

EVENTS & DOCUMENTS

- > **DICHIARAZIONE CONGIUNTA DI ABU DHABI** Il documento condiviso sulla fratellanza umana, 2
- > **CEC** Religious diversity in Europe and the Rights of Religious Minorities, 2
- > **EUROBAROMETRE** Antisémitisme montant. Que fait l'école ? 2
- > **EUROPEAN ACADEMY OF RELIGION** Una formula in collaudo e l'università latente, 2
- > **CONFERENCE DES EGLISES EUROPEENNES** L'Europe notre avenir, 3

NATIONAL CHRONICLES

- > **BELGIQUE** Nouveau programme de religion catholique pour les écoles secondaires en Flandres, 3
- > **BULGARIA** Orthodox Church calls for compulsory religion in schools, no sex education, 3
- > **DEUTSCHLAND** Berlin: Theologie wird in "Hauptstadt des Atheismus" aufgewertet - Auch Islam wird "akademisch" - Kompetenzen und Standards für den evangelischen Religionsunterricht, 3
- > **ESPANA** Ministerio de Educación: las estadísticas de la enseñanza optativa de Religión, 5
- > **GRECIA** L'istruzione religiosa presa nel conflitto tra Stato e Chiesa ortodossa, 6
- > **IRELAND** New Junior Cycle Religious Education course, 6
- > **ITALIA/1** Il MIUR riconosce l'equipollenza dei titoli accademici di Teologia e di Scienze religiose, 6
- > **ITALIA/2** A 90 anni dal primo Concordato, NSC ripropone il superamento dell'IRC, 7
- > **SVIZZERA/Ticino** «Insegnamento religioso e sulle religioni», nuova disciplina ordinaria, 7
- > **SCHWEIZ/Basel** Neuer Lehrplan für den Religionsunterricht an der Primarschule, 7
- > **SUISSE/Genève** Genève adopte une nouvelle loi de laïcité de l'Etat, 8
- > **SUISSE romande** Les enseignements du fait religieux dans les cantons romands

- > **TURKEY** Turkish Court rules against compulsory religion class, 9
- > **USA** President Trump tweets about his support for Bible literacy courses, 9
- > **PAKISTAN** New Pakistani leader's education aims may include reining in religious schools, 10

BREVI

Bulgaria ~ Deutschland ~ Qatar ~ Québec ~ Kasakhstan ~ Ukraine ~ Niedersachsen (DE), 10

WHO'S WHO 11**LIBRARY: JUST PUBLISHED – LES NOUVEAUTES DU TRIMESTRE**

Reference works, 14 – Books, Essays, Monographs, 16
Articles in academic journals, 26 – Educational tools for RE, 38

OPINIONS: De te, Europa, fabula narratur 41

DAILY PRESS REVIEW 43

FORTHCOMING EVENTS – CALLS FOR PAPER 45

DICHIARAZIONE DI ABU DHABI **Documento condiviso sulla Fratellanza Umana** (04.03.2019)

■ «[...] Ci rivolgiamo agli intellettuali, ai filosofi, agli uomini di religione, agli artisti, agli operatori dei media e agli uomini di cultura in ogni parte del mondo, affinché riscoprano i valori della pace, della giustizia, del bene, della bellezza, della fratellanza umana e della convivenza comune, per confermare l'importanza di tali valori come ancora di salvezza per tutti e cercare di diffonderli ovunque [...].

■ Attestiamo anche l'importanza del risveglio del senso religioso e della necessità di rianimarlo nei cuori delle nuove generazioni, tramite l'educazione sana e l'adesione ai valori morali e ai giusti insegnamenti religiosi, per fronteggiare le tendenze individualistiche, egoistiche, conflittuali, il radicalismo e l'estremismo cieco in tutte le sue forme e manifestazioni [...].

■ La Chiesa Cattolica e Al-Azhar, attraverso la comune cooperazione, annunciano e promettono di portare questo Documento alle Autorità, ai Leader influenti, agli uomini di religione di tutto il mondo, alle organizzazioni regionali e internazionali competenti, alle organizzazioni della società civile, alle istituzioni religiose e ai leader del pensiero; e di impegnarsi nel diffondere i principi di questa Dichiarazione a tutti i livelli regionali e internazionali, sollecitando a tradurli in politiche, decisioni, testi legislativi, programmi di studio e materiali di comunicazione. Al-Azhar e la Chiesa Cattolica domandano che questo Documento divenga oggetto di ricerca e di riflessione in tutte le scuole, nelle università e negli istituti di educazione e di formazione, al fine di contribuire a creare nuove generazioni che portino il bene e la pace e difendano ovunque il diritto degli oppressi e degli ultimi».

[Il testo integrale del Documento, in varie traduzioni, è disponibile su siti internet e in riviste specializzate].

CEC **Religious Diversity in Europe and the Rights of Religious Minorities**

CEC's new publication *Religious Diversity in Europe and the Rights of Religious Minorities*, edited by Dr Elizabeta Kitanovic and Rev. Dr. Patrick Roger Schnabel is now out. The publication, produced in partnership with Globethics.net contains contributions from experts brought together by CEC in Zagreb, Croatia to discuss the challenges facing minority churches, and religious minorities in general. The European landscape presents many difficulties for these communities. Some struggle with obtaining legal status, some are subject to discrimination, exclusion or even open hostility. Widespread prejudices, destruction or confiscation of property, and barriers to religious rituals and ceremonies make daily life difficult for many communities across the continent. CEC, and the participants gathered at the Zagreb conference, are convinced that minorities bring value to societies, and that deeper religious literacy, enhanced understanding, and fostering dialogue will contribute to their flourishing.

Digital copies of *Religious Diversity in Europe and the Rights of Religious Minorities* may be downloaded from the CEC website and print copies may be ordered through our publishing partner, Globethics.net.

■ <https://www.ceceurope.org/new-publication-religious-diversity-in-europe-and-the-rights-of-religious-minorities/>

EUROBAROMETRE **Antisémitisme montant. Que fait l'école ?**

Selon une étude Eurobaromètre publiée le 22 janvier 2019, 50% des personnes interrogées dans tous les Etats membres estiment que l'antisémitisme est un problème dans leur pays. 39% pensent que l'antisémitisme est au même niveau qu'il y a cinq ans, et 36% qu'il s'est accru. 53 % (contre 38%) estiment que leur pays fait face à un problème de négationisme de la Shoah. **6 Européens sur 10 pensent que la Shoah n'est pas suffisamment étudiée à l'école**. 54% considèrent que les conflits au Moyen-Orient ont une influence sur la perception des Juifs dans leur pays. *More :*

■ <http://ec.europa.eu/commfrontoffice/publicopinion/index.cfm/survey/getsurveydetail/instruments/special/surveyky/2220>

EUROPEAN ACADEMY OF RELIGION **Una formula in collaudo e l'università latente nella vetrina europea delle religioni e della teologia**

L'EuARe è nata nel 2017 per iniziativa della Fondazione per le Scienze religiose Giovanni XXIII e sulla falsariga della American Academy of Religion (AAR), nata nel 1963, ma le cui prime origini risalgono al 1909 (cf. G. Mannion, *La teologia e l'American Academy of Religion*, in "Concilium", 4/2018, 143-150). Ai primi di marzo di quest'anno si è svolta a Bologna la terza edizione della EuARe. Al di là della cronaca delle

giornate ricche di incontri esposizioni conferenze panels, stralciamo da una valutazione a firma del prof. Marcello Neri in *Settimana News* dell'19 marzo 2019 (<http://www.settimananews.it/cultura/religione-europa-competenze-al-lavoro/>), che sottolinea alcuni deficit e indica aspetti perfettibili dell'importante iniziativa.

«[...] Il trascinarsi del modello americano è evidente, come è evidente la desuetudine delle istituzioni (cittadine, in questo caso) a interloquire con iniziative di questo genere. Già nella stessa Bologna non mi sembra si sia messa mano a un'elaborazione adeguata di cosa significhi avere in città, per quattro giorni, centinaia tra i migliori esperti di «religione» a livello continentale (tra l'altro in un frangente in cui essa è sulla bocca di tutti). E anche l'Università cittadina non pare aver messo a tema la questione del sapere religioso e di quello teologico come importanti per la stessa *universitas* dei saperi. Del tutto irrilevante è stato, poi, l'evento per le altre università statali italiane (fatti salvi, ovviamente, i percorsi biografici dei singoli docenti e studenti, da un lato, e un certo interesse semi-istituzionale della giurisprudenza e del diritto, dall'altro). Quando il meeting annuale dell'EuARE lascerà l'Italia per svolgersi altrove, le nostre università avranno definitivamente perso un'occasione d'oro per superare il rigetto ideologico (e oramai davvero infantile) della religione e delle teologie dalle loro aule.

Uno dei pezzi forti del meeting annuale dell'AAR oltreoceano è sicuramente l'enorme spazio espositivo per le case editrici di settore (anche europee), dedicato non solo a concludere affari tra di loro (stile Francoforte), ma anche e soprattutto al «lettore» (e potenziale autore). La fiera del libro legata all'AAR si costruisce intorno ai partecipanti al meeting, con tutte le opportunità connesse. Per il momento, il meeting dell'EuARE si svolge sostanzialmente senza «libri», stante la presenza sparuta di qualche banchetto espositivo di un pugno di case editrici. Indice sicuramente della profonda crisi di settore dell'editoria italiana, da un lato, e del disinteresse all'iniziativa da parte di quella europea. D'altro lato, il «grande pubblico» sta tutto dall'altra parte dell'Oceano; e gran parte di quello che sta di qua partecipa con una certa regolarità ai meeting dell'AAR, per cui è inutile ripetersi e fare le cose doppie.

[...] Dopo tre anni di EuARE, credo si possa iniziare a dire che la teologia italiana sta mancando una grande occasione per sprovvincializzarsi (culturalmente e linguisticamente). Basti guardare i panel del meeting di quest'anno organizzati da istituzioni teologiche italiane. Lo sguardo d'insieme è tendenzialmente sconfortante: la teologia italiana parla di sé stessa a sé stessa in italiano. Poi ci sono i singoli, su tutti i fronti e discipline, che saltano di qua e di là e ci fanno fare anche una qualche bella figura. Alcuni li adottiamo, gli affetti permettono sempre di importare eccellenze, altri li consideriamo dei nostri anche quando sono anni che lavorano altrove. Ma a parte queste eccezioni, la teologia italiana come istituzione non riesce proprio a uscire dallo specchio di sé stessa: interloquisce unicamente con la teologia, parlando esclusivamente la lingua madre. Con questa forma mentis è difficile diventare appetibili per l'accademia pubblica dei saperi. E questo non fa bene né alla teologia di casa nostra né alle nostre università».

CONFERENCE DES EGLISES EUROPEENNES **L'Europe notre avenir**

Un outil pour l'action des Eglises dans le cadre des élections européennes de 2019, conçu par la Conférence des églises européennes et la Commission des églises auprès des migrants en Europe.

« La dignité humaine, la justice, la liberté, la paix et la réconciliation, la tolérance et la solidarité sont des valeurs fondamentales, au cœur du projet européen. Les Églises sont déterminées à œuvrer pour une Europe meilleure et soutiennent le projet européen dans leur recherche de valeurs partagées et du bien commun. Nous cherchons à construire des ponts, à surmonter les divisions historiques et à accroître le sens des responsabilités envers le monde. Face aux conflits, nous sommes appelés à œuvrer en tant qu'agents de réconciliation et à lutter contre l'oppression ».

■ http://www.ceceurope.org/wp-content/uploads/2019/03/CEC_eu-election_FR_8.pdf

D'UN PAYS À L'AUTRE ▪ COUNTRY BY COUNTRY

BELGIQUE **Nouveau programme de religion catholique pour les écoles secondaires en Flandre**

Bruxelles, ce 14 janvier 2019. Le nouveau programme de la religion catholique a été présenté officiellement pour les écoles secondaires en Flandre (Belgique). Il sera introduit obligatoirement à partir du 1^{er} septembre 2019, avec une marge de deux ans de transition progressive. Le cours de religion catholique, 2 heures par semaine, est obligatoire dans les écoles secondaires catholiques ; il est optionnel dans les écoles de l'Etat.

Il s'agit d'une actualisation du programme de 1999 en fonction du contexte social actuel. Le but est d'assurer une « alphabétisation » dans le domaine des conceptions de la vie et des traditions religieuses. Les évêques soulignent l'importance d'assurer chez les élèves une connaissance de base de la tradition judéo-chrétienne dans une société ouverte et multiculturelle/religieuse, centrée sur le dialogue. Dans ce sens, le programme se doit d'assurer la compréhension et l'assimilation de cette culture religieuse. Une priorité est donnée à la formation de la personnalité du jeune en tant que personne, de la responsabilité individuelle et sociale, du sens de civilité et le développement d'une compétence en ce qui concerne les conceptions du monde. Le programme s'organise en trois cycles de chaque fois deux ans d'étude. Au total il y a 17 domaines thématiques, constitués de 349 composantes avec des commentaires d'accompagnement. Ce programme s'accompagne d'un guide du professeur, précisant avec quelle attitude celui-ci doit s'acquitter de sa mission et la compréhension envisagée chez les élèves. Une présentation plus détaillée peut être consultée au site <https://owa.groupware.kuleuven.be/owa/?bO=1#path=/mail> (avec la possibilité de commander le livre). [H. Lombaerts] See also the article by L. Franken in our Library, p.30.

BULGARIA Orthodox Church calls for compulsory religion in schools, no sex education

The Bulgarian Orthodox Church's governing body, the Holy Synod, has called for a complete rewrite of the government's National Strategy for the Child 2019-2030, urging a ban on terminations of pregnancy, for religion to be a compulsory subject in schools, no sex education, and opposing the full ban on corporal punishment in schools. [...] The Bulgarian Orthodox Church also called for religion to become a compulsory subject in schools. "Religious education in kindergartens and schools educates not only the minds but also the hearts of the smallest members of our society, which means that religious activities (in particular: Orthodox Christianity) reveal to children the sacred secret of this, that man is created in the image of God, and that to educate means to develop not only intellectually, but also to be perfected in faith, hope, love, charity and godliness. This is and should be the highest goal of any education, of any education-form, that man should be likened to the image of his Creator," the church said. The church said that quality education for all children would not be complete without compulsory religious education, with the option of "choice among several strands, depending on the views and religion of the family and the child".
■<https://sofiaglobe.com/2019/02/09/bulgarian-orthodox-church-calls-for-abortion-ban-compulsory-religion-in-schools-no-sex-education-a/>

DEUTSCHLAND Berlin: Theologie wird in "Hauptstadt des Atheismus" aufgewertet

Berlin, 28.12.2018 (KathPress) Das Thema Religion wird 2019 in Berlin, das wegen des hohen Bevölkerungsanteils von Konfessionslosen als "Hauptstadt des Atheismus" gilt, einen höheren Stellenwert erhalten als bisher: Mehrere Projekte, die damit zu tun haben, stehen laut der deutschen Katholischen Nachrichtenagentur Kna vor der Verwirklichung oder vor wichtigen Weichenstellungen. Im Bereich der Hochschulen betreffen dies das Institut für Katholische Theologie und jenes für Islamische Theologie an der Humboldt-Universität. Nach Zustimmung der Hochschulgremien werden Berufungen von Professoren vorbereitet und Studienordnungen erarbeitet. Beginnen soll der Lehrbetrieb im Wintersemester 2019/20. Mit dem Institut für Katholische Theologie erfüllt sich ein lange gehegter Wunsch der Kirche, denn eine Fakultätsgründung an der Humboldt-Universität blieb vor gut 20 Jahren im Planungsstadium. Überdies war das bisherige Seminar für Katholische Theologie an der Freien Universität Berlin auf zuletzt nur noch zwei Professuren reduziert. Diese werden nun an die Humboldt-Uni verlagert und um drei weitere ergänzt. Mit der bereits an der evangelischen Fakultät bestehenden Stiftungsprofessur, die nach dem katholischen Religionsphilosophen Romano Guardini (1885-1968) benannt ist, wird das neue Institut somit sechs Professuren umfassen. Mit dieser Stärkung der universitären Theologie will sich die katholische Kirche stärker in die gesellschaftlichen und politischen Debatten einbringen, meldete die Kna.

Auch Islam wird "akademisch". Weiter vorangeschritten als das katholische Pendant ist der Aufbau des Instituts für Islamische Theologie. Es soll Muslimen und Nicht-Muslimen ermöglichen, den Islam nach wissenschaftlichen Standards zu studieren. Probevorlesungen von Kandidaten für die vier Professuren finden bereits ab Mitte Jänner statt. Die "Deutsche Islam Akademie", eine Initiative von rund 50 jungen Muslimen, will 2019 verstärkt mit der Katholischen Akademie kooperieren. Im kommenden Jahr stehen überdies zwei wichtige binnenkirchliche Schritte an: Im Mai entscheidet das Zentralkomitee der deutschen Katholiken, ob es seinen Sitz von Bonn nach Berlin verlegt. Damit wäre die Hoffnung verbunden, dass die Laienvertretung näher an die politischen Entscheidungszentren rückt. Zudem will die Erzdiözese Berlin die

Sanierung und den Innenausbau der Sankt-Hedwigs-Kathedrale voranbringen. Nachdem auch die staatlichen Förderbescheide vorliegen, beginnen nun die Detailplanungen und Ausschreibungen. Ob die Bauarbeiten noch 2019 anlaufen, ist ungewiss. Die deutsche Hauptstadt Berlin hat den Ruf einer "Hauptstadt des Atheismus", weil nur noch jeder vierte der 3,6 Millionen Einwohner einer christlichen Kirche angehört. Zudem gehen Schätzungen von 330.000 Muslimen aus, von denen nicht bekannt ist, wie viele davon ihren Glauben praktizieren.

■ <https://www.kathpress.at/goto/meldung/1715870/berlin-theologie-wird-in-hauptstadt-des-atheismus-aufgewertet>

Kompetenzen und Standards für den evangelischen Religionsunterricht an berufsbildenden Schulen. *Ein Orientierungsrahmen – [...] Der vorliegende Orientierungsrahmen gewährleistet die Anschlussfähigkeit des Evangelischen Berufsschulreligionsunterrichts an die allgemeine Unterrichtsentwicklung, indem er spezifische Anforderungen an Kompetenzen und Standards für diesen Unterricht formuliert. Er will damit den Religionsunterricht als eine gemeinsame Angelegenheit zwischen Staat und Kirche befördern und zur Qualitätssicherung für dieses Fach beitragen. Damit unterstützt der Orientierungsrahmen die entsprechende Arbeit in den einzelnen Landeskirchen und in den verschiedenen Bundesländern. Ein solcher Rahmen zielt von vornherein nicht auf eine allgemeine Normierung, die ein flexibles Eingehen auf die Erfordernisse in einem föderalistisch verfassten Bildungssystem unmöglich machen würde. Stattdessen werden Erfahrungen und Perspektiven aus verschiedenen Bundesländern aufgenommen, im Sinne der Koordination miteinander verbunden und auf diese Weise als gemeinsame Arbeitsgrundlage zur weiteren Orientierung verfügbar gemacht [...]. (Dr. Heinrich Bedford-Strohm, Vorsitzender des Rates der Evangelischen Kirche in Deutschland)*

■ <http://www.rpi-loccum.de/material/ru-in-der-sekundarstufe-2>

ESPAÑA **Ministerio de Educación: las estadísticas de la enseñanza optativa de Religión**

La asignatura de Religión, una de las materias que despierta la polémica en el ámbito educativo, es recibida de manera muy dispar por el alumnado según las comunidades autónomas, de manera que los alumnos extremeños la eligen de forma mayoritaria mientras que en Cataluña es prácticamente residual. Los porcentajes en el total de los centros educativos reflejan que Extremadura (87 %) es la autonomía donde más alumnos estudian religión católica en Primaria mientras que en Cataluña el 81,6 % no cursa religión. En Educación Secundaria Obligatoria (ESO) el porcentaje de alumnos extremeños que escogen esta clase es del 77 %, también el mayor de toda España, mientras que el 89,9 % de los catalanes no cursa religión, el dato más elevado. Son porcentajes de la reciente estadística "Las cifras de la educación en España" del Ministerio de Educación y Formación Profesional con datos del curso 2016-17, donde se especifica que se apuntaron a religión católica un 64,5 % del alumnado de Primaria, un 34,5 % no cursó religión y un 0,9 % otras religiones; datos que en Secundaria fueron del 55,6 %, 44,1 % y 0,3 %, respectivamente. Si comparamos estos porcentajes respecto al anterior (2015-16), se comprueba un **ligero descenso** de alumnos apuntado a esta asignatura aunque se mantiene, en general, la misma tónica por comunidades.

No obstante, son datos que difieren ligeramente de los aportados por la Conferencia Episcopal española (CEE) para esos mismos cursos y, según los cuales, el 68,1 % de alumnos de Primaria se habría matriculado en el curso 2016-17 y el 58,2 % de Secundaria (en el curso 2015-16 esos datos fueron 70 % y 55 %, respectivamente). Por otra parte, se da la circunstancia de que la CEE no ha aportado aún los datos referentes al curso 2017-18 cuando es habitual que los publique dentro del mismo año académico.

■ <https://www.religiondigital.org/educacion/Alumnos-Cataluna-Extremadura-opuestos-Religion-religion>

■ Las estadísticas del Ministerio: <http://www.educacionyfp.gob.es/dms/mecd/servicios-al-ciudadano-mecd/estadisticas/educacion/indicadores/cifras-educacion-espana/2016-17/E4-pdf.pdf>

■ Las estadísticas de la CEE: https://www.conferenciaepiscopal.es/wp-content/uploads/2017/05/ALUMNOS_MATRICULADOS_CURSO_2016-2017.pdf

GRECIA **L'istruzione religiosa pubblica presa nel conflitto tra Stato e Chiesa ortodossa**

Nel gennaio 2016, il ministro della Pubblica Istruzione, Nikos Filis, dichiara che sono in preparazione nuovi programmi per "l'insegnamento della religione" nelle scuole. E spiega che i nuovi programmi non avrebbero più avuto il carattere confessionale com'era stato sino a quel momento. Il 13 settembre 2016 quei programmi vengono pubblicati. La Chiesa li bocchia sonoramente, sottolineando di non essere stata previamente consultata, com'era ovvio che si sarebbe dovuto fare. Il 28 settembre l'arcivescovo di Atene Ieronimos invia un *memorandum* di protesta che sconfessa ancora una volta tali programmi e chiede di aprire il dialogo sul tema. Il 5 ottobre 2016, il primo ministro e l'arcivescovo si incontrano privatamente e viene concordato l'inizio di un dialogo scientifico tra le due parti. I programmi vengono sospesi sino a nuovo ordine. Nel successivo rimpasto di governo Nikos Filis viene licenziato. Luglio 2017: viene nominato nuovo ministro dell'Istruzione K. Gavroglou, che mette in atto nuove disposizioni per avviare il dialogo desiderato. Esprime sì i suoi progetti, ma sotto forma di desideri. Si guarda bene dal presentare progetti veri e propri, forse perché lui stesso non ha le idee chiare. (da: Ioannis Maragos, *SettimanaNews* 28/12/2018)

IRELAND **New Junior Cycle Religious Education course**

The new specification for the Junior Cycle Religious Education curriculum, due to be introduced in schools in September 2019, disrespects the rights of parents who seek secular education for their children based on human rights. The new course reflects the disrespect that the State has for non-religious parents and their children. It is not an Education about Religions, Beliefs and Ethics delivered in an objective, critical and pluralistic manner, but one that pursues an aim of indoctrination. Parents who seek secular education for their children could legitimately consider that this course is liable to create a conflict of allegiance for their children between the school and their own values, as was found by the European Court in the case of Mansur Yalcin & Others v Turkey in 2015. It is important to note that this is not a curriculum for the private religious patrons of schools. This new course is part of the State curriculum, devised by the NCCA, and is supposed to be for all students regardless of the school they are in. *Read more:*

■ <https://www.teachdontpreach.ie/2019/02/new-junior-cycle-religious-education-course/>

ITALIA/1 **Il MIUR riconosce l'equipollenza dei titoli accademici di Teologia e di Scienze religiose**

È stato firmato mercoledì 13 febbraio l'accordo fra ministero della pubblica istruzione (MIUR) e Congregazione per l'educazione cattolica per il riconoscimento dei titoli di studio forniti dalle università pontificie e dagli Istituti superiori di scienze religiose (ISSR). Da quanti anni è in discussione l'equipollenza? Quali sono i prossimi passi?

