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CONSEIL DE L'EUROPE / ECRI **Le Rapport 2019 : Lutter contre les nationalismes et l'antisémitisme**

L'influence croissante des politiques ultranationalistes et xénophobes en Europe, un discours de haine qui donne le ton sur les réseaux sociaux, une islamophobie et un antisémitisme rampants, et un environnement de plus en plus hostile aux ONG qui œuvrent pour les groupes vulnérables – telles sont les évolutions alarmantes, aux côtés des nouvelles problématiques liées à l'intelligence artificielle, qui ont été soulignées par l'ECRI (= l'organe d'experts dépendant du Conseil de l'Europe chargé de combattre le racisme et l'intolérance) dans son Rapport annuel 2019, Strasbourg, mars 2020, pages 58, publié le 27 février 2020.

[...] Les diverses campagnes électorales menées en 2019 ont montré que le **discours de haine ultranationaliste, xénophobe, raciste et homo/transphobe était de nouveau en progression** et qu'il est de plus en plus présent, et souvent donne même le ton, sur les réseaux sociaux. Les remarques injurieuses et offensantes visant les membres de groupes minoritaires, qui autrefois auraient été jugées inacceptables, sont désormais fréquentes sur internet. Le contenu en ligne qui remet en cause et menace le principe général de dignité humaine et d'égalité a aussi une incidence négative sur le discours et le comportement en dehors de la sphère numérique et dans la vie quotidienne en général. En outre, le style de débat simpliste, conflictuel et souvent non factuel que l'on trouve sur les forums en ligne et les médias sociaux se traduit par une polarisation accrue et l'incapacité à tenir un échange de vues nuancé dans lequel différents avis sont exprimés de manière respectueuse. Cela est d'autant plus problématique lorsque des questions controversées sont examinées, comme les migrations, mais le fondement général du débat démocratique dans la société s'en trouve également fragilisé. À cet égard, l'ECRI a continué d'appeler les États membres à s'inspirer de sa Recommandation de politique générale n° 15 sur la lutte contre le discours de haine. [...].

En 2019, l'ECRI a débuté ses travaux sur trois grands thèmes : **l'égalité effective et l'accès effectif aux droits, le discours de haine et la violence motivée par la haine, ainsi que l'intégration et l'inclusion**. Les rapports portent sur des questions spécifiques à chaque pays, notamment sur les suites données aux recommandations faisant l'objet d'un suivi intermédiaire adoptées lors du cycle de monitoring. *Voir le texte* :
■ <https://rm.coe.int/rapport-annuel-ecri-2019/16809ca6d4>

CONSEIL DE L'EUROPE / Comité des Ministres **Renforcer les droits de l'enfant, pour une Europe à « l'épreuve du futur »**

Dans une [déclaration](#) adoptée le 11 Mars 2020, le Comité des Ministres du Conseil de l'Europe note que, face aux crises, les États et la société peuvent négliger ou compromettre les droits de l'enfant, en particulier les droits des enfants en situation de vulnérabilité. En réaffirmant son engagement pour les droits de l'enfant, le Comité des Ministres a demandé aux États de prendre les mesures nécessaires pour garantir l'accès des enfants à la justice, notamment en renforçant les mécanismes de signalement et d'orientation ainsi que l'accès à des recours effectifs. Les États doivent aussi **protéger l'intérêt supérieur de l'enfant** lorsque les enfants sont en conflit avec la loi, lorsqu'ils sont sans protection parentale ainsi que dans le contexte des procédures de séparation parentale et de garde des enfants, dans le contexte de la migration et celui de l'extrémisme violent. Il souligne par ailleurs la nécessité de s'attaquer aux causes et à l'impact de la pauvreté et de l'exclusion sociale des enfants, ainsi qu'à la violence et à la discrimination dont ils peuvent être victimes. L'accent est aussi mis **sur le droit à l'éducation** et sur rôle des acteurs du secteur privé, dont la responsabilité doit pouvoir être engagée en cas de violation des droits des enfants. Le Comité des Ministres appelle également les 47 États membres à ratifier la [Convention sur la protection des enfants contre l'exploitation et les abus sexuels](#), la [Convention sur la prévention et la lutte contre la violence à l'égard des femmes et la violence domestique](#) et les protocoles facultatifs à la Convention des Nations Unies relative aux droits de l'enfant. https://search.coe.int/cm/Pages/result_details.aspx?ObjectId=09000016809cdee8

