality of states? An illustrative analysis shows how suitable criteria for the admission of religious groups to offering religious education can block the objection of undue preference. Like any solution in this field, it is not immune to theoretical and practical problems.

69. Carlo MACALE, *La sfida del pluralismo religioso nella scuola*, Intercultura, n. 96, I trimestre 2020, pp. 32 - http://www.fondazioneintercultura.org/files/uploads/trimestrale_intercultura_n96_2020.pdf - Questo numero presenta un estratto della 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", 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. Al termine di questa indagine l'A. ritiene di poter affermare che le finalità di un fruttuoso insegnamento religioso possano essere: a) l'educazione alla cittadinanza per promuovere una convivenza rispettosa e accogliente delle credenze e/o non credenze dell'altro; b) l'educazione a un dialogo interreligioso, inteso come "dialogo dialogante" tra religioni (Panikkar), tra esseri umani che professano la propria concezione religiosa e che sono pronti a interagire con altri credenti o non-credenti a partire dal dato condiviso di essere persone.

70. AndreY MAKARYCHEV, Lane CRITHERS (eds.), *Assessing populism at Europe's margins: pervasive, performative, persistent. Introduction to the special issue*, Populism 3 (2020) 2, 145-147 - <https://brill.com/view/>

[journals/popu/3/2/article-p145_1.xml](#) - The multiple dimensions of populism as ideology, performance, psychology and governance require attention across the spaces in which it is present. This special issue expands the analysis of populism into spaces that have been comparatively unexamined in the broad field of populism studies. Such expansion helps us reflect on and critically examine our understanding of populism as a phenomenon and as a political project. We are pleased to have the opportunity to bring these perspectives to the continuing analysis of populism around the world.

71. Vasiliki MATIAKI, *Views of parents and guardians on Orthodox Christian education in Greek schools*, Journal of Education, Society and Behavioural Science, vol. 33 (2020) 5, 44-54 - <https://doi.org/10.9734/jesbs/2020/v33i530224> - pp. 44-54 - In a period of intense theological ferment, where social and political changes have shaped a transitional period for the teaching of the RE in the Greek school, the present study, part of which is republished here with a focus on the levels of secularization of Greek parents, is part of my doctoral thesis, which is yet unpublished. It seeks to shed light on, the unknown, until recently, attitudes and positions of parents on RE. The sample of the study consisted of parents and guardians of children of any age (N = 1032). According to the results of the selected analyses presented here, RE and the Orthodox Christian religion appear without losing its cultural and social value. We therefore conclude that secularization has not eroded the cohesive social fabric of modern Greek society, which continues to be a collective culture. The main aim of this article is to investigate the attitudes and perceptions of parents and guardians about the teaching of RE of their children. In this article are presented specific variables from my doctoral dissertation related to secularization levels of the sample of the research. As to the value of the RE: They are in favour of the view that the RE in the Greek school is beneficial (82%) and that it is beneficial because it teaches to the student the message of life of Orthodox Christianity (78%). and that it is important to bring together the student with the parish life of the Church (70%). They are positive supported by the statement that the teaching of Orthodox Christian tradition affects the formation of the child's personality (77%). Secularism has not eroded the cohesive social fabric of modern Greek society and still dominates a collective culture with fairly solid levels of religiosity. However, it is notable to see cultural variation, as a specific analysis has shown that residents from "Rural Area (up to 2,000 inhabitants)" seem less secular, closer to traditional cultural elements.

72. Silvia MESEGUER VELASCO, *Prevenir la radicalización en la escuela*, Anuario de Derecho Eclesiástico del Estado, vol. XXXVI (2020), p.nas 397-420 - https://www.boe.es/publicaciones/biblioteca_juridica/anuarios_derecho/abrir_pdf.php?id=ANU-E-2020-10039700420 - En la línea de preocupación que se detecta en el Consejo de Europa y en otras instancias europeas e internacionales sobre determinadas expresiones que pueden constituir insultos por pertenencia a determinados grupos religiosos o agravios u ofensas a los sentimientos religiosos de los individuos, aunque no constituyan propiamente delitos de odio tipificados penalmente, en este trabajo nos planteamos la necesidad de avanzar en la tutela de la libertad religiosa desde el entorno escolar esencialmente propicio para el desarrollo de este tipo de ofensas. El punto de partida de nuestro planteamiento es anticipar medios alternativos para la prevención de estos conflictos que permitan erradicar este tipo de actuaciones y crear un ambiente de tolerancia, indispensable para vivir en sociedades caracterizadas por la diversidad religiosa y cultural.

73. Bernadette MIZZI & Duncan P. MERCIECA, *Ethics education in Maltese public schools: a response to otherness or a contribution to Othering?*, International Journal of Ethics Education (2020) <https://doi.org/10.1007/s40889-020-00104-0> - This paper reflects on the establishment of an Ethics Education Programme for school pupils aged between five and sixteen years who opt out of Catholic Religious Education in Malta. It needs to be seen in the light of the changing demography of Malta and the increasing secularisation of the country, as well as to the growing racism, islamophobia and rejection of the Other to be found all over Europe (and of course beyond). We question if the Ethics Education Programme, in its commitment to 'totalising' western ideals of rationality, autonomy, and universal values, is itself rooted in discomfort with the Other and constitutes a form of ethical violence. The work of Emmanuel Levinas on Otherness, sameness and violence is central to this paper.