Mons. Vincenzo Zani, segretario della Congregazione vaticana per l'educazione cattolica: «Il cammino per giungere all'attuale Accordo è stato lungo. La revisione del Concordato del 1929, avvenuta nel 1984, e successivo scambio di Note Verbali del 1995, avevano determinato i titoli di Teologia e Sacra Scrittura quali titoli riconoscibili tramite procedura di equipollenza svolta dai Dicasteri della Santa Sede e dal Ministero italiano per l'Istruzione, l'Università e la Ricerca. Oltre a questi, tutti gli altri titoli rilasciati dalle Istituzioni di Educazione Superiore della Santa Sede aventi sede in Italia non avevano un riconoscimento uniforme sul territorio italiano. Nel frattempo, c'è stata la riforma universitaria in Italia, inoltre sono entrati in campo la Convenzione sul riconoscimento dei titoli di studio relativi all'insegnamento superiore nella regione europea (Convenzione di Lisbona, 11 aprile 1997) e lo Spazio Europeo dell'Educazione Superiore (EHEA), cui la Santa Sede ha aderito dal 2003. La Convenzione di Lisbona, ratificata sia dalla Santa Sede che dall'Italia, stabilisce l'obbligo delle parti contraenti di pervenire al riconoscimento delle qualifiche che danno accesso all'insegnamento superiore negli stati firmatari. Questo è stato il passaggio fondamentale che ha aperto la strada allo studio di un nuovo Accordo giunto in porto in questi giorni. Rimane in vita l'equipollenza dei titoli per la Teologia e la Sacra Scrittura, mentre si apre la possibilità di riconoscere gli altri titoli [...]». *Leggi l'intera intervista:* http://www.settimananews.it/chiesa/mons-zani-riconoscimento-dei-titoli-per-facolta-e-issr/?utm_source=newsletter-2019-02-19.

Ma vedi anche la documentata nota critica del teologo Massimo Nardello in *SettimanaNews* 19.02.2019:

■ <http://www.settimananews.it/diritto/titoli-ecclesiastici-un-accordo-politico/>

ITALIA/2 **A 90 anni dal primo Concordato, NSC ripropone il superamento dell'IRC**

Il movimento NSC (Noi Siamo Chiesa, sezione italiana), in occasione dei 90 anni dei Patti Lateranensi del 1929, pubblica un documento per sollecitare profonde riforme circa i rapporti Stato-Chiesa cattolica. Un passaggio riguarda anche l'insegnamento della cultura religiosa nella scuola e nell'università.

[...] La situazione ecclesiale oggi in Italia non è soddisfacente. Ci vuole più laicità e più credibilità, non si può fare finta di niente. È necessaria una presenza "purificata" del credente e delle comunità cristiane, comprensive di ogni loro dimensione (parrocchie, ordini religiosi, vescovi, movimenti...) nel rapporto con le istituzioni e la società civile. Facciamo delle proposte concrete. Siamo consapevoli che, per un verso, oggi parliamo nel deserto, ma per l'altro gettiamo semi per un futuro non prossimo. Quanto proponiamo è la raccolta di messaggi già espressi da noi in passato e suppone indirettamente un riconoscimento degli errori della Chiesa nel passato. Queste proposte concrete auspichiamo che siano almeno discusse. Siamo consapevoli che sono lente da accettare e ancor più da realizzare:

- *l'insegnamento della religione cattolica, come attualmente regolamentata, si trasformi in insegnamento obbligatorio di storia delle religioni a gestione pubblica;*

- *nelle università statali si aprano delle Facoltà di teologia e degli Istituti di Scienze Religiose;*

- *invece di ostacolarla, si promuova in coerenza con la Costituzione una legge sulla libertà religiosa che dia dignità e diritti a tutte le confessioni religiose, ora sottoposte ancora alla normativa fascista;*

- *da parte ecclesiale e da parte delle istituzioni si punti a una modifica del sistema dell'ottoperimille che porti alla sua progressiva eliminazione nell'arco di dieci anni;*

- *ogni impiego di risorse pubbliche, nazionali o locali, affidato in modo trasparente a strutture della Chiesa, sia finalizzato a interventi di interesse collettivo;*

- *i beni della Chiesa di ogni tipo siano conosciuti in modo esatto e regolarmente tassati. Poi la loro gestione sia condivisa ai vari livelli nella Chiesa con il superamento dell'attuale sistema fondato sul segreto e sull'esclusione completa di chi non appartiene all'ordine clericale. I criteri per il loro utilizzo siano ispirati alla "Chiesa povera e dei poveri";*

- *si approfondiscano e definiscano meglio in modo bilaterale ai diversi livelli (Italia ed Unione Europea) tutti gli aspetti che riguardano la gestione delle risorse finanziarie della S. Sede alla luce dei gravi abusi avvenuti in passato [...]. Vedi il documento integrale in "Adista", 23 febbraio 2019, n.7.*

SVIZZERA/Ticino **"Insegnamento religioso e sulle religioni", nuova disciplina ordinaria**

Il Bollettino ufficiale delle leggi del Canton Ticino del 31 agosto 2018 pubblica la modifica dell'art. 23 della Legge della scuola del 1. febbraio 1990, ora indicato come "Insegnamento religioso e sulle religioni", con l'aggiunta di un nuovo capoverso del seguente tenore: "L'insegnamento neutrale e non confessionale della storia delle religioni è impartito obbligatoriamente durante il quarto anno di scuola media quale disciplina ordinaria". Questa modifica, adottata dal Gran Consiglio il 28 giugno 2018, entra in vigore col 1°Giugno 2019. Una commissione speciale sta elaborando il programma di questa nuova materia scolastica. [A Basilea Città è stato dimezzato il corso ecumenico sulle religioni, fin qui dispensato nelle classi terza e quarta della scuola primaria, e ciò perché la Chiesa riformata, che si assume i due terzi dei costi, deve ridurre le spese; l'altro terzo è a carico della Chiesa cattolica] (da *Dialoghi di riflessione cristiana*, Locarno, n. 254, dicembre 2018)

SCHWEIZ/Basel **Neuer Lehrplan für den Religionsunterricht an der Primarschule**

Der Religionsunterricht an den Schulen befindet sich im Wandel. Die evangelisch-reformierte sowie die römisch-katholische Kirche im Kanton Basel-Stadt haben einen neuen ökumenischen Lehrplan für den Religionsunterricht an den Primarschulen erstellt. Dieser wurde am Mittwoch, 7. November 2018, anlässlich einer Medienorientierung im Beisein des baselstädtischen Erziehungsdirektors Conradin Cramer vorgestellt. Der neue Lehrplan wird im Sommer 2019 eingeführt und hat somit ab dem Schuljahr 2019/2020 seine Gültigkeit. Das 44-seitige Werk formuliert zehn Kompetenzen, welche den Schülerinnen und Schülern der Primarschule vermittelt werden sollen. «Die Veränderungen in Kirche und Gesellschaft stellen die Religionspädagogik vor neue Herausforderungen. Aber die bewährten Themen bleiben», sagte Andrea Albiez, Rektorin für Religionsunterricht der Römisch-Katholischen Kirche (RKK) Basel-Stadt am Mittwoch vor den Medien. Das Zentrale im neuen Lehrplan ist, dass der ökumenische Religionsunterricht explizit kompetenzorientiert ist und kompatibel ist mit dem Lehrplan 21 der staatlichen Schulen. Der Religionsunterricht am Lernort Schule ist nach wie vor für eine religiös heterogene Schülerschaft gedacht,

die zu verantwortlichem Denken und Handeln im Hinblick auf Religion befähigt werden soll. «Am Lernort Pfarrei respektive Kirchengemeinde findet dann konfessionell getrennt die Einführung in den persönlichen Glauben statt», ergänzt Richard Atwood, Rektor für Religionsunterricht der Evangelisch-Reformierten Kirche (ERK) Basel-Stadt. *More:*

■ <https://www.kath.ch/medienspiegel/neuer-lehrplan-fuer-den-religionsunterricht-an-der-primarschule/>

SUISSE/Genève **Genève adopte une nouvelle loi de laïcité de l'Etat**

Un texte « contraire aux droits fondamentaux », « discriminatoire » et « indigne de la Genève internationale » : c'est ainsi qu'une partie de la gauche, des syndicats et des associations musulmanes qualifiaient la nouvelle loi sur la laïcité genevoise, qu'ils combattaient par référendum. Leur appel n'a pas été entendu par le peuple genevois : à une majorité de 55% des voix, celui-ci a décidé dimanche 17 février d'adopter cette loi controversée qui a pour but de donner un cadre aux liens entre l'Etat et les religions. Un amendement, ajouté à la dernière minute des débats parlementaires, était particulièrement contesté : l'interdiction faite aux fonctionnaires locaux et cantonaux qui sont en contact avec le public de porter des signes extérieurs d'appartenance religieuse. Pour les détracteurs de la loi, cet amendement vise indirectement les femmes musulmanes et est donc islamophobe. Du côté des partisans de la loi, on se réjouit du soutien populaire. « Contrairement à ce que n'ont eu de cesse de répéter les comités référendaires, cette loi n'est pas discriminatoire, mais s'adresse à toutes les religions sur un pied d'égalité », a indiqué le Parti libéral-radical (droite) genevois dans un communiqué. Quant à l'Union démocratique du centre (UDC /droite conservatrice), qui a également soutenu cette nouvelle loi, elle relève que « le laïcisme n'a jamais posé de problème à Genève avant d'être confronté à l'arrivée de nombreux musulmans dont certains forment des revendications inacceptables » pour la société.

L'article 11 de la Loi, concernant *l'Enseignement du fait religieux dans les établissements scolaires publics*, aligne pratiquement cet enseignement à la législation française. En effet, il définit que : ¹ *Dans le cadre de la scolarité obligatoire au sein de l'école publique et dans l'esprit de l'article 11 de la loi sur l'instruction publique, du 17 septembre 2015, il est dispensé l'enseignement du fait religieux dans sa diversité.* ² *La laïcité de l'Etat doit être respectée et tout prosélytisme est interdit.* ³ *L'enseignement du fait religieux est assuré par des membres du personnel enseignant de l'instruction publique.*

Lire le texte intégral de la Loi : <https://www.ge.ch/legislation/modrec/f/11764.html>

SUISSE romande **Les enseignements du fait religieux dans le système romand**

Dans sa nouvelle Constitution de 2004, art.64, le canton de **Fribourg** prévoit que "les Eglises et les communautés religieuses reconnues ont le droit d'organiser un enseignement religieux dans le cadre de l'école obligatoire". Cet enseignement est donné par des catéchistes professionnels ou bénévoles mandatés par les paroisses. Leur formation est assurée par les Eglises. Ils sont actuellement environ 500 pour l'école primaire. A cette heure de catéchèse confessionnelle, s'ajoute une période d'Ethique et cultures religieuses selon le PER assumée par les enseignants.

Le canton du **Valais** prévoit à l'école primaire 1,5 période hebdomadaire d'Ethique et cultures religieuses donnée par l'enseignant ou par un intervenant paroissial. Dans nombre de paroisses, l'enseignant de cultures religieuses a également la charge de la catéchèse paroissiale où il retrouvera les mêmes enfants. Ce double engagement ne pose pas de problèmes. Les catéchistes formés par le diocèse sont conscients de leur devoir de neutralité en milieu scolaire, d'autant plus que dans certaines classes, les enfants chrétiens ne sont plus majoritaires. Au cours de l'ensemble de la scolarité, les Eglises disposent encore de sept journées d'activité appelées "fenêtres catéchétiques".

Le **Jura**, dernier canton "catholique", prévoit depuis 1990 déjà un cours *d'histoire des religions*, d'une période par semaine au primaire, donné par l'enseignant. Le canton offre aux enseignants des modules de formation spécifiques. La catéchèse relève de la responsabilité des paroisses et se passe en dehors du cadre scolaire. Dans le **Jura bernois**, à majorité protestante, les élèves d'école primaire disposent d'un cours *Ethique et cultures religieuses* donné par les enseignants.

Le canton de **Vaud** a introduit depuis la rentrée 2018, pour toute l'école primaire, 15 périodes annuelles d'un cours *d'Ethique et cultures religieuses* selon le PER. Ce cours remplace celui d'histoire biblique. Cet enseignement dispose désormais d'un cadre clair en particulier sous l'angle de la dotation horaire et du renforcement de l'enseignement en éthique. Des modules de formation des enseignants sont aussi proposés dès l'automne 2018. Les Eglises ont été associées à la réflexion sur la mise en place de ce cours.

A **Neuchâtel**, l'enseignement religieux ne fait pas partie de l'enseignement obligatoire en raison de la séparation de l'Eglise et de l'Etat. La thématique est abordée dans le cadre des cours d'histoire. Mais depuis 2003 un enseignement des cultures religieuses et humanistes a été introduit dans le cadre du cours d'histoire pour les années 8 à 10 de la scolarité obligatoire et de citoyenneté en 11e année. La catéchèse est dispensée hors du cadre scolaire, mais la Constitution cantonale prévoit que les écoles collaborent avec les Eglises reconnues en mettant gratuitement à disposition des locaux pour l'enseignement religieux. Laïcité de l'Etat oblige, **Genève** n'a pas non plus de cours spécifique de cultures religieuses. Elle a resurgi en 2017 avec la discussion sur la nouvelle loi sur la laïcité. Le Département de l'Instruction publique entend dynamiser l'enseignement du fait religieux, sans toutefois en faire une branche spécifique. Ses divers aspects seront abordés dans le cadre de l'histoire et de l'éducation à la citoyenneté. Les enseignants auront à disposition un dossier pédagogique, tandis qu'un site internet est en cours d'élaboration. «Le fait religieux doit être abordé comme une réalité historique pour comprendre les religions sans jugement et sans prosélytisme», explique la direction du Service de l'enseignement.

La plupart, si ce n'est la totalité, des cours d'Ethique et cultures religieuses des cantons romands s'appuient sur le matériel et les ressources pédagogiques fournis par les éditions Agora (anciennement ENBIRO). L'association ENBIRO (Enseignement biblique romand) a été fondée en 1967 par les Départements de l'Instruction publique des cantons de Vaud, Fribourg et Berne (qui comprenait alors l'actuel canton du Jura) ainsi que par les Eglises catholique romaine, catholique chrétienne et protestantes de la plupart des cantons romands. A l'époque la quasi-totalité de la population suisse se déclarait chrétienne. Les moyens d'enseignement publiés jusqu'aux années 1980 visaient avant tout à transmettre des connaissances à la fois historiques et culturelles sur la Bible. Dans les années 1990, dans une société toujours plus sécularisée, ENBIRO s'est ouvert à d'autres courants présents dans la société en éditant notamment un "Calendrier interreligieux". Les éditions ont également entrepris la refonte de l'ensemble de leurs moyens d'enseignement. En 2013, pour mieux manifester cette ouverture, ENBIRO prend le nom d'AGORA. Aujourd'hui, elle propose une collection complète de moyens d'enseignement qui respectent les objectifs du PER à travers la collection À la découverte des religions. (cath.ch/mp)

*

TURKEY Turkish Court rules against compulsory religion class

Jan 11, 2019. Istanbul's 4th Administrative Court has given its final judgement in a case where a parent requested her child be exempted from compulsory religion class. According to the court, religion class is *"against the principle of equality."* The parent had submitted a petition to the Uskudar District National Education Directorate on Oct. 5, 2017. She was requesting that her child be exempted from compulsory religion class. The Istanbul Provincial National Education Directorate dismissed the petition on the grounds that the parent had to *"document that they are Christian or Judaic."* In the resulting court case, her lawyer argued that the current religious education concentrates on Sunni Islam and includes mechanisms about best practices for Islamic prayer and fasting. Her lawyer also highlighted two other verdicts stating that exemption should be granted to those who demand it. The lawyer also pointed to a constitutional article which says that *"No one shall be forced to declare his or her beliefs or thoughts on religion."*

■ <https://www.persecution.org/2019/01/11/turkish-court-rules-compulsory-religion-class/>

USA. President Trump tweets about his support for Bible literacy courses

President Trump appears to support the legislation being pushed in several states which would allow Bible classes in public schools. He showed his support for the bill by tweeting (on February 25): *"Numerous states introducing Bible Literacy classes, giving students the option of studying the Bible. Starting to make a turn back? Great!"* Six Christian legislators from different states across the US are pressing for the said legislation. The legislation would allow public schools to offer elective classes on the New Testament and Old Testament. States that have lawmakers who introduced the Bible literacy program are Florida, Indiana, Missouri, North Dakota, Virginia, and West Virginia. But West Virginia voted down. American Civil Liberties Union (ACLU) criticized the proposal. According to the ACLU, the program would jeopardize the separation of church and state preserved in the First Amendment to the Constitution. The ACLU questioned what was being taught in the Bible literacy course. In Kentucky, legislation was signed by Governor Matt Bevin that allows Bible and Hebrew classes in public schools. But in January 2018, Open Records Act investigation

on Kentucky Board of Education exposed violations of the constitutional requirement. The requirement states that the texts used in the classroom should not promote religious views and must be secular.

■ <https://godtv.com/president-trump-tweets-about-his-support-for-bible-literacy-courses/>

PAKISTAN **New Pakistani leader's education aims may include reining in religious schools**

LAHORE, Pakistan (RNS) — Like several Pakistani leaders before him, Prime Minister Imran Khan came into office vowing to reform the country's 38,000 madrassas — the Islamic seminaries that for decades have educated the poor while also promoting sectarianism, extremism and hatred for the West. After taking office in August, Khan said reforming the madrassas was a priority of his government. He wanted to give the estimated 3.5 million children currently enrolled in madrassas an opportunity to pursue mainstream education. "Madrassa students should be able to become doctors, engineers, judges and generals," Khan said in his inaugural address. "Imran Khan's wish is not his alone," said A.H. Nayyar, a physicist and independent educational expert based in Islamabad. "Reforming madrassas has been wished for a long time by many rulers, but all failed." Madrassas attract mostly poor students in a country where the Society for the Protection of the Rights of the Child recently found that around 22.6 million children, particularly girls from traditional families, don't attend school. The narrow religious education that madrassa students receive, said Nayyar, "does not make them eligible for any societal function other than clerical leadership."

■ <https://religionnews.com/2019/03/05/pakistani-prime-ministers-education-aims-may-include-reining-in-religious-schools/>

BREVI

BULGARIA. Proposal to subsidize theology in university education. The Ministry of Education and Science proposed the students in some fields of studies not to pay university taxes. These fields are Mathematics, Chemistry, Physics, Educational Studies, and Theology. If the choice of the first four is determined by the shortage of professionals in these spheres, the motives for the last one are not clearly stated. In addition, the universities in Bulgaria offer only programs in Orthodox Theology. The other religions in Bulgaria have no university level theological training recognized by the state authorities. (*Daniela Kalkandjieva*)

DEUTSCHLAND. Streit um den Islamischen Religionsunterricht. Auf Nachfrage der Hannoverschen Allgemeinen Zeitung erklärte das Kultusministerium, dass es mit dem Beirat für den Islamischen RU langjährige Kontroversen gegeben habe. Dabei sei es um die Frage gegangen, wie die „Existenz und Lebenswirklichkeit von Menschen verschiedener Sexualitäten hinreichend im Unterricht“ berücksichtigt werden könne. Nach einem Landtagsbeschluss von 2014 müsse dies geschehen, der islamische Beirat habe den Entwurf des Kerncurriculums für die Schule aber abgelehnt. Nun werde man prüfen, ob der Beirat bei solchen Fragen überhaupt beteiligt werden müsse und ob theologische Grundsätze berührt seien.

QATAR - Qatari government school textbooks teach anti-Semitism, [research](#) by Jewish NGO Anti-Defamation League (ADL) has found. The US-based center which aims to fight anti-Semitism said that it had found passages in Qatar's state textbooks for school children stating "that most Jews in the world believe in seeking world domination." One passage says that Zionism "has no relation to the Jewish religion," according to ADL. "[Zionism] has managed to convince most of the Jews in the world of two things: First, to set up a state for the Jews in Palestine. Second, Jewish control over the entire world until it is their dominion," ADL cited from the textbooks that were written in Arabic. One of the books says that Judaism is an "invalid, perverted religion" and that the Torah teaches Jews to "kill, steal, deceive, and engage in racial supremacy," the Jewish NGO said. ADL went on to call on the US to assert pressure on Qatar to follow through a Statement of Intent that both countries signed that called for the support of "shared ideals of tolerance and appreciation for diversity." <http://www.arabnews.com/node/1448981/middle-east>

QUEBEC. Québec's government has found itself in a pitched battle with its school districts, hospitals and police departments over efforts **to ban religious symbols** from the heads and necks of its teachers and cops. Depending on who you ask, the battle is either an absolutely necessary step to protect the province's secular and French heritage, or an unacceptable infringement upon individual liberty. Last fall, François Legault became Québec's premier after his conservative-populist Coalition Avenir Québec ("Coalition for Québec's future", or CAQ) party took power for the first time. Legault's electoral programme called for sweeping changes to the way Canada's second-largest province is governed, from the abolition of school

districts to a requirement that all immigrants settling in the province speak French fluently. <https://www.foxnews.com/world/quebec-battles-with-schools-and-police-departments-over-efforts-to-ban-religious-symbols-from-heads-and-necks>

KASAKHSTAN. Kazakh Senate Speaker Kasym-Zhomart Tokayev has spoken **against hijabs in Kazakh schools**, urging not to follow "false religious stereotypes." "Every young man in our country, regardless of religious affiliation, should have respect for the state, its laws and symbols. In schools, people need to follow standards of conduct and clothing that are based on international experience, but at the same time take into account the national traditions of our people," Tokayev said at a roundtable on youth policy on Thursday. "We should not blindly follow false religious stereotypes, which came to us from outside. We have our own national traditions," he said. *More:* <http://www.interfax-religion.com/?act=news&div=14932>

UKRAINE. The Ministry of Education and Science of Ukraine has **included in the curriculum of the 11th grade classes on the history of Ukraine the topic of the creation of the new church of Ukraine** (PTsU) and the grant of the tomos concerning autocephaly. "Already at the end of this academic year the eleventh graders will study the history of the creation of the Orthodox Church of Ukraine and the grant of the tomos concerning autocephaly," the letter of the ministry says. It is noted that this topic will appear in the history textbooks with the next academic year, inasmuch as the printing of new books for the 11th grade is planned in 2019. In addition, this topic will be introduced into the program of external independent evaluation for the history of Ukraine but testing on it will not occur before 2021. (tr. by PDS, posted 26 February 2019). <https://www2.stetson.edu/~psteeves/re/news/190226b.html>

NIEDERSACHSEN (DE). Islamischer Religionsunterricht: **Kultusministerium ignoriert Widerspruch des Beirats**. Das niedersächsische Kultusministerium setzt sich bei der Erarbeitung des Curriculums für den islamischen Religionsunterricht über den Einspruch des Beirats hinweg, in dem Vertreter der islamischen Landesverbände Schura und Ditib sitzen. Der neue Lehrplan werde trotz des Widerspruchs des Beirats an den Landtag übergeben, teilte das Ministerium mit. Fast zwei Jahre lang hatte man um einen Kompromiss gerungen. *Mehr:* www.kirchliche-dienste.de/islam .

WHO'S WHO

Some Research Centers/Groups/Institutes for the Multireligious Education or Religious Studies in Europe

https://comenius.de/themen/Evangelische-Bildungsverantwortung-in-Europa/Statutes_of_Cogree_2007.php

CoGREE – *Coordinating Group for RE in Europe* promotes cooperation between associations, organisations and networks committed to RE of children and young adults in Europe. CoGREE member organisations base their collaboration on the right of children and young people to religion and RE. It serves the following aims: exchange of information among the member organisations; clarification of common interests; agreement on common activities; representation of common interests beyond CoGREE.

<http://www.easr.eu/>

EASR - The European Association for the Study of Religions promotes the academic study of religions through the international collaboration of scholars in Europe whose research has a bearing on the subject. The objective of the EASR is pursued by the usual means of scholarly activity such as the arrangement of conferences, symposia or colloquia, the encouragement of scholarly publications, the exchange of information through electronic or other means, and other activities.

<http://www.eurel.info/>

EUREL (EUrope – RELigion) est un site d'information réalisé par un groupe d'experts regroupés dans un réseau scientifique. Le site d'information EUREL fournit gratuitement des données vérifiées et actualisées sur l'état sociologique et juridique de la religion en Europe, dans une perspective inter- disciplinaire. Ce site s'adresse à la communauté scientifique internationale, ainsi qu'aux pouvoirs publics et acteurs politiques,

et rassemble des informations, mises en perspective, concernant l'Europe élargie (Etats membres de l'UE, pays candidats et autres pays européens). Une rubrique particulière est dédiée à l'Europe dans son ensemble, à la fois dans sa dimension institutionnelle (la prise en compte des confessions religieuses par l'UE, le Conseil de l'Europe...) et dans une perspective comparative (traitement d'une même question par les différents pays européens).