CONSEIL DE L'EUROPE / ECHR **Liberté de pensée, de conscience, de religion. Un Guide mis à jour**

Le *Guide sur l'art. 9 de la Convention européenne des droits de l'homme* (1^{ère} édition 2002) a été mis à jour au 31 décembre 2019. L'Introduction fait état de l'actualité de cette question majeure. La liberté de pensée, de conscience et de religion est un droit fondamental, consacré non seulement par la Convention européenne des droits de l'homme mais par de nombreux textes nationaux, internationaux et européens. L'article 2 du Protocole no 1 à la Convention porte sur un aspect particulier de la liberté de religion, à savoir **le droit des parents**: « Nul ne peut se voir refuser le droit à l'instruction. L'État, dans l'exercice des fonctions qu'il assumera dans le domaine de l'éducation et de l'enseignement, respectera **le droit des parents d'assurer cette éducation et cet enseignement conformément à leurs convictions religieuses ou philosophiques** ».

L'importance de la liberté de pensée, de conscience et de religion a été soulignée à plusieurs reprises par la Cour européenne des droits de l'homme. D'une façon générale, cette liberté est considérée comme l'une des assises de la société démocratique ; d'une façon plus particulière, **les juges voient dans la liberté religieuse un élément vital contribuant à former l'identité des croyants et leur conception de la vie**. En réalité, la Cour a élevé la liberté de religion au rang de droit substantiel de la Convention, d'abord indirectement puis de façon plus directe. Au cours des quinze dernières années, l'importance quantitative des affaires examinées par la Cour sous l'angle de l'article 9 est en progression constante ; cette tendance s'explique notamment par l'augmentation du rôle de la religion et des questions connexes dans le discours sociopolitique.

Nous attirons l'attention sur le paragraphe 5, notamment les articles 106 à 111, concernant « *Liberté religieuse, familles et éducation des enfants* », où de nombreux cas conflictuels touchant le cadre scolaire sont évoqués et réglés par les juges de la Cour au long des dernières décennies.

■ https://www.echr.coe.int/Documents/Guide_Art_9_FRA.pdf

VENICE COMMISSION **Montenegro: Religious teaching and religious schools**

Opinion on the draft law on freedom of religion or beliefs and legal status of religious communities, adopted by the Venice Commission at its 119th Plenary Session (Venice, 21-22 June 2019).

[...] 44. As opposed to Article 18 of the 1977 Law on the legal position of religious communities, which provides that religious communities only may establish religious schools for clerics, draft Article 54(1) recognises the **right of a religious community to establish schools at all levels of education**, “except for primary school, which is compulsory according to the law”. Under draft Article 54(2), religious communities shall independently **define the curriculum of their schools, the contents of the textbooks and manuals**, as well as the requirements for their teaching staff. However, the curricula and the contents of textbooks and manuals should be in harmony with the Constitution and the law, according to draft Articles 54(3) and 55(1).

45. According to Article 2 of the First Protocol to the Convention, the State has to respect **the rights of parents to ensure such education and teaching that is in conformity with their religious and philosophical convictions**. On the basis of this provision, there are good arguments that in the name of parents religious communities in principle should have the possibility to establish primary schools. Such schools may be regulated appropriately to ensure educational quality and consistency, including for example by requiring conformity with state-approved curricula, books and materials. The freedom of religious communities to teach and to organise teaching in the setting of a private religious school is not explicitly contained in Article 2 Protocol 1 of the Convention, but is implied in the judgment in Kjeldsen, Busk Madsen and Pedersen and the Commission report in that case.[...]

46. The draft law does not lay down any prohibition for pupils who have not yet finished the compulsory primary school to follow private religious classes run by religious communities, as according to draft Article 52 parents have **the right to engage in religious teaching of their own child** (while respecting the physical and psychological integrity of the child), provided that religious teaching may take only place during the period when students do not have classes at school. The participation of juveniles in religious teaching depends on the parent's or guardian's consent, as well as the consent of the juvenile if s/he is 12 years old or older (draft art. 51(2)). Therefore, the draft provision gives appropriate weight to decisions of minors. Those provisions do not raise any particular criticism.

