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## OSCE/ODHIR **Freedom of Religion or Belief and Security. Policy Guidance**

[Warsaw, 9 September 2019] - The OSCE Office for Democratic Institutions and Human Rights (ODIHR) is publishing *Freedom of Religion or Belief and Security: Policy Guidance* in order to clarify the interrelationship between freedom of religion and security in light of the OSCE's comprehensive framework for peace and security. It further explains the nature, status and scope of freedom of religion or belief as enshrined in OSCE commitments and international and regional standards. Finally, it provides guiding principles, practical guidance and recommendations to address a number of issues of note at the intersection of freedom of religion or belief and security in the OSCE region.

The publication is primarily addressed to policymakers tasked with developing and implementing laws, policies and strategies in the area of security in ensuring that their security provisions are in line with their commitments and international obligations pertaining to this universal human right. Finding long-term solutions in this area requires a collaborative approach involving the state and all other relevant stakeholders. This guidance is therefore also aimed at **civil society organizations, especially those working on human rights and tolerance and non-discrimination agendas, religious or belief communities, national human rights institutions, academia, educational professionals and the media**. As no religious or belief community can flourish in an environment that is not secure, they all have a stake in advancing security in broader society. By inspiring a positive vision of collective human existence and the common good, they can further ongoing society-wide efforts to strengthen social cohesion and comprehensive and sustainable security. A number of recommendations are, therefore, addressed to both state and non-state actors.

The standards discussed in this paper are those that apply in the OSCE region, although not every standard mentioned is binding for 8 Freedom of Religion or Belief and Security every participating State. These standards are largely reflected in OSCE human dimension commitments. Certain relevant non-binding standards are also mentioned, as they provide useful clarification and elaboration of the principles underpinning OSCE commitments and international standards. *This Guide, 71 pages, is available in English version:* ■ <https://www.osce.org/odihr/429389?download=true>  
■ <https://www.vaticannews.va/es/vaticano/news/2019-09/mons-grech-santa-sede-deplora-delitos-motivados-odio.html>

## ECHR **Guide on Article 9: Freedom of thought, conscience and religion** (updated on 30 April 2019)

This Guide is part of the series of Case-Law Guides published by the European Court of Human Rights (ECHR) to inform legal practitioners about the fundamental judgments and decisions delivered by the Strasbourg Court. This particular Guide analyses and sums up the case-law under Article 9 of the ECHR until 30 April 2019. Readers will find herein the key principles in this area and the relevant precedents.

Under the terms of **Article 9** of the Convention: “1. *Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance.* 2. *Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.*”

**Article 2** of Protocol No. 1 to the Convention concerns one specific aspect of freedom of religion, namely the right of parents to ensure the education of their children in accordance with their religious convictions: “*No person shall be denied the right to education. In the exercise of any functions which it assumes in relation to education and to teaching, the State shall respect the right of parents to ensure such education and teaching for their children in conformity with their own religious and philosophical convictions.*”

As regards schooling, Article 9 “protects persons against religious indoctrination by the State. Indeed, the principle to the effect that the States enjoy a considerable margin of appreciation concerning matters relating to the relationship between the State and religions and the significance to be attached to religion in society, particularly where these matters arise in the sphere of teaching and State education. **While the States must ensure that information or knowledge included in the curriculum is conveyed in an objective, critical and pluralistic manner, and must refrain from pursuing any aim of indoctrination, they are nonetheless free to devise their school curricula according to their needs and traditions.**

The Court affords a very high level of protection to the parental education of young children; it must therefore conduct in-depth, detailed scrutiny of each individual case in order to assess whether the full scope of the parents' rights concerning the education of their children has been respected. **Moreover, Article 9 does not entitle followers of a given religion or philosophy to refuse to allow their children to obtain State school teaching which might be contrary to their ideas, but merely prohibits the State from indoctrinating children by means of such teaching.** However, although it is parents who are primarily responsible for the education of their children, they cannot, relying on the Convention, require the State to provide a particular form of teaching or to organise lessons in a particular manner" (pg.36).

■ See the entire Document, 96 pages: [https://www.echr.coe.int/Documents/Guide\\_Art\\_9\\_ENG.pdf](https://www.echr.coe.int/Documents/Guide_Art_9_ENG.pdf)

## UE **European Union urges member States to protect religious freedom**

[Posted on 21 August 2019 by Frank Cranmer] - The European Union's High Representative for Foreign Affairs and Security Policy, Federica Mogherini, has issued the following statement on behalf of the EU on the occasion of the International Day Commemorating the Victims of acts of violence based on religion or belief: "On this first International Day commemorating the victims of acts of violence based on religion or belief, we pay tribute to all those around the world who lost their lives and suffered attacks because of their religion or belief. Persecution as a response to religious belief or affiliation, or lack thereof, is a violation of international law and requires joint work to combat it.

There were many tragic extremist attacks during the last year. Believers from any faith, as well as non-believers in many parts of the world, continue to suffer from violence and persecution. They face incitement to hatred and violence and hate crimes by state or non-state actors or both. Freedom of thought, conscience and religion are enshrined in Art. 10 of the Charter of Fundamental Rights of the European Union and protecting this right is a duty for the EU and its Member States. EU legislation obliges Member States to penalise the intentional public incitement to violence or hatred directed against a group of persons or a member of such a group defined by reference to, among others, religion or belief.

The EU has always been at the frontline in promoting and protecting freedom of religion or belief. The *Guidelines on the promotion and protection of freedom of religion or belief* approved in 2013, reaffirm that state institutions have a duty to guarantee freedom of religion or belief, and to protect individuals from violence based on the actual or assumed religion or belief of the targeted persons, or based on the religious or convictional tenets of the perpetrators. Violence perpetrated under the pretext of a religious prescription or practice, such as violence against women and girls including "honour" killings, female genital mutilation, child early and forced marriages as well as violence perpetrated against persons based on their sexual orientation or gender identity is also unacceptable. Majorities in one country are minorities elsewhere. Marginalisation and scapegoating of persons belonging to religious minorities can be an early warning sign of more severe persecution, as well as a wider crackdown on the whole society. Preventive measures are needed to combat religious hatred, incitement and violence related to religious persecution. The EU has and will continue to increase its support for such measures promoting freedom of religion or belief. Perpetrators need to be held accountable, violence prevented and victims rehabilitated. Tangible progress can be made through multilateralism and collective action. This is why the EU leads a Resolution on freedom of religion or belief at the Human Rights Council and the UN General Assembly every year. If a society allows for the persecution of one minority, it lays the ground for persecution of any community. An attack on one minority is an attack on all of us. This is why we keep committed to acting all together.

■ <https://www.lawandreligionuk.com/2019/08/21/eu-statement-on-acts-of-violence-based-on-religion-or-belief/>

See also: <https://www.aa.com.tr/en/europe/eu-urges-member-states-to-protect-religious-freedom/1561479> and <https://euobserver.com/tickers/145856>; <https://www.neweurope.eu/article/eu-launches-initiative-on-inter-religious-engagement/>

## EUROPEAN COMMISSION **Eurydice Report 2019: Integrating students from migrant backgrounds into schools in Europe - National policies and measures**

This Eurydice report investigates what top-level education authorities across Europe do to promote the integration of students from a migrant background in schools (in the reference year 2017/18). It presents a comparative mapping of a wide range of national policies and measures aimed at placing newly arrived migrant students in schools and addressing their language, learning and psycho-social support needs. It also offers a deeper analysis of some of the key policies that can enable schools to be welcoming for

students from diverse linguistic and cultural backgrounds and to take into account students' social and emotional well-being in order to create an optimal state for their learning and development. The report focuses on top-level regulations and recommendations covering primary, general lower and upper secondary education as well as school-based initial vocational education and training. Information covers 42 education systems, including the 28 EU Member States as well as Bosnia and Herzegovina, Switzerland, Iceland, Liechtenstein, Montenegro, Norway, Serbia, the former Yugoslav Republic of Macedonia and Turkey. ■ [https://www.anefore.lu/wp-content/uploads/2019/01/EURYDICE-INTEGRATION-OF-STUDENTS-WITH-MIGRANT-BACKGROUNDS\\_FULL.pdf](https://www.anefore.lu/wp-content/uploads/2019/01/EURYDICE-INTEGRATION-OF-STUDENTS-WITH-MIGRANT-BACKGROUNDS_FULL.pdf) - European Commission/EACEA/Eurydice, 2019. Integrating Students from Migrant Backgrounds into Schools in Europe: National Policies and Measures. Eurydice Report. Luxembourg: Publications Office of the EU - ©Education Audiovisual & Culture Executive Ag.2019.

### USCIRF **2019 annual Report on international Religious Freedom**

Created by the International Religious Freedom Act of 1998 (IRFA), the U.S. Commission on International Religious Freedom (USCIRF) is an independent, bipartisan U.S. government advisory body, separate from the U.S. Department of State, that monitors religious freedom abroad and makes policy recommendations to the president, secretary of state, and Congress. USCIRF bases these recommendations on its statutory mandate and the standards in the Universal Declaration of Human Rights and other international documents. The 2019 Annual Report documents religious freedom violations and progress during calendar year 2018 in 28 countries and makes independent recommendations for U.S. policy. The key findings, recommendations, and analysis for each country chapter reflected in this report - and each country's Tier status - are based on a year's work by USCIRF, including travel, meetings, briefings, and research, and are approved by a majority vote of Commissioners, with each Commissioner, under the statute, having the option to include a statement with his or her own individual views.

■ <https://www.uscifr.gov/sites/default/files/2019USCIRFAnnualReport.pdf>

### UNITED ARAB EMIRATES & USA **Abu Dhabi Guidelines on teaching interfaith tolerance**

Education is a key tool in efforts to prevent the growth of intolerance. The United Nations reports that half of the world's population is under the age of 30, the largest youth demographic in history. At the same time, people from different religions, ethnicities and cultures are intermixing as never before, which requires new approaches for teaching interfaith tolerance in the classroom. Evidence increasingly shows that respect for religious freedom and pluralism correlates with stable societies, respect for human rights, economic growth, resilient communities, and a reduction in conflict and violent extremism.

The following guidelines emerged from discussions on 23-24 February 2019 in Abu Dhabi, during a meeting convened by the United Arab Emirates and the United States about promoting interfaith understanding and diversity, as well as fostering human rights and religious freedom, to combat extremism. Experts from around the world participated in the Abu Dhabi meeting, which included government experts, civil society thought leaders, and key religious figures. The discussions lead to the creation of these policy guidelines. Participants generally agreed that more must be done to improve learning outcomes for youth to increase their awareness about the world around them, to expand their understanding of different belief systems and practices, to foster an understanding of the importance of interfaith tolerance and respect of the rights of conscience for every individual, and to this end, **to develop and implement education systems that promote peaceful and effective coexistence**. The policy guidelines for government and civil society are divided into three main areas – Expanding, Equipping, and Empowering – as concrete areas to consider when **teaching interfaith tolerance education** to develop better global citizens. Here, some education guidelines, for ex.: ■ <http://www.hedayahcenter.org/Admin/Content/File-2452019121620.pdf> (p.2):

- *Knowledge about religion, belief, and nonbelief systems found around the world and in a student's home country can positively reinforce appreciation of the intrinsic human dignity of all persons, combat extremism and negative stereotyping, and decrease the likelihood of violence towards "the other."*
- *Teaching students about human rights and freedom of religion or belief can promote stronger social cohesion by ensuring students understand that all individuals carry these rights as equals.*
- *Students who achieve a greater multicultural awareness will more likely appreciate a country's diverse past and protect civic space for diversity of beliefs and practices. Interfaith and tolerance education can also help people of all ages better understand their own local social, cultural, ethnic, and religious diversity.*

- *Through interfaith and tolerance education, young people can develop the skills and attitudes they need to engage in constructive dialogue, face disagreement without threat of or threatening violence, and learn peaceful approaches to change and diversity.*
- *Youth who have expanded interfaith skills, learned and utilized both inside and outside of the classroom, will be better prepared to develop positive relationships with those from different religions and backgrounds.*
- *Where conflict has occurred between different religious and ethnic groups, adding an emphasis on reconciliation that addresses the cultural, social, economic, political and religious sources of intolerance can assist students and teachers in moving forward and overcoming differences between communities. Remembering atrocities against religious minorities can also foster understanding and sympathy.*
- *By including minority perspectives in educational discussions, students encounter a wider range of issues; with proper training, this can result in a more balanced and tolerant view of how to live together with differences.*

FACT-TANK/PEW RESEARCH CENTER **How do European countries differ in religious commitment** by Jonathan Evans and Chris Baronavski - Europeans generally are less religious than people in other parts of the world. But within Europe, there are sometimes sizable differences in levels of religious commitment, according to an analysis of [recent Pew Research Center surveys](#) in 34 countries. To learn more about religion in the nations of Europe, select a country to see where it ranks in overall religiosity. While exploring the interactive, keep in mind that differences between two countries may not be statistically significant due to the margins of error inherent in survey data. (Text continues below the interactive) <https://www.pewresearch.org/fact-tank/2018/12/05/how-do-european-countries-differ-in-religious-commitment/>

## D'UN PAYS À L'AUTRE - COUNTRY BY COUNTRY

### AUSTRIA **An increasing number of students are attending Orthodox Religion in school**

In the school year 2018/19, there were around 13,600 students at almost 1,000 locations. A year before (2017/18), there were 12,682 students at 912 locations. By comparison, in 2012/13, only 10,003 students attended Orthodox Religion classes, while 15 years ago there were about 5,000 students. Orthodox religious education has existed in Austria since 1991. The Orthodox Educational Authority (Orthodoxe Schulamt) was established in 2005. In Germany, Orthodox religious education is also available in several states, including North Rhine-Westphalia and Lower Saxony. In this country, the Orthodox Christians with about two million believers are now the third largest denomination after Catholics and Protestants.

- <https://www.katholisch.de/artikel/22122-oesterreich-immer-mehr-schueler-besuchen-orthodoxen-reli-unterricht>
- <https://www.romfea.news/austria-an-increasing-number-of-students-attend-orthodox-religious-education/>

### BELGIQUE **Les Autorités des cinq Cultes plaident pour le maintien du Cours de religion**

Les représentants officiels des 5 principales Traditions religieuses reconnues de Belgique ont signé une lettre commune, adressée aux responsables politiques, pour solliciter le maintien du cours de religion dans l'horaire obligatoire de l'enseignement officiel. Ils s'appuient sur les chiffres précis compilés par les établissements : « **entre 80 et 90 % des parents des élèves de l'enseignement officiel ne demandent pas cette dispense [de cours de religion] et inscrivent explicitement leur enfant à un cours de religion ou de morale.** » C'est dire l'importance de cette heure consacrée à l'éducation religieuse à l'école. Ce cours doit permettre d'« accompagner les élèves dans leur recherche de sens en les ouvrant à la dimension religieuse vis-à-vis de laquelle il permet à chacun d'apprendre à se situer personnellement ». On sait que cet enjeu est capital au vu des questions d'actualité.

Dans leur argumentaire, les représentants des cultes reconnus insistent sur la place de ces « lieux de questionnement, de recherche et de découvertes » que sont les cours de religion. Cet enseignement de qualité est fourni par un professeur de religion formé pour cela, et donc agréé par le décret « Titres et Fonctions ». Les signataires évoquent encore l'argument constitutionnel. L'article 24 de la Constitution a été complété par une note explicative du Gouvernement auprès du Sénat (en 1988). Selon la lecture des représentants des cultes en Belgique, « décider de rendre le cours de religion/morale



*optionnel, ou le sortir de la grille-horaire, ferait qu'il ne concernerait plus TOUS les élèves soumis à l'obligation scolaire, et cette décision serait donc en contradiction avec la Constitution. »*

La lettre, disponible à l'adresse ci-dessous, est signée par le Cardinal De Kesel et Mgr Harpigny pour le culte catholique, ainsi que par le pasteur S. Fuite et le docteur G. Lorein pour le culte protestant et évangélique, par le métropolite Athénagoras pour le culte orthodoxe, par Philippe Markiewicz et le grand rabbin A. Guigui pour le culte israélite ainsi que par Salah Echallaoui pour l'Exécutif des musulmans de Belgique. Le texte intégral de la lettre, ainsi que les tableaux de chiffres annexes, sont ici disponibles :

■ <https://www.cathobel.be/wp-content/uploads/2019/05/020519-Argumentaire-Cours-de-religion.pdf>  
(cf. Anne-Françoise de Beudrap, in : <https://www.cathobel.be/2019/05/02/plaidoyer-pour-le-maintien-des-cours-de-religion-dans-lenseignement-officiel/#.XXe6AUN8xig.email>)

## **BULGARIA Bulgarian Church calls for religious education, but no sex education in schools**

The Holy Synod of the Bulgarian Orthodox Church has called for an overhaul of the government's National Strategy for the Child 2019-2030, arguing for a ban on abortion and for compulsory religious education in schools and the removal of sex education from the curriculum. The strategy was posted on the government's [strategy.by](http://strategy.by) website for comments from January until February 8. The Synod published their comments on the [patriarchate's website](http://patriarchate.org) which were then added to the governmental website, reports the [Sofia Globe](http://SofiaGlobe.com). [...] The bishops also called for religious education in schools, saying:

*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 Synod also voiced its opposition to the teaching of sex education in schools, calling for students to instead learn about true love, and not "sexuality that is taken out of the context of love," and that abstinence is the best contraceptive. Such education should not be left in the hands of those who push an LGBT agenda, the bishops write. "Children's rights, parents' rights, and the protection of the traditional family have a direct bearing on national security, state prosperity and eternal salvation in God," the bishops also said.

■ <http://orthochristian.com/119260.html>

## **DEUTSCHLAND Die Bischöfe: „Dem Populismus widerstehen“**

*Arbeitshilfe zum kirchlichen Umgang mit rechtspopulistischen Tendenzen veröffentlicht*

Unter dem Titel *Dem Populismus widerstehen* hat die Deutsche Bischofskonferenz heute (25. Juni 2019) in Berlin eine Arbeitshilfe zum kirchlichen Umgang mit rechtspopulistischen Tendenzen veröffentlicht. Das Dokument, das im Zusammenwirken der Migrationskommission und der Pastorkommission der Deutschen Bischofskonferenz sowie der Deutschen Kommission Justitia et Pax als Expertentext entstanden ist, wurde von den drei zuständigen Kommissionsvorsitzenden, Erzbischof Dr. Stefan Heße, Bischof Dr. Franz-Josef Bode und Bischof Dr. Stephan Ackermann vorgestellt. *More:*

■ <https://www.dbk.de/de/presse/aktuelles/meldung/dem-populismus-widerstehen/detail/>

## **ENGLAND and WALES Young people's attitudes to Religious Diversity Project**

The quantitative strand of the *Young People's Attitudes to Religious Diversity Project* led by the University of Warwick gathered data from over 2000 students living in each of the four nations of the United Kingdom (England, Northern Ireland, Scotland and Wales), and from London as a special case. In total, nearly 12,000 students participated in the survey. The St Mary's Centre collaborated with the Warwick Religions and Education Research Unit at the University of Warwick on the Wales aspect of the Young Peoples' Attitudes to Religious Diversity Project. In Wales 2,328 year nine and year ten students participated in the quantitative survey part of the project; 1,087 students from schools with a religious character (Catholic and Church in Wales) and 1,241 students from schools without a religious character.

**About the project.** The Young people's attitudes to Religious Diversity Project is a three-year funded project within the AHRC/ESRC Religion and Society Programme (2009-2012). The project, conceived by Professor Robert Jackson, employs mixed methods, both qualitative and quantitative. The quantitative

strand is led by Professor Leslie Francis, working with a team of researchers in the Warwick Religions and Education Research Unit (WRERU), in the Centre for Education Studies at the University of Warwick. The aims of Young people and attitudes to Religious Diversity project are : to gain more detailed knowledge and understanding of young people's attitudes towards religious diversity; to gain more detailed knowledge and understanding of the factors that influence the formation of these attitudes; to inform current debates about RE and social cohesion and provide reliable information relevant to the development of policy; and to supply important data to inform academic discussion. Currently, 48 peer-reviewed articles and book chapters have emerged from the project. [...]

Project findings explore a number of areas of relevance for researchers, policy makers and educators working in contexts where listening to young people's attitudes to religious diversity is important to take into account. Some of these areas include:

- relevant issues and debates for each of the five nations of the UK (London, Wales, Northern Ireland, England and Scotland);
- religious and non-religious identities;
- the social and public significance of religion;
- the effect of schools with a religious foundation;

**The effect of religious education.** There have been many significant findings from the project: such as, students who are themselves religiously motivated hold more positive attitudes to religious diversity; there is no evidence that schools with a religious character produce students who are less accepting of people from other religious faiths; religious education does work in the sense of leading to attitudes that promote community cohesion, lessen religious conflict and promote the common good.

■ <http://www.st-marys-centre.org.uk/research/Diversityproject.html>

### GERMANIA **La 'generazione post-cristiana' inquieta e mobilita le Chiese**

Secondo uno studio effettuato nell'autunno del 2018 dalla Chiesa evangelica tedesca (EKD), la Chiesa e la fede per i giovani sono in gran parte prive di significato. Anche se il 61% di essi appartiene a una delle grandi Chiese, solo il 19% si definisce religioso. A loro parere, le cose più importanti sono sé stessi, la famiglia, gli amici e i colleghi. Dio o la comunità ecclesiale hanno ancora un ruolo soltanto per circa il 5%. I risultati dello studio sono stati presentati al sinodo dell'EKD lo scorso mese di novembre a Würzburg. Gerhard Wegner, capo dell'istituto di ricerca che ha effettuato lo studio, ha così commentato i risultati: «*Abbiamo l'impressione di avere a che fare con una generazione postcristiana che vive una vita indipendente e felice anche senza la Chiesa. È una generazione che ha rotto quasi tutti i ponti con la Chiesa e che non attribuisce ad essa alcun importante ruolo sociale: la Chiesa deve perciò rendersi conto che i giovani adulti non si aspettano più niente da lei*». Di fronte a una situazione così impressionante, nel sinodo di Würzburg sono state avanzate alcune idee per cercare di modernizzare la Chiesa. In sintesi: la Chiesa deve rafforzare il suo messaggio nel campo digitale; ha bisogno di nuovi luoghi per la comunità e deve trasmettere il suo messaggio in un linguaggio comprensibile ai giovani; anche la musica deve adeguarsi al loro gusto; infine occorre che gli organismi direttivi della Chiesa offrano più spazio alla loro partecipazione attiva. *Vedi il seguito dell'articolo* ■ <http://www.settimananews.it/ecumenismo-dialogo/ekd-domenica-addio/>

### GREECE **Unconstitutional to record religious faith at school**

Greece's data protection authority (HDP) ruled on Wednesday that keeping records of the religious faith of students violates the constitution and the European Convention on Human Rights. This decision concerned the inclusion of the student's' faith on school degrees or the Education Ministry's online "my school" website. HDP said it is also illegal to record their nationality. The independent authority further ruled that it is illegal to ask parents to submit an official statement declaring their child is not a Christian Orthodox – Greece's dominant religion – in order to be exempted from religion class. HDP called on the Education Ministry to comply with the decision.