<http://www.theewc.org/>

EWC - The European Wergeland Centre is a resource centre on education for intercultural understanding, human rights and democratic citizenship. Our work builds on Council of Europe recommendations and policies, such as the Charter on Education for Democratic Citizenship and Human Rights Education, which was developed to make sure that the values of human rights, democracy and the rule of law are promoted in and through education. EWC's main aim is to strengthen the capacity of individuals, educational institutions and educational systems to build and sustain a culture of democracy and human rights.

<http://www.iccsweb.org/>

ICCS - The Intereuropean Commission on Church and School is a working group, created in 1958 as a result of the initiative of individual representatives of various European churches. The aim was to provide a frame-work for co-operation in monitoring and developing the place of Religious Education in European schools.

<http://www.iesr.ephe.sorbonne.fr/>

IESR - Institut européen en sciences des religions - créé en 2002 en tant que « *centre de formation et de recherche fondamentale et appliquée* », est un organisme de formation adossé au monde de la recherche, il constitue un lieu laïque d'expertise et de conseil sur l'histoire et l'actualité de la laïcité et des questions religieuses en France. Sa première mission est de participer à la mise en œuvre de l'enseignement des faits religieux à l'école, notamment à travers l'organisation de stages de formation initiale et continue pour les personnels de l'Éducation nationale.

<http://interreligio.unistra.fr/en/european-research-groups/>

INTER-RELIGIO has its roots in research on several dimensions of inter-religion through three working groups focusing on: the principles and foundations of inter-religion; the methodology and approach of the founding texts; the legal and epistemological status of the theology.

<http://www.readyproject.eu/>

READY: Religious Education and Diversity - The READY project consortium consists of six institutions, five of them preparing student teachers to teach Religious Education in state funded schools. All these partners have close and permanent working contacts with RE teachers and leaders of secondary schools and established local networks which will continuously accompany the project. READY focuses mainly on issues of didactics and pedagogy. The results of the project can, however, also be used by stakeholders and decision makers of state, churches and other religious communities

<https://soraps.unive.it/>

SORAPS - Study of Religions Against Prejudices & Stereotypes - Religious and cultural diversity are today more than ever a critical challenge. European countries are concerned by a big immigration flow and recent terrorist attacks, that increase intolerance and fear. The project "" wants to be a part of the long-term educational efforts needed to engage these issues and foster mutual understanding and integration, as well as to contrast conflicts and radicalization.

<http://www.tres-network.eu>

TRES -Teaching Religion in a multicultural European Society- is a European network of academic institutions and other professional organisations engaged in "Teaching Religion" (mainly) in an academic context. The partner institutions and organisations are confessional or non-confessional and their representatives are people with different professional and religious backgrounds. The practice of academic teaching and learning of religion (Theology/Religious Studies) implies transmission of religion ("teaching religion") in its diverse forms. Moreover, both learning and teaching religion are shaped by the multi-religious and multi-cultural society in Europe.

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INDEX

WORLD/EUROPEAN COUNTRIES | Asia 35 | Australia 02 | Austria 41, 96 | Belgium 67 | Brazil 02 | Catalonia 69, 113 | Chile 95 | China 89, 93 | Eastern Europe 27 | Europe 04, 10, 19, 21, 38, 41, 64, 85, 98, 112 | Finland 48,86, 90 | France 05, 11, 32, 36 | Germany 02, 04, 09, 12, 25, 26, 28, 33, 41, 43, 45, 46, 53, 87 | Great Britain 37, 41, 54, 57, 65, 76, 84, 100, 104 | Greece 83 | Hong Kong 02 | Ireland 02, 25 | Israel 82 | Italy 05, 73, 92, 110 | Latin America 68 | Latvia 70 | Lebanon 23 | Malta 02 | Netherlands 02 | Nigeria 02 | Nordic Eu Countries 53 | Norway 102 | Philippines 18, 51 | Québec 56, 67, 79 | Russia 55 | Scotland 02, 41 | Spain 05 | Sweden 25, 41, 54, 97 | Switzerland 44 | Turkey 71, 91 | UK 53, 66, 74 | USA 50, 52, 75, 77, 78, 80, 88, 94 | West 74.

CHURCHES & RELIGIONS | Buddhism 56, 63 | Catholicism 01, 02, 03, 63 | Christianity 17, 68, 84 | Christian Churches 01 | Hebraism 01, 04, 17, 82, 103 | Hinduism 63 | Islam 01, 13, 17, 58, 63, 91, 104 | Orthodoxy 01, 27, 55, 86 | Protestantism 01, 12, 41, 63, 75 | WCC 03 | World Religions 63.

SCIENCES of RELIGION(S) & RE | Epistemology 72, 76 | Ethics 42, 45, 67, 109 | Hermeneutics 76 | History 03, 04, 05, 13, 22, 25, 38, 40, 47, 101 | Law 01,19, 21, 31, 34, 46, 64, 78, 89, 106, 114 | Pedagogy 22, 26, 60, 61, 99 | Phenomenology 30 | Philosophy 16, 18, 20, 22, 40, 72 | Politics/Policies 05, 13, 27, 35, 51, 81,89, 100 | Psychology | *Religionspädagogik* 09, 25,26 | *Religionsrecht* 01, 46, 114 | Sciences of R 39, 47, 72 | Sociology 42, 81, 85 | Theologies 18, 22, 24, 39, 43, 61, 108.

RELIGIOUS EDUCATION 02, 09, 18, 20, 37, 41, 43, 46, 57, 76, 87, 95, 100 | Catholic Education/RE 02, 18, 26, 51, 63, 68, 69, 88, 95 | Christian RE 17, 61, 65, 75, 80, 84, 94 | Critical RE 60 | Didactics 02, 09, 43, 76, 111 | Empirical survey 37, 42, 45, 48, 65, 66, 69, 73, 84, 86,100 | History 17, 38, 63, 68, 75 | Interreligious RE/Studies 06, 17, 31, 96, 99, 101,102 | Islamic School/RE 06, 07, 11, 15, 32, 54, 60, 71, 74| Lutheran RE 53 | Methodology 02 | Moral education 08 | Non-confessional RE 54, 56, 67, 79, 83, 97 | Policy 10, 51| Practice 44, 56, 107 | Pupils/Students 02, 42, 54, 84, 87 | Teacher 02, 78, 98, 110 | Textbooks 55, 79,102.

LEXICON (main subjects) Atheism 89 | Belief 93 | Bible 66, 80 | *Bildung* 12, 29, 45 | Catholic Education/School 02, 28 | Citizenship 34, 37, 55, 112 | *Communautarisme* 11 | Competence 70 | Cultural Heritage 38, 97, 98 | Curriculum 22, 62, 70, 80, 109 | Democracy 23, 37, 112 | Dialogue 37, 58, 99, | Discipline 49 | Diversity/Pluralism 02, 23, 35, 37, 41, 48, 65, 81, 92, 112, 115 | Ecumenism 03 | Education 08, 20, 25, 39, 50, 63, 85 | Ecology/ Environment 52, 105 | Evolutionism Theory 59 | European Institutions 03, 10, 41, 91, 112 | *Fait religieux* 36 | Faith 42, 115 | Family education 48, 73, 115 | Globalization 07 | Human Rights 08, 19, 21, 31 | Identity 53, 75 | Inclusive School 33 | Intercultural education 54 | International comparative approaches 02, 05, 63, 96, 102, 113 | Islamophobia 15 | *Jugendarbeit* 26 | *Laïcité* 05, 36 | Minorities 11, 53, 86 | Multiculturalism 10, 31, 34, 46, 73 |Peace 44 | Public space/sphere 20 | Radicalism 90 | Religion(s) 14, 16, 24, 25, 29, 42, 113 | Religiosity 29, 48 | Religio-speciation 47 | Religious School 10 |Religious Studies 25, 101 | Responsibility 08 | Science 47, 49, 59, 66, 105 | School/Educational system 85 | *Schulpastoral* 26 | Sectarianism 23 | Secularism/Secularization 50, 57, 94, 97 | *Sensus fidei* 18 | Sexuality 19 | State&Church 05, 51, 64 | Spirituality 14, 16, 24, 29, 40, 56, 77, 93, 98 | Spiritual sense 24 | Stigmatisation 53 | Students/Children 08, 21, 26, 54, 65, 77, 82 | Truth 49, 58, 72 | University 32, 43, 47, 77, 94 | Values 45, 71 | Worldviews 40, 48, 52, 62 | Youth 08, 42.

REFERENCE BOOKS • HANDBOOKS • REPORTS • YEARBOOKS

01. *Lexikon für Kirchen – und Religionsrecht*, Editors: Thomas Meckel, Heribert Hallermann, Michael Droegge and Heinrich de Wall, vol. I (A-E), online Edition, Brill 2019 - https://brill.com/fileasset/downloads/products/37600_folder_LKKR_ENG.pdf - In addition to questions regarding state law and canon law of the Catholic and Protestant Churches, key contents of ecclesiastical law of the Orthodox Churches as well as the law of Judaism and Islam are dealt with. The encyclopedia is committed to an interreligious and ecumenical perspective and offers users the opportunity to compare these different areas of law. The collaboration of reputable scholars of state law, religious law and Catholic, Protestant, Orthodox, Jewish and Islamic law guarantees well-founded and qualified information. The encyclopedia thus is a reliable and essential source of information for both theologians and lawyers during their academic studies, in science, in civil and ecclesiastical administration, as well as in pastoral counselling and professional practice. • fast and easy research because of digital availability without DRM • central terms in interreligious and ecumenical perspective • with over 2,600 lemmas or keywords one of the most extensive representations of the faculty. <https://brill.com/abstract/title/52359>. **Features:** *More than 2,600 lemmas or keywords, in 4 volumes • German-language • Intuitive tools including simple download, print and save options • Personalization and social bookmark features • Notification services • Management tools for librarians and administrators • Volume I (A-E) available now • Completion of the resource is planned for 2020.*

02. Michael T. BUCHANAN, Adrian-Mario GELLEL (Eds.), *Global perspectives on Catholic Religious Education in schools*. Volume II: *Learning and Leading in a Pluralist World*, Springer 2019, pp. 670 - <https://link.springer.com/book/10.1007/978-981-13-6127-2?page=1#about> - This book shares global perspectives on Catholic religious education in schools, chiefly focusing on educational and curriculum issues that take into account the theology and the pedagogy which support learning in connection with Catholic religious education. Further, it offers insights into the distinctive contribution that Catholic religious education makes to religious education and education in general across diverse schooling contexts. Bringing together insights from leading scholars and experts on Catholic religious education around the globe, the book offers an essential reference guide for all those involved in researching, planning and designing curricula for Catholic religious education, as well as developing related theories in the field. Keywords: *Religion – Education - Religion and Education Teaching - Religious Education - Catholic Religious Education - Christian Religious Education - Religion in Schools - Religious Education – Curriculum - Religious Education Teacher – Professionalism - Religion and Pedagogy.*

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Part III - Pedagogical and Content Issues

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29. Storying faith: The promises and contradictions of New Media in Catholic RE, *Mary E. Hess*
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40. Teaching about religious diversity: Policy and practice from the Council of Europe, *Robert Jackson*
41. Religious Education: A creative time and space for spiritual development, *Ann Casson*
42. The student voice in South African Catholic school RE, *Paul Faller*
43. Pedagogical identity for RE in Catholic schools: A Brazilian case study, *Sérgio Rogério Azevedo Junqueira*
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47. Interreligious Education involving Christianity and Confucianism in Hong Kong, *Imelda Pui-hing Lam*
48. A theory of alterity as a perspective for interreligious learning, *Bernhard Grümme*

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49. Policies to reform RE in Hong Kong Catholic schools, *Francis Nai Kwok Chan*
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52. Religious Education in the secularized Netherlands, *Monique C.H. van Dijk-Groeneboer*

03. ***World Council of Churches online. Relations with the Roman Catholic Church***, Brill 2019, second part. This second collection makes available a section of the ecumenical archives covering the period 1948-1992. The collection was previously published on microfiche and is now available online. The archives are of great interest and frequently consulted by researchers working on the history of the ecumenical movement. The different sections contain, among others, correspondence with Pope Paul VI, Pope John Paul II, Cardinal Bea and the Community of Taizé. The documents in the collection consist of correspondence, personal notes, press cuttings, reports and unpublished material. Hit includes: documents that reflect the founding of the WCC in 1948; unique letters and correspondence from well-known theologians and leaders, both reformed and catholic; documents consist of correspondence, personal notes, press cuttings, reports and unpublished material; Set-up according to the WCC archive structure: easy for those familiar with the WCC physical archive in Geneva: Languages: English and German (primarily) but some documents in French, Dutch and Spanish are included (a few). Full-text searchable (OCR), except for a few handwritten documents. <https://mail.google.com/mail/u/0/#inbox/FMfcgxwBVMpMdgZWBWjNJZTvTKhcWqjq>

04. ***Encyclopedia of Jewish History and Culture - volume 2***, Dan Diner editor, Brill January 2019, pp. 676 - <https://brill.com/view/title/32633> - From Europe and America to the Middle East, North Africa and other non-European Jewish settlement areas, the *Encyclopedia of Jewish History and Culture* covers the recent history of the Jewish people from 1750 through the 1950s. Originally published in German as the *Enzyklopädie jüdischer Geschichte und Kultur* by J.B. Metzler Verlag (Stuttgart/Weimar) in 2011 the work includes approximately 800 entries that present the state of international research and reveal a complex portrait of Jewish life - illuminated by many maps and illustrations. Central themes convey information on topics such as autonomy, exile, emancipation, literature, liturgy, music, and science of Judaism. The encyclopedia provides knowledge in an overall context and offers academics and

other interested readers new insights into Jewish history and culture. The work is an outstanding contribution to the understanding of Judaism and modernity. The first volume of the English edition will appear in 2017 with subsequent volumes following in due course. The volumes may be purchased individually as they appear or as a set once all 7 are available. Both the German and the English editions will also be available [online](#).

ESSAYS, MONOGRAPHS, THESES

05. Pedro ÁLVAREZ LÁZARO, Andrea CIAMPANI, Fernando GARCÍA SANZ (eds.), *Religione, laicità e società nella storia contemporanea. Spagna, Italia e Francia*, Rubbettino Università ed., 2018, pp. 318 – www.rubbettino.it - Durante l'età contemporanea rapporti tra la Chiesa cattolica e gli Stati europei sono stati spesso caratterizzati da forti tensioni, determinate dai percorsi con i quali le istituzioni religiose e civili hanno affrontato i processi di modernizzazione. Il profilo storico di Spagna, Italia e Francia negli ultimi due secoli è stato certamente delineato, seppur attraverso crinali differenti, dall'evoluzione dell'appartenenza religiosa dentro la modernità sociopolitica e dal prendere forma di un articolato cammino di secolarizzazione. È questo lo scenario nel quale si collocano i ventuno saggi del presente volume, frutto di un gruppo di lavoro europeo composto da studiosi italiani, spagnoli e francesi. Gli studi permettono, così, di indagare in chiave comparata le dinamiche di interdipendenza che caratterizzano istituzioni civili, organizzazioni ecclesiali, movimenti laicisti e associazioni sociali, sia al loro interno, sia nelle loro relazioni. In tale percorso di ricerca sono state superate accomodanti rappresentazioni storiografiche per approdare ad una maggiore comprensione della realtà storica.

06. Mohammad Abdulloh AZIZ, *Effectiveness of Islamic Religion Education learning with principal of different religion (Case Study in Elementary School Burengan 2 Kediri)*, Didaktika Religia, vol.6 (2018) 2, DOI : [10.30762/didaktika.v6i2.1109](https://doi.org/10.30762/didaktika.v6i2.1109) – This study discusses the effectiveness of learning Islamic Education in a broad sense. The effectiveness is also supported by the role of school principal who is very active even though the principal is of different religion. Various learning activities in schools are facilitated and evaluated very well. Learning that takes place in the classroom is more dominant using the demonstration method because it is considered easier. In addition, among the learning activities that are quite visible are BTQ Extracurricular activities with Tilawati Method where this activity takes tutors from other institutions that require substantial funds. The other activities, namely PHBI, were actively commemorated, especially in the Commemoration of Eid al-Adha, which was never absent to slaughter Qurban animals. Various perspectives that say religion will influence a policy in this school do not happen the principal is very wise in deciding a decision. Religious teachers here always establish good communication with the principal so that every learning that occurs will run optimally. Learning activities in this school prioritize psychomotor or behavioral aspects but does not mean to put aside the affective side. All the learning processes aim to form students who are devoted, accomplished, and have character.

07. Mukhlis Abu BAKAR (ed.), *Rethinking madrasah education in a globalised world*, Routledge 2019, 276 pp. <https://www.routledge.com/Rethinking-Madrasah-Education-in-a-Globalised-World/Bakar/p/book/9780367201623> - Why is there a need to rethink madrasah education? What is the positioning of Muslims in contemporary society, and how are they prepared? What is the role of the ulama in the reform process? This book explores these questions from the perspective of madrasah education and analyses curricular and pedagogic innovations in Islamic faith-based education in response to the changing place of Islam in a globalised world. It argues for the need for madrasahs to reconceptualise education for Muslim children. Specifically, it explores the problems and challenges that come with new knowledge, biotechnological advancement and societal transformation facing Muslims, and to identify the processes towards reformation that impinge on the philosophies (both Western and Islamic), religious traditions and spirituality, learning principles, curriculum, and pedagogy. This book offers glimpses into the reform process at work through contemporary examples in selected countries.

08. Tina BESLEY and Michael A. PETERS, *Teaching, responsibility, and the corruption of Youth*, Brill 2019, 175 pp. - <https://brill.com/view/title/39065> - This book explores the concept and practice of responsibility in education and teaching in the new post-Cold War era after the long run of globalization and liberal internationalism has been disrupted by the rise of populism, anti-immigration sentiments and new forms of terrorism. The old liberal values and forms of tolerance have been questioned. Responsibility is a complex concept in our lives with moral, social, financial and political aspects. It embraces both legal and moral forms and refers to the state of being accountable or answerable for one's actions implying a sense of obligation associated with being in a position of authority such as a parent, teacher or guardian having authority over children. First used with schools in 1855, the concept's legal meaning was

only tested in the 1960s when student conduct, especially when materially affecting the rights of other students, was not considered immune by constitutional guarantees of freedom. This volume investigates the questions left with us today: What does responsibility mean in the present era? Does *loco parentis* still hold? What of the rights of students? In what does teacher responsibility consist? Can student autonomy be reconciled with market accountability? To what extent can responsibility of or for students be linked to 'care of the self' and 'care for others'? And, most importantly, to what extent, if any, can teachers be held accountable for the actions of their students?

09. Roland BIEWALD, Andreas OBERMANN, Bernd SCHRÖDER, Wilhelm SCHWENDEMANN (Hg.), ***Religionsunterricht an berufsbildenden Schulen. Ein Handbuch***, Gebunden Vandenhoeck + Ruprecht Gm 2018, 408 Seiten - Das Handbuch für den „Religionsunterricht an berufsbildenden Schulen“ macht theologisches Grundlagenwissen mit Blick auf die spezielle Unterrichtspraxis berufsbildender Schulen zugänglich. Der in evangelisch-katholischer Trägerschaft verantwortete Band ist unter der Schirmherrschaft der Gesellschaft für Religionspädagogik Villigst e.V. mit Unterstützung durch den Verband katholischer Religionslehrer/innen (VKR) entstanden. Er ist ein Wegweiser für jede Religionslehrerin und jeden Religionslehrer an einer berufsbildenden Schule - insbesondere für Referendarinnen und Referendare sowie Berufseinsteigerinnen und -einsteiger. In fünf Kapiteln werden strukturiert und umfassend alle wesentlichen Facetten des Religionsunterrichts an berufsbildenden Schulen (BRU) erschlossen. Im ersten Kapitel werden systemische Aspekte, u. a. die Vielfalt berufsbildender Schulen, veranschaulicht. Das zweite Kapitel widmet sich personalen Aspekten und wirft einen fokussierten Blick auf die Schüler- und Lehrerschaft an berufsbildenden Schulen. Zentral sind die didaktischen Aspekte im dritten Kapitel, in denen u. a. Schlüsselbegriffe, Berufsschul-spezifische Themen und didaktisch-methodische Herausforderungen in der Praxis behandelt werden. Essenziell für die stetige Weiterentwicklung des BRU ist seine Reflexion. Das vierte Kapitel beleuchtet unter dieser Prämisse wissenschaftsbezogene Aspekte und gibt Impulse zur Berufspädagogik und berufsbezogenen Religionspädagogik. Das fünfte Kapitel setzt sich mit der Bedeutsamkeit, den didaktischen Herausforderungen und Entwicklungen des interreligiösen Lernens auseinander. Abgerundet wird der Band mit einem Ausblick zur Wichtigkeit des BRU sowie einem kurzen Überblick über zentrale Materialien und Medien.

10. Scott BLINDER, Robert FORD, Elisabeth IVARSFLATEN, ***Discrimination, antiprejudice norms, and public support for multicultural policies in Europe: The case of Religious Schools***, Comparative Political Studies, first publ. online 28 February 2019 - <https://journals.sagepub.com/doi/abs/10.1177/0010414019830728> - This study examines public support for a key contested multicultural policy in contemporary Europe: the provision of religious schools. It makes two main contributions, one substantive and one theoretical. Substantively, the main contribution is to provide new experimental evidence demonstrating the existence of discrimination against Muslims on a central issue of multicultural social policy. Theoretically, the main contribution is to propose an explanation for variations in patterns of discrimination that highlights the role of individuals' motivation to control prejudice. Through moderation analysis, we show that individuals who express stronger motivation to control prejudice are more likely to treat Muslim and Christian requests for religious schools equally, and they are more likely to retain their support for Muslim schools in the wake of a threatening Islamist terrorist incident. Because we conducted the experiments in three countries, we in addition find societal-level patterns of variation: Individuals' motivation to control prejudice is more strongly associated with nondiscriminatory responses to the question of religious schools where a more multicultural path of accommodation has been pursued. This societal-level variation raises new hypotheses about how multicultural policies may interact with public opinion and underlines the importance of comparative experimental work.

11. Carine BOURGET, ***Islamic Schools in France. Minority integration and separatism in Western Society***, Palgrave Macmillan 2019, pp. 155. <https://www.springer.com/gp/book/9783030038335> - This book, the first on the growing phenomenon of private full-time K-12 Muslim schools in France, investigates whether these schools participate in the *communautarisme* (or ethnic/cultural separatism) that Muslims are often accused of or if their founding is a sign of integration, given that most of private education in France is subsidized by the government. Is Islam compatible with the West? This study proposes an answer to this question through the lens of Muslim education in France, adding to our understanding of the so-called resurgence of religion following the demise of the secularization theory and shedding new light on religion's place in the West and of Islam in diasporic contexts.

12. Karola BÜCHEL, F. Eichhorn, M. Fleige, Wiltrud Gieseke, Nadja Graeser, Ottmar Hinz, Jutta Petri, Th. Ritschel (Hrsg.), ***Kulturelle Bildung in der Evangelischen Erwachsenenbildung***, Waxmann 2018, 164 Seiten - [https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2\[buch\]](https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2[buch]) - Kulturelle Bildung ist für die Erfüllung des öffentlichen Auftrags von Erwachsenenbildung zentral. Sie leistet vielfältige Beiträge zur Bearbeitung gesellschaftlicher Herausforderungen. Trotz ihrer gesellschaftlichen und subjektiven Notwendigkeit,

ihrer konzeptionellen Stärke und Innovationsfreude ist Kulturelle Bildung besonderen Legitimationserfordernissen ausgesetzt. In fundierter Auseinandersetzung mit dem Stand des Theoriediskurses und der Praxis Kultureller Erwachsenenbildung in evangelischer Verantwortung leistet dieser Band einen Beitrag zur Weiterentwicklung von Praxis und theoretischem Diskurs. Die Beiträge entstanden aus der Arbeit der Fachgruppe Kulturelle Bildung in der Evangelischen Erwachsenenbildung. Ein neu entwickeltes Angebotsraster lädt zur systematischen Analyse und Reflexion des eigenen Bildungshandelns mit dem Ziel konzeptioneller Weiterentwicklung ein.

13. Massimo CAMPANINI, *La politica nell'islam. Una interpretazione*, Il Mulino Darwinbooks, 2019, pp. 336 - <https://www.darwinbooks.it/> - Immergersi nell'universo mentale musulmano per rintracciare i percorsi attraverso i quali la consapevolezza politica dell'Islam è maturata fornisce di quella civiltà un'immagine polivalente, assai sfaccettata e di certo lontana dagli stereotipi. È quanto fa il libro, che illustra "dall'interno" le implicazioni della politica nell'ambito della dottrina dello stato e del potere, della teologia e della storia islamica, in riferimento ai paradigmi della teologia politica e dell'utopia retrospettiva. Sono messe a fuoco la figura politica di Muhammad, le teorie dell'imamato e del califfato nello sciismo e nel sunnismo, le contraddizioni del modernismo, le sfide del radicalismo attuale ma soprattutto le proposte dell'alternativa riformista.