47. The right of the religious communities to establish religious schools is not limited under draft Article 54 to registered religious communities. Although under relevant international standards it may be acceptable **to require that religious schools be operated only by registered religious communities**, this requirement may prove to be problematic in the case of possible discriminatory registration requirements.

48. Under the 1977 Law on legal position of religious communities (art. 20), the teaching personnel and other staff of cleric schools shall be citizens – of the Socialist Federal Republic of Yugoslavia – and the recruitment of foreign citizens by those schools is only possible upon the authorisation of the competent municipal authority. For the Venice Commission, this is an **unnecessary limitation of the autonomy of religious and belief communities in selecting their teaching personnel in religious schools**. It is therefore welcome that the draft article 57 does not impose such a condition on the teaching staff in religious schools apart from the requirement that the person holds a working permit as well as an accreditation or approval from the religious community that established the religious school.

■ [https://www.venice.coe.int/webforms/documents/default.aspx?pdffile=CDL-AD\(2019\)010-e](https://www.venice.coe.int/webforms/documents/default.aspx?pdffile=CDL-AD(2019)010-e)

■ <https://balkaninsight.com/2019/06/26/montenegro-religious-law-needs-tougher-safeguards-rapporteur-says/>

CHIESE CRISTIANE SCANDINAVE **Diritto e giustizia al di là dell'idolo nazionalista**

I vescovi di una decina di Chiese cristiane – evangeliche, luterane, cattoliche – del Nord Europa firmano congiuntamente una lettera pastorale per scongiurare l'apostasia di un'Europa che sta tradendo quei valori di umanesimo che aveva posto alla base della sua stessa unificazione, e che dovrebbero ancora costituire la prima ragion d'essere dell'UE. Proponiamo alcuni estratti del documento nella traduzione di Settimanews, 17 marzo 2020.

(...) L'Unione Europea è il frutto di un progetto di pace; ed è proprio questo che l'Unione Europea deve continuare a essere. Non riusciremo mai a rendere sicuri e protetti i nostri paesi se falliamo nell'aiutare a risolvere situazioni di conflitto e oppressione, di crisi ecologica e povertà – tutte ragioni per cui la gente è costretta a fuggire dai propri paesi. (...) Sappiamo che i confini non possono semplicemente essere aperti, e non proponiamo né una tale soluzione né un'immigrazione senza alcun controllo. Questo rende ancor più importante il fatto che i nostri paesi devono farsi carico della loro responsabilità legale, finanziaria e politica. Siamo responsabili insieme nell'assicurare che la vita possa essere vissuta in quei paesi attualmente segnati da guerra e povertà. Il principale pericolo per l'Europa non viene da migliaia di persone che cercano rifugio ai confini del nostro continente. (...)

Piuttosto, il principale pericolo per l'Europa deriva da un degrado della fiducia nel futuro, da una perdita di valori universali e di dignità umana, e da una politica miope che circola ovunque. Il pericolo è che i nostri sensi e la nostra sensibilità diventino apatici fino al punto di perdere la nostra comune umanità. Vi sono, però, germi di speranza. Esperienze nei nostri paesi scandinavi che dimostrano che i fondamentali dell'umano e la solidarietà verso i rifugiati sono ben vivi. Questo si evince chiaramente da una recente indagine pubblicata dalla Croce Rossa, Save the Children e dalla Chiesa di Svezia. Questo sentire diffuso è, per usare le parole della famosa scrittrice svedese Kerstin Ekman, «una miniera di umanesimo». Che deve far sentire la sua voce e produrre fatti corrispondenti.

Prendere posizione contro tutto quello che calpesta i deboli e gli oppressi, e contro tutto quello costringe gli afflitti a sparire dalle nostre vite, e contribuire affinché la giustizia possa scorrere come un torrente perenne – questo è ciò che vuol dire essere umani. In fin dei conti, siamo tutti esseri umani sotto Dio, che vivono insieme sotto lo stesso cielo.