74. Claudio MONGE, *Dialogo islamo-cristiano: iniziativa dal basso in Turchia*, Concilium, 56 (2020) 4, 116-123 – Nel settembre del 2013, con una riforma della scuola, si apriva la nuova fase della Turchia sotto la presidenza di Recep Tayyip Erdogan. In particolare, l'insegnamento e l'educazione religiosa – quella coranica – venivano estesi a tutti i tipi di scuole di ogni ordine e grado. Fino a quel momento, erano limitati ai soli imam Hatip Lisesi. I licei religiosi destinati a formare i futuri insegnanti di religione e dipendenti del Diyanet; ad essi si poteva accedere solo dopo il compimento degli otto anni della scuola dell'obbligo (mentre la riforma in questione rende possibile questo accesso sin dalle elementari). Il timore concreto è quello di un aumento della discriminazione degli studenti non-musulmani o di quelli musulmani appartenenti a correnti minoritarie dell'islam che chiedono di non avvalersi dell'insegnamento coranico di movenza Sunnita Hanefita. Altra novità significativa della riforma è che anche i diplomati delle scuole religiose, al contrario di quanto avveniva fino ad allora, possono avere accesso a tutte le facoltà universitarie che danno diritto ai posti-chiave della pubblica amministrazione (p.118-119).

75. Marcello NERI, *Pope Francis' constitutionalism and Catholic politics*, University of Milano-Bicocca School of Law Research Paper no. 20-04 - 13 pages, Posted: 29 Oct 2020 – Available https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3720735 - To understand better impulses and conflicts that are characterizing the Catholic Church under pope

Francis, it could be helpful to look back at the dialectical relation between Catholicism and Modernity in the context of the European constitutional history. The legislative activity of pope Francis concerning the Vatican City State has in fact a profound constitutional nature, intending to modernize State institutions of the Holy See. Pope Francis' constitutionalism goes together with an unprecedented endorsement and appreciation of the European Union as a supra-national institution and political body. Drawing on these two key issues, and looking at the modern European constitutional history, the article tries to outline some main aspects of a Catholic politics to come within the European context.

76. Carol A. PAIGE, *Education for citizenship: Implications for Christian education in Spain*, International Journal of Christianity & Education, vol. 24 (2020) 1, 55-70 - <https://eric.ed.gov/?q=source%3a%22International+Journal+of+Christianity+%26+Education%22&id=EJ1242757> - The concept of citizenship has changed and evolved over time. Spain, as part of the European Union, has been included in a paradigm shift from a focus on nationalism to the concept of global citizenship. This has spurred a national controversy over the way in which Spanish students should be educated about citizenship. This article provides a concise history of citizenship education in Spain. An overview of the "Education for Citizenship and Human Rights" curriculum is also incorporated with a description of the controversy surrounding its implementation as a mandatory school subject. It concludes with an explanation of Kingdom citizenship and implications and recommendations for Christian schools.

77. Andrea PORCARELLI, *Religioni in dialogo per una paideia del "saper vivere insieme"*, Quaderni del Dipartimento Jonico, Università di Bari, n. 13, 2020, 300-310 - https://www.uniba.it/ricerca/dipartimenti/sistemi-giuridici-ed-economici/edizioni-digitali/i-quaderni/quaderni-2020/Quaderni.13_definitivo.pdf - In un mondo sempre più complesso e interconnesso è importante promuovere quel quarto pilastro dell'educazione che Delors identifica come "imparare a vivere insieme". Quale può essere il ruolo delle differenti religioni in una paideia del saper vivere insieme? Alcune raccomandazioni internazionali, pur cercando di valorizzare le diversità e le varie tradizioni, sembrano assumere un atteggiamento diffidente. Se invece ci volgiamo alle scienze delle religioni troviamo un altro tipo di approccio, espresso come postura epistemologica: saper leggere religiosamente l'esperienza religiosa. Applicare tale postura epistemologica a quella paideia del saper vivere insieme, di cui si è detto, significa muoversi nell'orizzonte del dialogo interreligioso. Il dialogo interreligioso è un esempio concreto di lettura religiosa dell'esperienza religiosa, ma anche una situazione in cui ciascuno è tanto più "autentico" nel proprio dialogare, quanto più trova ragioni teologiche che lo alimentano.

78. Ulrich RIEGEL, Mirjam ZIMMERMANN & Oliver OHENSCHUE, *German principals' attitude towards the form of religious education at state schools*, Journal of Religious Education vol.68 (2020)3, 397-408. <https://doi.org/10.1007/s40839-020-00117-3> - Despite the strong status of denominational religious education (RE) in the German constitution this organizational form of RE finds itself increasingly under pressure at state schools. Reasons for this development are among others the shrinking percentage of baptized people in Germany, problems in organising this form of RE at school and the discussion on the role of religion in civil society. Concerning the future of RE four options can be determined that need to be discussed: denominational RE, cooperative RE, integrative RE and Moral Education instead of RE. This article presents a survey of 228 school principals who have introduced a cooperative RE at their school to find out which form of RE they prefer for which reasons. The results show that they prefer integrative RE (M = 4.07) over cooperative RE (M = 4.00). Moral Education does not get much support (M = 2.57), but still more than denominational RE (M = 2.27). Regression analysis gives evidence that issues like organizational aspects (for example size of the school) and educational goals (for example views on "taking position in RE") predict the principals' preferences. These results provide first impressions of an important group of people within the educational system who have hardly been considered in the discussion about how religion should be taught in the future.