14. Javier DÍAZ TEJO, *Espiritualidad, ¡ahora! Para un desarrollo humano integral y sostenido*, Ediciones Universidad Finis Terrae, Providencia (Chile), 2017, pp. 228 – www.uft.cl – “Con frecuencia se habla en nuestras sociedades occidentales de una crisis espiritual. Creo que en el fondo estamos hablando de una crisis de humanidad. Si hay algo que aprendemos al entrar en diálogo con la sabiduría contenida en este libro es que no podemos hablar de espiritualidad sin hacer referencia a la vocación del ser humano a buscarle sentido a su existencia en el aquí y ahora de la historia, y viceversa. Javier Díaz Tejo modela en su obra lo que muchos otros pensadores y educadores deberíamos hacer al acompañar a las nuevas generaciones en los procesos de discernimiento intelectual, espiritual, político y cultural, sin temor a referirnos a la dimensión humana de búsqueda de sentido como espiritualidad. Como en el caso de los filósofos de la Antigüedad, los grandes maestros de vida espiritual en las distintas tradiciones religiosas, los pensadores modernos que abrieron múltiples horizontes en la manera de entender nuestro entorno, y los artistas más inspiradores que saben cómo tocar el alma, nos embarcamos en este itinerario de la mano de un gran guía” (Hosffman Ospino, *Prólogo*, p. 15).

15. Courtney M. DONNOLL (ed.), *Teaching Islamic studies in the age of ISIS, Islamophobia and the internet*, Indiana University Press 2018, pp. 240 - https://books.google.it/books?id=h7SBDwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s - How can teachers introduce Islam to students when daily media headlines can prejudice students' perception of the subject? Should Islam be taught differently in secular universities than in colleges with a clear faith-based mission? What are strategies for discussing Islam and violence without perpetuating stereotypes? The contributors of this work address these challenges head-on and consider approaches to Islamic studies pedagogy, Islamophobia and violence, and suggestions for how to structure courses. These approaches acknowledge the particular challenges faced when teaching a topic that students might initially fear or distrust. Speaking from their own experience, they include examples of collaborative teaching models, reading and media suggestions, and ideas for group assignments that encourage deeper engagement and broader thinking. The contributors also share personal struggles when confronted with students (including Muslim students) and parents who suspected the courses might have ulterior motives. In an age of stereotypes and misrepresentations of Islam, this book offers a range of means by which teachers can encourage students to thoughtfully engage with the topic of Islam.

16. Gavin FLOOD, *Religion and the Philosophy of Life*, Oxford University Press, 2019, 400 pp. - <http://global.oup.com/?cc=it> – This work considers how religion as the source of civilization transforms the fundamental bio-sociology of humans through language and the somatic exploration of religious ritual and prayer. Gavin Flood offers an integrative account of the nature of the human, based on what contemporary scientists tell us, especially evolutionary science and social neuroscience, as well as through the history of civilizations. Part one contemplates fundamental questions and assumptions: what the current state of knowledge is concerning life itself; what the philosophical issues are in that understanding; and how we can explain religion as the driving force of civilizations in the context of human development within an evolutionary perspective. It also addresses the question of the emergence of religion and presents a related study of sacrifice as fundamental to religions' views about life and its transformation. Part two offers a reading of religions in three civilizational blocks - India, China, and Europe/the Middle East - particularly as they came to formation in the medieval period. It traces the history of how these civilizations have thematised the idea of life itself. Part three then takes up the idea of a life force in part three and traces the theme of

the philosophy of life through to modern times. On the one hand, the book presents a narrative account of life itself through the history of civilizations, and on the other presents an explanation of that narrative in terms of life.

17. Yohanan FRIEDMANN, Christoph MARKSCHIES, *Rationalization in religions: Judaism, Christianity and Islam*, Walter de Gruyter GmbH & Co KG, 2018, 315 pp. - https://books.google.it/books?id=xS-GDwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Current tendencies in religious studies and theology show a growing interest for the interchange between religions and the cultures of rationalization surrounding them. The studies published in this volume, based on the international conferences of both the Berlin-Brandenburgische Akademie der Wissenschaften and the Israel Academy of Sciences and Humanities, aim to contribute to this field of interest by dealing with concepts and influences of rationalization in Judaism, Christianity, Islam and religion in general. In addition to taking a closer look at the immediate links in the history of tradition between those rationalizing movements and evolutions in religion, emphasis is put on intellectual-historical convergences: Therefore, the articles are led by central comparative questions, such as what factors foster/hinder rationalization?; where are criteria for rationalization drawn from?; in which institutions is rationalization taking place?; who propagates, supports and utilizes rationalization?

18. Johnny C. GO, *Religious Education from a critical realist perspective. Sensus fidei and critical thinking*, 1st Edition, Routledge 2018, 144 pp - <https://www.routledge.com/Religious-Education-from-a-Critical-Realist-Perspective-Sensus-Fidei-and/Go/p/book/9781138498242> - This book examines the possibility and necessity of critical thinking in religious education through the lenses of critical realism and the Christian doctrine of *sensus fidei* ('sense of faith'). Drawing on Bhaskar's original critical realism and data from a survey of over a thousand teachers in the Philippines, the author argues for a view of critical thinking based on components of 'disposition' and 'competence'. As such, critical thinking becomes the expression of a commitment to judgemental rationality and, in a Christian RE, is guided by the individual's *sensus fidei*. A philosophical and theological discussion of the process of coming to know in the religious domain, *RE from a critical realist perspective* offers concrete recommendations on how to promote the practice of religious critical thinking in confessional religious education classrooms. As such, it will appeal to scholars of philosophy, theology and pedagogy with interests in RE and curriculum development.

19. Damian A. GONZALEZ SALZBERG, *Sexuality and transsexuality under the European Convention on Human Rights. A queer reading of Human Rights Law*, Hart Publishing 2018, s.i.p. <http://echrblog.blogspot.com/2019/02/new-book-on-sexuality-and-echr.html> -This book undertakes a critical analysis of international HR law through the lens of queer theory. It pursues two main aims: first, to make use of queer theory to illustrate that the field of human rights law is underpinned by several assumptions that determine a conception of the subject that is gendered and sexual in specific ways. This gives rise to multiple legal and social consequences, some of which challenge the very idea of universality of HR. Second, the book proposes that human rights law can actually benefit from a better understanding of queer critiques, since queer insights can help it to overcome heteronormative beliefs currently held. In order to achieve these main aims, the book focuses on the case law of the European Court of HR, the leading legal authority in the field of international human rights law. The use of queer theory as the theoretical approach for these tasks serves to deconstruct several aspects of the Court's jurisprudence dealing with gender, sexuality, and kinship, to later suggest potential paths to reconstruct such features in a queer(er) and more universal manner.'

20. Patricia HANNAM, *Religious Education and the public sphere*, Routledge Publishing 2018, pp. 158 - <https://www.routledge.com/Religious-Education-and-the-Public-Sphere-1st-Edition/Hannam/p/book/9780815354659> - The book reveals, through an analysis of theory and practice, that religious education is resting on historic and persistent assumptions about both religion and education. Drawing on work from Arendt and Weil, new ideas emerge regarding religious education's constituent elements: education and religion. It offers a new and timely proposal for religious education and argues for a broader understanding of religion, bringing a fresh contribution to current discussions regarding the relationship between religion and education in the public sphere. Some practical considerations emerging from theory developing through the earlier parts of the book are presented in the final section, including the teacher's role and what should guide religious education curriculum. At a time when there is raised interest in the role of religion in the public sphere internationally, this book aims to contribute something new, both theoretically and practically, to discussions regarding the role of religion in education is and relevant to educational contexts worldwide. This book will be vital reading for academics and researchers in the fields of religion and religious studies, education, philosophy of education and religious education, and will also be of great interest to teachers and policy makers working in the field of religious education in the public sphere.

21. Katharina HÄUSLER, *Social Rights of Children in Europe. A case law study on selected rights*, Brill 2019, pp. 230 - <https://brill.com/view/title/38812?format=HC> - The Convention on the Rights of the Child has changed the paradigm of how (human rights) law looks at children: from “objects” of protection to full rights-holders of all human rights. Consequently, social rights are not voluntary welfare services but an expression of the dignity and rights of the child. In *Social Rights of Children in Europe* Katharina Häusler provides a thorough analysis of how these basic social rights are interpreted by the three major human rights bodies on the level of the Council of Europe and the European Union. It thus offers not only an excellent picture of the main lines of interpretation but also of the major gaps and challenges for the realisation of children’s social rights in Europe.
22. Orlando Nank Kwok HO, *Rethinking the Curriculum. The Epistle to the Romans as a pedagogic text*, Springer 2018, 380pp. <https://www.springer.com/gp/book/9781402090172> - This book is an inter-disciplinary endeavour. Encompassing education and basic research, it discusses the modular-curriculum embodied in *The Epistle* from educational, historical, sociolinguistic, anthropological, phenomenological, and non-sectarian perspectives. It shows the cross-boundary philosophical reasoning and pedagogic dimensions of St. Paul as a great teacher and thinker from the Jewish-and-Christian faith. In doing so, this book refocuses academia’s attention on the inevitable *antimonic* nature inherent in humans’ efforts to create systemic knowledge. Knowledge about the inner aesthetic and volitional-interpretative self – the immanent psychic “I” – and other philosophical aspects of the realm of the transcendental should be rescued from the deepening trends of secularity. Being strong, powerful, productive, and performative should not be taken as the indisputable and exclusive aim of education. Science, Technology, Engineering, and Mathematics (STEM) do not constitute a sufficient basis for building a better humanity. Education via public curriculums ought to serve both the belly *and* the mind. Deliberative curricular recalibrations, with rationales for grace, are thus needed for a better future for humanity.... This book is relevant for anyone with a core fascination about truths, values, epistemologies, life, spirituality, and holistic human development. It can also be used as a textbook or a reference in a number of fields including counselling, psychology, translation, cultural studies, and theology.
23. Michael HOFFMANN, *Religion, sectarianism, and democracy: Theory and evidence from Lebanon*, Political Behavior, vol.41 (2019) 1-32 <https://doi.org/10.1007/s11109-019-09538-9> <https://link.springer.com/article/10.1007/s11109-019-09538-9> - Why does religion sometimes increase support for democracy and sometimes do just the opposite? Using data from an original survey conducted in Lebanon, I present and test a theory of religion, group interest, and democracy. Focusing on communal religion, I demonstrate that the effect of communal prayer on support for democracy depends on the interests of the religious group. For groups who would benefit from democracy, communal prayer increases support for democratic institutions; for citizens whose groups would lose privileges in the event of democratic reforms, the opposite effect is present. I test these claims both observationally and experimentally, using a religious priming experiment aiming to mimic the effect of communal prayer. I find that communal religion, either through attendance at religious services or through the communal primes increases the salience of sectarian identity, and therefore pushes respondents’ regime attitudes into closer alignment with the interests of their sect.
24. James W. JONES, *Living religion: embodiment, theology, and the possibility of a spiritual sense*, Oxford University Press 2019, pp. 208 - https://books.google.it/books?id=FMKKDwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Is it reasonable to live a religiously oriented life, or is such a life the height of irrationality? Has neuroscience shown that religious experiences are akin to delusions, or might neuroscience actually support the validity of such experiences? In *Living Religion* James W. Jones offers a new approach to understanding religion after the Decade of the Brain. The modern tendency to separate theory from practice gives rise to a number of dilemmas for those who think seriously about religion. Claims about God, the world, and the nature and destiny of the human spirit have been ripped from their context in religious practice and treated as doctrinal abstractions to be justified or refuted in isolation from the living religious life that is their natural home. Jones argues that trends in contemporary psychology, especially an emphasis on embodiment and relationality, can help the thoughtful religious person return theory to practice, thereby opening up new avenues of religious knowing and new ways of supporting the commitment to a religiously lived life. This embodied-relational model offers new ways of understanding our capacity to transform and transcend our ordinary awareness and shows that it can be meaningful and reasonable to speak of a "spiritual sense." The brain's complexity, integration, and openness, and the many ways embodiment influences our understanding of ourselves and the world, all significantly impact our thinking about religious understanding. When linked to contemporary neuroscientific theories, the long-standing tradition of a spiritual sense is brought up to date and deployed in support of the argument of this book that reason is on the side of those who choose a religiously lived life.

25. David KÄBISCH (Ed.), *Religion and educational research. National traditions and transnational perspectives*, Waxmann 2019, 192 S. - https://www.waxmann.com/waxmann-buecher/?no_cache=1& - Religious education is always a local or regional practice. This is evident in the studies in the present volume on religion and education. The production and the transfer of knowledge in this field are particular and take place in certain historical contexts, so that both can be understood as historical processes. With regard to these theoretical assumptions, the authors of the present volume deliver case studies concerning religious education research in Germany, Ireland, Sweden, Argentina, as well as other countries. Several questions from these contributions might be relevant for further studies: Is religion being underrated in educational research? Is education, on the other hand, being underrated in religious studies? Do these questions depend on national traditions in educational as well as religious research? Are there transnational exchanges between countries through networks, guilds and media? And finally, what might be the additional benefits of such research compared to international comparative studies?

26. Angela KAUPP, Patrick C.HÖRING (Hg.), *Handbuch Kirchliche Jugendarbeit. Für Studium und Praxis*, Herder 2019, 592 Seiten – www.herder.de – Die kirchliche Arbeit mit Jugendlichen ist ein weit verzweigtes Handlungsfeld: Verbandliche und gemeindliche Jugendarbeit, Projekte mit Jugendlichen, Arbeit mit bestimmten Zielgruppen sowie katechetische und schulpastorale Angebote werden als Formen von Jugendpastoral beschrieben. Dieses Handbuch, verfasst von Vertretern aus Wissenschaft und Praxis, stellt erstmal das Spektrum unterschiedlicher Handlungsfelder, ihre Entstehung und ihre aktuellen Herausforderungen sowie zentrale Bezugsthemen vor. Ein Glossar erklärt wichtige Begriffe. Ein Basiswerk für Studium, Forschung und Praxis.

27. Tobias KOELLNER (ed.), *Orthodox Religion and Politics in contemporary Eastern Europe. On multiple secularisms and entanglements*, Routledge 2018, pp. 258 - <https://www.routledge.com/Orthodox-Religion-and-Politics-in-Contemporary-Eastern-Europe-On-Multiple/Koellner/p/book/9781138497351> - This book explores the relationship between Orthodox religion and politics in Eastern Europe, Russia and Georgia. It demonstrates how as these societies undergo substantial transformation Orthodox religion can be both a limiting and an enabling factor, how the relationship between religion and politics is complex, and how the spheres of religion and politics complement, reinforce, influence, and sometimes contradict each other. Considering a range of thematic issues, with examples from a wide range of countries with significant Orthodox religious groups and setting the present situation in its full historical context the book provides a rich picture of a subject which has been too often oversimplified.

28. Judith KÖNEMANN, Denise SPIEKERMANN, *Katholische Schulen. Herausgeforderte Identität*, Schöningh 2019, 280 Seiten - <https://www.beck-shop.de/knemann-spiekermann-gesellschaft-ethik-religion-14-katholische-schulen/productview.aspx?product=25377421> - Worin besteht das „Katholische“ einer katholischen Schule? Das religiös-konfessionelle Label in Bezug auf Bildung und Erziehung als Hauptanliegen von Schule adäquat zu füllen, ist mit Blick auf die gesellschaftlichen Veränderungen und die verschiedenen Akteursebenen eine schwierige Aufgabe. Die Schulen müssen sowohl kirchliche als auch staatliche Ansprüche erfüllen und sehen sich nicht zuletzt Erwartungen von Schülerinnen, Lehrerinnen und Eltern gegenüber. Der Band will einen Austausch zwischen Theorie und Praxis anregen und Verbindungen zwischen den überlappenden Handlungsfeldern von Schule, Kirche und Erziehungssystem reflektieren. Die Programmatik katholischer Schulen wird aus religionspädagogischer und aus Sicht der Schulforschung analysiert und anhand von Praxisbeispielen auf den Prüfstand gestellt.

29. Ulrich KROPAC, *Religion - Religiosität – Religionskultur. Ein Grundriss religiöser Bildung in der Schule*, Kohlhammer 2019, 406 Seiten - <https://www.beck-shop.de/kropac-religionspdagogik-innovativ-25-religion-religiositt-religionskultur/productview.aspx?product=27205493> - Wie ist ein der Persönlichkeitsbildung verpflichteter Religionsunterricht in der staatlichen Schule grundlegend zu konzipieren? Der Band entfaltet eine Antwort auf diese Frage in fünf großen Kapiteln: "Religion", "Religiosität", "Religionskultur", "Religiöse Bildung" und "Religionsunterricht in der öffentlichen Schule". Das Neue des Ansatzes liegt darin, dass er die herkömmliche Fixierung auf das Christentum und die (großen) Weltreligionen aufbricht und neben diese Säule ("Religion") gleichgewichtig zwei andere stellt: "Religiosität", die als eigenständige Konstruktion in der Biographie verstanden wird, und "Religionskultur" als Manifestation von Religiösem in der Hoch- und Popularkultur. Diese Grundidee wird eingespannt in den größeren Rahmen dessen, was heute Bildung und speziell religiöse Bildung heißt, und dann auf den Religionsunterricht hin konkretisiert.

30. Giuseppe LUSIGNANI, *Coram Deo. Introduzione alla fenomenologia della religione*, Queriniana 2019, pp. 240 – newsletter@queriniana.it - La fenomenologia della religione è una disciplina filosofica recente. Nasce dalla necessità di rivolgere l'attenzione all'esperienza religiosa, cercando di mantenere un'autonomia sia dalla filosofia della religione

sia dalla storia delle religioni. L'autore di questo studio si dedica a elaborare un modo originale di pensare il rapporto tra fenomenologia e trascendenza in quanto esperienza religiosa. Ed elegge il "sacro" a chiave decisiva per l'analisi più promettente del fenomeno dell'esperienza religiosa, attestando così la necessità di un nuovo percorso teoretico.

31. Christopher McCRUDDEN, *Quando i giudici parlano di Dio. Fede, pluralismo e diritti umani davanti alle Corti*, il Mulino Bologna 2019, pp. 248 - <https://www.mulino.it/isbn/9788815271259> - I giorni dell'idillio fra le religioni e i diritti umani sembrano finiti: i dibattiti interni alle stesse religioni, attraversate da identità e sensibilità diverse, anche radicali, così come le implicazioni ideologiche e geopolitiche che connotano l'impatto pubblico delle fedi, nonché il ruolo non secondario delle migrazioni che sfidano le categorie del multiculturalismo, hanno causato, in questi anni, una moltiplicazione di ricorsi davanti alle Corti nazionali e sovranazionali caratterizzati da una inedita tensione fra i diritti umani e le ragioni di chi crede. Ma perché è così frequente che le religioni ricorrano ai giudici per affermare la propria idea di diritti umani? E in quale modo la dottrina dei diritti umani potrebbe favorire un dialogo con la «verità» delle religioni? Questo libro è un tentativo di ripensare l'interazione fra religione e diritti umani: dall'analisi di alcuni casi giudiziari che hanno coinvolto le tre religioni globali e dalla ricostruzione dell'essenza giuridica dei diritti umani, affiora la complessità di questo rapporto, fra dimensione privata e ruolo pubblico della fede, secolarizzazione e confessionarietà, giudici e organizzazioni non governative. Ne deriva che i diritti umani non dovrebbero essere solo una creazione del diritto, interna al diritto, e immutabile, ma uno strumento in continua evoluzione, alla ricerca di una protezione sempre più universale della dignità dell'uomo.

32. Francis MESSNER, Moussa ABOU RAMADAN (eds.), *L'enseignement universitaire de la Théologie musulmane. Perspectives comparatives*, Cerf, Paris 2018, pp. 400 - <https://www.editionsducerf.fr/librairie/livre/18461/la-theologie-musulmane-a-l-universite> - La formation des cadres religieux musulmans fait depuis vingt ans l'objet d'un débat en France et dans plusieurs pays européens, en réponse notamment à l'émergence de formes violentes de radicalismes religieux. Cet ouvrage sur la théologie universitaire musulmane résume et répond à ce débat novateur et décisif pour l'Europe. Il présente les méthodes et le contenu de l'enseignement de la théologie musulmane en les comparant aux approches fixées par les théologies universitaires chrétiennes et juives, mais également à celles instaurées par les sciences humaines et sociales des religions. L'enseignement de la théologie universitaire musulmane fait l'objet d'une présentation détaillée de théologiens égyptiens, turcs et maghrébins, alors que parallèlement sont étudiées les tentatives parfois réussies de création de facultés de théologie musulmane dans des universités publiques européennes. Ses contributeurs sont assurés d'une chose : une théologie académique intégrée dans un cadre universitaire et mettant l'accent sur la connaissance des autres religions, la contextualisation des doctrines religieuses et l'approche historico-critique des textes fondateurs s'imposent comme un facteur d'intégration non seulement des institutions religieuses, mais également des croyants pris individuellement.

33. Rainer MÖLLER, Anabelle PITHAN, Albrecht SCHÖLL, Nicola BÜCKER, *Religion in inklusiven Schulen - Soziale Deutungsmuster von Religionslehrkräften*, Waxmann 2018, 272 Seiten - Das Gelingen inklusiven Unterrichts hängt – neben den Rahmenbedingungen und der Unterstützung durch die Schulleitung – wesentlich von den Unterrichtenden ab, von ihren Einstellungen und Überzeugungen, von ihrem unterrichtlichen Habitus, kollektiv geteilten Wahrnehmungs- und Deutungsmustern und von ihren ‚subjektiven Theorien‘ über das Unterrichten und die Ziele wie Inhalte ihres Unterrichts. Diese Studie rekonstruiert erstmals soziale Deutungsmuster von Religionslehrkräften zu Inklusion, inklusiver Bildung und inklusivem Religionsunterricht. Sie präsentiert mit der Objektiven Hermeneutik erstellte Fallanalysen sowie vergleichende Betrachtungen auf der Basis von aus dem Datenmaterial generierten Kategorien und diskutiert diese Ergebnisse im Kontext der aktuellen Debatte um inklusive Bildung in der Schule und des wissenschaftlichen Forschungsstandes. Dabei steht das Fach Religion sowie das religiöse Lernen in der inklusiven Schule im Mittelpunkt der Analysen – ein Untersuchungsgegenstand, der in der allgemeinen Inklusionsforschung bislang vernachlässigt wird. Die Publikation stellt einen innovativen Beitrag zur Inklusionsforschung dar und bietet Grundlagen für eine empirisch fundierte, professionelle Aus- und Fortbildung von (Religions-)Lehrkräften im Blick auf die praktischen und theoretischen Herausforderungen, die mit der Umsetzung inklusiver Bildung in Schule und Unterricht verbunden sind.

34. Jean-Denis MOUTON and Péter KOVACS (eds.), *Le concept de citoyenneté en droit international*, Brill 2019, pp. 210 - <https://brill.com/abstract/title/38737> - Plusieurs phénomènes justifient de jeter un éclairage sur le concept de citoyenneté en droit international. D'un côté la mobilité des personnes, qui s'est accentuée dans la dernière partie du vingtième siècle, s'est traduite par la multiplication des nationalités multiples. D'un autre côté, le phénomène migratoire souvent lié à des crises, contribue à perpétuer la situation d'apatridie, et à interpellier le droit international. Mais un processus tel que l'internationalisation des droits de l'homme, peut aussi avoir un impact sur le droit de la

nationalité. Par ailleurs, dans le cadre d'organisations régionales, on assiste à l'émergence de nouvelles formes de citoyenneté. Ce phénomène s'ajoutant à la persistance de citoyennetés historiques contribue à questionner le concept de citoyenneté en droit international. Pour tenter d'y apporter des réponses, cet ouvrage envisage d'abord des aspects théoriques communs et universels, avant de développer des aspects régionaux. Il essaie ainsi d'enrichir une réflexion en cours dans la communauté scientifique et au-delà, relative aux questions liées à la nationalité et à la citoyenneté.

35. Jaclyn L. NEO, Arif A. JAMAL, Daniel P. S. GOH, *Regulating Religion in Asia. Norms, modes and challenges*, Cambridge University Press, 28 mar 2019, 430 pp. www.cambridge.org - In recent years, law and religion scholarship has increasingly emphasized the need to study the interaction of legal and religious ideas and institutions, norms and practices. The overall question that this scholarship explores may be stated as follows: how do legal and religious ideas and institutions, methods and mechanisms, beliefs and believers influence each other, for better and for worse, in the past, present and future? This volume engages this area of scholarship by examining how law regulates religion, and how religion responds to such regulations. It examines underlying norms influencing state regulation of religion, and challenges emerging from such regulation. Importantly, this volume will go beyond the conventional enquiries that draw upon the Anglo-European approaches and experiences and emphasize instead Asian perspectives in order to expand and build upon existing understandings about the complex relationship between law and religion.