■ <http://www.settimanews.it/chiesa/umanesimo-ai-confini-europa/>

SOME INTERNATIONAL DOCUMENTS

VATICANO **“Che cosa è l'uomo?” Una nuova inchiesta di antropologia biblica**

“Una novità straordinaria attraversa il pontificato di papa Francesco e ancora di più lo consegna al futuro: una rilettura della Bibbia offerta alla Chiesa (e non solo) dalla Pontificia Commissione Biblica sotto il titolo misterioso e cruciale: *Che cosa è l'uomo?* (Libreria Editrice Vaticana 2020, pp. 336). Si tratta di un documento appena pubblicato, che si concreta in un percorso e non in una sistemazione dogmatica, che scopre la realtà dell'uomo nel suo "divenire" e non nella fissità di un'istantanea, che si presenta come un'inchiesta di antropologia biblica ma in realtà è una rilettura teologica, un “Chi è” di Dio, anche in forza di una nuova percezione della somiglianza dell'uomo, suo figlio, con Lui. Documento sollecitato da papa Francesco e posto a tema di tutte le sessioni plenarie dell'Istituto biblico fin dall'inizio di questo pontificato. Ne risulta una visione affascinante dell'antropologia cristiana, e dell'antropologia *tout-court*, che cattive letture della Bibbia, spesso indirette, mediate dalle culture mondane o appiattite sui miti, hanno offuscato e traviato, fino alla catastrofe della pretesa legittimazione biblica dell'inferiorità della donna, ricavata dall'uomo, scioccamente sedotta dal tentatore e portatrice del peccato nel mondo: mitica origine di quella cultura patriarcale che, giunta fino a noi, sta portando all'apostasia delle donne dalla Chiesa [...] (Raniero La Valle, da Newsletter n. 185, 13/03/2020.

■ <https://mail.google.com/mail/u/0/#inbox/FMfcgxwHMPdRFqIMdGPbIxZpBwMJwLrQ>

ONU **Three resolutions on culture of peace, highlighting need to foster interreligious dialogue**

The General Assembly (on December 12, 2019) adopted three resolutions on the culture of peace, highlighting the need to foster interreligious and cultural dialogue, temper social media and bolster education in efforts to prevent future clashes between and within societies.

Read :

<https://www.un.org/press/en/2019/ga12226.doc.htm>

USCIRF **2019 Annual Report: “Abuses against religious freedom must end now”**

[...] As USCIRF's 2019 Annual Report concludes, despite two decades of tireless work to bring an end to religious-based discrimination, violence, and persecution, innumerable believers and nonbelievers across the

globe continued in 2018 to experience manifold suffering due to their beliefs. On the one hand, it is the responsibility of governments to protect and uphold freedom of religion or belief and the related freedoms of expression, assembly, association, and press. No nonstate or state actor – not the Chinese government nor any other government – has the authority to command a person’s soul and beliefs. On the other, the international community is increasingly responsible for allowing the Chinese government and other governments to get away with systematic, ongoing, egregious violations of religious freedom without consequence or accountability. Across the globe, the collective voices of those fighting for freedom of religion or belief must consistently sound the alarm against state and nonstate actors who perpetrate and tolerate such abuses. These violators must be held accountable. The impunity must end now. (Intro.d.p.3)

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

BERKELEY CENTER for Religion, Peace and W.A. **Finding hope in humanitarian crisis**

Millions worldwide face social, political, and ecological conditions that threaten their lives, putting at risk the stability of entire nations and future generations. Humanitarian crises mark everyday life around the globe, with the [persecution of Rohingya Muslims](#) in Myanmar, civil wars in [Syria](#) and [Yemen](#), and [gang violence](#) in Central America serving as just a few examples of ongoing conflict. While the causes of such affronts to human dignity are manifold, several factors often compound these dangers to human well-being: war, [climate change](#), and poverty. As these global challenges show no signs of quick resolution, the very humanity of those who face widespread threat to their welfare remains on the line.