The question on the legality of the inclusion of religion in official school documents came after a complaint by the Hellenic League for Human Rights (HLHR), Greece's oldest human rights NGO, and the country's Union of Atheists. "This is a decision that justifies the role of the independent authority as a protector of rights, which works protectively when the legislative and executive powers fail to adequately secure the conditions for the exercise of religious freedom and the protection of sensitive personal data in education," said Yiannis Ioannidis, president of HLHR. "We hope this time the Ministry of Education will

comply with the recommendations of the authority,” he added. ■ <http://www.ekathimerini.com/244240/article/ekathimerini/news/unconstitutional-to-record-religious-faith-at-school-says-data-protection-body>

**Greek schools to stop recording pupils' faith, nationality** - Athens, Sept.17 (AP) — Greece's Education Ministry says it's agreed to remove all references to schoolchildren's religious faith and nationality from school records and certificates. Tuesday's announcement complies with a ruling by the country's independent privacy authority that responded to a complaint by atheists and rights activists. The authority found it was illegal for school authorities to list pupils' faith and nationality on end-of-school certificates on an internal Education Ministry portal, and on declarations non-Greek Orthodox parents must sign to exempt their children from otherwise obligatory religious education classes. Education Minister Niki Kerameos said authorities are now taking appropriate actions to comply. Greek schools, she said, should be “free and non-exclusionary.” Greece stopped the listing of religious faith on state identity cards in 2000, despite strong opposition from the powerful Orthodox Church of Greece. ■ <https://www.apnews.com/7948b49df8e34fc6a997f2487e6b129b> .

**Previous Syriza government's reforms to Religious Education ruled unconstitutional** - The Council of State (STE), Greece's highest administrative court, published its ruling in which it deems the changes to religious education introduced by the previous government as unconstitutional. The left-wing government of the Syriza coalition changed the way religious classes are taught in the country's primary and secondary schools in 2017. According to the Syriza-era reform, religious classes in Greek schools changed their focus from teaching Orthodox Christian values to a more general religious education, in which the beliefs of every major religion are taught. According to today's STE judgment, the Greek constitution does not allow such a reform, as it mentions that religious classes in Greek schools must seek to develop the [Orthodox Christian](#) spirit and conscience to the students; provided, of course, that they are Orthodox Christians. Pupils and students who are not Orthodox Christians or are atheist, can obtain an exemption from these classes by submitting a written request. According to the rule of the court, if the number of students who decide not to take Orthodox Christian religious classes at school is significant, the school must then create a different class for them, while the Orthodox Christian students are educated in the tenets of their religion. The STE ruled that the reform of the previous government did not aspire to the development of students' Orthodox Christian consciences and did not comprise a comprehensive teaching of the dogmas, traditions and moral values of the Orthodox Christian Church. The reform has been now ruled unconstitutional for this reason. This will most likely re-establish the traditional way in which religious classes were taught in the country, before the 2017 reform. ■ <https://greece.greekreporter.com/2019/09/20/previous-syriza-governments-reforms-to-religious-education-ruled-unconstitutional/>

#### ITALIA/1 **Titoli accademici statali ed ecclesiastici: verso un reciproco riconoscimento**

La Gazzetta Ufficiale, 160 (2019), 1-3) pubblica il decreto del Presidente della Repubblica (Dpr 63/2019 *Approvazione dello scambio di Note Verbali sul riconoscimento dei titoli accademici pontifici nelle discipline ecclesiastiche*) che dà attuazione agli accordi intercorsi tra Santa Sede e Repubblica Italiana (13 febbraio 2019 – cf. *EREnews* 2019\_1, 7) in merito al mutuo riconoscimento dei titoli di studio statali ed ecclesiastici. Il cammino, che giunge ora ad un importante traguardo, è iniziato con la firma dei rinnovati “Patti Lateranensi” (*Accordo tra la Repubblica Italiana e la Santa Sede* del 18 febbraio 1984) e la relativa *Intesa* (1985/1990). Ha toccato poi le tappe del “Processo di Bologna” (1999) e della *Intesa Cei-Miur* circa “i profili della qualificazione professionale degli Insegnanti di religione cattolica” (2012).

Il passo in avanti è notevole, in quanto amplia le specialità dello studio teologico che affiancano ora Teologia e Sacra Scrittura, quali titoli con validità civile. Soprattutto annovera tra questi i titoli rilasciati dalle Facoltà e dagli Istituti Superiori di Scienze Religiose: cosa che acquista un valore particolare, trattandosi delle uniche lauree che, a partire dal 2017, danno accesso all'Irc nelle scuole di ogni ordine e grado. Si può qui leggere un indiretto ulteriore riconoscimento pubblico del valore dell'Irc, attraverso il riconoscimento della qualità e specificità del titolo di studio conseguito dai suoi docenti.

L'avvenuto reciproco riconoscimento – come evidenziato nel commento dell'11 luglio 2019 riportato in [www.chiesacattolica.it](http://www.chiesacattolica.it) – richiede alle Facoltà Teologiche ed agli ISSR un impegno maggiore nell'elaborare un'offerta culturale aggiornata; soprattutto un'offerta qualitativamente in grado di mantenere alto il livello formativo ed entrare “a testa alta” in positivo concorso con i percorsi offerti dalle altre Facoltà,



oramai anche statali. Il che significa, in termini accademici, curare non solo l'aspetto didattico ma anche e ancor prima il livello e l'ampiezza della ricerca, poiché una didattica accademica che non derivi da una ricerca solida rischia di ridursi a duplicato di un percorso di scuola secondaria. Conseguenza pratica sarebbe non la proliferazione quantitativa dei Centri di studio ma la revisione qualitativa dei curricula, che porti a essenzializzare l'offerta formativa e la sua specificazione in senso pratico-operativo. L'importante passo compiuto con la firma del febbraio scorso implica disponibilità reciproca a rendere concretamente possibile il riconoscimento dei titoli di studio: i titoli ecclesiastici individuati hanno valore civile, ma anche che i titoli rilasciati dalle università statali dovranno trovare accoglienza negli ambienti ecclesiastici. Si apre uno spiraglio, se non all'ingresso delle discipline ecclesiastiche in università statale, quantomeno al formale riconoscimento pubblico del valore accademico delle medesime e dei loro risultati.

Il Dpr 63/2019 alimenta **alcuni auspici**: **1)** che le procedure di mutuo riconoscimento, affidate a tavoli tecnici tra Miur e Congregazione vaticana per l'educazione cattolica, possano realizzare rapidamente gli accordi senza rallentare l'attuazione con percorsi burocraticamente farraginosi; **2)** che il riconoscimento si estenda a tutte le specialità annoverabili sotto la dicitura Baccellierato/Licenza in Teologia e *simpliciter* i gradi accademici rilasciati da tutte le facoltà ecclesiastiche. Gli atenei dipendenti dalla S. Sede da tempo hanno sviluppato curricula in campi disparati (Filosofia, Scienze Sociali, Scienze della Comunicazione, Scienze dell'Educazione, etc.), dando vita a produzioni scientifiche di grande livello e ad applicazioni pratiche riconosciute ed apprezzate; tutto ciò attende di entrare in un *circolo virtuoso* di condivisione intellettuale, di formazione professionale e di spendibilità operativa, anche attraverso il riconoscimento civile dei titoli conseguiti; **3)** che si prenda in particolare considerazione anche il delicato riconoscimento paritetico del grado accademico di Dottorato.

#### ITALIA/2 **Dialogo interreligioso: a Venezia un Master universitario di I livello**

L'Istituto di Studi Ecumenici San Bernardino di Venezia, incorporato alla Pont. Università "Antonianaum", attiva per l'anno accademico 2019-2020, la IX edizione del Master universitario di primo livello in Dialogo interreligioso avente come tema **Ospitalità e fratellanza: educare alla diversità religiosa**. Il corso ha durata annuale per complessivi 60 crediti formativi universitari, pari a 1500 ore. Questo Master si propone di offrire una preparazione di base nel campo del dialogo interreligioso, a partire dall'acquisizione di una conoscenza specifica degli strumenti, delle fonti e degli studi sulle religioni nel loro sviluppo storico, nella riflessione teologica e nelle dinamiche del dialogo interreligioso e interculturale. Al Master possono iscriversi: • laureati in possesso di un titolo corrispondente a una laurea quadriennale secondo gli ordinamenti didattici precedenti all'entrata in vigore del d.m. 509/1999 o di laurea triennale; • titolari di un baccalaureato in Teologia e titolari di un diploma in Scienze religiose; • docenti di religione cattolica nella scuola secondaria di I e di II grado. Le domande di iscrizione vanno indirizzate entro e non oltre il 15 ottobre 2019 presso la segreteria dell'Istituto di Studi Ecumenici di Venezia: Castello 2786—30122 Venezia tel. 041/5235341 - Fax 041/2414020 - master@isevenezia.it - masterdirezione@isevenezia.it.

#### ITALY/3 **European project on inter-religious dialogue. Fourth Transnational Meeting**

Pixel organized and coordinated the fourth and last meeting of the European project entitled Pathway through Religions, which was held on 31 May 2019 in Prato (Italy). The European project entitled Pathway through Religions was funded by the European Commission in the framework of the Erasmus+ Program, KA2 - Strategic Partnership in the field of School Education. The European project was written and coordinated by Pixel in cooperation with the project applicant and scientific coordinator CIPAT based in Florence (Italy). This European project aims to promote awareness of religions and foster a sense of mutual tolerance. During the fourth meeting, European project partners assessed and evaluated the results reached in the framework of the project and discussed on how to exploit its results.

*More information about the European project entitled Pathway through Religions is available at:*

■ <https://pathwaythroughreligions.pixel-online.org/>.

#### NORDIC COUNTRIES **About Nordic Conference of Religious Education 2019**

The main theme of NCRE 2019 is **Core elements and big ideas for religious education**. Why core elements and big ideas? In NCRE 2019 we want to focus on what the core of RE is, or should be, in times when the nature of RE is discussed in the Nordic countries and beyond. To identify core elements has been

a key issue for several countries when developing new RE curricula. In England and other places there are also talks of [big ideas for RE](#). Equally challenging is perhaps discussions about what is not core elements. These issues are not particular for RE but is part of a wider educational discourse. At this conference, however, we want to explore what this means for RE.

• **What are core content elements?** What are core concepts? What are core pedagogical elements? What are core methods of teaching? Relevance for all learning environments. Even though the starting point is school education, the choice of topic is also motivated by the potential questions it opens up for in the field of RE more broadly understood. There is a move towards a sharper division between school education and church in most of the Nordic countries and beyond. However, there are variations between nations in respect to church/religion – school relations. In our conference we welcome research on education in the following learning environments: schools and classrooms, kindergarten, religious congregations, homes and digital learning environments, higher education.

• **Topics of interest include:** Core elements and big ideas for RE in different schools and national contexts - Church/ religion, state and school relations in education - Core elements and big ideas in RE for preschool teachers - Core elements of learning in religious settings such as churches, synagogues, mosques and temples - International and comparative research - Powerful knowledge, how is knowledge of religion and worldviews powerful? - Existential questions in education and in RE - Globalization and RE, wicked problem or glorious opportunity? - Human rights and religion/non-religion in education - Religion in media and popular culture as resource for RE - Threshold concepts in RE - Literacy as core element in RE - Excursion and interchange between educational settings and society: a big idea? - Students and teacher's perspectives on RE - Small elements and small ideas – do we also need those?

• **History of the Conference.** The Nordic Conference of RE has a history back to the early 1970's, when scholars first started to meet in order to exchange views on religion and education. For many years the meetings were rather informal and small, but gradually they changed into more of a conference organisation. Especially from the 2005 conference in Finland, this was established as a new and more rigorous pattern and English was chosen as the main conference language, but with the possibility to present papers also in Scandinavian languages. From 2015, also the Baltic countries were included as full members in the NCRE conference structure and in the standing committee. Today NCRE is the key Nordic arena for discussing religion, world views, values and education. It is also an international conference where researchers from the rest of Europe and beyond participate.

■ <https://www.ntnu.edu/ncre2019/about>

PAYS-BAS **Rapport 2019 de l'ECRI sur les discriminations** (adopté le 2 avril 2019, publié le 4 juin 2019)

[...] Le discours politique général et les médias restent fortement influencés par une rhétorique xénophobe et anxiogène et certains responsables politiques ont publiquement défendu des croyances racistes de supériorité biologique. On assiste à des vagues de propos haineux sur internet et de grandes quantités de discours haineux restent en ligne pendant des longues périodes de temps. En raison de cette rhétorique hostile, de nombreuses personnes issues de minorités se sentent exclues. Un nombre considérable d'attaques motivées par la haine ont été commises, entre autres, à l'encontre de musulmans, de mosquées et de personnes LGBT et le problème des infractions motivées par la haine qui sont insuffisamment signalées n'est pas résolu. Des slogans antisémites continuent à être entonnés pendant les matchs de football. La réforme des politiques d'intégration menée en 2013 a transféré la charge de l'intégration aux primo-arrivants, lesquels ont dû payer de leur poche et contracter des prêts pour financer les cours.

Des sanctions ont été introduites pour ceux qui échouaient aux examens. Le taux de réussite aux épreuves d'intégration civique a fortement chuté, de même que les progrès réalisés dans la maîtrise de la langue. Les jeunes issus de la migration et d'origine antillaise restent surreprésentés dans les établissements d'enseignement spécialisé, sont orientés de manière disproportionnée vers les filières dites inférieures de l'enseignement secondaire et peinent à trouver un stage. L'écart dans le taux d'emploi de ces groupes ne se réduit pas, en partie à cause de la discrimination. Les travailleurs migrants restent exposés à l'exploitation. Les Roms restent à la traîne au niveau scolaire, retard qui se traduit par de faibles taux d'emploi, la pauvreté et l'exclusion. Quelque mille Roms sont toujours apatrides. Au mieux, une évolution légèrement positive peut être observée. *Lire le texte intégral :*

■ <https://rm.coe.int/cinquieme-rapport-sur-les-pays-bas/168094c578>

SCOTLAND **Catholic schools face 'serious threat to identity'**

Leicester, August 17, 2019 - A motion to remove the voting rights of religious representatives on education boards is “a serious threat to the identity” of Catholic schools in the Scottish capital, according to a spokesperson of the Archdiocese of St. Andrews & Edinburgh. Scottish law mandates that three religious representatives serve on each school board. Over 10 percent of the schools in Scotland are state-supported Catholic schools. Most schools are “non-denominational,” but have historic ties to the Protestant Church of Scotland, and the law in Scotland still mandates that communal “religious observances” take place in schools, saying this “complements other aspects of a pupil’s learning and is an important contribution to pupils’ development.” Parents can exclude their children from these religious observances - which vary according to the historic ethos of the school and religious makeup of the student body - and recent legislation allowed students to skip the observances, even without parental permission. *Read the article by Charles Collins:*  
 ■ <https://cruxnow.com/church-in-uk-and-ireland/2019/08/17/catholic-schools-in-scottish-capital-face-serious-threat-to-identity/>

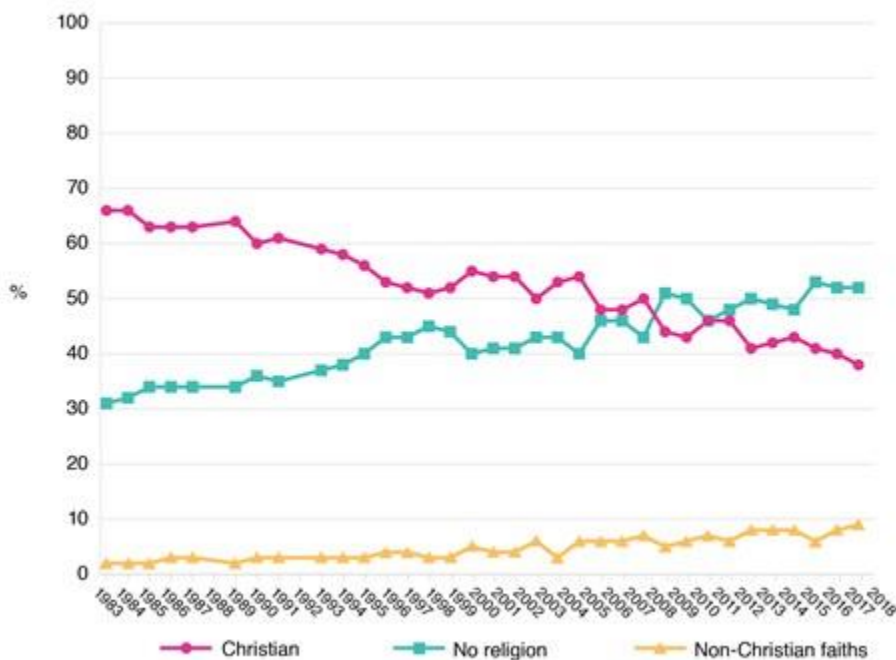
### UK/1 Religion: Identity, behaviour and belief over two decades

The past two decades have seen international conflict involving religion and domestic religious organisations putting themselves at odds with mainstream values. Against this backdrop, we compare religious identification, behaviour and belief among the British public. We find a dramatic decline in identification with Christian denominations, particularly the Church of England; a substantial increase in atheism and in self-description as “very” or “extremely” non-religious; and very low confidence in religious organisations, but tolerance of religious difference.

**Spotlight** - Over time, there has been a dramatic decline in the proportion of people who identify with Christianity along with a substantial increase in those with no religious affiliation, and a steady increase in those belonging to non-Christian faiths. *See entire document.*

■ <http://www.bsa.natcen.ac.uk/latest-report/british-social-attitudes-36/religion.aspx>

Religious identity, 1983–2018



## UK/2 Religious Education: Lessons from the United Kingdom

*An opinion by Clayton Van Woerkom, in International Center for Religion & Diplomacy, August 15, 2019, <https://icrd.org/religious-education-in-public-schools-lessons-from-the-united-kingdom/> -* The ability to interact with a plurality of religious worldviews is an increasingly important part of navigating a globalized world. However, religion remains largely untreated in the US public education system. In other arenas, efforts have been made to address religious literacy. Interfaith groups promote community-wide interactions between people of different faiths. Religious studies programs increase knowledge and outreach at a university level. However, while these efforts are extremely important, involvement in such activities is largely self-selecting, and participants are often already inclined towards interfaith engagement. In order to prepare a generation of young Americans to interact with the religious diversity of a globalized world, more must be done to increase their knowledge and exposure to a variety of faith-traditions. Of the many potential avenues to increase societal understanding of religion, public education is one of the most viable. Though controversial, the public education approach enjoys both the mechanisms and depth of communal access necessary to inform a broad cross-section of young people. However, the US public education system has often failed to adequately teach about the world's diverse array of faith traditions and their accompanying worldviews. Current efforts are usually limited to a cursory treatment of the core tenets of religious orthodoxy. Furthermore, US students are rarely equipped with the social skills necessary to navigate religious difference. Without sufficient capacity, regarding both religious literacy and interpersonal communication, they remain exposed to a greater risk of mistrust, division, prejudice, and strife. Implementing a pluralistic RE program in US public schools would constitute an important element of broader efforts to promote a more open-minded society. Such a system, similar to the one proposed by the [National Council for the Social Studies](#), would need to address the lived experience of religion in a way that highlights the internally diverse, evolving, and culturally embedded nature of religion— rather than promulgating religious doctrine. A curriculum of this variety would focus on preparing students to engage with individuals of different faiths at an interpersonal level. Thus, students would develop actionable knowledge and social capacities to assist them in everyday interactions with religious people and with religion as a cultural and political force. That being said, RE in public schools has always been a [contentious](#) subject in the United States. Hesitancy to implement is largely rooted in [concerns](#) surrounding the [establishment clause](#) of the Constitution, which prohibits government-affiliated institutions from unduly favoring one religion over another. Most are unsure of what RE might look like, or how it would function within the bounds of the law. However, the success of religious education in primary and secondary schools across the United Kingdom provides a starting point for considering how such a program could be implemented in the US.

Religious education has been a feature of British public education since 1944. At first, the system was predominantly focused on Christianity. But as demographics in the UK have shifted, RE has gradually evolved into its present form - an inclusive system that educates students on a wide range of religious perspectives and worldviews. [Standard curriculum](#) is developed by a [council of representatives](#) from over 60 UK belief groups who work in coordination with the Minister of Education to ensure that teaching will represent a diversity of beliefs from across the country. The curriculum focuses on how various faith traditions inform the values, practices, and beliefs of people in the UK and across the world. Teaching includes major UK religions such as Christianity, Islam, Hinduism, and Humanism, but also explores minority traditions, including Buddhism, Sikhism, secular worldviews. Curriculum is adapted and administered by local authorities, and it often includes trips to places of worship, guest speakers, and other immersive learning opportunities. This local teaching is monitored by oversight bodies such as the [Commission on Religious Education](#) and [OFSTED](#) in order to improve the overall quality of RE. The necessity of instructing our children on the role of religion in the human experience is abundantly clear. It is vital to ensuring their success in an increasingly diverse world. Public schools in the UK have been educating their children about religion for over 70 years with a strong emphasis on diversity, localization, and oversight. Given the many similarities between the US and the UK, the UK's experience has the potential to inform the creation of a similar system in the US. Reviewing the case of the UK would allow educators to address many of the challenges to US religious education, and thus pave the way toward a more open-minded and globally-prepared future.



**BRASIL Novo currículo oficial de ER para todas as escolas do Ensino Fundamental**

*Dal collega prof. Sergio Azevedo Junqueira, della Università di Curitiba, riceviamo e pubblichiamo i link della documentazione che attesta un'interessante innovazione del sistema religioso brasiliano:*

O Brasil pela primeira vez ao longo de toda a sua história - pela primeira vez tem um Currículo oficial para o Ensino Religioso - foi aprovada a Base Nacional Comum Curricular (Currículo oficial para todas as escolas públicas e particulares) - neste documento foi incluído o Ensino Religioso (no Brasil obrigatório para os alunos do Ensino Fundamental (nove anos - 06 aos 14 anos). Envio o Capítulo deste documento específico para o Ensino Religioso (aprovado em dezembro de 2017). O ano passado foi aprovada as orientações para formar o professor para o Ensino Religioso - Diretrizes de Licenciatura de Ciências da Religião - desta forma teólogos não podem dar aula de ER. Envio a Resolução e o Parecer aprovados em 2018.

■ A área de Ensino Religioso (cap. 4.5)

[file:///C:/Users/fpajer/Downloads/BNCC%20-%20ENSINO%20RELIGIOSO%20-%202017%20\(1\).pdf](file:///C:/Users/fpajer/Downloads/BNCC%20-%20ENSINO%20RELIGIOSO%20-%202017%20(1).pdf)

■ Resolução nº 5, de 28 de dezembro de 2018 Institui as Diretrizes Curriculares Nacionais para o curso de licenciatura em Ciências da Religião

[file:///C:/Users/fpajer/Downloads/RESOLU%C3%87%C3%83O%20N%C2%BA%205,%20DE%2028%20DE%20DEZEMBRO%20DE%202018%20-%20Imprensa%20Nacional%20\(1\).pdf](file:///C:/Users/fpajer/Downloads/RESOLU%C3%87%C3%83O%20N%C2%BA%205,%20DE%2028%20DE%20DEZEMBRO%20DE%202018%20-%20Imprensa%20Nacional%20(1).pdf)

■ Parecer homologado Portaria nº 1.403, publicada no D.O.U. de 28/12/2018.