79. Allan ROBERTSON CLYNE, *Freire's Christian Pedagogy in the professional narrative of UK youth work*, Journal of Youth and Theology 19 (2020) 2, 139-185 - https://brill.com/view/journals/jyt/19/2/article-p139_139.xml - This article celebrates the 50th anniversary of Paulo Freire's *Pedagogy of the Oppressed*. It responds to the current youth work environment within the UK by examining the differing attitudes and treatment of Freire and his pedagogy within this melded arena. It reveals youth ministry's and Christian faith-based youth work's limited engagement with Freire and explains the secularisation of his ideas within the wider youth work field, how they were isolated from his faith, subjugated to the work of Carl Rogers and latterly rebranded as secular Marxist. In contrast, this piece suggests that Paulo Freire's work should be recognised as a pedagogy drawn from his Christian faith. It concludes by relating his work to Liberation Theology and introduces an interpretation of *conscientização* as a Christian pedagogy. While Anglo-centric it aims to motivate a discussion amongst Christian faith-based youth workers around the globe, particularly those who contend with the secularisation of Freire's work.

80. Piotr ROSZAK, Sasa HORVAT & Jan WÓLKOWSKI, *Microaggressions and discriminatory behaviour towards religious education teachers in polish schools*, British Journal of Religious Education vol 42 (220) published online 26 Oct 2020 - The article presents the results of a qualitative survey conducted in 2019, in which 2.558 catholic religious education (RE) teachers working in state schools participated. The results indicate the existence of various forms of microaggressions towards religion teachers at school. First, the article analyses the relation between RE teachers and the

management within the school environment – therein parents, other teachers and students – concerning possible cases of discrimination activities, taking into account relevant variables (as professional experience, workplace). Then, it introduces examples of prejudices against this group and the institutional support suggested by the respondents on part of the state and the Church.

81. Michael ROTOLO, *Moral religiosities: How morality structures religious understandings during the transition to adulthood*, *Sociology of Religion*, sraa 025, <https://doi.org/10.1093/socrel/sraa025> - <https://academic.oup.com/socrel/advance-article-abstract/doi/10.1093/socrel/sraa025/5903487?redirectedFrom=fulltext> - Religiosity remains an important sociological concept, from assessing religion's effects on various outcomes to describing large-scale religious change. And yet conceptualizing religiosity—as a measure of intensity of religious practice—requires accounting for how respondents understand religious practice. Drawing on four waves of longitudinal interview data from the National Study of Youth and Religion (NSYR), this paper examines the religious understandings of young Americans as they develop over 10 years. I find that respondents' religious understandings are shaped by deeper moral orientations that broadly structure their lives. From these moral orientations, I theorize four ideal types of religious practitioners that help explain complex patterns of religiosity in America - the Congregant, the Believer, the Spiritualist, and the Metaphysician. Recognizing the moral orders that structure young Americans' religious understandings opens new pathways for theorizing religion's influence and change over time.

82. Friedrich SCHWEITZER & Peter SCHREINER, *International knowledge transfer in religious education: universal validity or regional practices? Backgrounds, considerations and open questions concerning a new debate*, *British Journal of Religious Education*, volume 42 (2020) 4, 381-390 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2019.1701987> - This article refers to the new European discussion on international knowledge transfer in RE. Readers are introduced to the background of the recent manifesto *International Knowledge Transfer in Religious Education: A Manifesto for Discussion* which was the outcome of a first international consultation of researchers in the field of RE in October 2018. In a first step, the demand for international knowledge transfer in RE is described. Furthermore, the question of the validity of knowledge in RE is taken up and discussed in the sense of the presuppositions of international transfer and cooperation. Special attention is given to the relationship between universal and contextual elements or dimensions of knowledge in RE and their epistemological implications which the authors consider a general and fruitful challenge for the discipline, in international as well as in national contexts. In conclusion, the authors set forth a number of perspectives for future research concerning international knowledge transfer in RE.

83. Corneliu C. SIMUT, *Moving beyond confessional theologies and secular philosophies about the world: Towards an ecodomic public attitude about nature*, *HTS Theologies Studies/Theological Studies* 76 (2020) 1, a 5990 - <https://hts.org.za/index.php/hts/article/view/5990/15444> - This article is firstly an investigation of traditional Christian thought about the world with the purpose of establishing whether Christianity's three main confessions (Eastern Orthodoxy, Roman Catholicism and mainline Protestantism) share similar concerns about the current situation of nature. Secondly, the investigation is followed by a comparison between the common features of these three confessional theologies and similar patterns of thought in the secular world, with the intention of finding ecological issues that are common not only to the three confessional theologies but also to secular philosophies. Thirdly, the initial investigation of Christianity's three main confessional theologies, followed by the comparison between these confessional theologies and secular philosophies of nature, is completed by the concrete proposal that, in order for contemporary ecological issues to be met with viable solutions, a common public attitude about nature, which goes beyond confessional theologies and secular philosophies, needs to be pursued globally in an ecodomic (constructive and edifying) manner.

84. Klaus von STOSCH, *La collaborazione accademica in Germania*, *Concilium*, 56 (2020) 4, 97-105 – Dal 2012 le università tedesche hanno cominciato ad assumere professori musulmani per insegnare teologia islamica. Oggi sono otto le università, finanziate dal governo, che hanno attivato corsi di teologia islamica, grazie anche al fatto che in Germania non esiste una rigorosa separazione tra stato e religione, ma una cooperazione all'interno della quale lo stato cerca di sostenere le religioni fintanto che agiscono in conformità alla Costituzione. Questo consente al governo di finanziare non solo le teologie cristiane, ma anche la teologia islamica e la teologia ebraica. E' possibile così avere teologi ben formati che usano metodologie comuni e che condividono valori accademici comuni. Nasce così una nuova forma di teologia comparata, che – come nel caso della facoltà di Paderborn - viene spesso realizzata come teologia collaborativa, dialogica e interattiva. Comunità cristiane e islamiche sono oggi in grado di maturare un apprezzabile livello di comprensione reciproca, anche se – occorre riconoscerlo – una lettura accurata del Corano alla luce della moderna ricerca storica non fa ancora parte del tradizionale approccio teologico musulmano.