36. René NOUAILHAT, *La leçon de Malicornay. Le fait religieux pris en otage*, L'Harmattan 2019, 239 pp. – Une affaire surgit dans un petit village de l'Indre, Malicornay, est à l'origine de ce livre. En 2017, sur plainte anonyme, un instituteur a été brutalement interdit d'enseignement puis déplacé sous le motif qu'il avait traité du fait religieux à partir, entre autres, des textes d'Évangile. Cette affaire a été pour René Nouailhat l'événement déclencheur de son indignation et de sa relecture de l'histoire, en France, du fait religieux à l'école. Cette histoire, trop peu connue ou souvent déjà oubliée, est riche d'enseignements. Le thème de la laïcité et du traitement scolaire des religions s'y révèle au vif d'une actualité tourmentée et d'enjeux politiques majeurs, dans un contexte qui a considérablement modifié les données du problème. L'auteur, historien des religions et fondateur, à Dijon, d'un Institut universitaire pour la formation à l'enseignement laïque des religions, s'est trouvé au cœur des débats qui ont amené à la rédaction du Rapport Debray (2002) et à sa mise en œuvre, trop lente et tardive à en juger les retombées effectives dans la didactique scolaire. Le livre analyse l'évolution des conflits idéologiques sous-jacents et permanents, alimentés souvent par des radicalisations laïques, dont la lamentable affaire de Malicornay est une illustration quasi emblématique.

37. Kevin O'GRADY, *Religious Education as a dialogue with difference: Fostering democratic citizenship through the Study of Religions in schools*, Routledge 2019, pp. 202 - <https://books.google.it/books?id=kPmADwAAQBAJ&printsec=frontcover&hl=it#v=onepage&q&f=false> - Religious Education as a Dialogue with Difference addresses current issues over the study of religion in publicly maintained schools. Are liberal, inclusive approaches to the study of religion suited to the aims of education in a democracy? Do liberal democratic aims offer the right framework for the study of religion? By presenting research on English secondary school pupils' motivation in religious education, this volume argues that religious education is best understood as a democratic dialogue with difference. The book offers empirical evidence for this claim, and it demonstrates how learners gain in religious literacy, both through the exercise of democratic citizenship in the classroom and towards the goal of life-long democratic citizenship.

38. Carlo OSSOLA, *Europa ritrovata. Geografia e miti del vecchio continente*, Vita e Pensiero 2019, pp. 244 – “Non è il nostalgico rimpianto di un mondo che non è più, ma una mappa avvincente di quanto tutti noi europei siamo ancora oggi, nonostante tutto e nonostante noi stessi. Il viaggio prende le mosse da Anderlecht, quartiere multiculturale di Bruxelles, per finire a Roma, le diciotto stazioni ci permettono di spingerci da Odessa e Ankara fino a Belen in Portogallo, toccando l'Irlanda e il sud della Grecia come fossero tutti angoli del cortile di un unico caseggiato comune. Ossola ci fa prendere coscienza di quanto ricco sia il nostro patrimonio comune e di come siamo impregnati di cultura classica greco-romana ed ebraico-cristiana. Dallo spagnolo Seneca al magrebino Agostino fino al tedesco Kant, il pensiero europeo si snoda complesso e lineare e l'autore, dopo aver fisicamente percorso strade di campagna e viali cittadini, torna a luoghi non fisici ma ideali, analizzando quattro fondamenti radicati nei miti europei: dai più prevedibili Ulisse ed Enea, Eros e Psiche fino alle riflessioni sulla teoria politica del luogo comune e al sorprendente capitolo finale dedicato al Mausoleo di Lenin” (E. Bianchi, *La Stampa*, 2 marzo 2019).

39. Manfred L. PIRNER, Johannes LAHNEMANN, Werner HAUSSMANN, Susanne SCHWARZ, *Public theology perspectives on religion and education*, Routledge 2019, pp. 266 - https://books.google.it/books?id=J-GEDwAAQBAJ&lr=&hl=it&source=gb_s_navlinks_s - In order to draw out the relationship between publicly-oriented Christianity and education, this book demonstrates that education is an important method and prerequisite of public

theology, as well as an urgent object of public theology research's attention. Featuring work from diverse academic disciplines—including religion education, theology, philosophy, and religious studies—this edited collection also contends with the educational challenges that come with the decline of religion on the one hand and its transformation and regained public relevance on the other. Taken together, the contributions to this volume provide a comprehensive argument for why education deserves systematic attention in the context of public theology discourse, and vice versa.

40. Heather SALAZAR and Roderick NICHOLLS (Eds.), *The philosophy of Spirituality. Analytic, continental and multicultural approaches to a new field of philosophy*, Brill 2018, pp. 338 - <https://brill.com/abstract/title/37955?format=PBK> - The essays in *The Philosophy of Spirituality* explore a new field in philosophy. Until recently, most philosophers in the analytic and continental Western traditions treated spirituality as a religious concept. Any non-religious spirituality tended to be neglected or dismissed as irremediably vague. Here, from various philosophical and cultural perspectives, it is addressed as a subject of independent interest. This is a philosophical response to increasing numbers of spiritual but not religious people inhabiting secular societies and the heightened interaction between a multitude of spiritual traditions in a globalized age. A provocative array of approaches (African, Indigenous, Indian, Stoic, and Sufic perspectives, as well as Western analytic and continental views) offer fresh insights, many articulated by emerging voices.

41. Peter SCHREINER (ed.), *Are you READY?: Diversity and Religious Education across Europe - The story of the READY project*, Waxmann 2018, 136 Seiten - https://books.google.it/books?id=nd-DwAAQBAJ&dq=waxmann+verlag+news+2018+religionsunterricht&hl=it&source=gbs_navlinks_s - Religious Education in schools in Europe is facing societal and cultural diversity. It has become a key issue how to handle diversity adequately in the classroom. RE and diversity are also the background of an Erasmus+ project of teacher training institutions (READY) in five European countries: Austria, Germany, England, Scotland, and Sweden (2016-2018). The book contains contributions from READY, a European project on teacher training in RE. Experts and student teachers worked together on issues of diversity in classrooms of different European countries. Outcomes of the project include guidelines for study visits and online communication, case studies on RE in the participating countries, contributions from national and international multiplier events and academic insights into the project. Statements and voices of student teachers enrich the publication. Peter Schreiner is director of the Comenius-Institut, a Protestant Centre for Research and Development in Education in Münster/Germany. He edited the book on behalf of the READY Consortium.

42. Friedrich SCHWEITZER et alii, *Jugend – Glaube – Religion. Eine Repräsentativstudie zu Jugendlichen im Religions- und Ethikunterricht*, Waxmann 2018, 284 Seiten https://www.waxmann.com/waxmann-buecher/?tx_p2waxmann_pi2%5bbuchnr%5d=3776&tx_p2waxmann_pi2%5baction%5d=show - Die Studie *Jugend – Glaube – Religion* stellt einen Beitrag zur Jugendforschung dar, mit Schwerpunkt auf Religion im Jugendalter. Sie wurde als quantitative Repräsentativstudie exemplarisch in einem Bundesland durchgeführt (Baden-Württemberg) und in einer qualitativen Untersuchung vertieft. Mit der gewählten Zugangsweise verfolgt sie mehrere innovative Perspektiven: ein differenziertes Verständnis von Glaube und Religion im Jugendalter, die Erfassung von Veränderungen mit Hilfe einer Mehrfachbefragung, den Einbezug von Schülerinnen und Schülern sowohl aus dem RU als auch aus dem Ethikunterricht mit unterschiedlicher Religionszugehörigkeit und schulartendifferenzierende Auswertungen (allgemeinbildendes und berufliches Gymnasium sowie Berufsschule). Auf diese Weise werden erstmals systematische Vergleiche zwischen Schülerinnen und Schülern in den beiden Fächern „Religion“ und „Ethik“ sowie zwischen Angehörigen verschiedener Konfessionen und Religionen möglich. Die Befunde bieten zahlreiche Anknüpfungspunkte für alle, die mit Jugendlichen innerhalb oder außerhalb der Schule arbeiten. Speziell für den RU und den Ethikunterricht enthalten sie Impulse, die für die Unterrichtsgestaltung richtungweisend sind.

43. Harald SCHWILLUS und Michael DOMSGEN (Hg.), und Guido Meyer, Sabine Pemsel-Maier, Monika Jakobs, Martin Rothgangel und Peter Schreiner (Autoren), *Der Religionsunterricht der Zukunft. Modelle auf dem Prüfstand mit Blick auf Sachsen-Anhalt*, Logos 2019, 189 S. - <https://www.beck-shop.de/schwillus-domsgen-religionspdagogik-kontext-10-religionsunterricht-zukunft/productview.aspx?product=27650178> Der Religionsunterricht ist einerseits ein ordentliches Fach der Schule, gehört andererseits jedoch in das Gefüge eines Wahl(pflicht)bereichs und steht unter einem besonderen Plausibilitätsdruck. Nicht zuletzt deshalb ist immer wieder neu nach dessen Profilierung und Gestaltung angesichts konfessioneller und konfessionell-kooperativer Settings zu fragen. Dabei sind unterschiedliche Perspektiven aufzunehmen und zusammenzubinden. Da Bildungsfragen in Deutschland Sache der Bundesländer sind, liegt es nahe, die daraus resultierenden Fragen bundesländerspezifisch zu bedenken. Der vorliegende Band widmet sich daher dieser Herausforderung und Fragestellung mit Blick auf Sachsen-Anhalt. Er verbindet Beiträge, die auf einer Tagung an der Martin-Luther-Universität Halle-Wittenberg zurückgehen,

die gemeinsam vom Institut für Evangelische Religionspädagogik der Theologischen Fakultät und dem Institut für Katholische Theologie und ihre Didaktik der Philosophischen Fakultät III im Oktober 2016 veranstaltet wurde, mit weiteren eigens für diese Veröffentlichung verfassten Perspektiven.

44. Angela ULLMANN, *Reflections by practitioners: Training on religion and security in conflict for peace-building*, Center for Security Studies (CSS), ETH Zurich, 2018, 20pp - <https://www.research-collection.ethz.ch/handle/20.500.11850/321579> - Terms like 'religion' and 'secularity' are fluid and context-dependent. So, how can educators design effective courses for peace practitioners, policy makers and mediators on the role of these concepts in conflict? This report responds by summarizing good practices for course organizers and curriculum developers dealing with these issues, based on the insights gathered at a practitioner exchange that took place at the University of Groningen in May 2017.

45. Georg WAGENSOMMER, Friedrich SCHWEITZER (Hg.), *Wertebildung, Interesse und Religionsunterricht. Ethisch und religiös ausgerichteter Unterricht im Vergleich. Theoretische und empirische Untersuchungen zur Wirksamkeit des BRU*, Waxmann 2018, 212 Seiten - [https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2\[buch\]](https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2[buch]) - Angesichts vielfältiger gesellschaftlicher Veränderungen und Konfliktlagen zieht die Frage der Wertebildung derzeit erneut gesteigertes Interesse auf sich. Weithin wird erwartet, dass die Schule und besonders der Religionsunterricht zur Wertebildung beitragen sollen. Bislang sind die Möglichkeiten, über die die Schule in dieser Hinsicht tatsächlich verfügt, erstaunlich wenig geklärt, vor allem in empirischer Hinsicht. Der Band bietet theoretische und empirische Beiträge zur Frage der Wertebildung im Unterricht. Im Zentrum steht eine Interventionsstudie, bei der ethisch und religiös profilierte Unterrichtseinheiten im Blick auf das Interesse von Schülerinnen und Schülern vergleichend untersucht wurden. Darüber hinaus wurden Wirkungen des Unterrichts in Bezug auf moralische Urteilsfähigkeit sowie Wertorientierungen erfasst. Die Beiträge sind auf die Weiterentwicklung von RU im beruflichen Schulwesen bezogen, aber mit ihrer inhaltlichen Ausrichtung auch für andere Schulformen sowie für die (religions-)pädagogische Diskussion insgesamt bedeutsam. Auch das Verhältnis zwischen Religions- und Ethikunterricht wird dabei auf der Grundlage der Befunde neu beleuchtet.

46. Innerk WIBMANN, *Religionsunterricht für alle? Zum Beitrag des Religionsverfassungsrechts für die pluralistische Gesellschaft*, Mohr Siebeck 2019, 141 S. - <https://www.beck-shop.de/wissmann-religionsunterricht-alle/productview.aspx?product=26893093> - Ein "Religionsunterricht für alle" fordert das geltende Religionsverfassungsrecht heraus. Dessen Grundannahmen - eine optimistische Verbindung von Religionsfreundlichkeit und Neutralität des Staates - stehen in vielfacher Weise in grundlegenden Bewährungsproben. Am Beispiel des Religionsunterrichts lässt sich genauer fragen: Mit wem kann der Staat zusammenarbeiten, der selber keine Glaubenswahrheit kennen darf? Ist die Trennung der Religionen unausweichlich, oder können integrierte Lösungen verfolgt werden, ohne die besondere Begründung religiöser Freiheit und Wahrheit aufzugeben? Der Versuch einer solchen Lösung wird seit einiger Zeit in Hamburg betrieben. Hinnerk Wißmann legt die Tiefenschichten des geltenden Rechts frei: Eine Weiterentwicklung muss Begründung und Grenzen einer Kooperation von Staat und Religionsgemeinschaften beachten, um einen legitimen Beitrag für die pluralistische Gesellschaft zu liefern.

47. Ina WUNN, Davina GROJNOWSKI, *Religious Speciation. How Religions evolve*, Part of the *New Approaches to the Scientific Study of Religion* book series (NASR, volume 6), Springer 2018, pp. 280 - <https://link.springer.com/book/10.1007/978-3-030-04435-0> - This book presents a consecutive story on the evolution of religions. It starts with an analysis of evolution in biology and ends with a discussion of what a proper theory of religious evolution should look like. It discusses such questions as whether it is humankind or religion that evolves, how religions evolve, and what adaptation of religions means. Topics examined include inheritance and heredity, religio-speciation, hybridization, ontogenetics and epigenetics, phylogenetics, and systematics. Calling attention to unsolved problems and relating the evolutionary subject matter to appropriate material, the book integrates and interprets existing data. Based on the belief that an unequivocal stand is more likely to produce constructive criticism than evasion of an issue, the book chooses that interpretation of a controversial matter which seems most consistent with the emerging picture of the evolutionary process. "Nothing in biology makes sense except in the light of evolution," the evolutionary biologist and co-founder of the so-called New Synthesis in Evolutionary Biology, Theodosius Dobszhansky (1900-1975), wrote in his famous essay of 1973, opposing creationism in American society. Today, Dobszhansky's statement is not only fully accepted in biology, but has become the scientific paradigm in disciplines such as psychology, archaeology and the study of religions. Yet in spite of this growing interest in evolutionary processes in religion and culture, the term "evolution" and the capability of an evolutionary account have to date still not been properly understood by scholars of the Humanities. This book closes that gap.

JOURNALS, e-JOURNALS: ACADEMIC ARTICLES

48. Vesa ÅHS, S. POULTER & A. KALLIONIEMI, *Preparing for the world of diverse world views: parental and school stakeholder views on integrative worldview education in a Finnish context*, British Journal of Religious Education, vol. 41, no. 1, pp. 78-89 - <https://doi.org/10.1080/01416200.2017> - The aim of this paper is to explore integrative worldview education as a platform for learning from worldviews in a diverse cultural context. This is done by examining integrative worldview education in a Finnish secondary school context by examining the views of school stakeholders. The stakeholders examined in this article consist of 174 parents of the pupils and a total of 6 teachers and headteachers from two different secondary schools in Helsinki. We use the concept of learning from worldviews to examine the possibilities of the integrative classroom to facilitate learning from both personal and organized worldviews. The results indicate, that the stakeholders view integrative worldview education as an important tool for widening the worldview of the pupil. Although the stakeholders view the sensitivity of the teacher as paramount in teaching an integrative classroom, integrative worldview education is also seen as important in offering tools for forging mutual understandings in an ever more complex world of worldviews.

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

50. David P. BAKER, *The great antagonism that never was: unexpected affinities between religion and education in post-secular society*, Theory and Society (2019), pp.1-27.- <https://doi.org/10.1007/s11186-018-09338-w> - A persistent sociological thesis posits that the spread of formal education causes an inevitable decline in religion as a social institution and diminishes adherence to religious beliefs in postindustrial society. Now that worldwide advanced education is a central agent in developing and disseminating Western rationality emphasizing science as the ultimate truth claim about a humanly constructed society and the natural world this seems an ever more relevant thesis. Yet in the face of a robust "education revolution," religion and spirituality endure, and in certain respects thrive, thus creating a sociological paradox: How can both expanding education and mass religion coexist? The solution proposed here is that instead of educational development setting the conditions for the decline and eventual death of religion, the two institutions have been, and continue to be, more compatible and even surprisingly symbiotic than is often assumed. This contributes to a culture of mass education *and* mass religion that is unique in the history of human society, exemplified by the heavily educated and churched United States. After a brief review of the empirical trends behind the paradox, a new confluence of streams of research on compatible worldviews, overlapping ideologies, and their enactments in educational and religious social movements illustrates the plausibility of an affinity argument and its impact on theory about post-secular society.

51. Eric Vincent BATALLA, Rito BARING, *Church-State separation and challenging issues concerning Religion*, Religions (ISSN 2077-1444 - is an international, interdisciplinary, peer-reviewed, open access journal on religions and theology, published monthly online by MDPI). <https://www.mdpi.com/journal/religions> - In its declaration of principles, the 1987 Philippine Constitution provides for the separation of Church and State. While the principle honors distinctions between temporal and spiritual functions, both Church and State maintain a unique and cooperative relationship geared towards the common good. However, traditional boundaries governing political and religious agency have been crossed during Duterte's presidency causing a conflict between leaders of government and the Catholic hierarchy. In the process, the conflict has resurfaced issues about the principle of Church-State separation. What accounts for the changing Church-State relations in the Philippines? How will this conflict affect State policy towards religion, religious freedom, and religious education? In the present study we discuss the present context of

the Church-State separation principle in the Philippines. We argue that institutional relations between Church and State remain stable despite the Duterte-Catholic Church conflict.

52. Amanda J. BAUGH, *Explicit and embedded environmentalism. Challenging normativities in the Greening of Religion*, in *Worldviews: Global Religions, Culture, and Ecology*, Brill, <https://doi.org/10.1163/15685357-02301002> The precise influence that religious outlooks have on environmental attitudes and behaviors is a matter of debate among scholars of religion and ecology. While some studies suggest that emergent ecofriendly interpretations of traditional religions offer a promising path for addressing the world's ecological crisis, others advance more skeptical evaluations about institutional religions' efficacy in advancing sustainability efforts. In this article I seek to shift the terms of this debate. Whether scholars suggest there is a correlation or insist there is not, these arguments envision environmentalism based on the model of the mainstream, white American environmental movement, assuming that religious environmentalism must entail *explicit*, concerted efforts to protect the earth. This assumption has led scholars to overlook *embedded* environmental expressions that are conveyed theologically rather than politically, especially among communities that do not identify with mainstream American environmentalism. By interrogating the assumption that religious environmentalism must involve concerted, political efforts, scholars of religion and ecology can better account for the way religion influences environmental attitudes and behaviors among religious communities who are not affluent and white.

53. Dennis BEACH, Bettina FRITZSCHE & Michalis KAKOS, *Stigmatisation, identity, and educational exclusion in postindustrial societies: A qualitative synthesis of research from UK, Germany, and the Nordic countries, Diaspora, Indigenous, and Minority Education*, vol. 13 (2019)1, 54-67 - <https://www.tandfonline.com/doi/abs/10.1080/15595692.2018.1490716> - From existing research, we know segregation in poverty-intensive and immigrant-dense suburban spaces cannot be easily dissociated from educational inequality and exclusion. Our aim in this paper is to explore the link between urban segregation, social deprivation, migration and education by bringing together the findings from several ethnographic studies conducted in Europe. The starting point for our discussion is the findings from one meta-ethnography which examined youth experiences of territorial stigmatisation, ethnification of poverty and educational inequality in economically challenged residential areas in Nordic cities. Our analysis has attempted to synthesise the findings from that study with those from ethnographies conducted in England and Germany. Results show how formal education is not only failing to contribute to the disruption of the processes which sustain social segregation, poverty and territorial stigmatisation but it is itself subjected to those. We argue that the value of education when this is conceptualised as commodity and promoted in the context of a market economy cannot but be at least partially dependent upon the inequality in its provision.

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

55. Alexandra BLINKOVA, Paul VERMEER, *Religious education in Russia: a critical analysis of a widely used textbook*, *British Journal of Religious Education*, 41(2019)2, 174-197 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2017.1405794> - Religious education has been recently introduced into the Russian educational system as a compulsory regular school subject. The present study offers a critical analysis of one of the most popular Russian textbooks of RE. This critical analysis supports our earlier findings regarding the controversial character of RE in Russia. Despite the official culturological and religious studies approach to RE, the textbook on the module of Fundamentals of Orthodox Culture is catechetical in content and approach and also serves the political indoctrination of students. The textbook enhances patriotism and turns Russian RE into a specific kind of citizenship education.

56. Jacques CHERBLANC, *The Ethics and Religious Culture program in Québec: the limits of a cultural and transversal approach to religions*, Religious Education, vol. 113 (2018)5, 450-463 - <https://www.tandfonline.com/doi/abs/10.1080/00344087.2018.1491751> - This article aims to consider a few of the important limitations of the types of religious education programs that the Ethics and Religious Culture program integrates into its present form. These limitations are structured around the concept of culture, which reduces religion to certain aspects that, while theoretically relevant and necessary, create a concrete problem in educational practice. These limitations increase with the transversal approach that is used when comparing religions. These limitations can be observed in Buddhism and Native Spirituality, two traditions that present what is known as “Impressionist Illusion” and “Religious Fiction.”

57. Paul G. CHIGWIDDEN, *Religious education and the interwar intellectuals: a secularism case study*, British Journal of Religious Education, 41(2019)1, <https://www.tandfonline.com/doi/full/10.1080/01416200.2018.1556599> - For some time now, the idea of secularism has been the subject of renewed scrutiny. Statistical portraits, representing a simple, if relentless, narrative have been increasingly disparaged by scholars as unhelpful. Statistical secularism, as we may call it, tells a story of decline and little else. It is incapable of telling the real story which is one in which religious experience becomes hyper-fragmented. The memoirs and reminiscences of those English intellectuals who came to maturity in the interwar period have a contribution to make to this discussion. These pieces of life-writing reveal both the march of secularism in action but also the emergence of new religious experiences. At the heart of these radical changes was a widespread dissatisfaction with the way in which they were taught their religious faith. Where the experts of their day cautioned against teaching students doctrine, students like Evelyn Waugh, W. H. Auden and John Betjeman were particularly critical of that very concession. Thus, we get the chance to tease out an attitudinal pattern towards the religious education of the period and its contribution to the growing experience of secularism.

58. Giacomo COSTA, *Le religioni e il coraggio dell'alterità: la Dichiarazione congiunta di Abu Dhabi*, Aggiornamenti sociali, vol.70 (2019) 3, 181-188 - <https://www.aggiornamentisociali.it/fascicoli/marzo-2019/> - Il Documento mostra che non esistono solo il linguaggio tendenzialmente minimalista del *politically correct*, che annacqua le identità per piappare le differenze, o quello identitario più o meno militante, che invece le esalta fino alla chiusura e all'incomunicabilità. Nessuno dei due è in grado di fornire la base per un autentico dialogo; serve invece un linguaggio che stimoli ogni tradizione ad andare in profondità di sé stessa, senza rinunce o potature, e che al tempo stesso le aiuti a procedere in una direzione condivisa. Grazie al documento, Francesco e Ahamad al-Tayyib aprono una pista e ci invitano a compiere lo sforzo di camminare in questa direzione» (dall'editoriale).

59. István CZACHESZ, *Teoria evolucionista em movimento: novas perspectivas sobre evolução na ciência cognitiva da religião*, Filosofia Unisinos, Unisinos Journal of Philosophy 19 (2018) 3, 263-271, sep/dec 2018 Unisinos – doi: 10.4013/fsu.2018.193.08 - Este artigo discute o uso da teoria evolutiva na ciência cognitiva da religião (CCR), com especial atenção para questões críticas e novos desenvolvimentos. Na primeira parte do artigo, discutirei a definição de evolução e descreverei a Síntese Moderna (ou teoria neo-darwiniana). Em seguida, considerarei várias perspectivas evolucionárias em CCR, incluindo psicologia evolutiva, seleção sexual, co-evolução de cultura de genes e evolução cultural. Finalmente, abordarei os problemas da Síntese Moderna e apresentarei uma nova abordagem baseada na teoria das redes, com potenciais aplicações para o estudo de sistemas biológicos e culturais.