[file:///C:/Users/fpajer/Downloads/PARECER%20DO%20CONSELHO%20NACIONAL%20DE%20EDUCA%20-%202018%20\(1\).pdf](file:///C:/Users/fpajer/Downloads/PARECER%20DO%20CONSELHO%20NACIONAL%20DE%20EDUCA%20-%202018%20(1).pdf)

**CHILE Novedades en la enseñanza de la religión**

En Chile, la enseñanza de la religión ya no será obligatoria, sino facultativa para los alumnos del tercer y cuarto año de la enseñanza secundaria, igual que en las escuelas secundarias de Italia. Así lo decidió el Consejo Nacional de Educación, pero contestan esta elección los representantes de las Iglesias y de las comunidades religiosas del país. A través de una publicación en el diario *El Mercurio*, las Iglesias y comunidades religiosas en Chile dan a conocer la contribución de la clase de Religión a la formación ciudadana y solicitan reconsiderar la decisión de traspasar la asignatura al Plan Electivo para los estudiantes de 3° y 4° Medio, tal como [se lee en la página de la Conferencia Episcopal de Chile](#). Según los líderes religiosos, el paso de un plan obligatorio de formación de religión a dos horas optativas, presentado como alternativa a otras tres propuestas, “crea una competencia artificial y desleal, fomentando la eliminación de la disciplina en los estudios”, privando así a los estudiantes de la posibilidad de una “educación integral” y de un “desarrollo ético, social y cultural que la Ley General de Educación pretende perseguir”. Por lo tanto, los firmantes invitan al Consejo Nacional de Educación a “reconsiderar su reciente decisión”, reconociendo que la enseñanza de la religión “es el espacio formativo privilegiado para cuidar y formar las dimensiones espiritual, ética y moral de un estudiante”. <https://www.agenciasic.es/2019/07/15/novedades-en-la-ensenanza-de-la-religion-en-chile/>

**KYRGYZSTAN A taste of secularism in religious schools**

Kyrgyzstan is planning to introduce laws regulating studies at the country's religious schools, or madrassahs, as part of ongoing efforts to increase state control over the religious sphere. Although Kyrgyzstan remains a secular republic, the majority of the population is Muslim and interest in religion has grown rapidly over the last two decades. There are also concerns over radicalisation, with at least 600 Kyrgyz nationals known to have travelled to fight in Syria and Iraq. According to the State Commission for Religious Affairs of the Kyrgyz Republic (GKDR), the country currently has 102 registered madrasahs and nine religious higher education institutions. As of February 2017, there were about 6,000 pupils studying at madrasahs, although numbers are likely to be higher as not all of the religious schools are officially registered. This lack of regulation is potentially problematic, both when it comes to the conditions the children study in and also due to fears over the spread of extremism. A study carried out by the Bulan Institute, an NGO, looked at how unregistered institutions operated. They absolutely have no conditions for study. They operate only at the expense of contributions – sadaka [charitable donations] and other money

that come to the mosque as charity. Many such unofficial madrasahs have not been registered, they have no conditions for study of children, have poor sanitation conditions," their report read. The new GKDR regulations will also make it compulsory for all secondary religious institutions, regardless of the religious affiliation, to introduce topics such as such society, the history of religion and Kyrgyz literature into their curricula. <https://iwpr.net/global-voices/kyrgyzstan-taste-secularism-religious-schools>

### **RUSSIA Politician and church official suggest study of Sacred Scriptures in schools**

The first deputy chairman of the Russian State Duma's Committee on Education and Science, Oleg Smolin, endorsed the idea of substituting in the Russian school curriculum study of the Bible for reading "Gulag Archipelago" by Alexander Solzhenitsyn, radio station This is Moscow Speaking reported on 30 June. This initiative was advanced by the head of the Department for External Church Relations of the Moscow patriarchate, Metropolitan of Volokolamsk Ilarion, in a broadcast on Rossiia 24 television channel. Smolin thinks that "the school curriculum in literature is large even without this. "Gulag Archipelago" gives rather little representation about the real historical process. It is necessary to look at the curriculum and remove what is too politicized," he said. Metropolitan Ilarion stated that the absence of religious texts in the school course in literature is a great omission. "If our school pupils study "The Lay of the Host of Igor," and the "Legend of Gilgamesh," then why within the context of a course of literature can they not study the Bible itself, the Torah, or the Quran?" he said on air on Rossiia 24. In the Russian Federation, the Bible is considered to be extremist material, but only in the Jehovah's Witnesses' translation, a columnist for the portal Credo.Press recalls. (posted 1 July 2019). <https://www2.stetson.edu/~psteeves/relnews/190701d.html> .

### **QUEBEC Laïcité ouverte à l'école**

En 1999, un comité d'étude sur la religion à l'école, présidé par le journaliste et professeur Jean-Pierre Proulx, fait paraître un rapport intitulé *Laïcité et religions*. Perspectives nouvelles pour l'école québécoise. Le rapport Proulx propose le concept de laïcité ouverte comme cadre normatif de sa proposition d'un enseignement culturel de la religion, mais il en développe très peu la teneur. Il s'agit d'une proposition de déconfessionnaliser le système public de l'éducation (niveaux primaire et secondaire), tout en conservant l'enseignement d'une matière dédiée aux cultures religieuses. C'est à ce titre que la laïcité est dite « ouverte », en distinction du système français n'incluant pas de matière spécifique d'enseignement sur la religion. Les écoles primaires et secondaires offraient jusque-là l'option d'une éducation catholique, protestante ou morale, en plus d'une animation pastorale. La parution du rapport est suivie d'une commission gouvernementale qui mène à la déconfessionnalisation du système scolaire. L'animation pastorale fait place à une animation de l'engagement communautaire et de la vie spirituelle, et les options en faveur de l'enseignement moral et confessionnel sont remplacées par un seul programme obligatoire désigné sous le nom d'*Éthique et culture religieuse* tant dans les écoles publiques que privées. (Solange Lefebvre, 4 juillet 2019). En savoir plus : <http://www.eurel.info/spip.php?article3669&lang=fr>

### **QUEBEC-USA Libertà religiosa: i dilemmi emblematici di un Occidente ...dis-orientato**

*Riproduciamo una nota valutativa del giurista Silvio Ferrari, della Statale di Milano, pubblicata dal Il Regno-attualità, n. 14, 15 luglio 2019 ("Se ci governa la paura", p. 424). Il tema della libertà di scelta religiosa, da garantire alle minoranze non meno che alle maggioranze, è al centro di annosi dibattiti sulle politiche educative delle nazioni europee. Sull'argomento, il Québec e gli Usa stanno scegliendo strade divergenti, con imprevedibili ricadute, sintomi comunque di un'egemonia culturale in crisi d'identità e di credibilità.*

Nel mese di giugno si sono susseguiti, a pochi giorni di distanza, due avvenimenti che sono emblematici per il futuro della libertà religiosa in Occidente. Il governo ha messo fuori legge l'uso dei simboli religiosi in alcuni luoghi pubblici (tra cui le scuole): in nome della laicità dello stato, gli insegnanti e gli impiegati pubblici non potranno indossare kippà ebraiche, veli islamici o croci cristiane (cf. <http://bit.ly/Quebec-religions>). A pochi giorni di distanza la Corte suprema degli Usa ha stabilito che l'erezione di una grande croce sul suolo pubblico non viola il primo emendamento della Costituzione, che proibisce allo stato di favorire una religione rispetto ad un'altra. Le motivazioni di questa decisione sono molteplici ma una è la più importante: in nome della storia e della tradizione cristiana della nazione, quella croce non rappresenta un indebito sostegno dello stato alla religione cristiana (cf. <http://bit.ly/Religionstatus>).

Questi due provvedimenti delimitano il campo in cui nei prossimi anni si giocherà la partita della libertà di religione. Da un lato stanno i sostenitori dell'esclusione di tutte le religioni dallo spazio pubblico: questa viene considerata l'unica strada che può garantire la separazione dello stato dalla religione e l'uguaglianza di tutti i cittadini senza distinzione di fede. Dall'altro stanno i fautori di un regime differenziato in favore della religione di maggioranza, che, in quanto elemento costitutivo dell'identità di una nazione, ha diritto a forme particolari di riconoscimento pubblico.

Non si sa ancora chi vincerà la partita, ma si sa già chi la perderà: sono le minoranze religiose che – nell'un caso e nell'altro – rimarranno emarginate dallo spazio pubblico. Di per sé questo è già un fatto allarmante: le minoranze infatti sono come il canarino nella miniera, il loro malessere indica che l'ambiente si sta riempiendo di un gas letale per tutti. Per questa ragione la sconfitta delle minoranze religiose ha un significato e una portata di carattere generale: è la sconfitta dell'ideale di una società religiosamente pluralistica, dove i membri di ogni religione – al pari delle persone che perseguono ideali umanistici non religiosi – possano contribuire al progresso sociale a partire dalle proprie convinzioni filosofiche o religiose. L'alternativa sembra essere quella di una società mono-confessionale oppure di una società dove la religione sia confinata allo spazio privato: una alternativa oggettivamente povera, che rischia di risultare perdente tanto nell'uno che nell'altro caso. Questo risultato è il frutto della paura, più precisamente della paura dell'Occidente di perdere la propria egemonia culturale. Questa si è espresso nella tradizione cristiana, prima, e in quella laica, poi. L'incapacità di fare fronte alle sfide della globalizzazione ha prodotto un ritorno al passato, declinato nella prima o nella seconda accezione.

E' mancata invece la capacità di dare risposte giuridiche convincenti al futuro, che è quello di una società sempre più religiosamente differenziata. Il paradosso sta nel fatto che tutti sappiamo che questo sarà il nostro futuro e al tempo stesso ci ostiniamo a guardare al passato come se esso potesse aiutarci a gestire il mondo nuovo che ci sta davanti. Non è una novità, la paura del futuro ha spesso determinato le scelte politiche: peccato che il più delle volte esse si siano rivelate sbagliate.

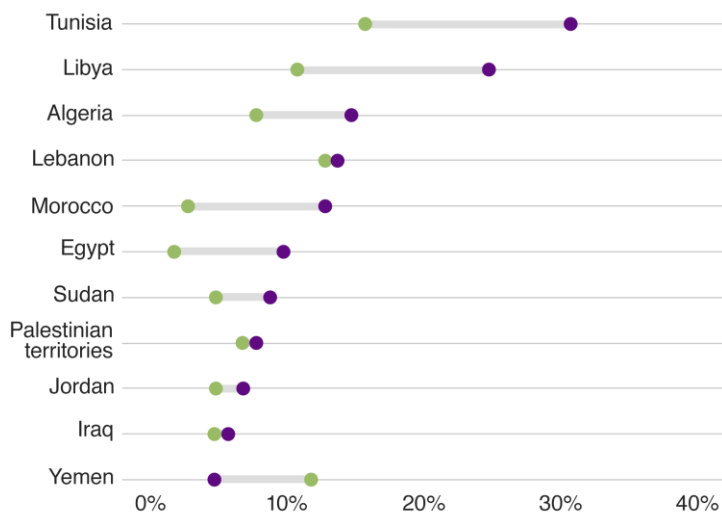
## THE ARAB WORLD **Are Arabs turning their backs on religion?**

Arabs are increasingly saying they are no longer religious, according to the largest and most in-depth survey undertaken of the Middle East and North Africa. The finding is one of a number on how Arabs feel about a wide range of issues, from women's rights and migration to security and sexuality. More than 25,000 people were interviewed for the survey - for BBC News Arabic by the Arab Barometer research network - across 10 countries and the Palestinian territories between late 2018 and spring 2019. Here are some of the results.

### Rise of the non-religious

Proportion of people who said they were not religious in

2013 and 2018-19



Source: Arab Barometer



Since 2013, the number of people across the region identifying as "not religious" has risen from 8% to 13%. The rise is greatest in the under 30s, among whom 18% identify as not religious, according to the research. Only Yemen saw a fall in the category. <https://www.bbc.com/news/world-middle-east-48703377>

### USA **What Americans know about religion**

Most Americans are familiar with some of the basics of Christianity and the Bible, and even a few facts about Islam. But far fewer U.S. adults are able to correctly answer factual questions about Judaism, Buddhism and Hinduism, and most do not know what the U.S. Constitution says about religion as it relates to elected officials. In addition, large majorities of Americans are unsure (or incorrect) about the share of the U.S. public that is Muslim or Jewish, according to a new Pew Research Center survey that quizzed nearly 11,000 U.S. adults on a variety of religious topics. Our surveys often ask people about their opinions, but this one was different, asking 32 fact-based, multiple-choice questions about topics related to religion (see [here](#) for full list of questions). The average U.S. adult is able to answer fewer than half of them (about 14) correctly. More: <https://www.pewforum.org/2019/07/23/what-americans-know-about-religion/>

## **BREVI • EN BREF • IN BRIEF • EN BREVE**

WORLD. **AD 2020 anno mondiale della Bibbia** – L'Alleanza evangelica mondiale lancia l'iniziativa del 2020 anno mondiale della Bibbia, allo scopo di: promuovere la lettura personale e comunitaria del testo sacro; tradurre, pubblicare e distribuire copie della Bibbia a quelle comunità linguistiche che ancora non vi hanno accesso; fornire in particolare ai giovani gli strumenti base che facilitino un accesso popolare ma anche critico alla Scrittura. Il lancio è avvenuto presso il *Museum of the Bible* di Washington il 15-16 settembre 2019.

EUROPA. **"Europa, hora de despertar!"** - La Asamblea Plenaria de las Conferencias del Consejo de Obispos Europeos (CCEE) tendrá lugar en Santiago de Compostela del 3 al 6 octubre de 2019, por invitación del Arzobispo de Santiago, y con el apoyo de la Conferencia Episcopal Española. El tema elegido para esta Plenaria es: "*Europa, ¿hora de despertar? Los signos de la esperanza*". La Asamblea realizará durante sus sesiones un análisis cultural, político y social de la situación de Europa, especialmente sobre su pasado más reciente, de la mano de Chantal Delsol. La Plenaria también identificará los elementos más importantes que influyen en el tejido eclesial y civil del continente, recordando las raíces cristianas inherentes a historia y cultura europea. "Los miembros del CCEE presentarán las iniciativas más relevantes de sus propias Conferencias, para conocer las señales de esperanza cristiana que día a día brotan en nuestras comunidades siguiendo las vidas y ejemplos de los santos. Una señal particularmente alentadora" (*Religión Digital* 11/09/2019).

ROMANIA. **Ministry of Education's response to Council of State about RE**. Shortly after the decision of the Council of State, the Ministry of Education announced that it would examine the decisions taken by the Council of State "in order to review the relevant regulatory framework by taking appropriate action to reform the content of the religious education and amending the declaration of exemption therefrom." To ensure the comparability of the relevant arrangements with constitutional requirements must be the guiding rule, clarified the ministry. <https://www.romfea.news/ministry-of-educations-response-to-council-of-sate-ruling-regarding-religious-education/>

QUEBEC. **Religious symbols in Québec? Non, merci** - On 16 June, Québec's *Assemblée Nationale* passed Bill 21, the "*Loi sur la laïcité de l'État / An Act respecting the laicity of the State*", which bans certain public servants in positions of authority from wearing religious symbols, defined as: "clothing, symbol, jewelry, ornament, accessory or headgear that is worn in connection with a religious conviction or belief and can reasonably be considered as referring to a religious affiliation." The final vote on the Bill was 73 in favour and 35 against, with the governing *Coalition Avenir Québec* and the *Parti Québécois* voting in favour and the Liberals and *Québec solidaire* opposing it.



ANDALUCIA. **Andalucía recupera clase de religión** - Los estudios de Primaria recuperarán el próximo curso escolar la asignatura de Religión y aumentará las horas de Lengua, Matemáticas, Inglés y Educación Física, según ha anunciado este lunes un comunicado de la Junta de Andalucía. La Dirección General de Ordenación y Evaluación Educativa ha elaborado el currículo de Primaria y Secundaria del curso 2019-20, siguiendo las resoluciones de Tribunal Superior de Justicia de Andalucía (TSJA) y del Tribunal Supremo, que anularon las tres órdenes de Primaria, Secundaria y Bachillerato elaboradas por el anterior equipo de la Consejería andaluza de Educación, y ha destacado en un comunicado que "es necesario cubrir ese vacío normativo". [https://www.religiondigital.org/educacion/Andalucia-recupera-clase-Religion-Primaria\\_0\\_2134286571.html](https://www.religiondigital.org/educacion/Andalucia-recupera-clase-Religion-Primaria_0_2134286571.html)

RUSSIA. **"World will be better if people follow Bible, Torah, Koran"** (Putin) - St. Petersburg, June 6, Interfax - The younger generation should read the Bible, Torah and Koran, and if they follow these books, the world will be a better place, Russian President Vladimir Putin said. When asked at a meeting with heads of foreign news agencies on Thursday what book he would suggest that children read before they grow up, Putin said: "They should read the Bible. At any rate, it will benefit them. They should read the Torah, the Koran. All this will definitely benefit both boys and girls." "All world religions lay down humanistic ideas and if we follow these rules, the world will become better, calmer, and more stable," Putin said. <http://www.interfax-religion.com/?act=news&div=15159>

SVIZZERA ITALIANA. **La teologia nell'Università statale**. Sono in corso le trattative per una futura integrazione della Facoltà di teologia di Lugano nell'Università della Svizzera italiana (USI). Tra le ragioni per incoraggiare tale integrazione sta il fatto che "una moderna facoltà teologica non è un seminario per la formazione del clero o un'istituzione di carattere apologetico. Essa porta uno sguardo critico gettato sulla cultura generata dalla rivelazione cristiana, aperta a tutte le altre dimensioni della cultura universale. Non per convertire qualcuno, o per distoglierlo dalla fede, ma per approfondire in primo luogo le ragioni della fede e cultura cristiane che hanno modellato nel profondo la civiltà in cui viviamo" ("*Dialoghi di riflessione cristiana*" n. 257, giugno 2019, p. 2).

EUROPE. **Young Jewish Europeans: perceptions and experiences of antisemitism** – [July 2019] Based on FRA's second large-scale survey on experiences and perceptions of antisemitism, this report focuses on the perspectives of young Jewish Europeans (aged 16-34) living in twelve EU Member States. It first describes this particular group and takes a look at defining antisemitism and understanding the place of Israel in it. [https://fra.europa.eu/sites/default/files/fra\\_uploads/fra-2019-young-jewish-europeans\\_en.pdf](https://fra.europa.eu/sites/default/files/fra_uploads/fra-2019-young-jewish-europeans_en.pdf)

TURCHIA **Messo a programma lo studio del Documento sulla Fratellanza umana di Abu Dhabi** - Il sinodo del Patriarcato greco-cattolico di Antiochia (Turchia), nella sua sessione di giugno 2019, ha deliberato di promuovere nelle istituzioni scolastiche e accademiche lo studio dell'importante documento firmato a febbraio scorso da papa Francesco e dall'imam Ahmed Al-Tayyeb dell'università sunnita di Al-Azhar. I vescovi melchiti sperano così di formare i giovani delle comunità cristiane (minoritarie in quella regione mediorientale confinante con la Siria) a saper dialogare con i coetanei musulmani, sulla base di principi comuni e condivisi dalle due tradizioni religiose.

PAKISTAN **Scuole coraniche contro l'intolleranza** - Il governo pakistano ha annunciato (giugno 2019) l'intenzione di riformare le 30mila scuole coraniche diffuse nel Paese, introducendo controlli sui finanziamenti oltre che sulle materie di insegnamento e sull'identità degli insegnanti. Lo scopo è di evitare che i ragazzi crescano con idee intolleranti ed estremiste. Riferisce un padre domenicano del Centro della Pace a Lahore: "I bambini impareranno materie moderne e sapranno di attualità internazionale; ciò aprirà le loro menti a crescere come cittadini in un ambiente pacifico. Sarà un contributo positivo per il futuro della nazione". (dal mensile *Jesus*, agosto 2019, p.23).

ESPAÑA. **"Un atropello innecesario"** - El obispo de Barbastro, Ángel Pérez Pueyo, ha denunciado un "atropello" contra la clase de religión. "En la vida hay cosas que pueden ser 'legales' pero al mismo tiempo injustas", ha expresado el prelado. "Ésta es, a mi humilde entender, una de ellas. No me voy a resignar. Está en juego el derecho y la dignidad de los padres de los alumnos y la de los docentes de religión". El obispo ha explicado en un mensaje difundido, el estado en el que se encuentra concretamente

Aragón con las medidas que se quieren implementar para reducir el horario de religión: "En nuestra diócesis son 21 los profesores afectados, en su mayoría mujeres. En todo Aragón alrededor de 300. Su sueldo, al cobrar por horas, queda muy reducido. Humildemente creo que es un atropello innecesario". [https://www.religiondigital.org/diocesis/Perez-Pueyo-denuncia-atropello-Religion\\_0\\_2154084597.html](https://www.religiondigital.org/diocesis/Perez-Pueyo-denuncia-atropello-Religion_0_2154084597.html)

**DEUTSCHLAND. Hessen startet Schulversuch „Islamunterricht“ ohne muslimische Verbände** - Das Bundesland Hessen hat einen neuen islambezogenen Schulversuch gestartet. Da zurzeit offen sei, ob der DITIB Landesverband die verfassungsrechtlichen Voraussetzungen für eine Zusammenarbeit erfülle brauche es „im Falle einer Beendigung der Kooperation Alternativen für die Schülerinnen und Schüler“, teilte das Kultusministerium mit. Zu diesem Zweck habe man „Islamunterricht“ als Schulversuch für die 7. Jahrgangsstufe eingerichtet. Der „Islamunterricht“ werde „ohne die Beteiligung von Religionsgemeinschaften“ und „unter Verzicht auf einen konfessionellen Religionsunterricht“ organisiert. Er werde zunächst an sieben weiterführenden Schulen angeboten. Im Gegensatz zum Religionsunterricht sei „die Rolle der Lehrkraft durch Neutralität gegenüber den unterschiedlichen Religionen gekennzeichnet.“ „Die Koranauslegungen in Hinterhofmoscheen und die religiöse Erziehung im Elternhaus dürfen nicht die alleinige Grundlage für die religiöse Bildung unserer muslimischen Kinder und Jugendlichen sein. Mit der Entscheidung, einen neuen Unterricht in alleiniger Verantwortung des Landes ab der Jahrgangsstufe 7 zu erproben, möchten wir klar aufzeigen, wie dauerhaft Verlässlichkeit und Sicherheit für alle Beteiligten geschaffen werden können. So können wir zudem sämtlichen Diskussionen um eine mögliche Einflussnahme anderer Staaten die Grundlage entziehen“, erklärte Kultusminister Alexander Lorz (CDU). <https://www.kirchliche-dienste.de/startseite>

**IRELAND. Irish university shines spotlight on adult RE** - Many will remember their religious education when they were at school, but what's out there for adults who want to explore their faith further? This is what researchers at the Mater Dei Centre for Catholic Education at Dublin City University want to find out, and they are currently looking at the nature, scope and potential of religious education and faith development for adults in Ireland. "We really want to find out what's happening in adult religious education and faith development in Ireland across Catholic and other faiths and what might people actually really want to have in the future", says Post-Doctoral Researcher, Dr. Bernadette Sweetman.

■ <https://www.vaticannews.va/en/church/news/2019-06/irish-university-shines-spotlight-on-adult-religious-education.html>

**ITALIA. Il Sinodo Valdese e la libertà religiosa** – L'ultimo Sinodo (agosto 2019) ha approvato due ordini del giorno; il primo dà mandato alla Tavola valdese di continuare a promuovere la promulgazione di una legge sulla libertà religiosa, rinnovando nel contempo la richiesta che il 17 febbraio dia dichiarato Giornata nazionale della libertà di coscienza, di religione e di pensiero; il secondo chiede alla Tavola di vigilare sul rispetto della libertà religiosa con particolare riferimento al DM 741 del 3/10/2017 art.4,2 che prevede la presenza dell'insegnante titolare di religione nella commissione degli esami di fine primo ciclo (cf. Sinodo valdese, *Riforma*, 13 settembre 2019, pp. 4-13).

**CANADA 5 facts about religion in Canada** - The Canadian province of Quebec [recently enacted a new law](#) that bans many public employees – including teachers, police officers and judges – from wearing religious symbols in the workplace. While [advocates of the measure](#) say it promotes the separation of church and state, opponents already have [challenged the law](#) in court, saying it [targets Muslim women](#) and erodes religious freedom. Quebec is not the only jurisdiction to enact restrictions on religious dress in public. In fact, France, which once ruled Quebec as part of a large North American colony [known as "New France,"](#) banned [head scarves and other religious symbols](#) in public schools in 2004, and [banned full-face veils](#) in all public places in 2011. A ban on face veils is also in force in [several other European countries](#). Although Pew Research Center has not asked Canadians for their opinions on these laws, most people across Western Europe [favor at least some restrictions](#) on Muslim women's dress.