85. Paul TROMP, Anna PLESS, Dick HOUTMAN, *'Believing without belonging' in twenty European countries (1981–2008) de-institutionalization of Christianity or spiritualization of religion?* *Religious Education Researches* (2020) <https://doi.org/10.1007/s13644-020-00432-z> - Extending and building on previous work on the merits of Grace Davie's theory about 'believing without belonging', this paper offers a comparative analysis of changes in the relationships between 'believing' and 'belonging' across countries. In doing so, two renditions of the theory that co-exist in G.

Davie's work are distinguished, the typically foregrounded version about a *de-institutionalization of Christianity* and its often unnoticed counterpart about a *spiritualization of religion*. Societal growth curve modelling is applied to the data of the European Values Study for twenty European countries (1981–2008) to test hypotheses derived from both theories. The findings suggest that the typically foregrounded version of a *de-institutionalization of Christianity* needs to be rejected, while the typically unnoticed version of a *spiritualization of religion* is supported by the data.

86. Dmytro VOVK, *God in secular Constitutions*, <https://talkabout.iclrs.org/2020/10/31/god-in-secular-constitutions/> - October 31, 2020 - Carl Schmitt points out in *Political Theology* that “all significant concepts of the modern theory of the state are secularized theological concepts.” Likewise, many doctrines and concepts of modern constitutionalism have theological roots and have been developed in the dialogue with religious tradition. Religion has never fully disappeared from texts of secular constitutions—it lingers in symbolic references to God, religious formulas in presidential oaths, constitutional agreements with churches of majorities, and so on. This series explores the normative, interpretative, political, and symbolic role of mentioning God, the Trinity, and other sacraments in secular constitutions. The contributors consider the German, Greek, Irish, Polish, and Russian cases. These pieces show that although references to God in constitutional preambles do not have any direct influence on regulating human rights, religion, or public morality issues, they might have some indirect effect and could potentially be a tool of promoting the conservative ethical agenda (see [Fokas's](#) and [Szymaniec's](#) pieces). In other cases, this reference may aim to emphasize the secular, but not secularist, nature of the constitution (see [Collings's](#) post) or shape church-state relations and the scope of religious freedom protections (see [Kenny's](#) contribution). In addition, Mikhail Antonov demonstrates that recent amendments to the Russian constitution inserting “the faith of ancestors” into the constitutional text may be utilized for arguing a more exclusive role of the religion of the majority (or traditional religions) and for justifying the conservative interpretation of the Russian constitution.

87. Kathrin WINKLER & Stefan SCHOLZ, *Subaltern thinking in Religious Education? Postcolonial readings of (German) schoolbooks*, *British Journal of Religious Education*, vol. 43 (2021)1, 103-123, publ. online 25 Aug 2020 - DOI: 10.1080/01416200.2020.1810633. This paper deals with the disclosure of subaltern thinking in current German-language textbooks for religious education. For the hermeneutical framing of this analysis, the approach of a postcolonial reading is particularly profitable. Obvious hierarchical relationships from clearly up and down can consequently be made visible and their presumed self-evidence unmasked. Even hidden hegemonic forms of expression can be uncovered in this way. With regard to current theology and religious education racism and misogyny, environmental degradation and sexual exploitation are attitudes that have already and almost as a matter of course been taken up critically. They are pedagogically reflected and attempted to overcome by using counter-models such as cultural diversity, equal rights, sustainability and sexual self-determination. In exciting contrast to this there are still nowadays textbooks used with remnants of exactly such formats of colonial thoughts. We argue that decolonising schoolbooks can be a useful part of decolonising the religious education curriculum. The schoolbook analysis carried out for this purpose is structured by four leading categories: Anthropological assumptions (1), religious classifications and interpretations (2), conceptions of culture and its hybridity (3) and finally the relationship to creation and environment (4). Textbooks from primary, secondary and vocational schools were examined.

TOOLS for RE and for Religious Studies

88. Antti LAATO (ed), *The challenge of the Mosaic Torah in Judaism, Christianity, and Islam*. Series: Studies on the Children of Abraham, Volume: 7, Brill 2020, pp 275 - <https://brill.com/view/title/57567> - The aim of *The Challenge of the Mosaic Torah in Judaism, Christianity, and Islam* is to address the theological issues arising when different ancient religious groups inside three Abrahamic religions attempted to understand or define their opinion on the Mosaic Torah. Twelve articles explore various instances of accepting, modifying, ignoring, criticizing, and vilifying the Mosaic Torah. They demonstrate a range of perspectives of ways in which the Mosaic Torah has formed a challenge. These challenges include Persian religious policy (when the Mosaic Torah was formed), intra-Jewish discussions (e.g. Samaritans), religious practices (the New Testament debates of ritual laws) and interreligious debates on validity of the Torah stipulations (with Christians and Muslims). All the papers were discussed at the international conference, “The Challenge of the Mosaic Torah in Judaism, Christianity and Islam”, organized by Åbo Akademi University and held in Karkku, Finland, 17-18 August 2017.