The idea of humanity itself as undergoing a crisis is the starting point of [Humanity in Crisis: Ethical and Religious Response to Refugees](#), a new book authored by Berkley Center Senior Fellow Rev. David Hollenbach, S.J. Hollenbach charts a new ethical and religious framework aimed to inform policy on the current refugee crisis, responsible for seeing the displacement of [over 70 million people worldwide](#). Religion, according to Hollenbach, can play important roles in how people experience and manage the global refugee crisis, as well as humanitarian emergencies more broadly. He writes: “Religious belief can help sustain those who are suffering the effects of crisis. It energizes the work of those who seek to assist the displaced...Faith can also provide the hope needed to sustain long-term response to the deeper causes of humanitarian crisis”. The significance of religious values in humanitarian work can be seen in the [work of faith-based organizations](#) - such as Catholic Relief Services, HIAS, and Islamic Relief - that provide aid to people of all faiths. In a similar vein, policymaking on refugee resettlement raises questions as to the [ethical obligation](#) to reach across international borders in order to help forced migrants. The Berkley Forum welcomes policymakers who specialize in humanitarian issues and relief workers who aid those in need to continue the conversation started in *Humanity in Crisis* by reflecting on what motivates their work.

■ <https://berkeleycenter.georgetown.edu/posts/finding-hope-in-humanitarian-crisis>

ACADEMY FOR LIFE **Rome call for Artificial Intelligence Ethics** (February 2020)

Artificial intelligence (AI) is bringing about profound changes in the lives of human beings, and it will continue to do so. AI offers enormous potential when it comes to improving social coexistence and personal well-being, augmenting human capabilities and enabling or facilitating many tasks that can be carried out more efficiently and effectively. However, these results are by no means guaranteed. The transformations currently underway are not just quantitative. Above all, they are qualitative, because they affect the way these tasks are carried out and the way in which we perceive reality and human nature itself, so much so that they can influence our mental and interpersonal habits.

[...] Transforming the world through the innovation of AI means undertaking to build a future for and with younger generations. This undertaking must be reflected in a commitment to education, developing specific curricula that span different disciplines in the humanities, science and technology, and **taking responsibility for educating younger generations**. This commitment means working to improve the quality of education that young people receive; this must be delivered via methods that are accessible to all, that do not discriminate and that can offer equality of opportunity and treatment. Universal access to education must be achieved through principles of solidarity and fairness.

Access to lifelong learning must be guaranteed also for the elderly, who must be offered the opportunity to access offline services during the digital and technological transition. Moreover, these technologies can prove enormously useful in helping people with disabilities to learn and become more independent: inclusive education therefore also means using AI to support and integrate each and every person, offering help and opportunities for social participation (e.g. remote working for those with limited mobility, technological support for those with cognitive disabilities, etc.).

The impact of the transformations brought about by AI in society, work and education has made it essential **to overhaul school curricula in order to make the educational motto “no one left behind” a reality**. In the education sector, reforms are needed in order to establish high and objective standards that can improve

individual results. These standards should not be limited to the development of digital skills but should focus instead on making sure that each person can fully express their capabilities and on working for the good of the community, even when there is no personal benefit to be gained from this.

As we design and plan for the society of tomorrow, the use of AI must follow forms of action that are socially oriented, creative, connective, productive, responsible, and capable of having a positive impact on the personal and social life of younger generations. The social and ethical impact of AI must be also at the core of educational activities of AI. The main aim of this education must be to raise awareness of the opportunities and also the possible critical issues posed by AI from the perspective of social inclusion and individual respect.

■ http://www.academyforlife.va/content/dam/pav/documenti%20pdf/2020/CALL%2028%20febbraio/AI%20Ro me%20Call%20x%20firma_DEF_DEF_.pdf

NATIONAL CHRONICLES

CATALUÑA **Cataluña aboga por replantear la clase de Religión. Una opinión**

El conseller de Educació de la Generalitat, Josep Bargalló, ha reivindicado "replantear" la enseñanza confesional de la religión en la escuela, y ha abogado por una asignatura sobre **Cultura, Hecho religioso y Moral**. Lo ha dicho en el acto 'La aconfesionalidad en el sistema escolar. Hacia un modelo de educación laica', organizado por la Fundació Ferrer i Guàrdia, en el que ha defendido la laicidad de la escuela pública catalana, y ha reivindicado la no inclusión en la escuela pública de la formación confesional como materia curricular, lectiva y evaluable. Ha dicho que quiere introducir esta formación en cultura religiosa "como un componente competencial transversal y como una materia concreta que introduzca al alumno en el conocimiento de la diversidad de creencias de la influencia de las religiones en el desarrollo del pensamiento". Ha sostenido que el conocimiento de las religiones es "clave" para entender la cultura que rodea a uno, y ha afirmado que es consciente de que ya existen docentes --tanto en la pública como en la concertada-- que ya lo hacen, pero que ahora es necesario extenderlo y normativizarlo.