■ <https://www.pewresearch.org/fact-tank/2019/07/01/5-facts-about-religion-in-canada/>

*Hai letto l'AVVISO dell'ultima pagina? ■ S.v.p., attention à l'AVIS p. 49 ■ Please see NOTE page 49 !*

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**REFERENCE BOOKS • HANDBOOKS • REPORTS • YEARBOOKS**

01. *Educational Research E-Books online*, by various Authors & Editors, Brill ed. 2020, Series: Humanities and Social Sciences E-Books Online, Series: Humanities and Social Sciences E-Books Online <https://brill.com/view/serial/EDUEB> - Brill's *Educational Research E-Books online*, is the electronic version of the book publishing program of Brill in the field of Educational Research. Coverage: General, Education Policy & Politics, Culture and Education, Gender and Education, Youth, Social Justice, Adult Education, Children Education, Teacher Education, Higher Education, Comparative Education, Mathematics Education, Science Education, Art Education, Language Education, Inclusive Education, Educational Theory, Educational Philosophy, Educational Leadership, Educational Technology, Learning, Professional Development, Research Methodology. This E-Book Collection is part of Brill's Educational Research E-Books online. The title list and free MARC records are available for download [here](#). For other pricing options, consortium arrangements and free 30-day trials contact us at [sales-us@brill.com](mailto:sales-us@brill.com) (the Americas) or [sales-nl@brill.com](mailto:sales-nl@brill.com) (Europe, Middle East, Africa & Asia-Pacific).

02. **Brill Encyclopedia of Early Christianity online**, by various Authors and Editors, Brill 2019. <https://brill.com/view/db/eeco> The *Brill Encyclopedia of Early Christianity (BEEC)* focuses on the history of early Christianity, covering texts, authors, and ideas. The *BEEC* aims both to provide a critical review of the methods used in Early Christian Studies and also to update the history of scholarship. The *BEEC* addresses a range of traditions, including iconographic, martyrological, ecclesiastical, and Christological traditions, as well as cultic phenomena, such as the veneration of saints. The history of the transmission of texts and the attention to recent scholarship will play an important role. The *BEEC* focuses on early Christianity from a historical perspective in order to uncover the lasting legacy of the authors and texts until the present day. Its content is intended to bridge the gap between the fields of New Testament studies and patristics, covering the whole period of early Christianity up to 600 CE. Currently only 330 articles are available. The encyclopedia will consist of about 1300 articles. Every year about 300 articles will be added until planned completion in 2022. Once the online version is completed the encyclopedia will become available in print in 6 volumes.

03 **Annotated Legal Documents on Islam in Europe online**. Editor: Jørgen S. NIELSEN, Brill, available by 2021 - <https://brill.com/view/db/ldio> - *Annotated Legal Documents on Islam in Europe online* consists of an annotated collection of legal documents affecting the status of Islam and Muslims in Europe. By legal documents are meant the texts of legislation, including relevant secondary legislation, as well as significant court decisions. Each legal text is preceded by an introduction describing the historical, political and legal circumstances of its adoption, plus a short paragraph summarising its content. The legal texts are published in the original language while the annotations and supporting material will be in English. The focus of the collection is on the religious dimensions of being Muslim in Europe, i.e. on individuals' access to practise their religious obligations and on the ability to organise and manifest their religious life. The project will cover the 28 member states of the European Union (including Croatia), Norway and Switzerland plus the European Union and the European Court of Justice. Features and Benefits: - Cross country search functionality - Filter facet by country - Full text searchable - Complete volume set (32 fascicles) available by 2021. Legal documents are published in their original language with English annotations.

## **BOOKS, ESSAYS, MONOGRAPHS, THESES**

04. Abdeljalil AKKARI, Myriam RADHOUANE, *Les approches interculturelles en éducation : entre théorie et pratique*, PUL/Presses Universitaires Laval, Québec 2019, pp. 302 - [https://www.pulaval.com/produit/les-approches-interculturelles-en-education-entre-theorie-et-pratique?utm\\_source=Infolettres](https://www.pulaval.com/produit/les-approches-interculturelles-en-education-entre-theorie-et-pratique?utm_source=Infolettres) - Une diversité culturelle croissante caractérise nos sociétés contemporaines façonnées par la mondialisation et les migrations. Cette diversité se reflète forcément dans les systèmes éducatifs et exige l'introduction d'approches interculturelles de l'éducation susceptibles d'améliorer les processus d'apprentissage et la qualité de l'éducation. À partir d'une perspective résolument internationale et comparative, cet ouvrage présente, dans un premier temps, les fondements théoriques et conceptuels de la prise en compte de la diversité culturelle à l'école. Ensuite, il s'attèle à l'analyse des approches interculturelles et des débats qu'elles suscitent dans des pays aussi divers que les États-Unis, le Canada, le Brésil, la Suisse et la France. Pour chaque contexte national, l'ouvrage aborde aussi bien les racines historiques des approches interculturelles que les initiatives concrètes impulsées par les politiques éducatives pour leur opérationnalisation dans les écoles et les classes. Enfin, l'ouvrage expose les discussions entourant le traitement de la diversité linguistique ou religieuse à l'école, la mise en œuvre de l'éducation à la citoyenneté mondiale et la place déterminante des enseignants dans les approches interculturelles.

05. Allison BLOSSER, *Faith, diversity, and education: An ethnography of a conservative Christian school*, Routledge 2019, 154 pages - <https://www.routledge.com/Faith-Diversity-and-Education-An-Ethnography-of-a-Conservative-Christian/Blosser/p/book/9781138549418> - This volume explores how conservative Christian schools are shaping education in America and in turn, students' attitudes about diversity. Based on data collected as part of a year-long, ethnographic study of a K-12 conservative, Christian school in the South, this volume analyzes the way that diversity was thought about and acted upon in a school, and how these decisions affected students and teachers across racial differences. The book demonstrates that conservative Christian theology defined a school's diversity efforts. It also reveals the complexity of addressing diversity in a context that is largely wary of it, at least in its typical secular usage. The findings presented in the book raise important questions about school vouchers, the influence of religious beliefs on educators' decision-making in schools, the morality and existence of Christian schools, and diversity initiatives in white spaces. This book will be of great interest to researchers, academics and postgraduate students in the fields of education, sociology and religion.



06. Elisabeth ARWECK, Heather SHIPLEY (eds.), *Young People and the Diversity of (non)religious Identities in international perspective*, Springer, 2019, 258 pp - This volume brings together current research on young people, (non)religion, and diversity, documenting the forms young people's stances may take and the social or spatial contexts in which these may be formed. The social contexts studied include the family, school, and faith communities. The spatial contexts include (sub)urban and rural geographies and places of worship and pilgrimage. Youth and (non)religion are an area of academic interest that has been gaining increasing attention, especially as it pertains to youthful expressions of (non)religion and identities. As research on religion and young people spans and expands across academic disciplines and across geographic areas, comparative approaches and perspectives, such as presented in this volume, offer important spaces for reflecting about the experience of religiosity among young people and the ways they are learning about, and developing, (non)religious identities. Building bridges geographically and methodologically, this volume provides an international perspective on religion and nonreligion among young people, offering a diversity of religious and nonreligious perspectives.

07. Berry BILLINGSLEY, Keith CHAPPELL, Michael J. REISS (eds.), *Science and religion in education*, Springer 2019, 408 pp. - Das Werk ist Teil der Reihe: *Contemporary Trends and Issues in Science Education*; 48. <https://www.beck-shop.de/billingsley-chappell-reiss-contemporary-trends-issues-science-education-48-science-religion-education/product/27951536> This book brings together the latest research in education in relation to science and religion. Leading international scholars and practitioners provide vital insights into the underlying debates and present a range of practical approaches for teaching. Key themes include the origin of the universe, the theory of evolution, the nature of the human person, the nature of science and Artificial Intelligence. These are explored in a range of international contexts. The book provides a valuable resource for teachers, students and researchers in the fields of education, science, religious education and the growing specialist field of science and religion. *Science and religion in education* is a compelling read for current and future generations of academic researchers and teachers who wish to explore the fascinating intersect between science education and religious studies. The research findings and insights presented by these international scholars offer new dimensions on contemporary practice.

08. Britta BAUMERT, Stefanie RÖHLL (Hrsg.), *Interkulturelle Kompetenz in der Schule. Religionsunterricht als Ort der Kulturbegegnung*, Kohlhammer W. 2019, 152 S. - <https://www.beck-shop.de/baumert-roehll-interkulturelle-kompetenz-schule/product/28916299> - "Interkulturalität" ist ein Thema, das in unserer Gesellschaft zunehmend an Bedeutung gewinnt. Gerade im Kontext Schule wird der Ruf nach "interkultureller Kompetenz" immer lauter. Die schulische Religionspädagogik stellt dies vor eine mehrfache Herausforderung: So findet dort interkulturelle Begegnung innerhalb ein und derselben Religion/Konfession statt, und gleichzeitig religions- und konfessionsübergreifender Kontakt zwischen Kulturen. Fachleute aus christlicher und muslimischer Religionspädagogik, systematischer Theologie und allgemeiner Pädagogik nehmen diese Herausforderungen an.

09. Ferdinand BELLENGIER, *Les mutations de l'enseignement catholique français au XXe siècle. Les effets de la loi Debré et du concile Vatican II*, L'Harmattan 2019, 228pp. - <https://www.editions-harmattan.fr/index.asp?navig=catalogue&obj=livre&no=62948> - Ce livre constitue un panorama de l'histoire de l'enseignement catholique en France au XXe siècle. Avec un souci de clarté et de pédagogie, il parcourt d'abord la première moitié du XXe siècle, qui se caractérise par des écoles et des institutions scolaires très diversifiées, dirigées majoritairement par des prêtres, religieux et religieuses en jouissant d'une grande autonomie. Il analyse ensuite les transformations qu'a connues l'enseignement libre à partir des années 1960, en raison de la sécularisation accélérée de la société occidentale et de l'entrée en vigueur de la loi Debré. L'originalité de la démarche de l'auteur est d'examiner en parallèle l'évolution des écoles catholiques et celle de la pensée de l'Eglise sur l'éducation chrétienne à travers les textes et les déclarations des papes et des évêques.

10. José CASANOVA, *Global religious and secular dynamics. The modern system of classification*, Brill 2019. <https://brill.com/abstract/title/55958?format=PBK> - This work offers a global historical perspective that integrates European theories of modern secularization and competing theories of global religious revival as interrelated dynamics. In the first section Casanova examines the emergence of the modern religious/secular binary system of classification within a critical review of Émile Durkheim's and Max Weber's divergent theories of religion. The modern system of classification is contrasted with the pre-axial one, in which all reality was organized according to the binary sacred/profane, and with the post-axial one, which was organized according to the binary transcendent/immanent. The second and third sections contrast the internal European road of secularization without religious pluralization with the external colonial road of global intercultural and religious encounters, particularly in Asia, that

led to the global system of religious pluralism. The final section examines the contemporary intertwining of religious and secular dynamics through the globalization of the immanent frame and the expansion of global denominationalism.

11. Pierluigi CONSORTI, *Diritto e religione*, Laterza Manuali <sup>3</sup>2019, pp. 330 - Il diritto ecclesiastico, finora centrato sul rapporto fra Stato e religioni, deve oggi trovare risposte adeguate alle domande che emergono da un contesto sempre più multireligioso e multiculturale. Concordato, otto per mille, obiezioni di coscienza, insegnamento della religione nelle scuole, matrimonio fra persone dello stesso sesso, simboli religiosi nello spazio pubblico, testamento biologico sono questioni che riguardano non solo le relazioni tra Stato e Chiese, ma anche la libertà delle coscienze e il diritto di ciascuno a essere se stesso. Questa nuova edizione, arricchita con aggiornamenti giurisprudenziali, normativi e bibliografici, propone un primo bilancio della gestione della contemporanea politica ecclesiastica italiana, collocandola nel più ampio spazio europeo.

12. Marco DAL CORSO (ed.), *Teologia dell'ospitalità*, BTC 196 , Queriniana 2019, pp. 224. - <https://www.queriniana.it/files/Books/2257/BTC0196i.pdf> - L'appello all'ospitalità, reclamato dai grandi filosofi del Novecento, è diventato ancora più urgente oggi, nella società dei muri e delle passioni tristi. La convinzione di questo volume è che la pratica ospitale abbia bisogno di un pensiero e di un modo di credere ospitali. La teologia è chiamata a favorire la convivenza tra le persone, aiutandole ad abitare questo cambio d'epoca e insegnando loro ad accogliere le ricchezze spirituali che sono per tutti. Ecco qui allora una ricerca di grande valore per un credere ospitale, che dà fondamento teologico a un nuovo paradigma di accoglienza e che dischiude prospettive concrete all'indispensabile dialogo interreligioso.

13. Chiara GIACCARDI e Mauro MAGATTI, *La scommessa cattolica*, il Mulino, Bologna 2019 – “[...] La tesi di fondo de *La scommessa cattolica* è che, in una globalizzazione disordinata, ci si dimentica che «la fede cristiana è stata l'architrave dell'ordinamento politico e sociale che ha retto finora l'Occidente». La soggettività occidentale è stata costruita nei secoli nel rapporto tra fede e ragione, tra Chiesa e Stato. «Tutta la predicazione evangelica — sostengono gli autori — è diretta alla persona, alla sua libertà di scelta». La soggettività occidentale nasce dall'alleanza tra Cristianesimo e ragione. Da San Francesco a Dante. Un'alleanza oggi in crisi. «Ma l'amore — che è il nocciolo del Cristianesimo — non contrasta la ragione, la allarga». Altre visioni del nesso tra individuo e società e tra immanenza e trascendenza si stanno impossessando (si pensi solo alla Cina) degli elementi chiave della globalizzazione. Si perde così progressivamente il senso dei valori su cui è stata costruita la democrazia, lo stesso capitalismo. Risuonano, in varie pagine del libro, le parole di Romano Guardini sull'importanza del contributo di umanità e libertà del cattolicesimo a beneficio di tutti, non solo dei credenti: la concretezza del vivere sbilanciandosi oltre sé stessi, protendendosi verso gli altri. L'uomo moderno è come il figliol prodigo della parabola. Il Padre lo aspetta, ma non si sa se ritroverà la via di casa. Il mito dell'autosufficienza è una droga sottile. Invisibile. Asintomatica. (Ferruccio De Bortoli, *Corriere della sera*, 13 agosto 2019).

14. Giuseppe GIORDAN and Andrew P. LYNCH (eds.), *Interreligious dialogue. From religion to geopolitics*, Annual Review of the Sociology of Religion, Vol. 10, 2019 - DOI: <https://doi.org/10.1163/9789004401266> - *Interreligious dialogue: from religion to geopolitics* discusses how interreligious dialogue takes place within, and is influenced by, important sociological categories and theories, such as modernity, secularization, de-privatization, social movements, and pluralism. Starting from the study of interreligious coexistence, sacred spaces, and multi-religious rituals, the book explores the patterns of interreligious governance and politics and forms of interreligious social action in European, North American, and West and South Asian contexts. The contributors to this volume apply broader theories of organizational change and planning, communication, urban neighborhood and community studies, functionalist perspectives, and symbolic interactionism, thus presenting a wide range of possibilities for sociological engagement with studies on interreligious dialogue.

15. Jan-Olav HENRIKSEN, *Religious pluralism and pragmatist theology. Openness and resistance*, Brill 2019, pp. 262 - <https://brill.com/view/title/55984?format=PBK> - Inspired by pragmatism, this book addresses religious plurality with the aim of bringing forth how it may be approached constructively by Christian theology. Accordingly, not doctrine, but practices are focussed in its analyses of interreligious topics. Henriksen argues that engagement with the diversity of religious traditions should be grounded in openness towards the other, and resistance against making others similar to oneself. Accordingly, the book presents a theological approach where interaction between religious practitioners is considered a benefit and a necessity for the positive future of religious traditions. It will be of interest to anyone who is interested in the understanding of religious pluralism from the point of view of Christian theology.

16. Erika HOWARD, *Law and the wearing of religious symbols in Europe*, Routledge 2019, 236 pp. - <https://www.routledge.com/Law-and-the-Wearing-of-Religious-Symbols-in-Europe/Howard/p/book/9780367178901> - Written in accessible language, this book provides a comprehensive analysis of a topical subject that is being widely debated across Europe. The work presents an overview of emerging case law from the European Court of Human Rights and the Court of Justice of the European Union, as well as from national courts and equality bodies in European countries, on the wearing of religious symbols in public spaces. The author persuasively argues that bans on the wearing of religious symbols constitutes a breach of an individual's human rights and contravenes existing anti-discrimination legislation. Fully updated to take account of recent case law, this second edition has been expanded to consider bans in public spaces more generally, including employment, an area where some of the recent developments have taken place.
17. Dietrich JUNG and Kirstine SINCLAIR (Eds.), *Modern Muslim subjectivity formation*, Special issue of "Numen", Vol. 66 (2019) Issue 4 (Jun 2019) pp.333-458 - <https://brill.com/view/journals/nu/66/4/nu.66.issue-4.xml>
18. Douglas KELLNER and Jeff SHARE, *The critical media literacy guide. Engaging media and transforming education*, Series: Brill Guides to Scholarship in Education, Vol: 2, Brill 2019 - <https://brill.com/abstract/title/55281> - Over half the world's population is now online, interconnected through a globally-networked media and consumer society. The convergence of information, media, and technology has created the predominant ecosystem of our time. Yet, most educational institutions are still teaching what and how they have for centuries and are thus increasingly out-of-date and out-of-touch with our current needs. The book provides a theoretical framework and practical applications for educators and teacher education programs to transform education by putting critical media literacy into action in classrooms with students from kindergarten to university. Douglas Kellner and Jeff Share lay out the evolution of thinking and development of media and cultural studies, from the Frankfurt School to current intersectional theories about information and power that highlight the importance of race, gender, class, and sexuality. They provide insightful and accessible entry into theorizing education and information communication technologies through linking the politics of representation with critical pedagogy. The increase in fake news, alternative facts, bots, and trolls, challenge our abilities to judge credibility and recognize bias. Kellner and Share present a critical lens and strategies to contextualize and analyze the dominant ideologies going viral across social media platforms and disseminated globally from enormous transnational corporations. *The critical media literacy Guide* is a powerful resource to analyze and challenge representations and narratives of multiple forms of identity, privilege, and oppression. Since the struggle for social justice and democracy require new theories and pedagogies to maneuverer the constantly changing terrain, this book is essential for all educators.
19. Elizabeta KITANOVIC, Patrick Roger SCHNABEL (eds.), *Religious diversity in Europe and the rights of religious minorities*, Globethics.net CEC No. 5, 133 pp. - Globethics.net International Secretariat 150 route de Ferney 1211 Geneva 2, Switzerland Website: [www.globethics.net/publications](http://www.globethics.net/publications), [https://www.globethics.net/documents/4289936/17575651/GE\\_CEC\\_5\\_isbn9782889312702.pdf](https://www.globethics.net/documents/4289936/17575651/GE_CEC_5_isbn9782889312702.pdf) - In October 2016, the Conference of European Churches brought together in Zagreb (Croatia) dozens of experts 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. This volume contains their contributions to these discussions with a hope that it will contribute to healthy, diverse societies throughout Europe.
20. Karlo MEYER, *Grundlagen interreligiösen Lernens*, Vandenhoeck & Ruprecht Verlag, 2019, 400 Seiten - <https://www.beck-shop.de/meyer-grundlagen-interreligioesen-lernens/product/27357715> - Das Ideal ist plausibel: Jugendliche können bei interreligiös relevanten Fragen und Situationen eigenständig und konstruktiv als Akteurinnen und Akteure handeln. Infrage steht, auf welchen Ebenen und mit welchen Ansätzen dies gefördert werden kann. Dazu arbeitet Karlo Meyer mit seinem Werk zum interreligiösen Lernen Grundlagen auf. Geklärt wird: Welche inhaltlichen und formalen Differenzierungen, welche Herangehensweisen sollten Religionslehrkräfte im Blick haben, um interreligiöses Lernen sachgerecht zu reflektieren und Wege für eine schülerorientierte unterrichtliche Praxis zu finden? Aus 15 Jahren praktischer Erfahrung in der Aus- und Fortbildung zieht Karlo Meyer eine persönliche Bilanz

aus der aktuellen Forschung, bietet fundierte didaktische Orientierungshilfen und wichtige Hinweise für die Zukunft des interreligiösen Lernens.

21. Stephen G. PARKER, J. BERGLUND, David LEWIN and Deirdre RAFTERY, *Religion and Education: framing and mapping a field*, Brill 2019, pp. 86 - <https://brill.com/view/title/56030?format=PBK> - This publication makes the case for ‘religion and education’ as a distinct, but cross-disciplinary, field of inquiry. To begin with, consideration is given to the changing dynamic between ‘religion and education’ historically, and the differing understandings of religious education within it. Next, ‘religion and education’ is examined from methodologically specific perspectives, namely the philosophical, historical, sociological and psychological. The authors outline the particular insights to be gleaned about ‘religion and education’ on the basis of their commitment to these methodological standpoints. Overall, this publication is concerned with demonstrating the scope of the field, and the importance of having a range of disciplinary, and interdisciplinary, perspectives informing it.

22. María Valvanuz PEÑA GARCÍA, *La libertad religiosa y los Profesores de religión. Un estudio desde el derecho del trabajo*, Dykinson 2018, pp. 321 - <https://www.dykinson.com/libros/la-libertad-religiosa-y-los-profesores-de-religion/9788494812378/> En la actualidad, si bien ya no se discute el derecho a enseñar y a aprender religión, ni el derecho a la libertad religiosa, su ejercicio en la relación laboral sigue causando problemas cada día. Las distintas religiones que tiene implantación y arraigo en nuestro país, y el respeto por parte del empresario a las distintas creencias y religiones de sus trabajadores, es un problema de enorme trascendencia estrechamente relacionado con la enseñanza de la religión en todo tipo de centros educativos, donde este derecho a la libertad religiosa, ha de poder ejercerse en toda su plenitud por padres y alumnos. Esta enseñanza está a cargo de docentes, con unánime relación de trabajo, no exenta de peculiaridades y rasgos característicos, que si bien la distinguen de la relación laboral común, se mantienen incardinados en la misma. La presente monografía trata con una visión multidisciplinar y transversal de la libertad religiosa, y la enseñanza de la religión, así como las relaciones laborales de los que se dedican a ella. La profesora y magistrada M. V. Peña García, expone de una forma clara y sencilla toda la problemática del tema, aportando soluciones y jurisprudencia que dan respuesta a diversos interrogantes.

23. Giuseppe PLATONE (ed.), *Libertà religiosa oggi in Italia*, Claudiana, Torino 2019, pp. 64 – [www.claudiana.it](http://www.claudiana.it) – Una riflessione a più voci e di diversa competenza (P. Naso, F. Becchino, A. Trotta, I. Valenzi, M. Gotor), che intendono riesplorare il percorso storico e le vicende attuali del problema della libertà religiosa – più precisamente, della libertà di coscienza e di religione – nella società italiana dai tempi dello Statuto albertino ad oggi. L’ottica degli interventi – di taglio storico, sociologico, giuridico – è quella del protestantesimo italiano, specificamente delle chiese valdesi e metodiste. Un panoramico punto di vista, specifico e documentato, che non esime da interrogativi e approfondimenti. (red.)