89. *Start der interreligiösen Internet-Plattform reliithek.de*. Die evangelischen Kirchen in Hessen haben eine neue Internetseite zur interreligiösen Verständigung und Bildung veröffentlicht. Im Mittelpunkt der Seite reliithek.de stünden „Erklärfilme zu Gegenständen und Themen der Weltreligionen, die durch eine authentische Begegnung mit Gläubigen als ExpertInnen der jeweiligen Religion dem Grundsatz des Interreligiösen Lernens folgen: Man redet nicht übereinander, sondern miteinander“, teilten die Betreiber mit. Die Filme seien frei zugänglich und insbesondere für den Einsatz im Schulunterricht geeignet. Behandelt werden die Religionen Islam, Judentum, Buddhismus, Hinduismus und Christentum. In den Filmen äußern sich Expertinnen und Experten über Themen aus den Bereichen Glaube, Alltag und Gemeinschaft;

Fest und Feier; Lehre und Schriften. Dazu gibt es umfangreiche Ergänzungsmaterialien für die Schule. Die Seiten Islam und Judentum seien bereits komplett, die weiteren Religionen würden in Kürze folgen, teilten die Betreiber mit. Relithek.de ist ein Projekt des Religionspädagogischen Instituts der Evangelischen Kirchen von Kurhessen-Waldeck und Hessen-Nassau sowie der Professur für Religionspädagogik am Fachbereich Evangelische Theologie an der Universität Frankfurt am Main. www.kirchliche-dienste.de

90. Fabio BALSAMO, Daniela TARANTINO (eds), *Law, religion and the spread of Covid-19 pandemic* - ebook, diresom papers 2 - <https://diresom.net/2020/11/07/law-religion-and-the-spread-of-covid-19-pandemic-ebook-diresom-papers-2/> - As scholars engaged in the study of the legal regulation of the religious phenomenon, we decided to create a web space (www.diresom.net) to collect documents, comments and other useful materials related to the Covid-19 emergency, in order to assess the outcomes of the normative decisions made by state and religious authorities. By the end of April, we had already published more than 600 documents and comments related to this issue, and more than 45.000 unique visitors had surfed our website. In May we have also edited an open source book to share in a more orderly way the comments that we have already published online, thus giving the possibility to consult these guidelines to all those who want to study or analyze the legal reaction both state and religious, to this pandemic. The exponential spread of the Covid-19 Pandemic also in the second part of 2020 suggested us to edit now this second open source book.

91. COUNCIL OF EUROPE and EUROPEAN WERGELAND CENTER (eds.), *Signposts teacher training module. Teaching about religions and non-religious worldviews in intercultural education*, Council of Europe Publishing 2020, 98 pages - <https://theewc.org/resources/signposts-teacher-training-module-teaching-about-religions-and-non-religious-world-views-in-intercultural-education/> - A new major resource for teachers has just been published by the Council of Europe and the European Wergeland Center (EWC). The *Signpost teacher training module* deals with questions of teaching about religions and non-religious world views in intercultural education. At the online launch of the module on 25th November 2020 more than 100 participants were eager to learn more about the purpose and the concept of it. One of the authors, dr. Angelos Vallianatos from Greece, explained in his introductory remarks that the module is designed for teacher councils, teachers and teacher students in priority but also for policy makers. Furthermore, it is not only a resource for RE teachers but for teachers of all subjects. Matters around religions and world views can occur in any setting of school life. Therefore, this manual follows a whole school approach. Since it was published six years ago "[Signposts – Policy and practice for teaching about religions and non-religious world views in intercultural education](#)" has been translated into 13 languages. In 2020, the module was finalized and ready for distribution. It is developed to be used in teacher education. The aim of the training module is to offer safe ways for teachers to address issues connected to religion and non-religious world views in the framework of intercultural education.

OPINIONS

■ Pour l'islam radical, la seule véritable doctrine est la parole de Dieu, venue droit du ciel. Elle est inconciliable avec la morale générale et les pratiques laïques telles qu'elles se réalisent dans les écoles, les tribunaux et dans la vie de tous les jours. En revanche, dans la tradition française, **l'école** est depuis 1905 le creuset même de la République, le cœur de la laïcité de l'Etat ; une tradition selon laquelle les murs des classes doivent rester vierges, pour que le savoir et la conscience des élèves puissent se développer en toute liberté et non sous le regard d'un quelconque Dieu. ● **Ezio Mauro**, *Euro-topics* 19/10/2020.

■ Le projet de loi [sur les séparatismes, annoncé par le président Macron] prévoit que l'éducation scolaire obligatoire soit avancée à l'âge de trois ans pour faciliter la socialisation et l'intégration dans la société française. Bien que cela soit louable, interdire l'éducation à domicile n'a aucun sens. Jusqu'à présent, il n'est pas apparu qu'un enfant éduqué à domicile soit devenu un islamiste ou un terroriste. Dans ces temps difficiles, il est inutile d'irriter inutilement des familles croyantes de toutes confessions, y compris catholiques, par des moyens inefficaces pour atteindre des objectifs qui sont politiques et non religieux. Bien des familles musulmanes ont été frappées en France par la désertion d'un de leurs enfants vers la Syrie. Ces parents ne sont pas responsables de la décision de leur enfant, mineur ou adulte, qu'ils n'ont jamais éduqué dans cet islamisme politique mais elles en sont les victimes. ● **Billy Fautré**, *Human Rights without frontiers*, 21/10/2020 <https://hrwf.eu/france-en-fr-the-proposed-law-on-separatismes-should-not-target-religion-le-projet-de-loi-sur-les-separatismes-ne-devrait-pas-sen-prendre-a-la-religion/>