■ https://www.religiondigital.org/educacion/Cataluna-aboga-replantear-clase-Religion_0_2187681240.html

DEUTSCHLAND **Empfehlungen für einen inklusiven Schulunterricht (ECRI 2020 Bericht)**

„Die Bildungsminister der Bundesländer haben eine Reihe von Empfehlungen für einen inklusiven Schulunterricht erarbeitet, und die Bundesländer führen umfangreiche Projekte durch, um Rassismus, Homophobie und Transphobie an den Schulen vorzubeugen und zu bekämpfen“.

[...] 13. In Deutschland liegen die Gesetzgebungs- und Verwaltungsbefugnis für Bildung bei den Bundesländern, die die Ständige Kultusministerkonferenz (KMK) eingerichtet haben, um nicht bindende Empfehlungen zu erarbeiten. ECRI stellt erfreut fest, dass die KMK 2013 eine überarbeitete Empfehlung „Interkulturelle Bildung in der Schule“ und 2015 eine Empfehlung „Lehrerbildung für eine Schule der Vielfalt“ sowie eine gemeinsame Erklärung „Darstellung kultureller Vielfalt, Integration und Migration in Bildungsmedien“ vorgelegt hat. 2018 hat sie ihre „Empfehlungen zur Menschenrechtserziehung in der Schule“ vollständig überarbeitet. Die KMK arbeitet gegenwärtig an einem Dokument zur Geschichte, Kultur und Lebensweise der Sinti und Roma. Laut ihren Standards ist die Menschenrechtserziehung eines der lehrplanübergreifenden Themen der Sekundarstufe für Kinder im Alter von 10-19 Jahren.

14. ECRI wurde jedoch davon unterrichtet, dass diese Standards nicht ausreichend in den Bundesländern umgesetzt werden. Laut einer Studie des DIMR erwähnen lediglich drei der Schulgesetze der 16 Bundesländer Kenntnisse über Menschenrechte als Teil ihrer allgemeinen Bildungsziele. Während ihres Besuchs in Deutschland wurde ECRI informiert, dass auch in der Praxis nur unzureichend Menschenrechte, Gleichheit und Werte im Unterricht behandelt werden. Laut DIMR enthalten einige Schulbücher und Unterrichtsmaterialien Stereotypen und abwertende Darstellungen im Hinblick auf Herkunft, Religion oder Geschlecht, und in vielen Schulbüchern fehlt eine Darstellung von Vielfalt als alltägliche Norm.[...]

<https://rm.coe.int/ecri-report-on-germany-sixth-monitoring-cycle-german-translation-/16809ce4c0>

ENGLAND **A guidance by Church of England: Valuing all God's Children (2019)**

[...] This updated version of *Valuing all God's Children* seeks to offer further guidance and support, and places it within this vision. All bullying, including homophobic, bi-phobic and trans-phobic bullying causes profound damage, leading to higher levels of mental health disorders, self-harm, depression and suicide. Central to Christian theology is the truth that every single one of us is made in the image of God. Every one of us is loved unconditionally by God. We must avoid, at all costs, diminishing the dignity of any individual to a stereotype or a problem. Church of England schools offer a community where everyone is a person known and loved by God, supported to know their intrinsic value. This guidance helps schools to offer the Christian message of love, joy and the celebration of our humanity without exception or exclusion. Significant progress has been

made in this work since the guidance was first launched. Our task now is to recommit to our shared goal of valuing all God's children. I commend this updated guidance as an ongoing and evolving contribution to that work. (Justin Cantuar The Most Revd and Rt Hon **Justin Welby** , Archbishop of Canterbury). Read:

■ https://www.churchofengland.org/sites/default/files/2019-07/Valuing%20All%20God%27s%20Children%20July%202019_0.pdf