24. Olivier ROY, *Is Europe Christian?* Oxford University Press, 2019, translated by Cinthia Schoch, <https://lawandreligionforum.org/2019/08/19/christian-universalism/> - “As Europe wrangles over questions of national identity, nativism and immigration, Olivier Roy interrogates the place of Christianity, foundation of Western identity. Do secularism and Islam really pose threats to the continent’s ‘Christian values’? What will be the fate of Christianity in Europe? Rather than repeating the familiar narrative of decline, Roy challenges the significance of secularized Western nations’ reduction of Christianity to a purely cultural force- relegated to issues such as abortion, euthanasia and equal marriage. He illustrates that, globally, quite the opposite has occurred: Christianity is now universalized, and detached from national identity. Not only has it taken hold in the Global South, generally in a more socially conservative form than in the West, but it has also ‘returned’ to Europe, following immigration from former colonies. Despite attempts within Europe to nationalize or even racialize it, Christianity’s future is global, non-European and immigrant-as the continent’s Churches well know. This short but bracing book confirms Roy’s reputation as one of the most acute observers of our times. It represents a persuasive and novel vision of religion’s place in national life today.”

25. Isabelle SAINT-MARTIN, *Peut-on parler des religions à l’école ?* Albin Michel éditions, 2019, pp. 224 - <https://www.albin-michel.fr/ouvrages/peut-on-parler-des-religions-a-lecole-9782226326645> - « En 2002, le rapport Debray affirmait l’importance de reconnaître et d’enseigner le fait religieux. Pourtant, plus de quinze ans après, alors que la question a resurgi avec les attentats de 2015, le sujet revient à échéance régulière dans les discours politiques et l’on s’affronte encore sur les manières de s’y prendre ou sur le risque d’une atteinte à la laïcité. Au-delà de la chronique du débat sur l’enseignement des faits religieux, l’ouvrage propose une lecture distanciée des résistances et des difficultés mais aussi des avancées réalisées au fil des réformes successives des programmes. Que sont les faits religieux et en quoi est-il laïque de les aborder en classe ? Comment respecter le principe de neutralité sans esquiver



le sujet ? Si l'histoire est souvent en première ligne, un plaidoyer particulier est consacré ici à l'approche par les arts, tant leur étude donne accès aux univers symboliques des religions, en favorisant tout à la fois une fine contextualisation et la sensibilité du regard. »

26. Ben SCHWELL, Erin K. WILSON (eds.), *Religion and European society*, Johns Wiley & Sons 2019, pp.232 - A contemporary examination of the role of religion in the European public sphere and beyond. Although the role of religion has arguably declined in the societies of Western and Northern Europe, religious participation in other parts of the continent and among growing immigrant communities remains an important aspect of daily life. Recent years have seen a resurgence of religion in the public sphere, prompting many researchers to view European secularism as an outlier in this global trend. *Religion and European society: A Primer* presents recent academic literature that explores key developments and current debates in the field, covering topics such as changing patterns of belief, religion across the political spectrum, and development and humanitarian aid. Articles written by leading scholars draw from well-established findings to help readers contemplate the role of religion in public life, understand the assumptions and underpinnings of the secular worldview, and develop new ways of thinking about global issues relevant to contemporary global affairs. Each theme is addressed by several articles to provide readers with diverse, sometimes competing perspectives. This volume offers concepts and ideas that can be used in various policy, practitioner, and academic settings - clarifying overarching concepts and trends rather than analyzing specific policy issues that can quickly become outdated. Addresses issues of contemporary importance such as demographic changes in religious observance, increased immigration, the emergence of new religious movements, and changes in more established religions; explores the ethical and philosophical concepts as well as the practical, everyday consequences of European post-secularism; challenges widespread assumptions about the secular nature of the modern public sphere; offers analytical tools as well as practical policy recommendations on a range of issues including media, regulation, gender, conflict and peacebuilding, immigration and humanitarianism. Designed to move research findings from academic journals to the realm of public discourse, *Religion and European society* is a valuable source of information for practitioners within and outside of Europe of religious studies, politics, and international affairs.

27. František ŠTĚCH and Bert ROEBBEN (eds.), *When East and West meet: Contemporary perspectives on Religious Education in honour of Ludmila Muchová*. Svitavy: Trinitas, 2019, 261 pages. ISBN 978-80-86885-46-9. Embracing otherness, an inclusive attitude to learners, and an invitational spirituality: these are some of the characteristic features of Ludmila Muchová's approach to education in general and to moral education and RE specifically. Ludmila is one of the doyens of Czech/Czechoslovakian RE. In this Festschrift we wanted to honour her dedication, and we have therefore invited colleagues, friends, and students of hers to reflect on her research, her teaching, her person, and her legacy. The papers in this Festschrift are presented with some in English and some in German. This is because this book originated as an international project. Papers in the book create a mosaic of original ideas, theoretical comparisons, and foundational thinking, but also of practical observations and methods and, let us not forget, personal mementos and experiences of authors encountering Ludmila as a teacher and a friend. Texts in the book are proportionally distributed into the pattern of four thematic sections: (1) RE in the public sphere, (2) Pedagogical and didactical elements for RE, (3) Philosophical and theological impulses in RE, and (4) Moral education and RE. The book begins with a short biography and concludes with a bibliography of Ludmila Muchová.

28. Christoph THEOBALD, *L'Europe, terre de mission. Vivre et penser la foi dans un espace d'hospitalité messianique*, Cerf, Paris 2019, pp. 432 – Ce livre, issu des réflexions présentées dans le cadre de la Chaire J. Ratzinger à Ratisbonne, se veut une contribution théologique au dépassement de la crise de confiance que traversent les Européens. Le théologien jésuite cherche les signes et les étapes d'une inédite 'genèse de l'Eglise', dans un parcours exigeant, parsemé de références bibliques et philosophiques. Sa thèse s'appuie sur une vision du christianisme occidental jusqu'à ces derniers temps assez inhabituelle : « Notre situation présente ne peut plus être décrite par le concept purement négatif de *dé-christianisation*, ni non plus être abordée de manière adéquate dans le cadre d'une stratégie de *re-christianisation*. Elle est au contraire qualitativement inédite et on ne peut pas la comparer en ce sens, sur un plan biblique, qu'avec la fondation des communautés chrétiennes issues du paganisme » (p. 89). Après un premier chapitre d'entrée sur la question centrale de la « foi aujourd'hui », les trois suivants pointent sur les principaux défis que celle-ci doit relever dans l'Europe actuelle : la mise en question de la 'foi' anthropologique, le pluralisme religieux, le défi écologique et transhumaniste. Un dernier chapitre ose esquisser les conditions et les étapes d'une 'régénération de l'Eglise' pour les temps de la post-chrétienté.



29. Marius TIMMANN MJAALAND, *Formatting religion: Across politics, education, media, and law*, Routledge 2019, 204 p. - [https://books.google.it/books?id=yj6lDwAAQBAJ&dq=interreligious+teaching+in+european+schools+2019&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=yj6lDwAAQBAJ&dq=interreligious+teaching+in+european+schools+2019&hl=it&source=gbs_navlinks_s) - To talk about religion is to talk about politics, identity, terrorism, migration, gender, and a host of other aspects of society. This volume examines and engages with larger debates around religion and proposes a new approach that moves beyond the usual binaries to analyse its role in our societies at large. *Formatting Religion* delves into these complexities and demonstrates the topical need for better understanding of how religion, society, culture, and law interact and are mutually influenced in periods of transition. It examines how over the last two decades, people and institutions have been grappling with the role of religion in socio-cultural and political conflicts worldwide. Drawing on a host of disciplines – including sociology, philosophy, anthropology, politics, media, law, and theology – the essays in this book analyse how religion is formatted today, and how religion continuously formats society, from above and from below. The volume will be of great interest to scholars and researchers of religious studies, politics, media and culture studies, and sociology.

30. Ayse Demirel UCAN, *Improving the pedagogy of Islamic religious education in secondary schools. The role of Critical Religious Education and Variation Theory*, Routledge 2019, 248 pages - <https://www.routledge.com/product/isbn/9780367151997?source=igodigital> - This timely book focusses on the central issues and questions which emerge in relation to the teaching and learning of Islam in confessional and constructivist religious education. Considering the consequences of a lack of diversity in the Islamic Religious Education curriculum, the text also explores the challenges faced by Muslim pupils in connection with secularism and radical Islam. Through rich analysis of research carried out across Muslim and public secondary schools in the UK, this book develops a meaningful pedagogy of Islamic Religious Education. In particular, the volume investigates the benefits of Critical Religious Education (CRE) and Variation Theory frameworks on student learning in RE classrooms and illustrates how these didactic frameworks can help to ameliorate distinct problems seen across Islamic Religious Education. Chapters identify discrete pedagogical issues that arise in the confessional and constructivist approaches to Islamic Education, such as students' difficulties in relating to concept of Islam, and progressive approaches taken in public schools. In addressing these, the text proposes a new theoretical and pedagogical approach to the teaching of Islam, which draws on the philosophy of Critical Realism, the theories of CRE, and Variation Theory. This book will be of great interest to postgraduate students, researcher scholars and academics in the fields of religion and education and Islamic studies. In addition, it will be of interest to social equity professionals and public policy decision makers.

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

32. Mercedes VIDAL GALLARDO, *Derecho y gestión de la diversidad cultural, étnica y religiosa. Estudios teórico-prácticos*, Dykinson 2019, pp. 402 - <https://www.dykinson.com/libros/derecho-y-gestion-de-la-diversidad-cultural-etnica-y-religiosa/9788413240695/> - Pretendemos con esta publicación guiar el proceso de aprendizaje del alumno en el estudio de la forma cómo se está llevando a cabo la gestión de la diversidad en sus distintos planos de actuación. A través de estos temas se le proporciona unos conocimientos básicos y esenciales, a partir de los cuales vaya configurando su propio material de estudio. Dispone para ello de recursos e instrumentos que le puede facilitar el conocimiento del tema abordado a través del análisis y síntesis del material que se le proporciona, precedido de una descripción de su contenido y del eje temático en torno al cual gira cada una de ellos. El estudio del alumno se complementa con cuestiones prácticas, actividades complementarias y una bibliografía recomendada específica sobre

cada uno de los temas para que a través del aprendizaje autónomo, pueda profundizar en el conocimiento de la forma en que se está gestionando la diversidad cultural, étnica y religiosa dentro de nuestras fronteras.

### **JOURNALS, e-JOURNALS: ACADEMIC ARTICLES**

33. H. Şule ALBAYRAK, *Religious pluralism and Religion-State relations in Turkey*, Religions, 10 (2019) 1, 61 - <https://doi.org/10.3390/re110010061> Published: 18 January 2019 - <https://www.mdpi.com/2077-1444/10/1> - In this article, I examine religion-state relations and religious pluralism in Turkey in terms of recent changes in the religious landscape. I propose that there is a growing trend in the religious sphere that has resulted in a proliferation of religions, sects and spiritual approaches in Turkey. I argue that although the religious market model might not be applicable to the Turkish religious sphere during the republican era until the 2000s due to the restrictions applied by the state's authoritarian secularist policies, it is compatible with today's changing society. Different religious groups as well as spiritual movements have used the democratization process of the 2000s in Turkey as an opportunity to proselytize various faiths and understandings of Islam, with both traditional and modernist forms. In this period, new religious movements have also appeared. Thus, the Turkish religious landscape has recently become much more complicated than it was two decades earlier. I plan for this descriptive work firstly to provide an insight into the history of religious pluralism and state policies in Turkey. Secondly, I will discuss the religious policies of the republican period and, thirdly, I will evaluate recent developments such as the increasing number of approaches in the religious sphere within the scope of the religious market model.

34. Jason W. ALVIS, *Faith and forgetfulness: Homo religiosus, Jean-Louis Chrétien, and Heidegger*, Religions, vol. 10 (2019) 4, 264; <https://doi.org/10.3390/re110040264> - Published: 12 April 2019 - Religion often is conceived as the sine qua non of the human, thus imbedding religious activity implicitly even within our cosmopolitical globalization processes and secular political concepts. This depiction of the human as ever-religious raises a host of concerns: Does it justify that we can believe ourselves to hold a religious identity without any existential choice or faith? Would it entail the presumption of God's existence, thus possibly leading to God's becoming a banal Faktum that inhibits the subject from being able to disavow God or not believe? And finally, how is it possible to relate authentically/existentially with our religious life without disregarding this quality of religion as always already operative? In order to provide more specificity to this latter question in particular, this paper focuses on an essential aspect of *homo religiosus*: faith. Focusing principally upon Heidegger and Jean-Louis Chrétien, this paper develops three ways "forgetfulness" is indispensable to faith; or in another sense, how faith itself also operates in, and is achieved through implicit ways. Indeed, if forgetting is essential to faith, and faith is essential to *homo religiosus*, then "forgetting" also to some degree is essential to religious life.

35. AUTORI VARI, *Pluralismo religioso e integrazione europea: le nuove sfide*, Rivista telematica "Stato, Chiesa e pluralismo confessionale" ([www.statoechiese.it](http://www.statoechiese.it)), n. 3, 2019, pp. 377 – Contributi di Antonio Angelucci, Maria Ilia Bianco, Wojciech Brozowski, Marco Croce, Filippo Croci, Rosa Geraci, Lucia Giannuzzo, Sina Haydn-Quindeau, Corinne Maioni, Francesca Mauri, Joshua Moir e Julia Wagner, Stefano Montesano, Costanza Nardocci, Alessandro Negri, Marco Parisi, Marcello Toscano, Alessia Tranfo, Giovanni Zaccaroni. - Il 28 settembre 2018, presso l'Università degli Studi di Milano-Bicocca, si è tenuto un convegno internazionale co-finanziato dall'Unione Europea, che ha visto la partecipazione di giovani studiosi delle più diverse discipline giuridiche, italiani e stranieri. I relatori, selezionati in seguito ad una "call for papers", cui è stata data ampia pubblicità in Italia e all'estero, si sono confrontati sul tema del pluralismo religioso nel sistema europeo e, soprattutto, nella recente giurisprudenza delle Corti sovranazionali. Come noto, infatti, la libertà religiosa e il fenomeno religioso in generale - da sempre ben presenti nella giurisprudenza della Corte europea dei diritti dell'uomo - hanno iniziato con una certa continuità a impegnare anche la Corte di giustizia. Quest'ultima si è trovata a occuparsi dell'art. 10 della Carta dei diritti in relazione agli ambiti più svariati di competenza dell'Unione (a titolo esemplificativo si vedano la direttiva sullo status di rifugiato o quella sul divieto di discriminazioni in materia di occupazione e condizioni di lavoro) e ha fornito degli aspetti individuali e collettivi della libertà religiosa un'interpretazione fortemente influenzata dagli scopi e dagli obiettivi dell'Unione. Le due Corti, dunque, chiamate a rispondere alle sfide del pluralismo religioso, delineano una fisionomia del diritto di libertà religiosa non sempre armonica e coerente fra loro, contribuendo a creare un quadro giuridico in continua evoluzione. Il Convegno si è sviluppato in quattro diverse sessioni: 1. cittadinanza dell'Unione e identità religiosa; 2. i simboli religiosi nello spazio pubblico europeo; 3. principio di non discriminazione e libertà religiosa; 4. Religious Pluralism and European Integration: New Challenges.

36. Javier BERMEJO FERNÁNDEZ-NIETO, *El sentido de la vida en clave educativa. Propuestas pedagógicas*, Bordón. Revista de Pedagogía, vol. 71 (2019) 2 - <https://recyt.fecyt.es/index.php/BORDON/article/view/63777> -

El concepto de sentido de la vida dispone de ciertas connotaciones subjetivas que hacen de él un aspecto complejo. Recientemente han sido varios los autores que se han acercado a las posibilidades que la educación puede ofrecer en su consideración pedagógica. La aportación más significativa del artículo es el análisis pedagógico de la cuestión, tomando como punto de reflexión los conceptos de acontecimiento y sentimiento. Utilizando la práctica filosófica defendida por autores como Lipman, Bunge o Sharp, se presentan las distintas concepciones que existen en torno al concepto de sentido de la vida, así como las posturas relacionadas con el mismo, detallando diferentes propuestas que reflejan la pertinencia y potencialidad de su abordaje en clave educativa. Se observa que el concepto de sentido de la vida, abordado a partir de los acontecimientos tanto personales como externos, posibilita un escenario educativo mediante el cual explorar diferentes vías de desarrollo íntimo, así como de construcción de sentido personal, trayendo a la reflexión pedagógica actual la importancia del desarrollo de aspectos relacionados con la interioridad, como son los sentimientos y las emociones.

37. Renzo BONAIUTI, *Dal Rapporto Delors alla 'buona scuola' (1996-2016) con tappa per l'insegnamento della religione cattolica*, Vivens Homo, vol. 30 (2019) 223-251. Partendo da una rilettura del Rapporto Delors, 1996, e di altri documenti coevi, l'articolo esamina la didattica per competenze. Seguono una sintetica cronologia dell'istruzione scolastica italiana, dagli inizi di questo secolo e una breve lettura critica dell'attuale profilo dell'insegnamento della religione cattolica nella scuola italiana. Il testo conclude con alcune osservazioni e proposte circa la specificità di detto insegnamento, auspicandone il miglioramento attraverso il dialogo e la riflessione anche in prospettiva interreligiosa.

38. Luca BOSSI, *L'ora invisibile. Le alternative all'insegnamento della religione cattolica in Italia*, Scuola democratica (ISSN 1129-731X) Fascicolo 3, settembre-dicembre 2017, pp.530-549 - (doi: 10.12828/88614) - The article suggests a methodological turn in the field of researches related to religious education and its alternatives in Italy. After framing the European and Italian dimensions, it presents and discusses the limits of a solely quantitative approach, circumscribed to the description of subscription trends. A methodological foreword introduces the results of a survey conducted between 2011 and 2015, on a sample of upper secondary schools in the Metropolitan City of Turin. The methodology included the covert participant observation, with explorative purpose; the focus group with groups of students; the discursive interview, conducted with the collaboration of key informants. Findings highlight some key points: their discussion can contribute to the debate, suggesting new topics and methodologies while encouraging more in-depth studies.

39. Olga BRESKAYA and Pal Ketil BOTVAR, *Views on religious freedom among young people in Belarus and Norway: similarities and contrasts*, Religions 10 (2019) 6, 361 - <https://doi.org/10.3390/rel10060361> - Published: 31 May 2019 - The study of religious freedom has not received sufficient empirical attention from sociologists of religion, despite significant theoretical discussion of the governance of religious freedom. This article suggests empirical findings about the views on religious freedom in Belarus and Norway from the international research project "Religion and Human Rights." The authors explore the effects of religiosity, spirituality, and cultural diversity on young people's views of religious freedom in two countries. The comparative data from Belarus (N = 677) and Norway (N = 1001) examine patterns of attitudes towards religious freedom considering the effect of trust in institutions within democratic and non-democratic regimes. This two-country analysis reveals that religiosity, cultural diversity and trust in institutions exert a notable influence on religious freedom views in different ways in Belarus and Norway, on both non-religious young people and those from religious minorities.

40. Michele BRIGNONE, *Formare teste, non gendarmi*, Oasis, XV, n. 29, luglio 2019, pp. 7-11. - <https://www.oasiscenter.eu/it/educazione-islam-mondo-musulmano> - È sicuramente fondamentale che chi occupa posizioni di responsabilità in comunità e organizzazioni islamiche sappia interagire adeguatamente con il contesto in cui si trova e possa offrire garanzie di sicurezza e affidabilità. Nell'Islam, però, la conoscenza è fonte di autorità, e trasformare imam e leader religiosi in gendarmi o anche soltanto in formatori civici, ciò che spesso sono tentati di fare sia gli Stati europei che quelli dei Paesi a maggioranza musulmana, significa comprometterne la credibilità, lasciando che i fedeli cerchino altrove le figure di riferimento di cui hanno bisogno. È invece interesse di tutti che, oltre a impedire la diffusione dell'estremismo, i leader musulmani del futuro possano contribuire al benessere spirituale e culturale delle società in cui vivono.

41. Baptiste BRODARD, *Viaggio alla scoperta della madrasa*, Oasis, anno XV, n. 29, luglio 2019, pp. 114-127. - <https://www.oasiscenter.eu/it/insegnamento-islam-tradizionale-madrasa> - Oltre alla concorrenza feroce del

wahhabismo, la legittimità dell'Islam tradizionalista delle istituzioni presentate in questo reportage è sempre più messa in dubbio da nuove correnti riformiste, che promuovono allo stesso tempo una selezione critica della produzione teologica musulmana e una riflessione più libera sui testi fondanti (Corano e *hadīth*). In questa prospettiva, l'insegnamento fondato sulle catene di trasmissione e sulla ripetizione dei testi antichi, così cari ai tradizionalisti, è fortemente contestato. Detto questo, l'Islam tradizionalista resta legittimo per milioni di musulmani, che continuano a vedervi l'espressione ortodossa dell'Islam e l'antidoto alle derive settarie, militanti e terroriste che essi percepiscono in alcuni rami dell'Islam politico contemporaneo.

42. Paolo CAVALIERE, *Digital platforms and the rise of global regulation of hate speech*, Edinburgh School of Law, Research Paper No. 2019/29, Sept. 18, 2019, p.30. Available at SSRN: <https://ssrn.com/abstract=3456141> - The *EU Code of Conduct* on hate speech requires online platforms to set standards to regulate the blocking or removal of undesirable content. The standards chosen can be analysed for four variables: the scope of protection, the form of speech, the nature of harm and the likelihood of harm. Comparing the platforms' terms of use against existing legal standards for hate speech reveals that the scope of speech that may be removed increases significantly under the Code's mechanism. Therefore, it is legitimate to consider the platforms as substantive regulators of speech. However, the Code is only the latest example in a global trend of platforms' activities affecting both the substantive regulation of speech and its governance. Meanwhile, states' authority to set standards of acceptable speech wanes.

43. Jonathan CHAPLIN, *Statutory school worship – managing post-Christendom pluralism*, posted on 5 August 2019 by Frank Cranmer: <https://www.lawandreligionuk.com/2019/08/05/statutory-school-worship-managing-post-christendom-pluralism/> - In this guest post, Dr Jonathan Chaplin, an independent scholar specialising in political theology and a member of the Divinity Faculty of Cambridge University, looks at some of the background relating to the forthcoming High Court challenge to compulsory religious assemblies in schools.

44. Joung CHUT LEE, *Beyond essentialist interreligious education: Insights with a Whiteheadian perspective of multiplicity*, *Religions*, 10 (2019) 7, 404; <https://doi.org/10.3390/rel10070404> - Published: 26 June 2019 - In the late twentieth century, interreligious education emerged as a way to transform one's attitude toward other religions and reduce religious prejudice. This article addresses the philosophical aspects of this practice, in particular the problems that arise when an essentialist approach is accommodated. The problems include the *why* (philosophical rationale), the *who* (subject and participant), the *what* (content), and the *future* (purpose). In response, the author explores how a relational approach grounded in a Whiteheadian philosophy of multiplicity would allow us to understand interreligious education differently. The article finds that a relational approach can help us imagine and embody interreligious education in a more humanizing, inclusive, and transformative way.

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

46. Giovanni CUCCI, *Il cybersex. Per un percorso educativo con i più giovani*, *La Civiltà Cattolica*, q. 4061, 7-21 sett. 2019, 380-393. Un ambito prioritario di contrasto del cybersex è la prevenzione: si tratta di offrire ai più giovani possibilità di confronto e dialogo anche a proposito di questi temi. Nell'articolo vengono presentate alcune iniziative compiute a livello scolastico, e alcune possibili strategie di intervento a livello educativo e familiare. Ciò che colpisce in tali proposte, per quanto diversificate sul piano qualitativo, è che il semplice fatto di parlare con un educatore di queste tematiche favorisce nel ragazzo il senso critico e la consapevolezza, due abilità fondamentali per difendersi dalle trappole del cybersex. Questo solleva anche l'urgenza per la chiesa e la scuola di approntare percorsi educativi attenti a tali tematiche.