■ Penso che offendere, e poi – dopo essersi resi conto che offendere ferisce delle persone –, continuare ancora a offendere non sia un comportamento né apprezzabile, né ragionevole. Dobbiamo vivere insieme su questo pianeta. Non possiamo farlo rispettandoci? Non costa proprio niente evitare di offendere i musulmani pubblicando immagini offensive di Maometto. E, diciamoci la verità: le avete viste? sono davvero offensive. Crediamo forse di essere più democratici, più paladini della libertà, offendendoci a vicenda? Offendendoci, non facciamo che alimentare la violenza, dividerci in gruppi in conflitto. Non solo alimentiamo la violenza, ma alimentiamo quello che Macron [retoricamente] vorrebbe scongiurare: il separatismo di intere comunità. La laicità francese è una grande conquista, ma rischia il fallimento quando se ne fa abuso. Se nelle scuole si discutesse di libertà di espressione senza ripetutamente mostrare le vignette di Charlie Hebdo, e si spiegasse quel che essa significa, avremmo fatto un importante passo avanti verso compromessi che non dividono le nazioni oltre misura. ● **Barbara Spinelli**, *Il fatto quotidiano*, 6 novembre 2020.

■ La última jurisprudencia del Tribunal Supremo sobre carga horaria de la asignatura de Religión, indica que: «No requiere una carga horaria determinada sino la necesaria para su enseñanza adecuada». Por ello nos dirigimos a la Conferencia Episcopal y les trasladamos la necesidad, no solo de implementar el currículo como es su obligación en una materia confesional, sino de ajustarlo y proponer una carga horaria. Si el currículo es el mismo en todo el Estado, la carga horaria debe ser, sin duda, la misma en todo el Estado. De ello se infiere, como ocurre en la actualidad que, en cada CCAA, el docente puede extender o suprimir el temario según la carga horaria de la asignatura. Una aberración pedagógica y curricular que solo obedece a intereses partidistas y no educativos. ● **Alfredo Sepúlveda** [secretario general del sindicato de profesores de religión USIT-EP que aglutina tanto a docentes católicos como evangélicos] in: <https://www.religionyescuela.com/actualidad/sueno-con-una-asignatura-que-responda-a-nuestra-sociedad-plural-y-multicultural/>

■ Se Jaspers individuò nel VI-V sec. A.C. l'epoca assiale su cui tutti i secoli posteriori edificarono le grandi civiltà, il nostro tempo o perisce o rinasce all'insegna di una nuova epoca assiale. Le condizioni ci sono perché mai l'umanità è stata così unita, in grado di dialogare, mai i testi sacri delle altre civiltà possono diventare i nostri. Questa 'fusione di orizzonti', come la chiama Gadamer, può generare una nuova epoca assiale. Non si tratta di inventare cose nuove ma di rifondare la grande intuizione dell'epoca assiale, il primato della giustizia sulla forza, della verità sul potere, della bontà sull'interesse. ● **Vito Mancuso**, *Tuttolibri* 31/10/2020, p. XIV.

■ «Nelle scuole, come si studia l'*Iliade* e l'*Odissea*, si può anche leggere la *Bibbia*. Nella scuola italiana, europea, si studia il greco, perché è nelle nostre radici, ma lo è anche il pensiero giudeo-cristiano. Per insegnare la Bibbia bisogna farlo molto bene, e sono sicuro che essa piacerebbe agli studenti almeno quanto i grandi classici. In passato c'era una cultura ostile a questo progetto... Persino la Chiesa non ne era molto convinta, temeva che l'introduzione della Bibbia sostituisse l'ora di religione. Invece deve diventare la lettura di un grande testo culturale. Molti pensano che la Bibbia sia un libro per preti e monaci, invece è un testo di alta letteratura. Peccato!». ● **Bruno Maggioni** (+29/10/2020), citato dal card. Gianfranco Ravasi, in *L'Osservatore romano*, 31/10/2020 - <https://www.osservatoreromano.va/it/news/2020-10/quo-252/cantore-della-parola.html>

■ La idea-fuerza de la cultura moderna era y sigue siendo el poder como dominación de la naturaleza, de otros pueblos, de todas las riquezas naturales, de la vida e incluso de los confines de la materia. Esta dominación ha causado las amenazas que pesan actualmente sobre nuestro destino. Esta idea-fuerza tiene que ser superada. Bien dijo Albert Einstein: "la idea que creó la crisis no puede ser la misma que nos saque de la crisis; tenemos que cambiar". ● **Leonardo Boff**, <https://www.religiondigital.org/leonardo-boff-la-fuerza-de-los-pequenos/Leonardo-Boff-idea-fuerza-dominacion-naturaleza-generado-pandemia>

■ Il sapere sulla religione è in discussione. La *London School of Economics* ha lanciato un programma di studi "sulla religione e la non-religione". L'Università del Kent fruisce di quasi tre milioni di dollari dalla *Templeton Foundation* per "comprendere la non-religione". Cambiano contestualmente il soggetto e l'oggetto della conoscenza. Non mi servono più la filosofia, la storia, la sociologia e il diritto della religione, se stancamente presidiano la frontiera tra religione e non religione. Mi servono invece l'economia, la psicologia, le neuroscienze e l'ingegneria informatica che di quella frontiera sanno fare a meno. Sfuma la differenza tra religione e non religione. Si disegnano nuove mappe della conoscenza e dell'esistenza: si muovono su di esse, freneticamente scomposti e ricomposti, gli atomi della fede. ● **Marco Ventura**, *Corriere della sera*, 11/10/2020.