60. Ayse DEMIREL UCAN Andrew WRIGHT, *Improving the pedagogy of Islamic religious education through an application of critical religious education, variation theory and the learning study model*, British Journal of Religious Education, vol. 41(2019)2, 202-217 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2018.1484695> - This study presents a new theoretical and pedagogical framework based on the theories of Critical Religious Education (CRE), Variation Theory (VT) and the Learning Study model with the purpose of improving teaching and learning in Islamic Religious Education (IRE). It reports a Learning Study conducted in a secondary Muslim school in London on the topic of ‘Islam and being Muslim’. The aim of this research study is to examine if and how the proposed framework can be applied to IRE lessons, and how it affects the students’ learning. Thirty students of two seventh grade classes and their RE teacher participated in the study. The data was collected through interviews and written tasks with the students before and after their participation in the study, video-recordings of the research lessons, and meetings with the teacher. Phenomenography and VT were utilised in the analysis of the data. The results suggest that the use of CRE, VT and Learning Study in teaching Islam contributes to students’ learning outcomes by means of helping teacher consider students’ diverse perspectives on religious phenomena when planning and implementing the curricular content, increasing students’ awareness of the ontological and epistemological dimensions of their faith as well as allowing them to make informed judgments about religious phenomena.

61. Ken DICKENS, *Foundational principals for Christian teaching and learning* [online]. Christian Teachers Journal, Vol.26, 4, Nov2018, 8-11. <<https://search.informit.com.au/documentSummary;dn=033600951995121;res=IELHSS>> – “Many times, when I have enquired why church schools do not hire only Christian teachers, I have been told that good Christian teachers are too hard to find. I refute this claim and suspect that it has more to say about commitment to Christian education than a lack of quality among Christian educators. My experience working with teachers in Christian schools for over thirty years, (and fifteen years before that in government schools) and from working with a range of teachers and leaders in independent schools, has shown that there is a similar range of abilities among teachers in these schools as there is in other schools and systems. As a parent, the main thing I wanted was a desire in the teachers to honor Christ in education. And this is what I generally saw and see in Christian schools”.

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

63. Horst FELDMANN, *World Religions and human capital investment: the case of primary education*, Journal of Interdisciplinary Economy, 2018, 1-23 - <https://journals.sagepub.com/doi/pdf/10.1177/0260107918812306> - Using data on 150 countries, this article studies if and how the largest world religions have affected the extent of primary education at the national level over the period 1972–2010. Although primary education has been compulsory in most countries for at least several decades, the regression results suggest that these religions have indeed still been able to exert an influence on this type of education. Specifically, whereas Protestantism and Catholicism had a positive effect on the male primary enrolment rate, Hinduism and Buddhism had a negative effect on the female primary enrolment rate. Islam had a negative effect on both. While the magnitude of the estimated effects is small for boys, it is more substantial for girls, particularly the negative effect of Islam. The estimates are robust to endogeneity of all five religion adherence variables. They are also robust to numerous controls and variations in specification.

64. Silvio FERRARI, *The secular State in a declining Europe. Beyond the end of the European universal dream*, Journal of Law, Religion and State 2019, 1 - https://brill.com/view/journals/jlrs/7/1/article-p13_13.xml - The article provides data that attest to the severity of the European demographic, economic, and political decline, and considers one of its manifestations, the capacity of the secular state to cope with the transformations of the European religious landscape. The secular state has been a European invention, and the decline of Europe has inevitable repercussions for its vitality, in Europe and beyond. In Europe, the weakness of the secular state has been revealed by the diversification of the European religious landscape. A declining Europe is less and less capable of managing diversity using the tools provided by the secular state. Analysis of the different models of secular states implemented in Europe is followed by a reexamination of the issue of the decline of Europe, and of its effect on the reforms that are required to adapt the secular state to the new conditions.

65. Leslie J. FRANCIS, Ann CASSON & Ursula McKENNA, *Christian ethos secondary schools in England and Wales: a common voice or wide diversity?* Journal of Beliefs & Values, 39 (2018) 4, 445-462 - <https://www.tandfonline.com/doi/full/10.1080/13617672.2018.1491262> - This study argues that it is the collective worldview of the students which is crucial in reflecting and shaping the ethos of schools. In order to understand the potential distinctiveness of Christian ethos schools two analyses were undertaken. The collective worldview of 2942 students attending 10 Christian ethos schools was compared with the collective worldview of 13,861 students attending 71 schools without a religious character. Then the collective worldview of 194 students attending an Anglican school that prioritised the Church’s ‘domestic’ function in education was compared with the collective worldview of 302 students attending an Anglican school that prioritised the Church’s ‘general’ function in education. The major difference occurs not between Christian ethos schools and schools without a religious character, but between Anglican schools that voice their interpretation of the Church’s mission in education differently.

66. Leslie J. FRANCIS, Jef ASTLEY, Ursula McKENNA, *'Science disproves the biblical account of creation': exploring the predictors of perceived conflict between science and religion among 13- to 15-year-old students in the UK*, British Journal of Religious Education, vol.41 (2019) 2, 188-201 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2018.1540399> - This study drew on data provided by 11,809 13- to 15-year-old students drawn from the four nations of the UK to explore the level of agreement with the view that science disproves the biblical account of creation, and to explore the power of five sets of variables to predict individual differences in responses to that opinion. The five sets of variables were personal factors, psychological factors, religious factors, attitudinal factors (including 'scientific fundamentalism', understood as an exaggerated, uncritical, and unqualified belief in the inerrancy of science), and theological factors (distinguishing between differing implied theologies of religion). Blockwise multiple regression demonstrated that personal, psychological, religious, and theological factors all held significant power, but that the greatest variance was explained by the attitudinal variables. When the five sets of variables were assessed within the model, 25% of the variance was accounted for. Greater incompatibility between science and religion was associated with scientific fundamentalism ($\beta = .37, p < .001$), with anti-religious attitude ($\beta = .16, p < .001$), and with atheism ($\beta = .07, p < .001$). These findings suggest that young people who believe in science in an unqualified way are more distrustful of religion.

67. Leni FRANKEN, *Ethics and religious culture: an inspiring example for religious education in Flanders?* Journal of RE, first online 19 Jan 2019, pp. 1-19 - <https://link.springer.com/article/10.1007/s40839-018-0073-9> - In 2018, the Québec Ethics and Religious Culture program celebrated its 10th anniversary. The launching of this program in schools in 2008 can be seen as the final step in a profound reorganization and a related deconfessionalization of the Québec educational system, a shift considered necessary to adapt school curricula to the present Québec society, which is characterized by secularism and increasing religious diversity. At present, Flanders (Belgium) is also undergoing a similar 'paradigm shift', with all the debates that accompany it. Because there are several important similarities between the present education and RE system in Flanders on the one hand, and the previous education and RE system in Québec on the other, a comparison between both regions can benefit the discussions involving the RE system and improve the future education policy in Flanders, but also in other regions or nations with comparable educational contexts. In this paper, I will therefore address the main similarities and differences between the two education systems and explain why the Québec education system in general, and the ERC subject in particular, could be seen as an inspiring example for future Flemish education policy. In addition, I will argue why some aspects of the present Québec system, and particularly of ERC, are rather controversial and/or problematic.

68. Enrique GARCIA AHUMADA fsc, *Breve historia de la educación religiosa*, Revista de Educación Religiosa, vol. 1 (2018) 1, 139-161. Editora Universidad Finis Terrae, Chile. <http://www.escueladelafe.cl/wp-content/uploads/007-breve-historia.pdf> - Se describe la dimensión religiosa del ser humano creada en él por Dios al iluminar a cada uno cuando llega al mundo. Se explica cuándo hay educación religiosa en los seres humanos más primitivos. Se la describe en las grandes religiones antiguas. Se destaca la diferencia entre la educación religiosa en los demás pueblos, en la israelita y en la cristiana. Se señala la reciente renovación de la educación religiosa escolar católica.

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

70. Laima GEIKINA, *Religious competence and the new National Curriculum of Latvia: denominational challenge*, Journal of Religious Education, first online 01 March 2019 - <https://link.springer.com/article/10.1007/s40839-019-00077-3> - In Latvia the implementation of the new National Curriculum (NC) is oriented towards a competence based approach that focuses on learning by doing and is based on theoretical constructs of constructionism

and social constructivism. For the first time since Latvia gained independence in 1990, the new NC will provide a unique opportunity for pupils to study *religion* as a phenomenon and *religions* as traditions. The aim of the new NC is integration of religious competences in the curriculum embracing all 12 years of primary and secondary education. A working group of experts was created for dealing with the social and civil issues of the NC, and the group has been given the task to develop six main concepts for promoting a harmonious attitude in learners, which would enable them to feel and act more responsibly in the changing social and global reality. Thus, the objective of the Curriculum will be achieved if the learners choose to act responsibly and meaningfully at all times. The religious education programme has to be developed in a way that it fits into this particular framework. It is anticipated that the new programme will challenge the traditional ways of teaching and learning religious education. The aim of this study is to find the answers to the following questions: How can RE be integrated into the social and civil sphere of the new National Curriculum? What is the best approach to integration of RE into the new NC? Is there a place for denominational aspects of RE? This study is a descriptive analysis of the particular experience gathered while developing the national standard.

71. Muhammet Fatih GENÇ, *Values Education or Religious Education? An alternative view of religious education in the secular age, the case of Turkey*, Education Sciences, 2018, 8, 220; doi:10.3390/educsci8949220 - Debates about the teaching of religion date back to the formation of the modern education system, when religion was first compartmentalized as a distinct subject within a broader curriculum. In many places, they continue to rage today. In Turkey, they are inextricably tied to the creation of the country's system of secular public instruction in the 1920s and the transition to multi-party government in the 1940s. On 30 March 2012, Turkey passed a new law that revamped the country's public educational system, mandating twelve years of instruction divided into three four-year periods (roughly corresponding to elementary, middle, and high school). This law led to the opening of many new religious schools—known as Imam-Hatip schools (i.e., schools for the training of imams and hatips, or preachers)—across the country, especially at the middle-school level. The number of students studying in these schools rose from 70,000 in 2002 to 1,300,000 after the new law. New elective courses on religion were also added to the curriculum, and curricular and extra-curricular RE activities offered by government-sponsored Islamic civil society organizations became more prevalent. All of this has reignited old debates about religious instruction in the country. This article begins with an overview of the history of secularism in Turkey. It then focuses on the history of RE and the model of religious education in Turkey. It concludes with a discussion of how RE centering on values education operates within the secular framework of public education in confessional and non-confessional formats.

72. Terry F. GODLOV, *Truth, meaning, and the study of religion*, Method & Theory in the Study of Religion, vol.30 (2018) 4-5, 357-377 - https://brill.com/view/journals/mtsr/30/4-5/article-p357_4.xml - This paper focuses on two contrasting approaches to the theory of linguistic meaning and asks how they color a range of issues of interest to scholars of religion. The so-called truth-conditional approach makes truth basic. It trades on the thought that we sometimes or perhaps often know what someone has said when we know what it would be for what she has said to be true. The other approach pegs meaning to how expressions and sentences are used in communicative situations. Dummett and Davidson are front and center. Davidson is of course in one sense a champion of truth-conditional semantics, but, over the issues I have in view, his case is instructively mixed. This discussion leads us toward an account of linguistic meaning which elevates over truth a family of concepts associated with use, including verification, justification, and pragmatic success.

73. Anna GRANATA, *Pluralismo religioso e agire educativo. Note a partire da una ricerca sulla festa di Natale nelle scuole dell'infanzia a Milano*, Orientamenti pedagogici, vol. 65 (2018) 4, 769-7983. Un tratto diffuso della cosiddetta scuola multiculturale è costituito dal pluralismo religioso, sfida di cruciale importanza a oggi scarsamente indagata dalla letteratura pedagogica in Italia. Tesi di partenza di questo saggio è che il pluralismo religioso sfidi in particolare la relazione tra insegnanti e genitori, con dinamiche distinte rispetto alle più note questioni di carattere interculturale. La riflessione prende le mosse da uno studio pilota compiuto presso alcune scuole dell'infanzia del comune di Milano sul tema delle relazioni famiglia-scuola in contesti multiculturali (2014-2016). Attraversi interviste a insegnanti, corredati da racconti di pratiche, la ricerca ha fatto luce su immaginari e comportamenti emersi in occasione della festa del Natale, che richiamano tre modelli d'azione: l'indifferente, il separatista e l'interculturale. Quest'ultimo si caratterizza come il più idoneo a stabilire rapporti di collaborazione tra insegnanti e genitori, all'insegna della condivisione di significati comuni. Scopo dell'articolo è di stimolare la riflessione pedagogica su uno dei temi cruciali dell'agire educativo nel tempo presente.

74. J. Mark HALSTEAD, *Islamic Education in the West and its challenges*, in *Handbook of Contemporary Islam and Muslim Lives* pp 1-15, Springer 2018, <https://link.springer.com/referenceworkentry/10.1007%2F978-3-319->

[73653-2_51](#)- The chapter begins by reviewing the aims and distinctive content of Islamic education, the issue of parental choice and the educational options that are available to Muslims in the West. The main section of the chapter focuses on Islamic schools in the West and draws on existing research to discuss their structure, curriculum and academic achievements, as well as the arguments commonly put forward about their advantages and disadvantages. The UK provides the main context for this study of Islamic schooling, though the situation in other western countries is also discussed. Shorter sections follow on supplementary Islamic education and higher education, and the chapter concludes with a discussion of challenges currently facing Islamic education, including the need to respond to prejudice against Islamic schools, the need for a comprehensive Islamic philosophy of education, and the need to provide more effective values education for Muslim children in the West.

75. Michael HAMMOND, *Christian Higher Education in the United States: The crisis of Evangelical identity*, Christian Higher Education, vol.18 (2019) 1-2, 3-15 - <https://www.tandfonline.com/doi/abs/10.1080/15363759.2018.1554352> - The Council for Christian Colleges & Universities (CCCU) is the most successful higher education organization to emerge from the modern American evangelical movement. Especially within the context of the United States, higher education has been a key element of neo-evangelicalism since the 1940s. Rather than choosing *between* biblical truth and cultural outreach, post-World War II neo-evangelicals called the church toward a thoughtful approach to address the needs of the world. The early movement was focused not only on evangelistic ministry efforts, but also on education as a primary means for shaping the culture. As modern evangelicalism took shape in the 1950s, the movement struggled to find a consistent moral voice. From early challenges related to the civil rights movement to current debates over poverty and immigration, evangelicals have engaged with cultural issues, but with a wide variety of strategies and viewpoints. Political issues have brought evangelicals into public life, and some leaders have used elections as the primary means for promoting moral concerns. Consequently, the public may often view U.S. evangelicals as activists concerned with political voting rather than as sincere followers of Christ who are committed to social ethics. Yet, the Christian college represents a significant platform for sustaining evangelical thought in public life. Evangelicalism has suffered a fracturing in the last decade or so, and the term now carries a negative connotation in some circles. Many colleges in the CCCU are searching for a new way to describe their evangelical identity. The historical meaning of the term *evangelical* focused on gospel proclamation and social reform. A return to this emphasis, as well as an alignment with the international focus of evangelical movement, can provide a more accurate and consistent legacy for evangelical institutions.

76. Patricia HANNAM, Gerd BIESTA, *Religious education, a matter of understanding? Reflections on the final report of the Commission on Religious Education*, Journal of Beliefs & Values, 40 (2019) 1 - <https://www.tandfonline.com/doi/citedby/10.1080/13617672.2018.1554330?scroll=top&needAccess=true> - In this article we offer reflections on the final report of the Commission on Religious Education (CoRE) that was published in England in 2018. We expose and problematise the prominent place of understanding in the report, not only as an educational method, but also the underlying world view of the report itself, a world view which we characterise as 'hermeneuticism'. We raise educational, theological and political concerns about the particular approach taken in the report. We propose instead that religious education (RE) should be considered first of all in terms of what it means to live with a religious or non-religious orientation, conceived in existential terms rather than in terms of beliefs or practices or objectified world views. Educationally we show that what we term a non-hermeneutic way of viewing our humanity would open different possibilities for RE and its future.

77. Daniel J. HARPER, *From chapel to meditation room: A case study of religion and spirituality on campus*, Journal of Interior Design, first publ.26 Dec.2018 - <https://onlinelibrary.wiley.com/doi/abs/10.1111/joid.12139> - Built in 1957, The Helen Mauck Galbreath Memorial Chapel opened on the campus of Ohio University. The charter of Galbreath Chapel states that people of all faiths are welcome and that "no permanent furnishings would be identifiable to a specific religion or denomination". Sixty years later, The United Meditation Room opened in the University's Vernon R. Alden Library with a similar welcome but a very different interior design strategy, one that reflects the gradual shift from religious identities to notions of spirituality. This case study explored the role of interiors and architecture in defining spirituality and supporting campus desires for religious diversity and inclusion. Informed by an understanding of environmental symbology, the following two questions shaped the investigation: (1) How do architectural vocabulary and interior treatments of the 1957 design now carry meaning which has rendered the previously faith-neutral Galbreath Chapel Western in ideology and religiosity? and (2) How does the interior of The United Meditation Room represent a new model for spirituality, religious diversity, and inclusion? This study found that artifacts of the interior defined each space as inclusive and welcoming in their own time yet identified The United Meditation Room as uniquely situated to represent a contemporary model of spirituality on campus.

78. Julie C. HERBSTRITH, Sarah KUPERUS, Kathleen DINGLE et al., *Religion in the public schools: An examination of school personnel knowledge of the law and attitudes toward religious expression*, Research in Education, first online January 8, 2019, <https://doi.org/10.1177/0034523718821705> - Many Americans are familiar with the First Amendment, but its application to prayer and religious activities in public schools is often misunderstood. Religious beliefs are increasingly diverse in the United States. Therefore, it seems imperative that school personnel are aware of the law and sensitive to an array of religious practices. We conducted two studies that explored school personnel's (a) understanding of laws on religious expression in public schools; (b) attitudes toward religious expression in public schools; and (c) tolerance for different religions. Key Study 1 findings were that school personnel with more service years had less accurate knowledge of religious expression laws than school personnel with fewer service years, and more knowledge was related to increased sensitivity to religious practices in schools. Study 2 conceptually replicated these relations with a sample of pre-service teachers and found that Right-wing Authoritarianism mediated the relation between knowledge of the law and religious sensitivity, presenting an avenue for interventions to increase religious sensitivity.

79. Sylvane HIRSCH, *Teaching about pluralism in a pluralist society: Inherent challenges in the ethics and religious culture program*, Religion & Education, vol.45 (2018) 3, 251-269 - <https://www.tandfonline.com/doi/abs/10.1080/15507394.2018.1541693> - The Ethics and Religious Culture program recognizes Quebec's pluralism and acknowledges it as an important value of society. Through its objectives and teaching methods, the program adopts an inclusive and intercultural approach to education, broaching different markers of diversity be they religious, ideological, political, linguistic, etc. In practice, however, one can legitimately question whether these goals can be accomplished and if this kind of diversity can be covered within a program that is taught, at best, for 2 hours per teaching cycle. Based on previous studies, this text examines the strengths and weaknesses of the program.

80. Michael HUDSON, Andy M. ROBERTS, *Foundations of Christian thought and practice: a model for replacing Old and New Testament surveys with an innovative approach to teaching religion in 21st century colleges and universities*, Journal of Religious education, First Online: 13 March 2019 - <https://doi.org/10.1007/s40839-019-00078-2> - Institutions of faith can no longer assume students of faith, and institutions of faith can no longer assume that a survey of the Old and New Testaments in today's college curriculum will provide the necessary elements to develop, sustain, and nurture biblical literacy in students. Nor can it be assumed that this antiquated model will equip today's students with a framework or worldview that values the relevance of religious and biblical studies. This new course (Foundations model) we propose would not attempt to compete with the content coverage of the Old and New Testament survey courses, but rather we would introduce a new concept of teaching religion, which would be thematically-based and require students to learn to articulate a Christian worldview in an intelligent and thoughtful manner. This Christian worldview would be developed throughout the course and based on assumptions, themes, and ways of thinking (issues of hermeneutics) introduced throughout the course. A descriptive recounting of the Foundations model will provide an example of what it means, or rather looks like, to effect religious education and spiritual development in the lives of students at a Christian liberal arts college or university. The Foundations model incorporates six key elements which are as follows: 1. Thematic Organization (not book-by-book survey content) 2. Specialized Workbook Focused on Themes for the Course 3. Weekly Critiques 4. The Final Worldview Paper 5. Integration of the Latest Technology 6. The Role of the Instructor and Peer Mentors.

81. Jane JENSON, *Intersections of pluralism and social cohesion: Two concepts for the practice of pluralism*, Paper online on 13 February 2019, pp. 25 - <https://www.pluralism.ca/wp-content/uploads/2019/01/Jane-Jenson-Social-Cohesion.pdf> - One "social fact" that has achieved consensus for well over a century is that social cohesion and well-being are connected. In recent years, social cohesion has been endowed with extraordinary capacities in relation to everything from the social determinants of health to reconstruction and peace-building in post-conflict situations, and to easing the "fault lines" of socio-economic and cultural diversity in both the Global North and South. Therefore, the absence of social cohesion or threats to it create anxiety in policy communities. Even in the late 19th century, Émile Durkheim's thesis about the division of labour concluded that the cohesion that had created solidarity in "traditional society" was at risk from modernity. In the closing decade of the last century, similar concerns came to the fore as governments, international organizations and ordinary citizens began to worry about the state of social cohesion. This concern about factors undermining social cohesion continues. Policy communities have also identified social cohesion as contributory to improving well-being of all sorts: peace after conflict, economic growth, social development, cultural harmony in diverse societies and population health. These communities seek the conditions fostering social

cohesion or the contributions of social cohesion to societal well-being. In this paper, we observe that social cohesion is sometimes a positive outcome to be generated and sometimes a factor contributing to the hoped for well-being.

82. Eli KOHN, *Prayer service in Jewish religious high schools for boys in Israel-students' perspectives*, Greek Journal of Religious Education, 1 (2018)1, 23-40 - <http://www.gjre.gr/en/2018i/1030457-031020183> - Doi: org.10.30457/031020183 - This qualitative research aims to explore the experiences of students in the implementation of prayer services in religious high schools in Israel. Twenty boys aged 16-18 years old from four different schools were interviewed as part of this qualitative research study. Interviews were conducted with these students during 2017-2018. The research focused on what students felt were the goals of prayer services in schools, and the challenges faced in their implementation. The research points to a whole range of reasons why these services are not maximizing their impact on the religious development of many students. Most interestingly, the research highlights the opinions of students about how these services can be improved to provide a more meaningful experience for them. While this research was conducted within the ethos of Jewish religious schools in Israel, it provides important data about students' views on prayer and their spiritual development which can be of value to other religious denominations as well.

83. Marios KOUKOUNARAS LIAGKIS, *Confessional and non-confessional RE. What would be the meaning of the terms today?* Greek Journal of Religious Education, 1 (2018) 1, 1-8 - <http://www.gjre.gr/en/2018i/1030457-031020181> - DOI: <http://doi.org/10.30457/031020181> – Editorial of the first issue.

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

85. Guglielmo MALIZIA, Carlo NANNI, *La crisi dei sistemi educativi tra descolarizzazione e riscolarizzazione. Il Programma 'Education 2000' dell'Unesco*, Orientamenti pedagogici, vol. 65 (2018) 4, 707-727 – Negli ultimi decenni il quadro di riferimento delle politiche educative di istruzione e di formazione a livello internazionale era costituito dal modello Unesco dell'educazione permanente, su cui esisteva un accordo pressoché generale. All'inizio del millennio si è acceso un dibattito che, prendendo le mosse dalla crisi dei sistemi educativi, non si limita a discutere la validità del progetto e delle diverse strategie proposte ma, più radicalmente, evidenzia la presenza di studiosi che puntano alla descolarizzazione. Pertanto, dopo aver descritto il cambiamento degli scenari a livello mondiale, l'articolo analizza le critiche alle politiche attuali dell'istruzione e della formazione. Esamina quindi i due possibili sbocchi dell'evoluzione in atto: quello di una società senza scuole e quello di una riscolarizzazione dell'apprendimento per tutta la vita, secondo i principi dell'inclusione, dell'equità e della qualità, raccomandati dall'Agenda Education 2030 proposta dall'Unesco.