47. T.J. D'AGOSTINO, Paolo G. CAROZZA, *Extending the research orientation and agenda for international and comparative studies in Catholic education*, *International Studies in Catholic Education*, vol. 11 (2019) 2, 140-158 DOI: [10.1080/19422539.2019.1641048](https://doi.org/10.1080/19422539.2019.1641048) - <https://www.tandfonline.com/doi/abs/10.1080/19422539.2019.1641048> - This article contributes to a discussion about building a research agenda for the international and comparative study of Catholic education. Globally, the Catholic Church's work in education represents by far the largest civil society organisation running schools and an institution of enormous historical and persistent importance in the shaping of school systems throughout the world. Yet it has been studied far too little, and so remains relatively invisible and ignored in many circles. In this essay we offer orientating considerations about the field of research on Catholic education before delving into an analysis of how to strengthen and reorient this work. Drawing upon this analysis, we share a proposed research agenda that is guiding our efforts at the University of Notre Dame, and elsewhere and discuss ideas for advancing the field.
48. Pauline DIMECH, *The right to participate in reform: parents and RE*, *Journal of Religious Education*, vol. (2019) 1-16 - <https://doi.org/10.1007/s40839-019-00086-2> The author identifies different parties who express interest in RE, and who make demands on the nature and content of RE as it is provided in schools, but focuses only on one of these parties, namely the parents. The author explores the reasons why parents seek to be involved in—or even are legally bound to be responsible for—certain decisions pertaining to RE in schools. In the process of her discussion, the author explores the constitutional and the legislative provisions that defend the role (and authority) of parents where the RE of their children is concerned. She defends the interest taken by parents, arguing that Religious Education is not comparable to any other subject on the school curriculum. She also argues that “interference” in RE (which is not as evident where other fields of knowledge are concerned) is justifiable, and that it is even essential for the law to be in place where the rights of parents in relation to RE are concerned. She also argues, however, that there are risks involved in having parents alone make the final decision concerning RE. Parents alone should not have the right or authority to decide on issues pertaining to RE in schools.
49. Crystal Amiel M. ESTRADA et alii, *Religious education can contribute to adolescent mental health in school settings*, *International Journal of Mental Health Systems*, 2019 -<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6485104/> - Mental disorders contribute substantial burden to the society due to their widespread occurrence and debilitating effects. A quarter of the world's population are children and adolescents, a significant number of whom experience mental disorders as early as the age of 14. Some interventions have been found to effectively reduce the risk factors and reinforce protective or preventive factors. However, there is still a need to put emphasis on mental health promotion strategies such as RE. This paper aims to discuss the importance of religious education in promoting mental health. RE can be instrumental to improving adolescent mental health. Specifically, it can: (1) help develop healthier reaction to stimuli through the internalization of religious morality; (2) reinforce religious coping mechanisms which reduce the impact of stresses, enhance coping skills, and promote a less risky lifestyle; (3) increase awareness regarding religious beliefs and practices and their influence on the individual, the family, and the community; and finally, (4) promote connectedness which can enhance self-esteem and well-being. However, negative health outcomes such as discrimination and social isolation can also develop, especially among religious or gender minority groups. It is important to reflect on the crucial role of RE on adolescent mental health. School-based mental health education and promotion strategies can maximize the benefits of RE by putting emphasis on effective implementation of RE to positively influence adolescent mental health.
50. Itziar ETXEBARRIA, Susana CONEJERO, Aitziber PASCUAL, María José ORTIZ BARÓN and Pedro APODACA, *Moral pride, more intense in girls than in boys?*, *Journal of Moral Education*, 48 (2019) 2, 230-246, DOI: [10.1080/03057240.2018.1469478](https://doi.org/10.1080/03057240.2018.1469478) - Moral pride has been found to be a positive component of moral life. Nevertheless, this emotion has been the object of little attention and hardly any studies focus on gender differences in this regard. Is this emotion more intense in girls than in boys? Five studies on *authentic* moral pride, with sample groups in different age ranges (two with children and the other three with adolescents) and using different measures (moral pride scales and vignettes), were carried out to answer this question. When significant (Study 5, with adolescents) or marginally significant (Study 2, with children, and Study 3, with adolescents) differences were observed, they were always in favor of girls, but were fairly small. In the discussion, these results are interpreted in light of the feeling rules about pride in general and a series of guidelines are suggested for children's education.
51. Horst FELDMANN, *World Religions and human capital investment: The case of primary education*, *Journal of Interdisciplinary Economics*, vol. 31 (2019) 2, pp. 101-123 - <https://journals.sagepub.com/doi/full/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.

52. Cass FISCHER, *Religion without God? Approaches to theological reference in modern and contemporary Jewish thought*, Religions 10 (2019)1, 62 - <https://doi.org/10.3390/rel10010062> - Recent scholarship on both ancient and modern Judaism has criticized the identification of Judaism as a religion. From the perspective of the modern period, what has remained unaddressed is the very peculiar religion that Jewish philosophers and theologians have formed. Numerous scholars with varying philosophical and religious commitments depict Judaism as a religion in which belief plays a negligible role and reference to God is tenuous if not impossible. This article charts three trends in modern and contemporary Jewish thought on the subject of theological reference: restricted referentialism, ostensive referentialism, and theological referentialism. The article concludes by discussing new developments in the theory of reference that can further the work of the theological referentialists and help revitalize Jewish theology.

53. André FOSSION, *Repenser l'évangélisation*, Nouvelle Revue Théologique, n.141/4, 2019 - [www.nrt.be](http://www.nrt.be) - Les hommes, selon une affirmation de Paul VI, pourront se sauver, grâce à la miséricorde de Dieu même si l'Évangile ne leur est pas annoncé. L'annonce de l'Évangile n'est pas une condition requise pour être sauvé car le salut déborde, par la grâce de Jésus-Christ, les frontières de l'Église. Le devoir d'évangéliser demeure cependant non pas pour que le monde soit sauvé, mais parce qu'il est sauvé. Ce qui pousse à évangéliser, c'est l'amour de l'autre avec lequel on désire partager la joie infiniment précieuse de reconnaître et d'éprouver le salut de Dieu. Cette œuvre évangélisatrice de l'Église peut schématiquement se décliner en quatre moments essentiels : reconnaître le salut déjà en marche ; être un corps de charité dans la chair du monde ; être un corps parlant de la charité, avec charité, pour en dire le mystère; offrir à qui le souhaite un chemin d'initiation à la vie chrétienne.

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

55. Liam GEARON, *Religion, education, security*, Religions, 10 (2019) 5, 330 - <https://doi.org/10.3390/rel10050330> - Published: 16 May 2019 - On first glance the politicization and securitization of religion may seem remote from education. A second look reveals widespread international initiatives aimed at the uses of education precisely for political and security purposes, notably in the countering of terrorism, violent extremism and ideologies opposed to liberal democratic values. This editorial presents a critical framing on how scholars from a range of interrelated disciplines analyze the interface of religion, education and security. The purpose of this Special Issue is thus critically to engage scholars across religious studies and theology, politics and international relations, security and intelligence studies, to explore through empirical evidence and reasoned argument the role here for religion in education. The volume aims to make some ground-breaking cross-disciplinary theoretical advances and methodological innovations not simply to further debate but to provide the tools for asking new questions and opening new pathways and frameworks for exploring the critical interface of religion, education and security.

56. Giuseppe GIORDAN, *La spiritualità come sfida alle religioni. Credere e far credere nell'Europa plurale*, Annali di Scienze Religiose, 2018 n. 11, 61-85. Questioning the concept of religion and the theory of secularization, the article aims to document the contemporary shift of the legitimization of the sacred, in a transition from the centrality of traditional institutions of believing to the progressive affirmation of subject's freedom of choice also in matters of

faith. From the movement comes a repositioning of both the subject and the religious institutions. The scientific debate that has developed in the sociology of religion on the use of the term spirituality' and on the heuristic potentialities of the concept is then illustrated.

57. Danièle HERVIEU-LEGER, *Un catholicisme diasporique. Réflexions sociologiques sur un propos théologique*, Recherches de Science Religieuse, vol. 107 (2019) 3, 425-440 – Lorsque Karl Rahner annonçait dans un fameux article de 1954, les profondes mutations qui attendaient l'Eglise catholique, il fit épreuve d'un singulier courage théologique mais surtout d'une grande originalité d'analyse. En effet, plutôt que de déplorer la sécularisation et de chercher à la contrer, il en prend acte comme de la condition actuelle de la présence du christianisme dans les sociétés occidentales contemporaines. L'article évalue la portée sociologique de cette forme 'diasporique' que K. Rahner présente comme la modalité obligée d'une communionnalisation catholique répondant à sa situation minoritaire dans le monde tel qu'il est.

58. Natascha KIENSTRA, *Training for interreligious classroom teaching: An empirical study*, Religious Education, published on line 29 August 2019, <https://www.tandfonline.com/doi/full/10.1080/00344087.2019.1652878> - Interreligious education (IE) should support cultural and religious diversity in the classroom by inviting new perspectives. Four contexts are important in this regard, as follows: auto-interpretation of one's own religious tradition, auto-interpretation of foreign traditions, allo-interpretation of one's own religious tradition, and allo-interpretation of foreign traditions. Previous empirical research in the Netherlands has indicated that interreligious learning is not possible in the classroom. However, this study investigated IE from the teaching perspective by conducting an exercise among 24 religious and worldview teachers. Specifically, a combination of student teachers, schoolteachers, and teacher trainers took part in a secondary school workshop before answering interview questions. Most participants discussed their own or foreign traditions using auto-interpretation. However, approximately half of all teacher trainers discussed their own traditions using allo-interpretation, although none discussed foreign traditions from the same perspective. In addition, student teachers reached the highest level of IE available in this study by using multiple perspectives to promote inquiry and engage in productive debate. Although IE is problematic at multiple teaching levels, these results indicate that interreligious teaching practices may be improved through increased training.

59. Pia-Maria KOIRIKIVI, Anuleena KIMANEN, *Including or excluding Religion and Worldviews in schools? Finnish teachers' and teacher students' perceptions - Including or excluding Religion and Worldviews in schools? Finnish teachers' and teacher students' perceptions*, Journal of Beliefs and Values, 2019 (without abstract). [https://www.academia.edu/39910410/Including\\_or\\_Excluding\\_Religion\\_and\\_Worldviews\\_in\\_Schools\\_Finnish\\_Teachers\\_and\\_Teacher\\_Students\\_Perceptions](https://www.academia.edu/39910410/Including_or_Excluding_Religion_and_Worldviews_in_Schools_Finnish_Teachers_and_Teacher_Students_Perceptions)

60. Anna-Maria KONSTA, *Is there a right to human dignity? The example of the right to education of refugees*, European Journal of Migration and Law, 21 (2019) 2 - DOI: <https://doi.org/10.1163/15718166-12340050> - The present article attempts a brief presentation of the legal framework in relation to the protection of the right to education and the protection of the human dignity of refugees, with reference to international and emphasis on European law, in an effort to recognize the inviolability of the right to education of refugees. At the same time, the question is raised if there is an independent right to human dignity or if human dignity is merely a framework term in light of which one could interpret, for example, the right to education of refugees. Through the discussed case-law of the European judicial and quasi-judicial bodies, which use the concept of human dignity, in order to protect asylum seekers, a European concept of human dignity has emerged, which may be acknowledged as an absolute fundamental right.

61. Arniika KUUSISTO, Liam GEARON, *Why teach about Religions? Perspectives from Finnish professionals*, Religions, 10 (2019) 6, 347; <https://doi.org/10.3390/rel10060347> - Published: 28 May 2019 Acknowledging recent research literature on professionalism and religious education across Europe, the article examines the scholars' and senior professionals' views on the curricula aims and objectives in RE in Finland. Through asking the professionals' views on the aims of RE in relation to supporting of child's growth and development on one hand and the societal aims of RE on the other, the findings were thematically classified into the following categories. Firstly, the aims regarding the supporting of child's growth and development were focused on literacy on religions and worldviews, increasing the understanding on oneself and others, personal growth, and the skills for global citizenship. From the societal perspective, RE was seen important for supporting the understanding as literacy, understanding as empathy, and competences for global citizenship. Finally, as regards the educational model of teaching about religions, these professionals held somewhat varied views. Some favoured an RE model based on teaching groups reflecting children's

own worldview affiliations, others supported whole-class instruction, and still others a hybrid model combining elements of both. However, the way in which the instruction is implemented and the position from which religions are examined in education were perceived to be in a key role in this, whatever the formal structures for instruction.

62. Christy LANG HEARLSON, *The “Educated” Consumer: the formation of memory, attention, and imagination in consumer culture*, Religious Education, 2019 April - DOI: [10.1080/00344087.2019.1595911](https://doi.org/10.1080/00344087.2019.1595911) - This article offers a critique of consumer culture that draws on Augustine’s vision of human consciousness, exploring consumerism’s formative effects on the memory, attention, and imagination of consumers. Drawing on William Cavanaugh’s analysis of consumers’ disposition of detachment, it explains how consumer culture distorts memory, attention, and imagination in consumers. It addresses the effects of consumerism on declarative, episodic, and procedural memory, on open awareness and concentration, and on intellectual, fantasy, empathy, and strategic imagination. The author suggests that religious educators should consider their work a form of reattachment therapy.

63. José María MARTÍ SÁNCHEZ, *Libertad de enseñanza y pluralismo. La programación educativa y la formación moral*, Revista española de Derecho Canónico, vol. 75 (2018) 185, 493-527. El artículo espone el sentido educativo de una enseñanza de la religión acorde con la convicciones de los padres y su defensa en un sistema jurídico abierto a la libertad religiosa, el pluralismo y la neutralidad de los Poderes públicos. La riqueza de opciones accesibles encarna la libertad de enseñanza que garantiza los resultados humanistas del proceso.

64. Julia MARTINEZ-ARINO & Sara TEINTURIER, *Faith-based schools in contexts of religious diversity: An introduction*, Religion & Education, vol. 46 (2019) 2, 147-158 - <https://www.tandfonline.com/doi/full/10.1080/15507394.2019.1590941> - In democratic societies, schools have become central sites for governing religious diversity. Research on the intersection of religion and education has focused predominantly on public secular schools but we know less about how faith-based schools operate in contexts of increasing religious diversity. How do such institutions negotiate their specific religious identity and religious educational project when religious homogeneity has given way to religious diversity, both between and within religious traditions? This introduction to the focused section provides an overview of some of the main discussions in the literature and highlights the potentials of studying faith-based schools’ responses to religious diversity.

65. Ariel Evan MAYSE, *Religious education and sacred study in the teachings of Rabbi Yitshak Hutner*, Religions vol 10 (2019) 5, 327; <https://doi.org/10.3390/rel10050327>, Published: 15 May 2019 - Rabbi Yitshak Hutner (1906–1980) was a remarkable scholar, an enigmatic religious intellectual and a charismatic teacher. Drawing upon his public discourses and his written letters, I argue that Hutner’s vocabulary—which remained rooted almost entirely in the vocabulary of traditional Talmudism—afforded him a ready garment in which to clothe a syncretic educational theory, which combines Hasidic approaches to spiritual instruction and remakes the traditions of Lithuanian piety and study for his new American audience. The present study interrogates a series of key themes that appear in Hutner’s teachings, all of which pertain to issues of pedagogy and the construction of religious education. The essay advances a historical argument by examining the works of an important and influential modern Jewish thinker, but it is also driven by a constructive question: What does Hutner’s vision of Jewish religious teaching and learning have to contribute to today’s Jewish education, and to the broader world of higher education in North America in particular?

66. Pamela McCARROL, *Keeping it real: Decolonizing Christian inter-religious practice as an exercise in a practical Theology of the Cross*, Religions vol. 10 (2019) 3, 203 - <https://www.mdpi.com/2077-1444/10/3/203/html> - “What is suffering? What is hope?” These are questions I have asked for years with classes full of students training for Christian ministry. Now, I ask these questions in classes with Buddhist, Muslim, Jewish, Christian, and ‘spiritual but not religious’ students, all in training to be spiritual care therapists. The institution where I serve is in the process of transitioning from a mono-religious Christian theological College to a centre for multi/inter-religious education. Those of us who teach in the program are disrupted continually by pedagogical challenges that both perplex and energize us. The multi-religious classroom decolonizes spaces long dominated by Christian theological discourse. Course content yields to a fluid and open-ended, interactive process. My “mastery of the field” gives way to an ongoing practice of surrender—a kenotic self-emptying—that usually leaves me shaken in overwhelming awe or angst-ridden questioning. Through a practical theological methodology that begins with lived human experience, this paper shares an autoethnographic account of my experience as a teacher in the multi-religious classroom. It presents key dimensions of the theology of the cross as an interpretive framework and closes by examining how the theology of the cross offers a practical Christian theological reflective process to empower decolonizing pedagogy.

67. Ursula McKENNA & Leslie J. FRANCIS, *Growing up female and Muslim in the UK: an empirical enquiry into the distinctive religious and social values of young Muslims*, British Journal of Religious Education, 41 (2019) 4, 388-401, DOI: [10.1080/01416200.2018.1437393](https://doi.org/10.1080/01416200.2018.1437393) - What does it mean to be a Muslim young woman in Britain today and with which religious and social values do these young women identify? This paper tests the thesis that Muslim identity predicts distinctive values of public and social significance among female adolescents (13- to 15-years of age) who participated in a survey conducted across the four nations of the United Kingdom. From the 11,809 participants in the survey, the present analyses compares the responses of 177 female students who self-identified as Muslim with the responses of 1183 female students who self-identified as religiously unaffiliated. Comparisons are drawn across two domains defined as religiosity and as social values. The data demonstrated that for these female adolescents self-identification as Muslim encased a distinctive profile in terms both of religiosity and social values.

68. Marianne MOYAERT, *Interreligious hermeneutics, prejudice, and the problem of testimonial injustice*, Religious Education, May 2019 - [doi.org/10.1080/00344087.2019.1610927](https://doi.org/10.1080/00344087.2019.1610927) - As interreligious educators we challenge our students to engage in hermeneutical self-reflection. In this article, I turn the tables, and engage in an exercise of reflective practice: I look back on my own pedagogy, consider my own religiously diverse classroom, and ask in what way the theoretical framework from which I approach interreligious learning has facilitated *and* hindered the learning process of my students. I especially inquire into chances and limits of the hermeneutical approach of interreligious learning, an approach with which I identify. I will first elaborate on the importance of the so-called hermeneutical approach to interreligious learning and dwell on my own appropriation of this approach. Here the French philosopher Paul Ricoeur and his hermeneutical anthropology will occupy center stage. Next, and triggered by my own experiences as an interfaith educator, I will argue that the hermeneutical approach to interreligious learning has a tendency to level relations between self and other and falls short when it comes to reckoning with unequal power relations. I will illustrate this shortcoming on the basis of a concrete case of testimonial injustice that has occurred in my classroom.

69. Timur NADYRSHIN, *Religious education in Russia: factors of non-religious parent's choice*, British Journal of Religious Education, publ. online On 06 August 2019 - <https://doi.org/10.1080/01416200.2019.1651691> - It was in 2012, when in Russian schools the subject 'Fundamentals of Religious Cultures and Secular Ethics' was introduced. Parents of students are given the opportunity to choose from six different modules. Among the modules there are 'Fundamentals of Orthodox Culture', 'Fundamentals of Islamic Culture', 'Fundamentals of Jewish Culture', 'Fundamentals of Buddhist Culture', 'Fundamentals of World Religious Cultures', 'Fundamentals of Secular Ethics'. However, the parents' choice is due to a variety of objective and subjective factors. The purpose of this paper is to elicit the degree of influence of four factors on the choice of modules within the course of 'Fundamentals of Religious Cultures and Secular Ethics.' To study the case, a polyethnic region of Russia – the Republic of Bashkortostan, has been chosen. In this paper, the influence of four factors will be gradually revealed: the ethnic factor, the religious factor, the urban factor, and the factor of the educational environment. Studying the influence of factors determining the choice of modules demonstrates that the choice of modules is a compromise of many parties of interest: parents, students, teachers, clergy, and educational institutions.

70. Osamu NAKAYAMA, *New Spirituality in Japan and its place in the teaching of Moral Education*, Religions vol. 10 (2019) 4, 278; <https://doi.org/10.3390/rel10040278> - Published: 17 April 2019 - This paper begins by examining so-called "spirituality movements and/or culture" in Japanese society today. It then focuses on research into spirituality as it relates to Japanese education, and specifically moral education, where, for example, our connectedness to the sublime and lofty is one of the four themes of the new moral education classes introduced into Japanese elementary schools in 2018. It is far from easy, however, to teach such a subject, since Japanese moral education is required to keep its distance from popular spirituality as well as from the institutionalized spirituality of organized religions. Furthermore, the conventional knowledge that underpins modern Japanese moral education struggles to deal with spirituality and the vast range of human existence, including our search for the purpose and significance of life. Accordingly, this paper will examine current work on such issues and attempt to outline the future role that scientific and academic approaches to religion and spirituality might play in moral education in Japan, especially from the viewpoint of human connectedness to nature and the sublime.

71. Kevin O'GRADY, Robert JACKSON, *'A touchy subject': teaching and learning about difference in the religious education classroom*, Journal of Beliefs & Values, publ. May 27, online 2019 - <https://www.tandfonline.com/doi/full/10.1080/13617672.2019.161475> - The present article reports research conducted during 2018 in a secondary school in South Yorkshire, England with a class of 11–12-year-old boys and girls and the class teacher of



religious education (RE), in consultation with the head and deputy head of the RE faculty. The focus of the project was on the extent to which existing research findings can assist teachers to deal with issues of religious diversity, including how the classroom can be a 'safe space' for dialogue and discussion and how media influences can be managed. It was one of a number of projects conducted by members of the Signposts International Research Network, who have undertaken independent studies in the UK, Norway and Sweden, which address issues identified in the Council of Europe publication *Signposts*. The findings reported in the present article highlight: the need for teachers to be given support in learning skills for managing classroom dialogue; the interest of young people in exploring difference; and the benefits of participation in classroom-based collaborative research.

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

73. Marco PARISI, *Il fattore religioso nella scuola pubblica italiana, con uno sguardo al pluralismo e all'Europa*, *Coscienza e Libertà* n. 56, 2018, pp.27 - <https://coscienzaeliberta.it/coscienza-e-liberta/rivista-n-56/il-fattore-religioso-nella-scuola-pubblica-italiana-con-uno-sguardo-al-pluralismo-e-alleuropa-1-marco-parisi-n-56-anno-2018/> - La proposta di introdurre un insegnamento (obbligatorio) laico di religione o di storia delle religioni, impartito da docenti nominati direttamente dall'autorità scolastica, che consenta a tutti gli alunni un approccio pluralista e neutro alla dimensione religiosa, deve ritenersi del tutto condivisibile. Questa ipotesi avrebbe il pregio di configurare l'insegnamento religioso come aconfessionale e aperto allo studio delle principali tradizioni spirituali, così da determinare il superamento di tutte le criticità derivanti dalla natura confessionale dell'attuale modello, assicurando un approccio di tipo strettamente culturale al fenomeno religioso, che, depurato da una visione strettamente identitaria, potrebbe realmente operare come una delle principali chiavi di comprensione delle principali questioni politiche e sociali mondiali. Una offerta educativa laica di questo tipo condurrebbe alla corretta interpretazione delle più diverse tradizioni religiose e dei loro contenuti dottrinali e morali, costituendo da deterrente all'esercizio di una azione socialmente divisiva ad opera di visioni faziose ed ideologizzate delle correnti spirituali eterodosse. Proprio questa funzione, peraltro, ben verrebbe svolta dalla scuola pubblica, chiamata alla composizione equilibrata delle esigenze educative evidenziate dalle famiglie con le finalità culturali delle istituzioni formative statali (dalla *Conclusione*).