■ Se si affronta una pandemia come il COVID-19, sarebbe del tutto perverso vedervi immediatamente una punizione di Dio. Dio ha creato il mondo in modo tale che esso abbia il proprio corso, la propria libertà. Ciò significa che all'uomo è assegnato un compito in questo mondo, che egli può svolgere senza essere completamente dimenticato da Dio. Ma presuppone che il corso proprio del mondo mostri all'uomo i suoi limiti, si opponga a qualsivoglia delirio di onnipotenza da parte sua, cosa che implica anche sofferenza e ferite. Far sì che questa sofferenza resti sopportabile è una responsabilità di noi uomini, anche nel senso di non lasciare indietro nessuno. • **Kurt Appel**, *il Regno-attualità*, 15/11/2020.

■ La questione educativa rappresenta una grande sfida per i musulmani in Europa e in particolare per le guide religiose. Essa non può essere né ridotta alla prevenzione dell'estremismo, né limitata ai provvedimenti di contrasto alla radicalizzazione violenta adottati dagli Stati. Il tema della formazione degli imam è entrato nell'agenda politica e culturale di molti Stati dell'UE, che hanno investito ingenti capitali in progetti per far sì che le guide religiose diventino dei bravi formatori capaci di orientare i fedeli al senso di responsabilità nei confronti della società in cui vivono e preservare così la comunità da influenze estremiste. • **Massimo AbdAllah Cozzolino**, segretario generale della Confederazione islamica italiana, *Oasis* 25/11/2020 <https://www.oasiscenter.eu/it/formazione-dialogo-cittadinanza-intervista-cozzolino>

■ Laïcité : la France en fait vraiment trop ? Défendu avec emphase par Emmanuel Macron, notre modèle de laïcité suscite des interrogations redoublées depuis qu'il se double d'une défense des « principes républicains », voire d'un « combat » assumé « pour les Lumières ». Les politiques de nos voisins, tous confrontés à la difficile gestion de leur pluralisme religieux, ne se nourrissent pas de la même anxiété. • **La Croix** : https://www.la-croix.com/France/Laicite-France-fait-elle-vraiment-trop-2020-12-08-1201128977?utm_source

■ Gli insegnanti più bravi che conosco (specialmente alle elementari e alle medie) mi ripetono quasi ossessivamente che i peggiori nemici di una libera e solida educazione dei bambini e adolescenti sono oggi proprio i genitori – che pretendono controllare la formazione dei loro figli sulla base di convinzioni egoistiche e spesso cretine, mal digerite dalle sciocchezze che propinano loro gli “esperti” dei giornali e delle tv, i più superficiali e nefasti tra i quali sono solitamente psicologi e psicologhe. • **Goffredo Fofi**, scrittore e critico letterario, *Confronti*, novembre 2020, 38.

FORTHCOMING EVENTS – CALL FOR PAPER

► BOLOGNA, Italy. The ReIReS School on the use and study of special documents in Bologna, organized by Fscire, has been postponed to March 21-26, 2021. A call for applications will be sent in the coming months. Go [here](#) to the ReIReS training programme, including the (preliminary) information on the School in Bologna.

► La **Revista Latinoamericana de Derecho y Religión** invita a presentar artículos para su duodécimo número, a publicarse en abril del año 2021. La Revista tiene un formato digital, de acceso libre y gratuito. Sus contenidos se concentran sobretudo en la realidad latinoamericana del derecho y la religión, a fin de promover los estudios, análisis e intercambio que se desarrollan actualmente a nivel regional y nacional. Las materias abordadas son los tópicos tradicionales del Derecho Eclesiástico del Estado; la libertad religiosa y las relaciones Iglesia – Estado; las relaciones entre el derecho y la religión; el derecho de las religiones y su interacción con el Estado así como las leyes o decisiones estatales que inciden en lo religioso. Se reciben contribuciones en castellano, inglés y portugués, sin perjuicio que eventualmente se autoricen trabajos en otros idiomas por parte del Consejo de Redacción. Secciones de la revista:

Estudios monográficos: de análisis sobre un tema acordado por el Comité Editorial. Se trata de una sección arbitrada.

Estudios generales: sección abierta a contribuciones que se someten a arbitraje ciego sobre los temas de la Revista.

Legislación: sección elaborada por el equipo de la Revista relativa a la actualidad jurídica latinoamericana, considerando normas publicadas y proyectos de ley relevantes.

Jurisprudencia: sección arbitrada que versa sobre comentarios de jurisprudencia a nivel latinoamericano o otros.

Recensiones: sección arbitrada que trata sobre los comentarios de libros recientemente publicados sobre las materias de interés de la Revista, independientemente de su área geográfica.