ESPAÑA **Proyecto de reforma educativa: “En Religión, con la LOBE regresamos a la LOE”**

“Se acerca otra reforma educativa – cuya implantación empezará en el curso 2021/22 - en la que la enseñanza de las religiones, a pesar de ser un tema menor en el sistema educativo, volverá a ser uno de sus emblemas como en las anteriores. La clase de Religión dejará de ser una asignatura específica en Primaria y Secundaria Obligatoria, dejará de ser optativa en Bachillerato, dejará de aparecer en el articulado que organiza las asignaturas en cada etapa escolar y dejará de ser evaluable a todos los efectos. Así era la LOMCE. También desaparecerá del currículo la asignatura de Valores que se proponía hasta ahora como alternativa para los que no eligen Religión.

En la nueva reforma, Religión se mantendrá como oferta obligatoria para los centros y será voluntaria para el alumnado. Sobre su evaluación, se recuperarán las condiciones de la LOE, evaluable como materia escolar, válida para el paso de curso, pero no computable a efectos de medias para becas y acceso a la universidad. Non se puede recortar más la evaluación porque ya lo intenta la LOGSE y los tribunales fijaron este límite validado ya por la jurisprudencia. En cuanto a la alternativa, una vez suprimida la de la LOMCE, necesariamente se regulará una atención educativa porque también hay unos límites marcados por las numerosas sentencias; el alumnado, en primaria y secundaria, deberá estar atendido por un profesor, pero non collevará programación ni evaluación. La nueva ley incluirá una materia de *Valores Cívicos y Éticos* en uno de los cursos del tercer ciclo de primaria y en otro de secundaria. En este caso, también es una vuelta exacta a la LOE.

En Bachillerato, la asignatura dejará de tener la consideración de optativa y será voluntaria y sin alternativa; al no ser una etapa obligatoria, no es tan evidente que los centros estén obligados a ofertarla; que no sea computable, aunque si evaluable, tendrá un efecto mayor por la proximidad del acceso a la universidad.

Sobre el profesorado de Religión, al igual que la LOMCE no modificó la disposición adicional tercera de la LOE, ahora tampoco está prevista ninguna modificación. En definitiva, si se cumplen las previsiones ministeriales, sobre la regulación de la clase de Religión no habrá incertidumbre: con la LOBE regresamos a la LOE” (Carlos Estéban, *Religión y Escuela*, n. 337, febrero 2020, p. 14). Ver también:

■ https://www.religiondigital.org/espana/PSOE-Unidas-Podemos-asignatura-alternativa-clase-religion-iglesia_0_2190680933.html

■ https://elpais.com/sociedad/2019/12/30/actualidad/1577713340_130796.html

■ <https://www.vidanuevadigital.com/2019/12/30/programa-de-gobierno-de-psoe-podemos-como-afectara-a-la-iglesia-y-a-los-catolicos/>

FINLAND **Most Finns would drop religious education classes**

Most people in Finland support phasing out religion and ethics classes in primary school in favour of a single broad subject, according to a Taloustutkimus survey for Yle. In early December, Taloustutkimus asked 1,000 respondents whether or not religion and ethics classes should be replaced with a general religion class that introduces kids to world religions regardless of their faith. The poll found that 70 percent of respondents said that instead of kids learning about religion and ethics in elementary school, it would be enough for them to be exposed to a non-denominational subject that exposes them to different religions, regardless of their denominations. Currently, religious education is a compulsory subject in primary and upper secondary schools in Finland. Pupils who do not belong to any religion can choose to study religious education or ethics. At the same time, pupils can get religious education in their own denomination as long as it is registered in Finland, [according to the association representing religion teachers](#) in Finland, SUOL.