74. Marco PARISI, *La dimensione religiosa nel modello democratico d'integrazione sovranazionale europea* [The religious dimension in the democratic model of European supranational integration], *Rivista telematica "Stato, Chiesa e Pluralismo confessionale"* – [www.statoechiese.it](http://www.statoechiese.it) – 2019 n.3, pp. 289-324 - The process of European integration is a path undertaken by a significant number of countries of the 'old continent' for the construction of an economic, political and juridical space; an area capable of responding to the demands of competitiveness imposed by the globalization and the interdependence between the different national realities. An evolution of supra-national relations at the European level which, even in the face of its original vocation to a mere economic collaboration between the States, has also ended up involving the subject of the fundamental rights of the human person. In fact, as the political and legal integration efforts have proceeded, in the drafting of the Treaties that have implemented the European unity, the definition of a true catalogue of inalienable freedoms has taken place; a catalogue in which the right of religious freedom has assumed a central position (similar to what was codified in the parallel supranational system of the Council of Europe). Even though, in the current regulatory framework, the European Union has no jurisdiction regarding the juridical discipline of the religious phenomenon, it has nevertheless consolidated a growing attention to the spiritually characterized interests, together with the exercise of direct competences for the purposes of protection of freedom of thought and faith.



75. Marivi PEREZ MATEO, *The mosque as an educational space: Muslim women and religious authority in 21st-century Spain*, Religions, vol. 10 (2019) 3, 222; <https://doi.org/10.3390/rel10030222> - Published: 25 March 2019 - This article presents the results of a fieldwork project from January to April 2017 in Spanish mosques, an on-the-ground investigation using interviews with female Muslim teachers who constitute a sort of women's movement within Islamic education in Islamic associations and schools across Spain. These women reflect on their zeal for teaching and the desire to receive an education in Islamic studies among Muslim women, students and teachers, who participate in these activities to transmit their knowledge of Islam. These female teachers form a heterodox group of interconnected educators who have acquired status within their communities, legitimized by their ability to impart Islamic religious knowledge, and who could prove to be potential alternative educational authorities in Spanish Islam. This educational activity by and for women in Spanish mosques, which has been studied by others at the European level could be seen as a revitalization of religious dynamics or as processes of re-Islamization. However, as the interviewees themselves observe, 'we never stopped believing and practicing', suggesting that this educational activity should be situated within the framework of the active search for Islamic knowledge in a non-Islamic European context.

76. Manfred PIRNER, Martin ROTHGANGER (edd.), *Antisemitismus als religionspädagogische Herausforderung. Interdisziplinäre und internationale Perspektiven*, Theo-Web. Zeitschrift fuer Religionspaedagogik 18 (2019), H.1,1 - <https://www.theo-web.de/ausgaben/2018/17-jahrgang-2018-heft-2/news/editorial-9/> - Die vorliegende Ausgabe von Theo-Web setzt sich im Thementeil mit einem Phänomen auseinander, das man sich als ein vergangenes und überwundenes wünschte: „Antisemitismus als religionspädagogische Herausforderung“, wobei der Untertitel „Interdisziplinäre und internationale Perspektiven“ die beiden Schwerpunkte dieser Ausgabe signalisiert.

77. Tünde PUSKÁS, Anita ANDERSSON, *Keeping education non-confessional while teaching children about religion*, Religion & Education, vol. 46 (2019) 3, 382-399 - <https://doi.org/10.1080/15507394.2019.1590940> - The paper explores how in a Swedish preschool with a religious profile teachers balance between keeping education non-confessional and teaching about a tradition with religious roots. In this paper, the focus is on how and why the secular and religious narratives are intertwined in a play that aims to teach children about why Easter is celebrated. Theoretically we combine Grimmit's theoretical concepts of learning about and learning from religion with Smart's analytical framework. The analysis reveals that through translating between the secular and religious narratives the play offered an opportunity to learn both about and from religion.

78. Halim RANE, *“Cogent religious instruction”: A response to the phenomenon of radical Islamist terrorism in Australia*, Religions, vol. 10 (2019) 4, 246 - <https://doi.org/10.3390/rel10040246>, Published: 3 April 2019 - Over the past 15 years, 47 Muslim Australians have been convicted for terrorism offences. Australian courts have determined that these acts were motivated by the offenders' "Islamic" religious beliefs and that interpretations of Quranic verses concerning *jihad*, in relation to *shariah*, *caliphate*, will of God and religious duty contributed to the commission of these crimes. This paper argues that these ideas, derived from certain classical-era Islamic jurisprudence and modern Islamist thought, contradict other classical-era interpretations and, arguably, the original teachings of Islam in the time of the Prophet Muhammad. In response to the call for "cogent religious instruction" to combat the phenomenon of radical Islamist terrorism, this paper outlines a deradicalization program that addresses late 20th- and early 21st-century time-period effects: (1) ideological politicization associated with Islamist jihadism; (2) religious extremism associated with Salafism; and (3) radicalization associated with grievances arising from Western military interventions in Muslim-majority countries. The paper offers a counter narrative, based on a contextualized reading of the Quran and recent research on the authentication of the Covenants of the Prophet Muhammad. It further contends that cogent religious instruction must enhance critical-thinking skills and provide evidence-based knowledge in order to undermine radical Islamist extremism and promote peaceful coexistence.

79. Philippe RICHARD, Quentin WODON (eds.), *OIEC. Educatio Si Bulletin*, Issue n. 1, Summer 2019 - [http://img-view.mailpro.com/clients/2014/02/12/45090/Educatio%20Si%20Bulletin%20-%20Summer%202019\[20461\].pdf](http://img-view.mailpro.com/clients/2014/02/12/45090/Educatio%20Si%20Bulletin%20-%20Summer%202019[20461].pdf) - Le premier e-bulletin de l'OIEC (Office International de l'Éducation Catholique), suite au Congrès mondial de New York célébré ce dernier Juin, comprend l'allocation du pape François, le discours liminaire d'Augusta Muthigani, les conclusions du Congrès par le Secrétaire général Philippe Richard, un article de Tom Burnford des États-Unis et une interview de Quentin Wodon avec le frère Peter Tabichi, lauréat du Prix du professeur 2019. D'autres articles traitent des tendances en matière d'inscription dans les écoles catholiques, d'un programme novateur en Haïti, d'un examen des rapports en accès libre sur la réalisation des objectifs de développement durable en éducation et d'un court article sur les données et les outils en accès libre. Dans les prochains numéros du bulletin, seront incluses d'autres interventions proposées lors du Congrès. » Nous vous encourageons – proposent les Rédacteurs en chef - à partager ce bulletin à

grande échelle, y compris avec les enseignants et les directeurs de votre école et de votre pays. Nous vous invitons à nous faire part de vos commentaires ».

80. José Antonio RODRÍGUEZ GARCÍA, *Islamic religious education and the plan against violent radicalization in Spain*, British Journal of Religious Education, 41 (2019) 4, 412-421, DOI: [10.1080/01416200.2018.1484693](https://doi.org/10.1080/01416200.2018.1484693) - This article analyses the importance of Islamic religious education in public schools in Spain as an instrument in the prevention and fight against violent radicalisation. In this article, we examine the legal status of Islamic religious education and the latest regulations on Islamic religious education that emphasise the fight against Islamist terrorism. We also study the regulation of teachers of Islamic religious education and their role in the counter-narrative required to deter the message of Islamist terrorists and prevent violent radicalisation.

81. Bert ROEBBEN, *Glauben und Vertrauen in der Bildung. Elemente einer katholisch-theologischen Bildungstheorie*, Theologische Quartalschrift 199 (2019) 119-132. The one and only approach to the theological proprium of Catholic education does not exist. In this essay some important building blocks are indicated that could be helpful in the establishment of a Catholic-theological theory of education. The paper contains three parts: historical and systematic discursive elements to define the issue, a proposal for a theory of Catholic education based on a critical-dynamic reading of the adagium *fides quaerens intellectum* and, finally, a narrative appropriation of this theory by using glory, hope and mercy as “sensitizing concepts”. Basically, this essay is an example of how the author understands the tradition in which he was initiated critically and is now working creatively. It is an invitation to join the author in the ongoing (and ecumenical) reading of the educational signs of the times in the light of the Gospel.

82. Youssef SBAI, *Islamic friday sermon in Italy: leaders, adaptations, and perspectives* Religions, vol. 10 (2019) 5, 312; <https://doi.org/10.3390/re10050312> - Published: 8 May 2019 - The focus of this article is to spotlight the ritual frame of the canonical Friday prayer that is organized weekly around midday in places of Islamic worship in Italy. I verify how the Muslim communities in Italy, as a “cognitive minority”, use different strategies related to the performance of the Friday prayer ritual, and I analyze its continuous reframing. During the preliminary investigation I selected seventeen places of worship located in major cities and provincial towns located in the North, Central and South of Italy including Sicily. I have only considered spaces run by Sunni Arabs because they are the majority of Muslims in Italy. In these places I performed the participant observation from October 2016 to July 2017 collecting empirical data and more than a hundred sermons that I analyzed later. I also relied on interviews with preachers and people in charge of these place.

83. Friedrich SCHWITZER, Wolfgang ILG, Peter SCHREINER (eds.), *Researching non-formal religious education in Europe*, Paperback Waxmann 2019, Seiten 298 - [https://www.waxmann.com/waxmann-buecher/?no\\_cache=1&tx\\_p2waxmann\\_pi2%5Bbuch%5D=BUC125909&tx\\_p2waxmann](https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2%5Bbuch%5D=BUC125909&tx_p2waxmann) The traditional focus on Religious Education at school can no longer be the only guiding principle for religious education research if this research is to do justice to the reality of RE in general. The awareness of the meaning and scope of education outside of school has clearly grown. However, systematic research on non-formal religious education still remains rare, especially on an international level. It is the intention of this volume to strengthen the awareness of educational settings outside of school by bringing together research results and research perspectives from different European countries and by discussing the question what non-formal education means in terms of RE. The book includes presentations on specific research projects carried out by the authors themselves as well as summary accounts of the pertinent research from different countries. The chapters take up general questions of researching non-formal RE as well as specific references to different programs such as youth work, Sunday School, kindergarten, confirmation work.

84. Brian F. SNYDER, *Christian environmental ethics and economic stasis*, Worldviews: Global Religions, Culture, and Ecology, 23 (May 2019) 2, 154-170 - <https://brill.com/abstract/journals/wo/23/2/wo.23.issue-2.xml> -The growth paradigm assumes that economic growth is objectively good because it leads to increased prosperity and utility maximization. Christian ethics oppose this worldview because it rejects the idea that economic prosperity is objectively good. Instead, Christian ethics are theocentric, assuming that God and the relationship with the divine is objectively good. Material prosperity is seen to interfere with this relationship. Still, there are at least two views of the human-divine relationship that have implications for environmental ethics. The first and most popular view argues that the human-divine relationship is mediated by the human-in-community relationship. Alternatively, individualistic theism posits that the human-divine relationship is individually available without community-centeredness. This individualistic view has been criticized as leading to an insufficient ethic of environmental care, however, here we argue that a radical dualism consistent with the Christian Gospels can lead to an ethos of environmental benevolence.

85. Kirstine SINCLAIR, *An Islamic University in the West and the question of modern authenticity*, *Numen*, 66 (2019) 4, 403-421 - DOI: <https://doi.org/10.1163/15685276-12341546> The aim of this article is to discuss how Islamic universities in the West facilitate and condition the formation of modern Muslim subjectivities in minority contexts, with an emphasis on the institutions as providers of guidelines for good, Muslim minority life. This is done through a case study of Cambridge Muslim College in the UK. Its values and aims are explored through interviews with the founder and dean, faculty members and students, and through participatory observation. Cambridge Muslim College sees itself as a mediator between Islamic traditions and modern Muslims in the West, and as responsible for engaging in the development of both Muslim minorities and the wider society within which it operates. The questions guiding the study are the following: What role do Islamic universities play in shaping modern Muslim subjectivities in the West? How does Cambridge Muslim College combine understandings of authenticity with preparing their students for professional careers in Britain? The study shows that the understanding of authenticity that is encouraged by college dean Shaykh Abdal Hakim provides an important tool for the students as they strive to form meaningful selves and careers in contemporary Britain. Thus, references to authentic Islam is used to support the development of both working and moral modern subjects.

86. Linda VIKDAHL, Geir SKEIE, *Possibilities and limitations of religion-related dialog in schools: Conclusion and discussion of findings from the ReDi project*, *Religion & Education*, vol. 46 (2019) 1, 115-129 - <https://doi.org/10.1080/15507394.2019.1577712> - This article links together the findings of the case studies reported in this special issue and reflects upon the possibilities and limitations of religion-related dialog in school education at a more systematic level. It also discusses the findings of the case studies in relation to other research and suggests some ideas for further investigation.

87. Wolfram WEISSE, *The European research project ReDi: Religion and Dialogue in modern societies. An overview*, *Religion & Education*, vol. 46 (2019) 1, 1-19 - <https://doi.org/10.1080/15507394.2019.1577709> - This article gives an overview of the Religion and Dialogue in modern societies (ReDi) project. The article sketches the main questions of the research, its interdisciplinary composition, the metropolitan areas in Europe involved, the different levels of research and some of the main results. The overall research approach of ReDi is explained, and the focus is directed to particular elements of ReDi such as dialogical theology and urban interreligious practice. This could serve as background for the educational research, which will not be dealt with in the present article, as it forms the focus of the other articles presented in this special issue of *Religion & Education*.

## EDUCATIONAL TOOLS FOR RE

88. *Heritage of religious interest*, by UNESCO Education Service. <https://whc.unesco.org/en/religious-sacred-heritage/> - There exist a great variety of religious and sacred sites that are representative of the different cultures and traditions of the world. Approximately 20 percent of the properties inscribed on the World Heritage List have some sort of religious or spiritual connection. These properties to be found in most countries around the world constitute the largest single category on the List. Specific and significant spiritual meanings are mentioned to justify the Outstanding Universal Value of a large number of the World Heritage properties. Numerous historic cities on the List possess components of religious significance and are recognized as holy cities by different communities.

89. *Inter-religious Tools Project*. This website is running with the support of the European Commission. The main aim of the Project is to create and develop new Interreligious Dialogue (IRD) tools/board games for development of youth workers and trainers. **Objectives:** - To develop competences of youth workers, leaders and trainers needed for working in intercultural and inter-religious European societies. - To share good practices in the field of IRD and ICD and using tools and methods for establishing and maintaining IRD in heterogenic religious communities - To capacity building of partner organizations for implementing IRD activities in different contexts in order to improve state of pluralism of IRD and promoting diversity concept - To explore, create and share relevant and effective tools working in a field of IRD as well to provide opportunity to testing these methods in practice - To develop new Board Games for IRD that will be used to familiarize with other religions and promoting religious understanding and tolerance. - To create a network of multipliers of new Tools/Board Games related to IRD through Europe. The Project is editor of a educational series of the presentation of different world/local religions, as: African diasporic religions – East Asian religions – Indian religions – Indigenous traditional religions – Iranian religions – Mesoamerican religions- Modern

paganism – New religions movement – Parody or mock religions – Post-theistic and naturalistic religions...  
<http://inter-religious-tools.com/tools/>

90. **Konfessionell-kooperatives Lernen im RU. Materialien für die Klassen 5–10.** Vandenhoeck & Ruprecht 2019, pp. 144 - <https://www.beck-shop.de/karsch-konfessionell-kooperatives-lernen-ru/product/27357717> - Im Fach Religion lernen Schülerinnen und Schüler, die evangelisch oder katholisch sind, einer anderen Religion oder auch gar keiner angehören, gemeinsam. Konfessionell-kooperativer RU versucht, dieser Vielfalt gerecht zu werden. Dabei stellt sich Religionslehrkräften die häufig schwierige Frage: Konfessionelle Kooperation – wie macht man das eigentlich? Dieser Band bietet zwölf in Tandems aus evangelischen und katholischen Autorinnen und Autoren entstandene Unterrichtsskizzen. Sie sind zu zentralen lehrplanrelevanten Themen der Sekundarstufe I ausgearbeitet – wie u. a. Visionen einer gerechten Welt, die Botschaft der Bergpredigt oder Gott und das Leid der Welt. Dabei stehen Schülerorientierung und die Wahrnehmung der Lerngruppe als interkonfessionelle Lerngemeinschaft im Fokus der Unterrichtsvorhaben. Mit den zahlreichen Kopiervorlagen in diesem Band sind Sie gewappnet für die Herausforderungen des konfessionell-kooperativen RU.

91. Rouhollah AGHASALEH (ed.), **Children and Mother Nature. Storytelling for a glocalized environmental pedagogy**, Brill 2019, pp. 90 -<https://brill.com/view/title/54915?format=PBK> - It is an old, yet relevant, argument that education needs to focus more on real-world issues in students' lives and communities. Nevertheless, conventional school curricula in many countries create superficial boundaries to separate natural and social worlds. A call for science learning approaches that acknowledge societal standpoints accumulate that human activities are driving environmental and evolutionary change which has lead scholars to investigate how different societies respond to environmental change. *Children and Mother Nature* is a multilingual volume that represents indigenous knowledges from various ethnic, linguistic, geographical, and national groups of educators and students through storytelling. Authors have identified indigenous stories, fables, and folk tales with a theme of human-nature interaction and facilitated storytelling sessions with groups of students in K–8 grade (5–14 years old) in Turkey, Greece, US, Jamaica, Brazil, Saudi Arabia, and Chinese and Korean language speaking communities in the US. Students have discussed and rewritten/retold the stories collaboratively and illustrated their own stories. All student-told stories are presented in the original language along with an English translation. This volume provides authentic materials for teachers to use in their classrooms and could also be of interest to educational, literary, and environmental researchers to conduct comparative and international studies.

92. **Guía de duelo en el ámbito escolar**, presentado por Escuelas católicas, y SM, ofrece pautas para elaborar y significar el duelo en casos de fallecimiento en sus centros. Para ello ofrece herramientas pedagógicas, pastorales, de comunicación y jurídicas, ámbitos que deben responder de forma simultánea en situaciones de crisis ocasionadas por el fallecimiento de algún miembro de la comunidad escolar, tal y como recoge Servimedia. Según sus impulsores, este documento, además de los criterios y recursos que se deben poner en marcha, aporta formación para que toda la comunidad educativa esté preparada de forma adecuada ante la realidad de la muerte. [https://www.abc.es/familia/educacion/abci-guia-orientada-colegios-ensena-afrontar-realidad-muerte-201905200211\\_noticia.html](https://www.abc.es/familia/educacion/abci-guia-orientada-colegios-ensena-afrontar-realidad-muerte-201905200211_noticia.html)

93. **Mobile App reli.check!** - Die Welt ist zunehmend digital und Kinder wachsen heute ganz selbstverständlich mit Tablet, Smartphone & Co auf. So haben mobile Technologien längst auch ihren Platz in den Schulen gefunden. Eine didaktisch sinnvolle Ergänzung will nun die neue App **reli.check!** bieten. Sie macht auf spielerische Weise Wissensvertiefung für den Religionsunterricht möglich. Entwickelt wurde die App im Auftrag des Erzbischöflichen Amtes für Schule und Bildung. “Die App soll vor allem bei der Vertiefung und Wiederholung von Inhalten unterstützen”, sagt Gabriele Dernesch vom Schulamt der Erzdiözese Wien, die das Projekt betreut hat. LehrerInnen könnten zudem auf spielerische und ansprechende Weise testen, wie viel Wissen zu einem bestimmten Themengebiet bei den SchülerInnen bereits vorhanden sei, so Dernesch weiter. Das helfe etwa beim Einstieg in ein neues Thema. Das spielerische Lernen sei aber der eigentliche Bonus der mobilen Technologie.  
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94. **Le corps et le sacré – Rites et symboles.** Le calendrier des religions 2019-2020 aux Editions Agora, Genève. En version française et en version allemande. <https://www.editions-agera.ch/page.php?label=actualite>

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<https://cruxnow.com/church-in-the-usa/2019/09/17/religion-has-valuable-role-in-forming-culture-of-peace-says-u-nuncio/>

RUSSIA. Law&Religion Forum, 17/09/2019: “It is not the Church that turns into the State; on the contrary the State turns into the Church...”

<https://lawandreligionforum.org/2019/09/17/it-is-not-the-church-that-turns-into-the-state-on-the-contrary-the-state-turns-into-the-church/>

USA. CSMonitor, 18/09/2019: More public schools are embracing the Bible: is it literature or religion?

<https://www.csmonitor.com/USA/Education/2019/0918/More-public-schools-are-embracing-the-Bible.-Is-it-literature-or-religion>

ERITREA. Crux, 19/09/2019: Bishops protest government seizure of Catholic schools.

<https://cruxnow.com/church-in-africa/2019/09/19/eritrean-bishops-protest-government-seizure-of-catholic-schools/>

USA. Aclu, 20/09/2019: The Supreme Court considers mandatory funding of Religious education

<https://www.aclu.org/blog/religious-liberty/religion-and-public-schools/supreme-court-considers-mandatory-government>

## What about Europe? Some opinions

► **Le chiese si interrogano sul futuro dell’UE** – Sei domande che le chiese cristiane rivolgono ai nuovi eletti del Parlamento dell’UE: 1) Sarà capace l’Unione europea di rispondere alle sfide del populismo crescente e dell’estremismo politico? 2) Sarà in grado di offrire ospitalità ai rifugiati bisognosi di aiuto, assistenze e protezione, e di vedere nei migranti non una minaccia bensì una opportunità per rispondere all’invecchiamento della popolazione e alla mancanza di manodopera? 3) Saprà ridurre le emissioni di gas di serra e promuovere la realizzazione degli obiettivi dello sviluppo sostenibile? 4) Saprà rafforzare il pilastro europeo dei diritti sociali e combattere le crescenti ineguaglianze sociali? 5) Riuscirà ad avanzare nella direzione di un’economia che bilanci la prosperità con le esigenze sociali ed ecologiche? A migliorare la trasparenza e l’equità nei settori bancario e finanziario, a promuovere lo sradicamento della povertà e dell’esclusione sociale? 6) Saprà promuovere il rispetto dei diritti umani e della libertà religiosa, lottare contro le discriminazioni e a rispettare l’uguaglianza di genere?

(da: <https://www.fcei.it/2019/05/10/leuropa-e-il-nostro-futuro-2/>; L.M. Negro, in “Confronti” 2019/6, p. 7).