Detalles de la convocatoria. La presente convocatoria está dirigida a la presentación de artículos para las secciones "Temas Monográficos", "Estudios Generales", "Jurisprudencia" y "Recensiones". El Tema Monográfico del 12º número, se denomina "**Abusos sexuales en Latinoamérica y libertad religiosa**". La fecha de cierre de recepción de artículos es el día **miércoles 10 de marzo de 2021**. Leer más: derechoyreligion@uc.cl

► Call for paper by Brill Publishing: *Youth in a Globalizing World*. Series Editors: [Vincenzo Cicchelli](#) and [Sylvie Octobre](#). Specialists of adolescence and youth tend to consider these life stages as valuable barometers of social change. Indeed, new trends in society can be observed through the prism of young people who today find themselves under the spotlight as never before. At the same time, all over the planet, tremendous changes in everyday life can be witnessed currently. The main reason for a book series focused on adolescence and youth from an international perspective is due to the lack of knowledge and understanding of the emergence of transnational shared practices, values, norms, behaviors, cultures and patterns among young people all over the globe. The aim of this book series is to be a forum for discussion and exchanges, a space for intellectual creativity on all questions relating to youth in a globalizing world. It also provides a valuable and much-needed crucible for comparative studies on youth from an international perspective. Its spirit is to be open to new suggestions coming from research in the social sciences. From an epistemological stance, what kind of concepts do sociologists of youth need in order to understand changes? Are classical sociological concepts on youth still useful and relevant? What kind of perspectives could be more suitable? Because this book series is situated within a mainstream research framework, we welcome original leading works written in a manner that is accessible to a wider audience. For editorial queries and proposals, please contact the series editors [Vincenzo Cicchelli](#) and [Sylvie Octobre](#). *Special proposal criteria*: Submissions of an interdisciplinary nature are strongly encouraged. All proposals must include the following (if a proposal lacks any of these elements, it will be returned): 1) Table of contents 2) Prospectus 3) One-page summary of each chapter 4) Working bibliography. A paperback edition of select titles in the series, for individual purchase only, will be released approximately 12 months after publication of the hardcover edition. Infos: <https://brill.com/view/serial/YGW>

► **Religious Education Conferences** (Jan-July 2021): selected by <https://waset.org/religious-education-conferences>

ICEVVE 2021: Educational Values and Values Education Conference, [Istanbul](#) (Jan 28-29, 2021)
 ICEIS 2021: Educational and Instructional Studies Conference, [Kuala Lumpur](#) (Feb 11-12, 2021)
 ICRET 2021: Religious Education and Theology Conference, [Barcelona](#) (Mar 04-05, 2021)
 ICSPE 2021: Studies in Primary Education Conference, [Rome](#) (Mar 04-05, 2021)
 ICSREHR 2021: Secularism, Religious Education and Human Rights Conference, [Rome](#) (Mar 04-05, 2021)
 ICVER 2021: Values Education and Religions Conference, [Rome](#) (Mar 04-05, 2021)
 ICVVE 2021: Values and Values Education Conference, [Barcelona](#) (Mar 04-05, 2021)
 ICRED 2021: Religious Education and Diversity Conference, [Miami](#) (Mar 11-12, 2021)
 ICREV 2021: Religion, Education and Values Conference, [Miami](#) (Mar 11-12, 2021)
 ICREP 2021: Religious Education and Philosophy Conference, [London](#) (Mar 15-16, 2021)
 ICVED 2021: Values, Education and Democracy Conference, [London](#) (Mar 15-16, 2021)
 ICEVVE 2021: Education in Values and Values in Education Conference, [Istanbul](#) (Mar 22-23, 2021)
 ICPESD 2021: Primary Education and Skills Development Conference, [Istanbul](#) (Mar 22-23, 2021)
 ICREP 2021: Religious Education and Plurality Conference, [Istanbul](#) (Mar 22-23, 2021)
 ICRES 2021: Religious Education and Secularism Conference, [Prague](#) (Mar 22-23, 2021)
 ICRVE 2021: Religions and Values Education Conference, [Dubai](#) (Mar 22-23, 2021)
 ICVEEV 2021: Values in Education and Education in Values Conference, [Prague](#) (Mar 22-23, 2021)
 ICVEEV 2021: Values Education and Educational Values Conference, [Madrid](#) (Mar 25-26, 2021)
 ICEV 2021: Education and Values Conference, [Paris](#) (Mar 29-30, 2021)
 ICREP 2021: Religious Education and Pluralism Conference, [Singapore](#) (Mar 29-30, 2021)
 ICRERS 2021: Religious Education and Religious Studies Conference, [Paris](#) (Mar 29-30, 2021)
 ICRTPE 2021: Recent Trends in Primary Education Conference, [Paris](#) (Mar 29-30, 2021)
 ICREHR 2021: Religious Education and Human Rights Conference, [Athens](#) (Apr 08-09, 2021)
 ICVE 2021: Values Education Conference, [Athens](#) (Apr 08-09, 2021)
 ICPE 2021: Primary Education Conference, [Venice](#) (Apr 12-13, 2021)
 ICRES 2021: Religious Education in Schools Conference, [Tokyo](#) (Apr 22-23, 2021)
 ICPE 2021: Primary Education Studies Conference, [Jerusalem](#) (Apr 29-30, 2021)
 ICRE 2021: Religious Education Conference, [Jerusalem](#) (Apr 29-30, 2021)
 ICTEL 2021: Teaching, Education and Learning Conference, [Oslo](#) (Jun 24-25, 2021)
 ICVEQT 2021: Values Education and Quality Teaching Conference, [Stockholm](#) (Jul 15-16, 2021)

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Merry Christmas & happy New Year - Buon Natale e migliore Anno 2021



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Biblioteca europea per le Scienze Religiose, Corso Trapani 25, IT-10139 Torino, UE || Contact: fpajer@lasalle.org
 EREnews, vol. XVIII (2020) 4, 1-47, was closed on December 20, 2020

Next issue: edited by DSU, Università Roma 3, via Ostiense 234, IT- 00146 Roma, on March 31, 2021
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