86. Pekka METSO, *Making minority faith (in)visible through religious education: parents' experiences of the identification of their children's Orthodox identity in Finnish public schools*, Journal of Religious Education, 2019, 1- First Online: 08 February 2019 - <https://link.springer.com/article/10.1007/s40839-019-00075-5> - The focus of this article is on parents' experiences with and perceptions of their children's religious education (RE). The data consist of letters from 41 parents of Finnish Orthodox children and youth. In the letters, the parents describe their understanding of minority religious upbringing and how it is affected by different factors like RE. RE is a mandatory subject in Finnish schools, and it is taught in groups consisting of children with the same religious backgrounds. The main questions in this article are (1) how do the parents view the arrangements for Orthodox RE to make their children's minority religious affiliation visible at school, and (2) what is the effect of RE on the formation of their children's minority identity? The analyses show that parents perceive RE as an important factor in their children's identity formation. Despite the sometimes inadequate arrangements for Orthodox RE in school, the parents are mostly happy with the subject and with their children's RE teachers. RE makes the minority religious affiliation of Orthodox children both visible and invisible: their difference from the majority is exposed, but minority RE classes often take place outside of regular school hours and even outside of school premises.

87. Norbert METTE, *Das Bildungspotential der Religionen für die SchülerInnen erschließen. Plädoyer für einen von Religionen gemeinsam verantworteten Religionsunterricht*, ÖRF 26 (2018) 2, 9–30 • DOI: 10.25364/10.26:2018.2.2 <http://unipub.uni-graz.at/download/pdf/2946846?name=Mette%20Norbert%20Das%20Bildungspotential%20der%20Religionen%20f%C3%BCr%20die%20Sch%C3%BClerInnen%20erschlie> - Der Beitrag geht von der Überzeugung aus, dass trotz aktueller Infragestellungen der Religionsunterricht unverzichtbarer Bestandteil der schulischen Allgemeinbildung ist. Allerdings muss nüchtern gesehen werden, dass das überkommene Konfessionalitäts-prinzip dieses Faches langfristig nicht aufrechtzuerhalten sein wird. Eine allgemeine Religionskunde ist allerdings kein vollwertiger Ersatz für einen Unterricht, der der Eigenart des Religiösen gerecht wird. Das legt nahe, einen Religionsunterricht ins Auge zu fassen, der von daran interessierten Religionen gemeinsam verantwortet wird. *Schlagerworte*: Religionsunterricht – Bildungsauftrag der Schule – Identität und Religion – Religionskunde – Religiöse Urteilskraft.

88. Anthony MISERANDINO, *The funding and future of Catholic education in the United States*, British Journal of Religious Education, vol. 41(2019)1, 105-114 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2017.1352484> - The Catholic school system in the United States is undergoing significant changes in size, populations served and the funding models which have traditionally supported such schools. The closing of many schools in urban areas in the last 10 years in conjunction with the rising costs of schooling suggests that unless a new approach to funding schools is developed, the future of Catholic education in the US is seriously threatened and with it the American Church. This article explores the link between traditional sources of funding Catholic schools and the increased role of federal and state funds. The rise of Charter Schools has added a significant model for Catholic schools to emulate in regarding future sources of funding. Three strategies for future funding are explored with an emphasis on the development of Faith-based Charter Schools and the development of ‘Catholic’ Charter Schools.

89. Peng NAI, Jianfei SUN, Yinzhu ZHANG & Guang YAN, *Religious education legislation in an atheist state: towards a typology and policy analysis for contemporary China*, British Journal of Religious Education, 41 (2019)1, <https://www.tandfonline.com/doi/full/10.1080/01416200.2019.1571994> - The rule of law presents a new path for understanding and handling religious affairs in contemporary China. The field of religious education is no exception and current legislation has to be improved so that China’s religious education can be further promoted. This research examines the legislation and legislative regulations governing China’s diversified and dynamic religious education, which includes professional religious studies, religious education embedded in ethnic education, missionary religious education, religious education included in general education, and education on religious policies and regulations. It argues that how to understand and implement the principle of separation of education and religion stands out as the core issue, as China requires a more dialectical and pluralistic religious education.

90. Pia-Maria NIEMI, Saija BENJAMIN, Arniika KUUSISTO and Liam GEARON, *How and why education counters ideological extremism in Finland*, Religions 9 (2018) 420 - The intensification of radical and extremist thinking has become an international cause of concern and the fear related to terrorism has increased worldwide. Early 21st century public discourses have been correspondingly marked by hate speech and ideological propaganda spread from a variety of perspectives through the intensified presence of global social media networks. In many countries, governments have reacted to these perceived and actual threats by drafting policies and preventive programs and legal-security interventions to tackle radicalization, terrorism itself, as well as ideological extremism. Many of the current strategies point to the critical role of societal education. As a result, educational institutions have gained growing importance as platforms for different kinds of prevention protocols or counter-terrorism strategies. However, notably less attention has been paid on the consistencies of values between the aims of the educational strategies for preventing or countering ideological extremism and the core functions of education in fostering individual and societal well-being and growth. Using Finnish education as a case, this paper discusses the challenges and possibilities related to educational institutions as spaces for preventing violent extremism, with special regard to the religious and nationalistic ideologies that divert from those inherent in the national hegemony. This study highlights the need to plan counter-terrorism strategies in line with national educational policies through what we conceptualize as ‘institutional habitus’.

91. Ceren ÖZGÜL, *Freedom of religion, the ECtHR and grassroots mobilization on Religious Education in Turkey*, Politics and Religion, 12(2019), 113-1333 - https://www.cambridge.org/core/services/aop-cambridge-core/content/view/BCCD49B39D45BEBF0B67E0A23797183C/S1755048318000779a.pdf/freedom_of_religion_the_ecthr_and_grassroots_mobilization_on_religious_education_in_turkey.pdf - This paper examines grassroots mobilizations in

Turkey against the government's policies on religion and education (RE), and the potential effects of the European Court of Human Rights (ECtHR or the Court) on their mobilization. Specifically, it follows the ways in which grassroots actors frame their discourses of secularism and freedom of religion in education during a period when the Turkish government is aiming to increase the role of Sunni Islam in national education, while at the same time refusing to implement ECtHR decisions regarding RE. Drawing on empirical research, it analyzes the role the ECtHR and its case law play in the diverse rights claims and discourses of three different types of mobilizations that is going on in the field of RE: (i) legal mobilization, and right to exemption and freedom from religion, (ii) political mobilization, and new discourses of pluralism and secularism, (iii) monitoring and policy-based mobilization and national and international advocacy for pluralism and equality in education.

92. Marco PARISI, *Il fattore religioso nella scuola pubblica italiana, con uno sguardo al pluralismo e all'Europa*, Diritto & Religioni, 2018, 1, 205-225 [abstract non disponibile].

93. Hok-Ko PONG, *Contributions of religious beliefs on the development of university students' spiritual well-being*, International Journal of Children's Spirituality, 23(2018)4, 429-455 - <https://www.tandfonline.com/doi/full/10.1080/1364436X.2018.1502164> - This qualitative study aims to explore the impact of religious beliefs in terms of religiosity, including (1) religious background, (2) religious practices and (3) participation in religious activities, on the development of spiritual well-being of Chinese students. Thereafter, this research further discussed how and what religiosity has contributed to the development of the university students' spiritual well-being. 27 individual in-depth interviews with university students were conducted. Findings contribute to the exploration of how the spiritual well-being of students could be influenced by their religious beliefs. Their religious doctrines, activities and practices may likewise be integrated in their daily lives. Moreover, religious doctrines, participation in religious activities and prayers or meditation positively contribute to the development of the university students' spiritual well-being in specific domains (i.e., personal, communal, environmental and transcendental). Happiness, love, harmony, and devotion are affirmed as possible reasons and effects from their religious beliefs in the specific domains

94. Amy POPPINGA, Marion LARSON, Sara SHADY, *Building bridges across faith lines: responsible Christian education in a post-Christian society*, Christian Higher Education, vol. 18(2019)1-2, 98-110 - <https://www.tandfonline.com/doi/abs/10.1080/15363759.2018.1542906> - The demographic composition of students and employees at many Christian colleges and universities in the United States does not reflect the growing religious diversity of the twenty-first century. While Christian higher education provides a valuable space for students to grow in faith and prepare for lives of service to others, many students leave college with little exposure to, or knowledge of, religious differences. Of particular concern is the infrequency of students developing relationships with religious "others," leaving them underprepared for constructively navigating a post-Christian society. This reality places a special responsibility on Christian educators to provide sound education and opportunities for healthy encounters with different religious voices, allowing persons from these traditions to speak in their own voices and be hospitably welcomed into Christian communities. Relying on research from the emerging field of Interfaith Studies and the co-authors' experiences of implementing interfaith initiatives at Bethel University, located in St. Paul, Minnesota, this article presents a rationale for creating interfaith engagement opportunities at Christian institutions. Specific attention is given to identifying core virtues and competencies that educators should seek to cultivate in their students and providing pedagogical strategies for helping students develop interfaith competency. Given that campus-wide support is needed if interfaith work is to be successful, we also provide strategies for working with administration, faculty, and staff across the breadth of campus life.

95. *Revista de Educacion Religiosa*, Instituto Escuela de la Fe, Universidad Finis Terrae, Av. Pedro de Valdivia 1646, Providencia, Chile – www.uft.cl – [...] El inédito contexto socioreligioso actual, así como la mayor comprensión científica que existe acerca de los distintos aspectos involucrados en cualquier proceso educativo, recomiendan que en la formación religiosa se repiensen temas hasta hoy tradicionales, se propongan nuevos modelos y/o enfoques, se exploren nuevos asuntos y se ensayen nuevos métodos y aplicaciones. Es el desafío al que el Instituto Escuela de la Fe quiere responder mediante esta publicación. El objetivo es que la RER se convierta en un referente académico sobre educación religiosa, ampliando progresivamente el espectro de interés desde la experiencia religiosa católica en Chile (presente en la formación religiosa de la familias, las catequesis en la parroquias, las clase de religión en los colegios, y los procesos formativos de la distintas pastorales de la iglesia a lo largo del país), hasta abarcar toda experiencia religiosa-espiritual en Latinoamérica (desde el *Editorial* del n.1, vol. 1, 2018, pp. 7-8).

96. Wilhelm REES, *Legal framework for denominational-cooperative religious education in public schools in Austria*, Österreichisches Religionspädagogisches Forum, 26 (2018) 2, 47–68 • <http://unipub.uni-graz.at/download/pdf/2946848?name=Rees%20Wilhelm%20Rechtliche%20Rahmenbedingungen%20of%20C3%BCr%20eine%20konfessionell-koooperativen%20R> - On the basis of the historical development and the religious law of the Republic of Austria, an attempt is made from the Roman Catholic perspective to explore possibilities of inter-denominational or interreligious cooperation within religious education in the public schools in Austria. *Keywords:* Religious education – Austrian public schools - law on religions – interdenominational – interreligious.

97. Eva REIMERS, *Secularism and religious traditions in non-confessional Swedish preschools: entanglements of religion and cultural heritage*, British Journal of RE, 41 (2019)1, <https://www.tandfonline.com/doi/full/10.1080/01416200.2019.1569501> - Swedish preschools are supposed to be non-confessional. At the same time, they are supposed to pass on a cultural heritage of a nation where the Lutheran Church has permeated society for centuries. Based on a study of traditions and religion in Swedish preschools, this article describes and discusses how preschools work with religion as an aspect of cultural heritage and as regularly occurring activities and themes during the preschool year. The empirical data consist of a survey about traditions in preschools, video ethnography in two preschools, and group interviews with preschool staff. The article centres around the question of how a cultural heritage is passed on without simultaneously passing on religion. Although the data show that all preschools have special activities in relation to Christmas and Easter, it also demonstrate a reluctance to speak to the children about what the teachers understand as religion. Drawing on the notion of secularism and Smart's dimensions of religion, the article shows the difficulty of emptying religious practices of religion, and the difficulty of reducing religion to only one dimension. As a social phenomenon, religion is complex, contingent, and multidimensional.

98. Bert ROEBBEN, *Sacred spaces, rituals and texts in European teacher education. The rationale behind the SpiRiTEx-Project*, Greek Journal of Religious Education, 1 (2018) 1, 9-22 - <http://doi.org/10.30457/031020182> - <http://www.gjre.gr/en/2018i/1030457-031020182> - The spiritual capital of Europe is waiting to be rediscovered in new and exciting ways by future generations. The conception of the European “project” since the Second World War formulated by the Czech novelist Milan Kundera – “maximum diversity on minimum space” – encompasses not only linguistic and cultural but also spiritual challenges. Today this multilayered project is accelerated by migration, mobility and the virtual extension of space and time. Teacher students in RE find themselves in the ambivalent position of spontaneously participating in the European project but lacking the hermeneutical keys to unlock it for the RE classroom of the future. The SpiRiTEx-project aims at supporting them by exploring with them concrete sacred spaces, rituals and texts as resources for RE. Through fieldwork RE teacher students will have the opportunity to reconsider the religious landscape in Europe from a “cosmopolitan” point of view. This paper lays out the theoretical underpinnings, more specifically with respect to the context, the scientific orientation and the concretization of the project. New pedagogies and theologies will possibly emerge out of this explorative approach to RE in European schools.

99. Denni SARAGIH, Yanny MOKOROWU, Prasasti PERANGINANGIN, *The use of Cambridge Scriptural Reasoning (CSR) Texts for inter-faith dialogue in classroom: Some pedagogical proposals*, SHS Web of Conferences 59, 01008 (2018) - <https://doi.org/10.1051/shsconf/20185901008> - Recent developments in Indonesian society show an alarming growth of religious intolerance. The paper proposes that one of ways that can contribute to remedy the situation is an Inter-faith dialogue in classroom using Cambridge Scriptural Reasoning (CSR) texts. The texts provide a primary source for understanding fundamental beliefs and focus on less controversial issues. Acknowledging the sensitivity of handling religious texts, the paper reports an exploration of the possibility and challenges of doing interfaith dialogues in a classroom using CSR text. Based on several class experiments and qualitative interviews of the participants, the approach results in positive experience of the participants. The paper thus recommends three pedagogical principles. The use of the texts must have the *consent* of all student; the conclusion of textual meaning gives a prominent *authority* to the insights of its adherent; and at the end of each session, students from other religions provide testimonial on changed perception through the dialogue. As such, the paper recommends the use of CSR texts in a course on religion, particularly in Christian universities in Indonesia, as a contribution to mutual understanding and religious harmony.

100. Paul SMALLEY, *A critical policy analysis of local religious education in England*, British Journal of Religious Education, 41 (2019)1, <https://www.tandfonline.com/doi/full/10.1080/01416200.2019.1566114> - This critical policy analysis investigates the opinions and activities of Standing Advisory Councils on Religious Education (SACREs) in England. It uses a critical approach to educational policy to examine the diffuse power structure of SACREs and give voice to those local councils. Using data gathered in an online survey of SACREs, conducted between January and

May 2017, it critiques the activities of SACREs and, in identifying what they see as their future role, questions whether the complex, producer-based governance structure of RE is preferable to a simple, neo-liberal centralised legal settlement. It suggests that those individuals and groups which are successful in surviving in the increasingly competitive, marketised, local RE policy landscape become intrinsic parts of the national neo-liberal solution.

101. Abdulkader TAYOB, *Decolonizing the study of religions: Muslim intellectuals and the enlightenment project of Religious Studies*, Journal for the Study of Religion, 31 (2018) 2 - <http://dx.doi.org/10.17159/2413-3027/2018/v31n2a1>- “The term 'religion' as a discursive term occupies a dominant, but neglected feature of Muslim intellectual reflections since the 19th century. Intellectuals from Muhammad Abduh (he died in 1905) to recent scholars like Nasr Hämüd Abü Zayd (he died in 2010) have used religion as a critical term to develop a critique of tradition and modernity, and a strategy for renewal. This discourse may be compared with the study of religion since the 19th century that has also used religion to develop a perspective on the religious history of humankind. In this contribution, I argue that the two intellectual traditions that have employed religion - Kantian and the modern Islamic - point to very different ways of relating to the world, to the self and the 'other', and to the political condition of modernity. Rather than using the hegemonic Western tradition to make a judgment on the modern Islamic, I use the latter to point to the former's peculiar proclivities. Using the modern tradition among Muslim intellectuals, I invite an inquiry into both from each other's positions”.

102. Andrew THOMAS, Alf ROLIN, *Reading religion in Norwegian textbooks: are individual religions ideas or people?* British Journal of RE, vol. 41(2019)1,41-53 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2018.1484691> - Different religions are treated in different ways in Norwegian sixth form text-books. We carried out an exhaustive content analysis of the chapters devoted to individual religions in textbooks for the *Religion and Ethics* course currently available in Norway, using rigorous indicators to code each word, image and question according to whether they were treated the religion as a set of ideas or a group of people. After adjusting for trends in the different kinds of data (word, image, question), we found that Buddhism and Christianity receive significantly more attention for their ideas than Hinduism, Islam and Judaism, which are treated more as people. This difference cannot be explained by the national syllabus or the particularities of the individual religions. The asymmetry also has implications for the pupils' academic, moral and pedagogical agency for which teachers play a critical role in compensating.

EDUCATIONAL TOOLS FOR RE

103. *New ways to teach lessons from the Holocaust*, by site “theconversation.com” 2019, January: <https://theconversation.com/digital-technology-offers-new-ways-to-teach-lessons-from-the-holocaust-102023>

104. *The Oxford Teacher Handbook for GCSE Islam*, by Rachael Jackson-Royal, Shaykh Ibrahim Mogra, Waqar Ahmad Ahmedi, Libby Ahluwalia, and Chris Hewer, Oxford Univ. Press, 2018, 160 pp, 297x210 mm - <https://global.oup.com/education/product/9780198370475/?region=international> - This teacher handbook is designed to cover everything you need to know about teaching Islam for the new GCSE Religious Studies specifications. It includes a subject booster section as well as practical tips and strategies to give you confidence to teach Islam, with specific support tailored to mirror the AQA, Edexcel, OCR and WJEC specifications. *Features:* Subject boosters on the beliefs, teachings and practices of Islam, and on Muslim perspectives on themes and issues, are written to extend a little deeper than classroom textbooks, to give you the background information to deliver this subject with confidence. It considers common and divergent views within Islam, carefully outlining differences between Sunni and Shi'a beliefs.

105. Victor N. SHAW, *Nature, Natural Environment, and Environmental Protection from the perspectives of Commonsense, Religion, and Science*. In: The Ecumenical Review vol.70 (2018) 4, 695-714 - First published: 30 January 2019 - <https://doi.org/10.1111/erev.12394> - This paper applies observation, comparison, juxtaposition, generalization, and extrapolation to explore nature, the natural environment, and environmental protection in relation to individuals and individual life, societies and social change, and human species and human evolution across three worlds of human experience. In the world of commonsense, nature and the natural environment constitute material conditions by which humans earn a living. Environmental protection is to preserve the land, water, and air upon which people survive. In the world of religion, nature and the natural environment serve as stages where humans perform to achieve blessing, redemption, and salvation. Environmental protection is to admire the almighty and his creations. In the world of science, nature and the natural environment exist as objective facts against which humans set out to

explore, study, and understand. Environmental protection is to follow universal laws inherent in nature so that all environmental elements and forces can operate with their natural rhythms.

106. *Nove diritti nei percorsi di fine vita*. Un Manifesto di deontologia bioetica siglato da 18 rappresentanti di organizzazioni religiose e filosofiche (Roma 6 febbraio 2019). Una importante normativa fondata su principi interreligiosi condivisi, in attesa ora di linee guida applicative in contesto sanitario. Vedi il testo del documento:

<http://www.nev.it/nev/wp-content/uploads/2019/02/Nove-diritti-nei-percorsi-di-fine-vita.pdf>

Vedi la notizia di cronaca: https://riforma.it/it/articolo/2019/02/06/finevita-firmato-il-manifesto-interreligioso?utm_source=newsletter&utm_medium=email

107. «*Light on Earth*» – *ein mobiles Game für den Religionsunterricht*. Medienmitteilung: Die Reformierte Kirche Zürich geht neue Wege, um Themen des Glaubens für Kinder und Jugendliche ins Spiel zu bringen. «Light on Earth» ist ein mobiles Game. Es erzählt die Geschichte von der Spielfigur Kim und ihren Freunden. Die Spielerinnen und Spieler begleiten Kim bei einer wichtigen Mission: Kim will ihren Freunden David, Anna und Laura helfen, das zu finden, was wirklich zählt im Leben: Selbstwertgefühl und Gottvertrauen, Freundschaft und Achtsamkeit. Unterstützt wird Kim von einem geheimnisvollen Lichtball voll Energie, der wirkungsvolle Licht-Zeichen entsendet. Auf dem Weg durch die drei Spiellevel laden Worte aus der Bibel und kirchliche Symbole die Spieler zum Nach- und Weiterdenken ein. <https://www.kath.ch/medienspiegel/light-on-earth-ein-mobiles-game-fuer-den-religionsunterricht/>

108. *Pop Theology: Forum Discussions on Religion in Videogames*. Players of videogames are talking about religion. Despite longstanding theories of Western religious decline, recent scholarship has assessed that religious traditions and narratives feature prominently in videogames. In order to answer how player communities in game culture deal with religion in games, this study analyzes online discussions (N=100) and interviews with strategically selected players (N=20) to assess which games provoke discussions about religion, which religious topics are discussed about these games and what implications this has for theories of religious privatization. Based on the analysis, players are divided into four ideal-typical positions: players of all beliefs either Reject, Debunk, Debate or actively Connect with the worldviews presented in the games they play. In all, this online engagement with religion, gods and the nature of holy texts, presents a “pop theology” of amateurs showing an interest in and having a public conversation about religion in the face of a post-secular society. (Info: Lars de Wildt, KU Leuven, Institute for Media Studies, Parkstraat 45 - box 3603, 3000 Leuven, Belgium).

109. *Religion and Ethics 2019 v1.0 Applied Senior Syllabus*, by Queensland Curriculum & Assessment Authorities, This syllabus is for implementation with Year 11 students in 2019. A sense of purpose and personal integrity are essential for participative and contributing members of society. This Applied syllabus provides for a course of study that encourages students to explore their personal values and life choices and the ways in which these are related to their beliefs. Religion and Ethics helps students understand the personal, relational and spiritual perspectives of human experience. A search for meaning assists students from different cultural, social, linguistic and economic backgrounds to learn about and reflect on the richness of religious and ethical worldviews. Religion and Ethics enhances students’ understanding of how personal beliefs, values and spiritual identity are shaped and influenced by factors such as family, culture, gender, race, class and economic issues. It allows for flexible courses of study that recognise the varied needs and interests of students through investigating topics such as the meaning of life, spirituality, purpose and destiny, life choices, moral and ethical issues and justice. The course also explores how these topics are dealt with in various religious, spiritual and ethical traditions. In the context of this syllabus, religion is understood as a faith tradition based on a common understanding of beliefs and practices; spirituality refers to a transcendent reality that connects a person with humanity and the universe. The term ethics refers to a system of moral principles; the rules of conduct or approaches to making decisions for the good of the individual and society. In a religious sense, beliefs are tenets, creeds or faiths; religious belief is belief in a power or powers that influence human behaviours. *More:* https://www.qcaa.qld.edu.au/downloads/portal/syllabuses/sn_r religion_19_app_syll.pdf

110. Andrea PORCARELLI, *IdR Insegnanti di religione. Percorsi e materiali per il concorso a cattedra*, SEI 2018, pp 480 - <https://seieditrice.com/catalogo/idr-insegnanti-di-religione-percorsi-e-materiali-per-il-concorso-a-cattedra/> - Il volume, completo e autorevole, è una guida fondamentale per acquisire le conoscenze e le competenze necessarie per affrontare con successo i concorsi a cattedra per Insegnanti di Religione. Specificamente pensato per una consultazione agile e veloce, affronta tutti i temi essenziali in funzione della preparazione ai concorsi a cattedra IdR: pedagogia e didattica, legislazione scolastica, elementi essenziali di Pedagogia della scuola e organizzazione del

sistema scolastico, identità giuridica ed elementi pedagogici dell'IRC come disciplina, progettazione didattica dell'IRC in ottica di competenze, didattica digitale. L'opera si completa con repertori di facile consultazione per accompagnare e supportare la lettura del testo ed è inoltre arricchita da due preziose raccolte di tutti i documenti fondamentali che vengono riportati in forma integrale in appendice per un agevole approfondimento della disciplina.

111. **CALM in the classroom: Celebrating and activating learning via mindfulness**, paper by Debbie Hammond-Lancaster, Scamle Journal 2018, 27-35 - <https://www.scamle.org/resources/Documents/2018%20Journal.pdf#page=28> - This paper explores three teachers' collaborative implementation of mindfulness practices in fifth and sixth grade classrooms at a rural, high poverty school in South Carolina. Through their own empirical evidence and a case study, they report success using mindfulness strategies which promote calm, focus, and a positive climate. Definitions of mindfulness, reasons for including it in schools, effective strategies for teaching it, teacher self-care, and a case study are included.