► **Cosa può fare la teologia per l'Europa?** – [...] Penso si possa individuare un compito più vasto della teologia italiana nel panorama internazionale, in particolare europeo. I teologi italiani potrebbero assumersi un doppio compito di mediazione molto interessante: quello di mediare tra le ricchezze della teologia dei diversi Stati europei e la teologia italiana, e quello di mediare la ricchezza delle Chiese europee nel loro complesso verso le nuove e vecchie Chiese del mondo. La prima mediazione – dall'Europa verso l'Italia – chiede di uscire da un certo provincialismo e di aprirsi in modo più deciso al dialogo con la cultura europea. Questo non richiede soltanto capacità di ascolto, ma anche una certa dose di coraggio, riconoscendo che anche la teologia italiana ha qualcosa da dire e da dare agli altri – uscendo così da un certo senso di minorità. La seconda mediazione è più complessa, ma anche più strategica. Le Chiese europee hanno una storia, una ricchezza, un ruolo, che non possono essere ignorati. Bisogna riconoscere che altre Chiese hanno il diritto di trovare la propria strada, ma questo non significa che tutte queste ricchezze e questa storia possano semplicemente essere accantonate. Il compito sarebbe quello di rendere disponibile questo patrimonio per coloro cui il cristianesimo è affidato oggi. Vanno trovate forme di mediazione che permettano questo passaggio. In questo la teologia italiana potrebbe avere un ruolo speciale nell'attuazione di uno dei criteri della 'Veritatis gaudium', ovvero "fare rete" tra le diverse istituzioni che coltivano e promuovono gli studi ecclesiastici, attivando con decisione le opportune sinergie (VG 4d). Ha infatti a disposizione una lingua conosciuta da molti teologi nel mondo, una propensione a pensare tenendo presente l'orizzonte vasto del mondo e una buona qualità scientifica. Ha soprattutto una realtà ecclesiale sufficientemente viva attraverso la quale valutare le intuizioni e le proposte teologiche. Questo le consente di comprendere ciò che nasce nelle università e nelle esperienze ecclesiali europee, comprese quelle italiane, e di tradurlo ed offrirlo in modo conveniente ad altre esperienze ecclesiali nel mondo. Si tratta di una mediazione che coinvolge la capacità di pensare la propria esperienza in termini linguistici, culturali concettuali che possano essere tradotti e offerti anche a chi vive in contesti esperienziali, linguistici, culturali e concettuali molto diversi. (Leonardo Paris, *Teologia in Italia oggi*, "Concilium", 3/2019, pp.154-155).

► **Why are European Catholic schools so popular at a time of increased secularisation?** by Paul Meany\*

In Ireland, and around the world, as Catholic schools are celebrating their annual celebration of Catholic Schools Week, it may surprise readers that today there are more than 28,000 Catholic schools in Europe are educating over 8,500,000 pupils. Today almost one-third of primary and secondary students in Europe are in schools under the aegis of the European Committee for Catholic Education (CEEC). Gone are the monologue schools for Catholics of times past but instead, throughout Europe, Catholic schools are now multicultural spaces where students of all faiths and none are made welcome to hear the hopeful message of the gospel presented in a relevant way that plugs into the continual search for meaning that continues to imbue all of humanity.

This diverse nature and progressive character of Catholic schools is exemplified by a CEEC meeting, taking place in Brussels this week, to coordinate our forthcoming symposium to address inter-cultural and inter-religious practices in Catholic schools in Europe. This vital subject is highlighted in a world-wide project for Catholic schools called "*Je Peux!, I can!, Yo puedo!*" in which schoolchildren from all over the world seek to meet the challenge of Pope Francis' 2015 encyclical letter, *Laudato Sí*, on the care for our common home. Education in Europe is a national competency and thus operates under the conventions of the Council of Europe and the European Court of Human Rights, and most countries have a majority of State schools.

**Religious Education** - However, it is interesting to note that of the 47 member states of the Council of Europe which includes Russia and Turkey, there are only two countries, France and Macedonia, where there is no religious education in State schools. In all the other countries education about religion is seen as an essential feature of culture and citizenship, as well as a bulwark against fundamentalist and extremist philosophies from whatever quarter they emerge. Even in France, almost 20 per cent of the population attend non-governmental Catholic schools which contract to meet the State's requirements in teaching the national curriculum, have autonomy to employ Catholic teachers and to educate pupils in the Catholic faith as part of the characteristic spirit/ethos of the schools, and are funded by the State to almost the same level as French public schools. Indeed, it is not just in Ireland and in France that Catholic schools receive public funding to almost the level of the public school system but it is a consistent feature of State policy in most European countries, from Portugal in the west to Hungary in the east, and from Malta in the south to Lithuania in the north, and it reaches equality in Scotland and in the Netherlands where Catholic schools receive exactly the same funding as public schools. But this is not what one would expect to hear in 2019. Why then are Catholic schools so popular around the world and in particular, at a time of increased secularization throughout Europe, why do they remain so? Research indicates that there are four characteristics of Catholic schools that resonate with parents: (a) they have an academic structure and culture which is sometimes referred to as 'bookishness'; (b) they create strong internal communities; (c) they have devolved governance and autonomy; and, of course, (d) they have the inspirational Gospel message which gives the school community a sense of mission and purpose.



**Common good** - Noting that European civil society inhabits the space between the State, the marketplace, and the family, research also suggests that the voluntary independent sector is ideally placed to create partnerships to combine the best of these elements. Thus, the education in voluntary Catholic schools – such as we have in such large numbers in Ireland north and south - will never be simply to further the ends of the State, nor simply to meet the demands of the market, rather they will continue to provide an informed evaluation of all of the gifts inherent in each individual to enable their contribution to the common good. In April 2017, Pope Francis published *Educating to Fraternal Humanism* which deals with the Catholic Church's position on global inter-dependence and the common destiny of all peoples on Earth. The chapter headings of *Humanizing education, A Culture of Dialogue, Globalizing Hope, For a True Inclusion and Co-operation Networks* speak to his belief that there has never been a more important time to challenge the assumptions of those who would suggest that religion should be considered a thing of the past, both alien and irrelevant. In a speech later in 2017 Pope Francis emphasized that Europe is made up of people, and not statistics and institutions, and that community rather than individualism must be re- discovered. He concluded, "Person and community are the foundation of the Europe that we, as Christians, want and can contribute to building. The bricks of this structure are dialogue, inclusion, solidarity, development and peace." As we in Ireland celebrate this year's Catholic Schools Week, with the theme '*Celebrating the work of our local Catholic Schools*', we do so within that European and world-wide understanding that although our schools are local, the challenges facing society are universal. In application this means that Catholic schools have an important role to challenge society to evolve as a civilization of love and to do so by finding solutions to the moral and other dilemmas that face States and society on this shared Earth of ours.

*\*Paul Meany is a former principal of Marian College, Dublin (1988-2017), and is chairman of the Le Chéile Education Trust.*

<https://www.irishtimes.com/news/education/why-are-catholic-schools-so-popular-at-a-time-of-increased-secularisation-1.3777895>

► **La minaccia viene sempre dall'ignoranza dell'altro** – “Come credenti siamo chiamati a far comunità anche con chi è diverso da noi, perché è questo cammino verso l'altro a permettere una maggior conoscenza di noi stessi. Al contrario di quanto fa l'ignoranza, che conduce all'indifferenza e, prima o poi, alla violenza. Oggi la vera minaccia viene dall'ignoranza dell'altro”. (Thomas Georgeon, *Meeting di Rimini*, 23/08/2019)

► **”Digo a los misioneros que no hagan proselitismo”** - Ustedes son hermanos, la hermandad humana que está en la base y respeta todas las creencias. El respeto religioso es importante, por eso les digo a los misioneros que no hagan proselitismo. El proselitismo es una falacia para el mundo de la política, del deporte - anima a mi equipo, a tu equipo... - pero no para la fe. Pero, ¿qué significa para usted, ¿Santo Padre, evangelizar? Hay una frase de San Francisco que me ha iluminado tanto. Francisco de Asís dijo a sus frailes: "Lleven el Evangelio, si es necesario también con palabras. Es decir, evangelizar es lo que leemos en el libro de los Hechos de los Apóstoles: el testimonio. Y ese testimonio provocó la pregunta: "Pero, ¿por qué vives así, por qué haces esto? Y allí les explico: "Es para el Evangelio". La proclamación viene primero del testimonio. Primero vives como cristiano y si te piden que hables, ellos hablarán. (papa Francisco, 10 de sept. 2019, entrevista en el vuelo de vuelta del viaje en Africa – ww.Religion digital.org).

► **Europa, un'avventura incompiuta** - C'è un deficit di memoria nei popoli europei delle tragedie del '900 e una scarsa consapevolezza dell'incomparabile patrimonio culturale e spirituale che da Atene, Roma e Gerusalemme giunge alle cattedrali e università medievali, attraversa la fiducia umanistica fino al “sapere aude” dell'Illuminismo. Un'avventura millenaria e inconclusa che si scontra sempre con la sua negazione, alimentata dalle diverse crisi e, ultimamente, dalla crisi economica dopo il 2008. Torna l'affermazione che l'Europa sia più un'idea che non un continente, un'unione di egoismi e non di scopi, un grande equivoco che copre gli interessi del polo franco-tedesco e l'egocentrismo dei 50.000 funzionari dell'Unione. Eppure, «lo spirito europeo è presente e vivo più di quanto si creda». «La cosiddetta idea dell'Europa costituisce una parte integrante sempre presente, una sorta di elemento costitutivo della stessa discussione sull'Europa» (mons. Ambrosio), parte non rimuovibile della coscienza collettiva. Se è vero che la dimensione economico-burocratica ha oscurato lo slancio di visione politica dei padri fondatori, che gli interessi nazionali non hanno alimentato un racconto europeo all'altezza del presente e che il disegno puramente economico e giuridico non ha retto all'affievolirsi dei riferimenti valoriali, è altrettanto vero che le sfide del futuro chiedono più Europa e non meno. (Lorenzo Prezzi, *SettimanaNews* 16/09/2019).

## FORTHCOMING EVENTS – CALLS FOR PAPER

■ The **second European Education Summit** on 26 September 2019 in Brussels. This second edition will focus on the teaching profession. What challenges are teachers facing today – and what are future developments we need to anticipate? Are teachers adequately recognised by society? Do they receive the support they need? What is their role in bridging education and active participation in society and labour market?

These are just some of the questions to be explored in a discussion led by teachers - along with ministers, academics and civil servants. During the Summit, Commissioner Navracsics will present the Education and Training Monitor 2019. The Monitor investigates how well teachers are faring and builds on - among other research - the latest results of the OECD Teaching and Learning International Survey data. Read the current edition of the *Education and Training Monitor* (2018) to learn more. As every year since 2001, we will also celebrate on 26 September the *European Day of Languages*. The Summit will take place at: **The Square**, Place du Mont Des Arts, 1000, Brussels, Belgium - [https://ec.europa.eu/education/events/education-summit\\_en](https://ec.europa.eu/education/events/education-summit_en)

■ First international Workshop of EVS, Tbilisi (Georgia), 10-11 October 2019. In collaboration with GORBI\_ (Georgian Opinion Research Business International), the European Values Study organizes the first international workshop of EVS2017 “**Comparing values in (post)crisis Europe**“. In the recent years, Europe was exposed to remarkable dynamics of simultaneously growing together and falling apart. The workshop aims at dealing with two main questions: How do all these changes affect the Europeans’ values? And how can researchers measure and compare human values in an adequate and meaningful way? A call for Abstract has been launched on May 8th welcoming contributions on European values and attitudes with a focus on multilevel and longitudinal research questions on topics such as (but not limited to) social solidarity, social cohesion, national and European identity, we are interested also in papers investigating validity and cross-cultural comparability of values and attitudes. A preliminary draft of the program is available here [Download](#)

■ Trento, Fondazione Bruno Kessler, 3-5 Marzo 2020: **Artificial Intelligence and Religion**. Lo scopo di AIR2020 è quello di esplorare le attuali interazioni tra la sfera religiosa (ampiamente interpretata in termini di comunità, istituzioni, pratiche, precetti, credenze e riti) e la ricerca e l’innovazione nel campo dell’intelligenza artificiale. L’evento, organizzato in collaborazione con il Centro FBK-ICT, riunirà ricercatori impegnati nei campi dell’intelligenza artificiale, dello studio scientifico sociale della religione e della filosofia della religione. La conferenza si terrà in lingua inglese. [Call for abstracts: https://isr.fbk.eu/it/events/detail/17511/artificial-intelligence-and-religion-air2020-2020/](https://isr.fbk.eu/it/events/detail/17511/artificial-intelligence-and-religion-air2020-2020/)

■ Sixth ICLARS Conference, Cordoba (Spain), 7-9 September 2020: **Human Dignity, Law, and Religious Diversity: Designing the Future of Inter-Cultural Societies**. The President and the Steering Committee of ICLARS are pleased to announce that the 6th ICLARS Conference will be held in Cordoba (Spain), from 7 to 9 September 2020. It will be organized by the Complutense University’s research group REDESOC (Religion, law and society), directed by Prof. Javier Martínez-Torrón, in collaboration with the University of Cordoba and other public and private institutions. This call can be freely circulated among all persons and institutions that may be interested in it. The general theme of the conference is: *Human Dignity, Law, and Religious Diversity: Designing the Future of Inter-Cultural Societies*. The aim is to analyse how the notion of human dignity, which is the central axis of the Universal Declaration of Human Rights of 1948, can help create common ground between competing understandings of human rights. Human rights were conceived as an instrument to achieve social cohesion and harmony but have often become a battlefield for conflicting ethical and political positions. This betrays the very notion of human rights, which are universal by nature and should be aimed at uniting, not dividing, society.

Structure of the conference. During the three days of the conference, plenary sessions will be held in the morning. These will feature renowned scholars from diverse parts of the world, other legal actors (such as international and constitutional judges or persons involved in legislative/governmental activity), and representatives of the media and of civil society. Simultaneous interpretation (English/Spanish) will be available in all plenary sessions. The afternoon/early evening will be devoted to concurrent or parallel sessions, which can be held in any of these four languages: English, Spanish, French and Portuguese (no interpretation will be provided for those sessions). Concurrent sessions will be organized along slots corresponding to five subthemes: • *Legal, constitutional and international*

*framework: various notions of state religious neutrality • Human Rights and religious traditions • Conflicts between law and freedom of conscience • Freedom of religion or belief and other fundamental freedoms • Designing the future: dignity, equality and religion.*

**>Proposals for papers and panels** - Members of ICLARS and scholars from all over the world are cordially invited to submit proposals for papers or panels for the parallel sessions. The proposals must be related to one of the specific subjects listed below. Individuals can make proposals for papers. Institutions and research groups can also make proposals for panels linked to the same specific subjects listed below. In the latter case, the proposing institution or research group —subject to the organizing committee’s approval— will design the subject of the panel and appoint the speakers. The proposing institution or research group will be mentioned as one of the conference sponsors provided it takes care of the registration fees and attendance of the speakers. The deadline for responses to this first call for papers and panels is 30 November 2019. If there is still space available, a second call may be opened in January 2020. Proposals should be addressed to: [iclars2020@ucm.es](mailto:iclars2020@ucm.es) .

**>Specific subjects for papers or panels proposals** - Proposals for panels or individual papers must refer to one of the following specific subjects. 1. Relationship between international and national jurisdictions - 2. The design of the public space - 3. *Legal pluralism and jurisdictional boundaries state/religion* - 4. Relationships between religious minorities and majorities - 5. *Inter-religious dialogue* - 6. Human dignity in and across religious traditions - 7. Crisis of majority churches or religions - 8. *Religious heritage* - 9. Marriage and family relationships 10. Religious symbols - 11. Legal personality of religious or belief groups - 12. Places of worship and meeting - 13. Ministers of worship - 14. *Freedom of religion or belief (FoRB) at the working place and the public service* - 15. FoRB and the protection of human life - 16. *Education and teaching* - 17. *Proselytism* - 18. FoRB and private business - 19. FoRB and Freedom of Expression (including hate speech) - 20. FoRB and the right to the respect for private and family life - 21. Women’s rights - 22. FoRB and security - 23. Human dignity, FoRB, and new technologies - 24. FoRB, immigration and refugees - 25. *FoRB and minors* - 26. Best practices to protect and promote human dignity.

**>Information and contact** - Updated information on the conference will be published in this website, starting in a few weeks: <http://www.iclars2020cordoba.org/> - For email contact and inquiries use the following addresses (and, please, indicate the appropriate subject to facilitate organization): • Paper and panel proposals: [iclars2020@ucm.es](mailto:iclars2020@ucm.es) • Academic program (Prof. María José Valero, Prof. Silvia Meseguer): [mjvalero@pdi.ucm.es](mailto:mjvalero@pdi.ucm.es), [smeseguer@der.ucm.es](mailto:smeseguer@der.ucm.es), [iclars2020@ucm.es](mailto:iclars2020@ucm.es) • Registration: [iclarsreg@eurocongres.es](mailto:iclarsreg@eurocongres.es) • Accommodation, travel and tourism: [iclarshr@eurocongres.es](mailto:iclarshr@eurocongres.es) • Miscellanea and Webpage: [iclars2020@eurocongres.es](http://www.iclars2020@eurocongres.es) .

■ **EuARE2020 - Panel** proposals can be received until Friday, November 1st (23.59, GMT +1).

Paper Proposals will be received starting from Tuesday, October 1st until Tuesday, December 31st (23.59, GMT +1). AMC Proposals. [Author Meets Critique](#) proposals deadlines have been aligned with those of paper proposals. The new deadline is, therefore, Tuesday, December 31st (23.59, GMT +1). For any question on the submission, contact: [eu\\_are@fscire.it](mailto:eu_are@fscire.it) , or: European Academy of Religion, Via San Vitale, 114, Bologna, Bo 40125, Italy.

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

■ **22nd Annual International Conference on Education**: 18-21 May 2020, Athens, Greece, sponsored by the Athens Journal of Education. Since 1995, ATINER has organized more than 400 such international academic meetings, attended by academics from close to one thousand universities and academic institutions from 120 different countries. Please note that all our conferences are non-thematic as explained in our policy (click here). However, academic members and friends can take the lead to organize and chair stream-panel-sessions as part of this conference. Please click here to see our members’ and friends’ stream proposals to be organized as part of this conference. Deadline:

- to submit abstracts: 14 October 2019;
- to register with a paper presentation: See your acceptance letter sent to you after submitting the abstract;
- to register without a presentation: At least one month before the conference subject to approval;
- to submit full papers: 20 April 2020 (Unless otherwise is specified in your acceptance letter).

Click here for Paper Guidelines. Please submit the paper only if the abstract submission has been officially accepted. ATINER does not consider papers for publication if they are not presented by the author at one of its conferences. Please submit your paper using the following paper submission form (click here).

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

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

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

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

- *How can we explain why late modern individuals choose to belong to conservative fundamentalist religious groups?* These, and other, questions concerning how religion is organised in contemporary society will be addressed at the 25<sup>th</sup> NCSR conference held in Gothenburg, Sweden 17<sup>th</sup>-19<sup>th</sup> August 2020.

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

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

The conference is hosted by Department of Literature, History of Ideas, and Religion, at Gothenburg University. We look forward to seeing you in Gothenburg: Magdalena Nordin, [magdalena.nordin@lir.gu.se](mailto:magdalena.nordin@lir.gu.se);

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

■ Rimini (Italia), Anno accademico 2019-2020: Corso di Alta Formazione in **Dialogo Interreligioso e Relazioni Internazionali**. Iscrizioni aperte dal 1°Giugno al 15 Ottobre 2019. Il corso, attivato dalla Scuola superiore di Studi storici dell'Università di San Marino e l'ISSR A. Marvelli delle diocesi di Rimini e San Marino, si propone di elaborare una cultura del dialogo interreligioso ed ecumenico, e delle relazioni internazionali, con particolare attenzione ai processi di pacificazione dell'area balcanica e mediterranea. Il percorso formativo ha durata biennale (con lezioni e seminari ogni lunedì dalle 17.10 alle 22.25, da ottobre a maggio), per complessivi 60 ECTS, equivalenti a un Master universitario di I livello. Per informazioni e iscrizioni: [segreteriaacaf@issrmarvelli.it](mailto:segreteriaacaf@issrmarvelli.it) - Tel. 0541.751367 – [www.issrmarvelli.it](http://www.issrmarvelli.it).

■ Roma, Università Roma Tre, anno accademico 2019-2020: **Laurea magistrale in Scienze delle religioni**. Il corso di LM in Scienze delle Religioni dell'Università Roma Tre fa parte dell'offerta formativa del Dipartimento di Studi umanistici e della Scuola di Lettere-Filosofia-Lingue. I campi in cui è possibile una specializzazione religiosa a Roma Tre sono: - Storia delle religioni con un approccio interdisciplinare relativo alle diversità religiose del mondo contemporaneo comprese quelle orientali - Storia del cristianesimo antico, medievale, moderno e contemporaneo con approccio comparativo e attenzione alle lingue originali delle fonti - Letteratura cristiana delle origini e di età tardo-antica - Ebraismo - Contesto storico dell'Islam contemporaneo con sguardo attento al diritto musulmano - Studi antropologici e sociologici con focus sulle questioni di genere - Storia antica, medievale, moderna e contemporanea - Studi bizantini (storia, filologia, storia dell'arte) - Studi filosofici - Studi tecnici sul documento scritto antico: paleografia, papirologia, epigrafia (compresa quella cristiana) archivistica - Archeologia cristiana e iconografia cristiana antica e medievale - Storia dell'arte antica, medievale e moderna. Info: [studiumanistici.uniroma3.it](http://studiumanistici.uniroma3.it) Contatti: [carla.noce@uniroma3.it](mailto:carla.noce@uniroma3.it).

■ Roma. Università Roma Tre, Dipartimento di Scienze della Formazione. In data 16-19 Dicembre 2019, la Scuola di Alta Formazione in Sociologia della Religione (SAFSOR-AIS) organizza un Convegno di studio su **Religioni e Mediterraneo**, con interventi di Roberto Cipriani, Franco Ferrarotti, Maria Immacolata Macioti, Massimo Introvigne, Carmelina Chiara Canta, Stefano Allievi, Alessandro Saggioro e altri. Sede: via del Castro Pretorio 20, 00185, aula C5 – Informazioni: prof. R. Cipriani: [roberto.cipriani@tlc.uniroma3.it](mailto:roberto.cipriani@tlc.uniroma3.it)



■ Paris, Institut Européen en Sciences des Religions (IESR). Dans le cadre de la formation continue de l'École Pratique des Hautes Études (EPHE), l'IESR propose un **Programme de conférences sur les religions et sur la laïcité**, conçu dans une perspective scientifique. Qu'ils soient anthropologues, historiens, juristes, sociologues ou philosophes, nos conférenciers ont à cœur de transmettre les acquis de leurs recherches à des publics variés (aucun prérequis n'est nécessaire pour suivre ces cours). Dans ces cycles de conférences, les religions sont abordées à travers les textes fondateurs, la réflexion philosophique, les témoignages archéologiques et le patrimoine artistique (architecture, peinture, musique ...), en intégrant la dimension anthropologique, ou encore géopolitique. Hors sessions en journée, tous les cours du soir ont lieu de 18h30 à 20h Contact : IESR Campus Condorcet 14 cours des Humanités 93322 Aubervilliers Cedex Mail : [iesr@ephe.psl.eu](mailto:iesr@ephe.psl.eu) Site internet : [iesr.ephe.sorbonne.fr](http://iesr.ephe.sorbonne.fr). *Visitez le Programme intégral* : [http://iesr.ephe.psl.eu/sites/default/files/iesr-coursdusoir-2019-2020\\_2.pdf](http://iesr.ephe.psl.eu/sites/default/files/iesr-coursdusoir-2019-2020_2.pdf)

■ Europe. **View all MA Programs in Religious Studies in Europe 2019-2020** - An MA or Master of Arts degree is obtained by students after completing a one- to two-year program studying History, English or other fine arts or humanities subjects. MA studies are most often a mix of research and coursework. Religious studies is an academic area that explores the history and modern issues of different religions. Most programs will focus on Judaism, Christianity, Islam and Buddhism, and how they have been the foundation for traditions around the world. View all MA Degrees in Religious Studies in Europe 2019/2020. <https://www.masterstudies.com/MA/Religious-Studies/Europe/>

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EREnews, vol. XVII (2019) 3, 1-49, was closed on September 30, 2019 || Next issue: December 31, 2019