112. Council of Europe (ed.), *Higher Education for diversity, social inclusion and community: a democratic imperative*, Series n. 22, 2019, <http://www.theewc.org/Content/Library/Research-Development/Project-documents-and-reports/Higher-Education-for-Diversity-Social-Inclusion-and-Community-A-Democratic-Imperative> - This volume collates important examples of how the Council of Europe puts into practice its commitment to the promotion of a culture of democracy through education. The first section presents our recommendations on the public responsibility for higher education and research, and on ensuring quality education, both of which are pertinent to the discussion of democracy, knowledge and inclusion versus post-truth politics. Inclusive and diverse campuses – presented in the second section – are a part of the work we have been doing with the International Consortium for Higher Education, Civic Responsibility and Democracy for more than 15 years. The third section focuses on the tools and policies developed at the Council of Europe over the past few years to further education for refugees and immigrants, with particular attention dedicated to the Recommendation on the recognition of refugees' qualifications under the Lisbon Recognition Convention; the European Qualifications Passport for Refugees, a practical tool to assess and describe refugees' qualifications even when they cannot be adequately documented; and an innovative language toolkit for volunteers who work with adult refugees and immigrants. Finally, the work on the relationship between higher education institutions and the local communities of which they are a part is covered by the fourth section.

113. *Fes Festa! Rituals, Cultures i Religions del Món* és una nova publicació sobre les festes religioses. Consta de dos volums, un de destinat a l'alumnat d'educació secundària i un altre per al professorat. L'obra presenta la pluralitat religiosa i ofereix eines per viure responsablement i respectuosament en un entorn de diversitat religiosa, moral i cultural. *Fes Festa!* té com a objectiu introduir el jovent que cursa l'Educació Secundària Obligatoria o el Batxillerat al món de les festes religioses, amb la finalitat de comprendre quina fe hi ha darrere de cada festa per poder convidar a viure la descoberta. El material de consulta dedica un capítol a cada religió: budisme, cristianisme, fe bahà'í, hinduisme, islam, judaisme i sikhisme, a més d'un final sobre celebracions interreligioses i interconviccional. Cada capítol explica les principals festivitats de cada tradició, i es complementa amb informació de context sobre la pregària, el culte, els llocs de trobada, els textos fonamentals, els principals personatges i divinitats, les branques en què es divideix o les formes d'organització. La guia didàctica per al professorat inclou propostes a l'entorn de tres objectius: conèixer, comprendre i celebrar. Les activitats proposades es presenten en un format pràctic per a dur-les a terme, i s'acompanyen de recursos i bibliografia per aprofundir en la temàtica. *Fes festa!* és un encàrrec de la Direcció General d'Afers Religiosos a l'Associació UNESCO per al Diàleg Interreligiós (AUDIR), entitat que va ser guardonada amb el V Memorial Cassià Just de la Generalitat de Catalunya. Ha comptat amb la col·laboració de membres de totes les confessions exposades i la coordinació de Clara Fons i Francesc Torradeflot. Durant el mes de febrer s'han enviat els dos volums a tots els centres educatius d'ensenyament secundari. Els Centres de Recursos Pedagògics també en disposaran per treballar en grup. Igualment, el material es pot descarregar des de l'apartat de publicacions del web de la Direcció General d'Afers Religiosos.

114. E. HOLZE, S. PFISTER, *100 Rechtsfragen zu Religionsunterricht und Schule. Konkret, juristisch, kompetent* 2019, 212 S., Kartoniert. Softcover Vandenhoeck + Ruprecht Gm ISBN 978-3-525-70252-9 - <https://www.beck-shop.de/Holze-Pfister-100-Rechtsfragen-Religionsunterricht-Schule/productview.aspx?product=25321858> - Dürfen am konfessionell-kooperativen Religionsunterricht auch konfessionslose Schülerinnen und Schüler teilnehmen? Kann eine Lehrerkonferenz über die Abschaffung eines Schulgottesdienstes diskutieren? Welche Bedeutung hat die kirchliche Lehrerlaubnis für den schulischen Unterricht? Bei solchen und vielen anderen rechtlichen Fragen ist bei Studierenden und Lehrenden des Faches Religion oder der Schulleitung häufig Unsicherheit zu beobachten. Zu Recht,

denn es ist oftmals schwierig, die passenden Paragraphen zu finden oder den juristischen Wortlaut auszulegen. Dieses Buch schafft Abhilfe. In der Sammlung von 100 Fallbeispielen zu Rechtsfragen aus der Schul- und Lehrpraxis des Religionsunterrichts können Lehrkräfte und Schulleitung juristische Problematiken erkennen, bundesländereigene und ggf. konfessionspezifische Lösungsvorschläge (evangelisch, katholisch, islamisch usw.) nachvollziehen und damit ihre eigene Urteils- und Handlungskompetenz weiter ausbilden. Die Autoren stellen jeweils einen Rechtsfall aus der Praxis vor und erörtern die bundesländer- oder ggf. konfessionspezifischen Varianten anhand der Gesetzestexte, indem zu jedem Fallbeispiel eine "Rechtliche Beurteilung" und eine "Religionspädagogische Einschätzung" gegeben werden. Darstellung und Erörterung erfolgen in bündiger Form - praktisch und übersichtlich, mit wichtigen Informationen und sinnvollen Hinweisen für die Praxis.

115. David W. ROSE, *Home, school and faith. Towards an understanding of religious diversity in school*, Routledge 2019, pp. 108 - <https://www.routledge.com/Home-School-and-Faith-Towards-an-Understanding-of-Religious-Diversity/Rose/p/book/9780367138325> - Originally published in 1992, the purpose of this book is to provide a means by which teachers of religious education can develop mutual understanding and respect for both for, and between, those of different religions as well as those without religious belief. The book has two main strengths, firstly it is based on discussion with people from different faith communities. This gives the reader an insight into how religion actually works out in practice. Secondly, the teacher is given practical advice for dealing with different issues as they may arise in the classroom.

OPINIONS

De te, Europa, fabula narratur !

♥ A Strasburgo e a Trento, è la storia d'Europa che piange Antonio Megalizzi

Risuona l'inno alla gioia di Beethoven nella cattedrale di Trento. Si celebrano i funerali di Antonio Megalizzi, il giornalista trentino esperto di politica europea ucciso nell'attacco islamista di Strasburgo. Sono due tappe fondamentali, Strasburgo e Trento, lungo le rotte della storia europea. Mezzo millennio fa furono teatro del conflitto tra cattolici e protestanti, e poi delle guerre di religione che devastarono il continente, della libertà religiosa conquistata poco a poco con la modernizzazione del cristianesimo. Alla metà del secolo scorso la Strasburgo del Consiglio d'Europa e la Trento di De Gasperi furono al cuore del progetto europeista e del movimento ecumenico: pace e sviluppo prodotti dalla cooperazione di popoli e chiese un tempo nemici. L'uccisione di Antonio Megalizzi interroga oggi quelle stesse città, il passato che incarnano, il futuro che sapranno costruire.

Terre di passaggio lungo le grandi vie fluviali, l'Alsazia e il Trentino conoscono l'inutilità dei muri e il valore dei ponti; terre di confine linguistico e culturale, sanno che non esiste tradizione senza scambio; terre di autonomia, hanno coscienza del baratro in cui precipita una comunità civile incapace di governarsi e di allearsi. Nato nel 1989, anno apice del sogno europeo, Antonio è stato colpito nel mercato di Natale. A Strasburgo e a Trento è il luogo della festa e del lavoro, dell'incontro tra l'indigeno e il forestiero, del commercio e della spiritualità.

Gli assassini in nome dell'islam hanno colpito in lui, nelle sue città, nella sua Europa, il passato e il futuro che detestano. Essi temono e odiano la comunità operosa e coesa cui appartiene Antonio; temono e odiano i tanti musulmani protagonisti ogni giorno, proprio a Strasburgo e a Trento, di una riforma dell'islam non meno faticosa e conflittuale di quella fatta qui dai cristiani. Risuona nella cattedrale di Trento l'inno dell'Europa. Le sue città impastano dolore e coraggio; forti del passato, guardano al domani.

Marco Ventura, *Corriere della Sera*, 21 dicembre 2018.

♥ "La mia Europa senza più padri"

Una cosa è successa molto tempo fa in Europa, e solo in Europa: la rottura del filo della tradizione religiosa. Con la Rivoluzione francese – né dio né padrone – abbiamo cancellato dio, tagliato la testa al re e messo al loro posto l'ideologia dell'umanesimo, che è finito per diventare un valore astratto. La politica è diventata la nuova religione, con l'idea che la democrazia rappresentativa possa risolvere i problemi della felicità, della morte, dell'avvenire, l'inferno e il paradiso qui sulla terra. Abbiamo dato alla politica responsabilità enormi e questo modello è crollato con la Shoah e i gulag. Sopravvive a stento un'idea più ridotta della politica come gestione dell'esistente, gestione comunque soffocata dalla finanziarizzazione dell'economia e della rivoluzione digitale. In questo stato di cose la

politica si riduce a showbiz o carnevale. Donald Trump ne è l'espressione, e infatti arriva ad adattarsi alla situazione meglio degli altri.

Julia Kristeva, intervistata da S. Montefiori, *Corriere della sera*, 10 dicembre 2018.

♥ “Nous aurons à repenser entièrement nos systèmes d’enseignement et d’apprentissage »

Il est vraisemblable que la plupart des enfants entrant à l'école primaire aujourd'hui exerceront des métiers de types nouveaux, qui n'existent pas encore. Les défis liés à un recours accru aux technologies et à l'autonomisation affecteront tous les métiers et tous les secteurs d'activité. Pour tirer le meilleur parti des nouvelles opportunités tout en atténuant d'éventuels effets négatifs, il faudra investir massivement dans le développement des compétences et repenser entièrement les systèmes d'enseignement et d'apprentissage tout au long de la vie.

Commission européenne, **Livre Blanc sur l'avenir de l'Europe**. *Réflexions et scénarios pour l'UE27 à l'horizon 2025*.

♥ Serve una nuova visione d'Europa

Le chiese restano convinte che l'Europa sia un valore in sé e che l'idea fondamentale dell'Unione debba essere salvaguardata. Ma dicono anche un'altra cosa. Che la crisi dell'Europa non deriva da un eccesso di poteri centrali a Bruxelles; semmai da un deficit di rappresentanza delle istituzioni europee e, soprattutto, dall'assenza di una visione. Per dirla con uno dei padri dell'Unione Europea, Jacques Delors, l'Europa soffre perché non ha un'anima. Del resto, lo affermava l'antica saggezza biblica, nel libro dei Proverbi: Chi non ha una visione perirà. Ricostruire la visione dell'Europa: sarà questa la sfida culturale e politica dei prossimi mesi.

Paolo Naso, *Riforma*, 8 febbraio 2019

♥ Naufraga l'Europa quando...

Riteniamo che l'Europa naufraghi quando viola la legge del mare, quando riduce i mezzi della propria guardia costiera, quando accusa di traffico di esseri umani chi soccorre i migranti. Naufraga quando i governi europei, nascosti dietro le proprie bandiere, rifiutano di aiutarsi in modo solidale nell'affrontare il tema dei flussi migratori dovuti a conflitti regionali, Naufraga il progetto europeo quando si vendono armi e si alimenta il conflitto a Sud e a Oriente del Mediterraneo senza assumersene alcuna responsabilità, quando si sceglie di alzare muri per creare zone di buio informativo e umanitario, quando si chiudono le frontiere comprando governi terzi e pagando eserciti stranieri affinché facciano il lavoro sporco. Naufraga quando si confondono le vittime dei conflitti con i loro assassini, come sta facendo l'estrema destra europea.

Dall'**Appello** dei Sindaci e Sindache delle città di **Barcelona, Bologna, Madrid, Milano, Napoli, Palermo, Saragozza, Siracusa, Valencia**, riuniti a Roma il 9 febbraio 2019.

♥ E l'Europa si è fatta il vitello d'oro

Noi europei siamo come gli Ebrei nel deserto. Abbiamo lasciato l'Egitto della II guerra mondiale, e abbiamo attraversato il mar Rosso, ricostruendo l'Europa occidentale nel giro di una generazione. Ma poi la generazione adulta degli anni '70 non ha perseguito nessun progetto politico. Il progetto europeo avrebbe dovuto fornirci un orizzonte ma non lo ha fatto perché mancava un vero contenuto politico. E, come gli Ebrei, una volta finiti nel deserto, costruirono un vitello d'oro, così noi abbiamo iniziato la deregulation dei mercati finanziari negli anni '80, con la speranza che questa dovesse garantire la prosperità dell'Europa. È stato invece un errore gravissimo. Come economista e come ingegnere ho lavorato con le banche private, ma non conosco un solo argomento convincente a sostegno di questa tesi. Dopo 40 anni di deregulation, abbiamo la prova evidente che i mercati finanziari hanno la forza di distruggere la nostra società. Da qui la necessità di tornare a regolamentarli.

Gaël Giraud sj, docente alla Sorbona e a Lovanio, intervistato da *Jesus*, giugno 2016, p. 52.

♥ Et si on recommençait par la culture ?

La crise d'identité culturelle est une des dimensions les plus menaçantes de la crise européenne. Le déni identitaire et culturel fragilise le sentiment d'appartenance à l'Union, qui ne propose à ses citoyens qu'une identification en tant que « consommateurs », à la fois vide de sens et délétère pour ses propres intérêts industriels et économiques. On ne peut forger une identité sur les seuls liens créés par les échanges économiques. L'Europe comme simple marché de consommateurs ne peut prétendre susciter d'adhésion très profonde de ses peuples. Ses grands acquis, la paix, la démocratie, l'économie de marché, ne lui sont pas spécifiques et ne définissent pas l'identité européenne.

Jean-Noël Tronc, *Questions d'Europe*, 18/03/ 2109 info@lalettre.robert-schuman.eu

♥ Un'Europa per l'umanità

L'Europa è più degli Stati, ed è meno dell'umanità bella perché varia. È in debito verso i popoli che ha depredato, tra i quali ha seminato le guerre. Deve accogliere, con canali di migrazione regolari e sicuri, quelli che attira con le sue libertà, e anche affascina con illusioni materiali. Di popoli giovani in movimento, la vecchia Europa ha anche bisogno. Deve dialogare con le altre culture perché un futuro umano possa esserci, per chi nasce ora nel mondo unico. Voterò per chi mi permette di sperare in un'Europa per l'umanità. **Enrico Peyretti**, Rocca 15 marzo 2019, p. 56.



Se i giovani hanno appreso a vivere non *contro* Dio, ma *senza* Dio, ciò è dipeso principalmente dal fatto che negli occhi dei loro genitori non sono più riusciti a ravvisare né le tracce né i segni di una fede, la quale, come è scritto nell'enciclica *Lumen fidei*, «non solo guarda a Gesù, ma guarda dal punto di vista di Gesù». Insomma, il cristianesimo domestico è morto, il dialogo intergenerazionale si è interrotto e la responsabilità è in primo luogo dei padri.

Francesco Ricci, *Confronti*, febbraio 2019, p. 34

Ad Abu Dhabi, nel dialogo col mondo musulmano e i rappresentanti delle altre religioni, si è manifestata con la massima evidenza la novità dell'annuncio che questa Chiesa sta portando al mondo, e per contro la gravità del disegno di quanti invece vorrebbero bloccare e rovesciare il corso di questo pontificato. La novità sta precisamente nella riproposizione dell'annuncio che il Verbo si è fatto carne per tutti, non importa se ebrei o stranieri, cretesi od arabi, medi o elamiti, cattolici o protestanti, sunniti o sciiti, cinesi patriottici o clandestini, milanesi o barbari, credenti o non credenti, ossia nel proclamare che la salvezza, ammesso che una salvezza religiosa ci sia, è universale e non fa eccezione di persone, non lascia naufrago alcuno.

Raniero La Valle, *Chiesa di tutti chiesa dei poveri*, 6 febr. 2019

Il faut distinguer laïcité et sécularisation : une société complètement sécularisée peut n'être pas laïque (Grande-Bretagne et Danemark) et une société très religieuse peut être laïque (Inde, États-Unis et Italie). La « laïcité » n'est pas la conséquence mécanique d'une déchristianisation due à la sécularisation de la société. Le gallicanisme interdisait au Pape de communiquer directement avec les catholiques (par exemple un curé ne pouvait lire en chaire une déclaration du Pape), sans l'approbation du Roi. L'État s'imposait contre la papauté mais Louis XIV était lui-même un grand dévot. Nous avons donc deux formes de sécularisation, la sécularisation politique, ou la séparation de l'Église et de l'État (la laïcité juridique), et la sécularisation sociologique, celle de la chute des pratiques.

Olivier Roy, *politologue* : <https://legrandcontinent.eu/2018/10/19/le-religieux-sauvera-leurope/>

Mettere in condizione l'islam di esplicitarsi liberamente nel rispetto dei diritti e dei doveri previsti dalla Costituzione avrebbe degli effetti non solo contro il radicalismo, ma anche contro una sua possibile egemonia culturale interna all'islam e aiuterebbe a smontare la propaganda radicale che dipinge l'Occidente senza libertà religiosa per i musulmani e, perciò, ostile all'islam. Come prevenire possibili forme di radicalizzazione? Sicuramente la scuola è un terreno essenziale per la prevenzione di tali fenomeni: alcuni radicalizzati avevano compiuto un ciclo di studi in Italia. La scuola dovrebbe favorire il pluralismo, permettere di comprendere anche l'identità religiosa dei nuovi cittadini e residenti, impegnarsi a smontare stereotipi che producono stigmatizzazione e vittimizzazione, due dei più potenti volani per la radicalizzazione giovanile.

Renzo Guolo, islamista, *Confronti*, 3/2019.

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FORTHCOMING EVENTS – CALLS FOR PAPER

■ **Religious Literacy in public schools: what to teach and how**, March 29, 2019: Religious Freedom Center 555 Pennsylvania Avenue NW Washington DC 20001 - The Religious Freedom Center and National Council for the Social Studies (NCSS) invite you to join a panel of experts for a timely discussion about the role of religious studies in the public school’s curriculum. What is religious literacy and why is it essential for citizenship in a religiously diverse society and world? The event celebrates the publication of “Teaching about Religion in the Social Studies Classroom,” an invaluable new resource from NCSS. http://www.religiousfreedomcenter.org/event/religious-literacy-in-public-schools-what-to-teach-and-how/?instance_id=149

■ **Conference on Racism and Religion 2019** - The histories of racism and religion are entangled. To understand how processes of racism, nationalism, and exclusion come about in different forms we need to view these developments as intertwined with religion and ideas of religion and religiosity. The rise of islamophobia and antisemitism, discrimination and violent persecution of minorities in the name of religion or secularism, and controversies around the visibility of religious practices in public space, all point to the need for a deeper understanding of in what ways religion historically and in the present plays a central role in producing and upholding racism and colonial practices/structures. Religion has also played a central role in counter movements such as civil rights, indigenous rights, anti-colonial and, anti-apartheid movements. An additional aspect to explore is religious symbols and representations that have been part of anti-racist art and music and the place of spiritualism in artistic resistance to racism. What role has and does religion play in developing and upholding racist and nationalist structures? In what ways are different entangled forms of racism and religion being manifested? How can we for example understand antisemitism and islamophobia on a global and local scale? What does it mean to be living in a supposedly post-racial, post-secular world? What role does religion and/or spirituality play in antiracist struggles and movements?
Submission of abstracts: 30 April (200 words) Session proposal: 30 April (400 words) Decision on acceptance: 15 May ■ Registration opens: 1 September ■ Registration closes: 30 September ■ Conference fees: Regular 1 500 SEK. PhD Student 1 000 SEK - The Center for Multidisciplinary Research on Racism (CEMFOR) invites scholars to send in abstracts for paper presentations or session proposals: <http://cemfor.uu.se/events2/conference/conference-2019/>.

■ OIEC (Organización mundial de la Enseñanza católica), New York, 5-8 de Junio de 2019: Congreso mundial sobre el tema: **Educación al humanismo solidario para construir una civilización del amor**. Lugar: la Universidad de Fordham - Lincoln Campus. Este Congreso, “Educatio si”, será un momento de toma de conciencia y de intercambios sobre las dificultades actuales en materia de educación. Se puede traducir *Educatio si* por “Educado seas”. Se trata para la OIEC de manifestar simbólicamente un vínculo entre dos directrices para las escuelas católicas en el mundo: una fijada por las Naciones Unidas y la UNESCO, con el plan Educación 2030 por un lado y la propuesta por la iglesia con la encíclica *Laudato si*. Por lo tanto, “Educatio si” es el símbolo de un fuerte compromiso de la OIEC para la aplicación del principio de educación para todos, asociado a la palabra de la Iglesia. Infos, inscripción: <https://www.es-oieccongress.com/>

■ **Muslims in the UK and Europe Postgraduate Symposium** 6-7 June 2019, organised by the Centre of Islamic Studies at the University of Cambridge. The University of Cambridge Centre of Islamic Studies invites applications from current Master and PhD candidates to present their research on issues pertaining to Muslims in the UK and Europe, from any discipline. The postgraduate symposium, taking place from 6-7 June 2019, will be a platform for students to present and exchange current research on any topic in this field in a dynamic forum. While historical or theoretical context is valuable, we also invite papers to present, analyse or interpret research findings, data or material. The symposium will take place at The Moller Centre, Cambridge. Accommodation will be covered by the Centre of Islamic Studies and bursaries will be available for travel within the UK. To apply please submit a 500-word abstract, with curriculum vitae outlining current research interests, to cis@cis.cam.ac.uk by 22 March 2019. Successful

candidates will be notified by 29 March 2019 and invited to submit draft papers of no more than 3000 words by 26 May 2019. Click [here](#) to read about the Annual Muslims in the UK and Europe Postgraduate Symposium.

■ **Religion: Continuations and Disruptions:** 17th Annual Conference of the European Association for the Study of Religions (EASR), Tartu, June 25 to June 29, 2019. Religions are works in progress. New ideas, doctrines and practices have appeared time and again and often spread across cultural and confessional boundaries. Some of the changes have been intentional, introduced by powerful individuals and institutions, others have emerged more spontaneously as vernacular reactions to innovations imposed from 'above'. Some elements in religions have persisted for centuries, some have disappeared and some reappeared in completely new forms or acquired new meanings. Similar processes can be observed around us in contemporary societies as well. *Read more:* <https://easr2019.org/>

■ Now in their tenth year, the **Lumen Christi Institute Summer Seminars** in the Catholic Intellectual Tradition introduce participants to central themes, figures, and texts from the Catholic tradition. Please see the individual application pages for details and application requirements. [Contact us](#) if you have further questions. <http://lumenchristi.org/programs/seminars>

■ Thirteenth Annual Ecclesiological Investigations Conference “**Stolen Churches**” or “**Bridges to Orthodoxy**”? Impulses for Theological Dialogue between Orthodox and Eastern Catholic Churches. Stuttgart (Germany), 19-21. July 2019. *Call for papers:* We invite individual papers as well as panel proposals (panels to contain a maximum of four speakers) on the following themes: 1. The History of the Eastern Catholic Churches from different perspectives 2. Theological differences and similarities 3. Ecclesiological differences and similarities 4. Liturgical differences and similarities 5. Doctrinal differences and similarities 6. Political aspects and differing geographical and ethnic contextual factors 7. Ecumenical efforts, progress, studies and documentation – historically and in recent and contemporary times 8. Experiences of other churches in the bilateral dialogue as well as other ideas that would help move dialogue, understanding, interaction and engagement between the Orthodox and Eastern Cath Churches forward. https://gallery.mailchimp.com/ebf90afe96f5033772b0ec5ea/files/8d01fe57-1141-4fd5-ae48-e78aa0b36051/Flyer_OECD.pdf

■ **Religión y Religiones frente a la evolución del trabajo:** XXVI internacional Summer School on Religions, San Gimignano, Toscana, Italia, 27- 31 agosto de 2019. Temas propuestos para sesiones de trabajo y call papers:

- El tema del trabajo: en la Biblia, en la regla benedictina, en la ética protestante.
- Las religiones del libro frente al tema del trabajo: judaísmo, cristianismo, islamismo.
- Iglesia Católica y trabajo: trabajo antes y después del Vaticano II; los sacerdotes obreros; la encíclica "Laudato sii"
- El trabajo en la historia: la revolución industrial; trabajo manual y trabajo intelectual; capitalismo y proletariado: el marxismo y el manifiesto comunista, lo que está vivo y lo que está muerto en Marx.
- El trabajo en el tercer milenio: el trabajo liberado y las nuevas esclavitudes; la civilización informática, la globalización, el trabajo; la cultura de los residuos; vidas bajo costo.

Las propuestas pueden enviarse hasta el 26 mayo 2019 por e-mail a: gpicone@comune.sangimignano.si.it.

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