■ https://yle.fi/uutiset/osasto/news/poll_most_finns_would_drop_religious_education_classes/11146341

■ <https://finland.fi/life-society/religion-lessons-support-kids-identities/>

FRANCE « J'ai mal à ma laïcité ». Histoire d'un instituteur qui a osé ouvrir la Bible en classe

Les soutiens de Matthieu Faucher, enseignant sanctionné pour avoir fait étudier des extraits bibliques dans sa classe de CM1-CM2 à Malicornay (Indre) [voir *EREnews* 2017, n.3, p.8], se sont réunis le 26 février 2020 aux éditions de l'Harmattan, en présence de Régis Debray et de plusieurs spécialistes de l'enseignement du fait religieux (Isabelle Saint-Martin ancienne directrice de l'IESR, Jean Claude Petit de *La Vie*, Pierre Kahn formateur universitaire des enseignants, René Chiche auteur de *La Disinstructon nationale*, éd.Ovadia). L'instituteur y a prononcé un discours sur son histoire et ses motivations (lire son texte intégral :

http://www.lavie.fr/actualite/documents/que-l-education-nationale-confonde-culture-et-catechisme-est-inquietant-27-02-2020-104282_496.php).

L'intellectuel Régis Debray, auteur du Rapport officiel *L'enseignement du fait religieux à l'école* (Odile Jacob, 2002), a exprimé son soutien à l'instituteur incriminé par sa hiérarchie. « *Je voudrais remercier le courage de Matthieu Faucher. [...] Je constate qu'on ne fait pas confiance à l'intelligence aujourd'hui au ministère de l'Éducation nationale. Je pense que c'est un manque d'esprit laïc, un déficit de laïcité lié à la peur* ». [...] « *Il faudrait procéder à une psychanalyse. Il y a manifestement une répression, une censure* ». [...] « *J'ai tourné la page parce que j'ai constaté que le gouvernement s'en fout et que l'État a peur* ».

René Nouailhat, organisateur de cette réunion, auteur de *La Leçon de Malicornay. Le fait religieux pris en otage* (L'Harmattan, 2019, présenté in *EREnews* 2019, n. 1, p. 23) a exposé les enjeux de ce conflit dans un discours limpide, dont voici quelques extraits : « [...] *Croire que l'enseignement sur des faits religieux serait nécessairement un enseignement religieux est aussi bête que de considérer l'enseignement sur les rois de France comme un enseignement royaliste* ». Nous savons que l'ignorance favorise les impostures qui usent des croyances pour jouer des crédulités, au mépris des acquis de la raison et des savoirs religieux eux-mêmes. Ceux-ci, en période de confusions, tendent à se replier sur ce qu'ils considèrent comme leurs fondamentaux, au risque de les radicaliser en fondamentalismes. Nous savions moins que les invocations du "principe de laïcité" pouvaient elles aussi se déployer dans une même logique mortifère, sur fond d'ignorance de l'histoire même de la laïcité. [...]

Il y a en France une salutaire distinction du religieux et du profane, des Eglises et de l'Etat : ce qu'on appelle "laïcité de séparation". Mais pour "faire société", quelles que soient les positions croyantes ou incroyantes de chacun, c'est plutôt une "laïcité inclusive". Nous conjuguons ces deux versants de la laïcité, qui ne devraient pas avoir les mêmes modalités d'exercice ni d'application. Leur brouillage crée des situations calamiteuses, comme l'illustrent tant de démissions républicaines ou de répressions abusives.

Laïcité de séparation et laïcité inclusive se croisent à l'école : la première avec l'obligation de neutralité pour le personnel enseignant, la seconde avec l'accueil sans discrimination religieuse des élèves à l'école, où les faits religieux doivent pouvoir être étudiés selon les procédures de la raison propres aux diverses disciplines. [...] Le recours du Ministère n'entend rien à cette nécessité. Je cite le texte du recours page 4 : "Remédier à l'analphabétisme religieux est une tâche qui ne relève en aucun cas des missions de l'enseignement public".

Nous voilà revenus en régime de "**laïcité d'incompétence**" ! Car si l'école, lieu par excellence de la formation de l'esprit critique, se refuse à parler des religions dans un cadre laïque, elle offre sur un plateau à des charlatans prosélytes le quasi monopole du discours sur les religions.

Elle déserte le terrain impératif et stratégique de la prévention des radicalisations.

Elle trahit de ce fait sa mission propre d'Education Nationale. Il est consternant que ce soit des autorités de cette institution d'Etat qui contrarient ainsi les efforts d'enseignants qui, comme Matthieu Faucher, cherchent à faire mieux comprendre à leurs élèves notre monde et son histoire.

Dans un contexte multiculturel et pluri-religieux, l'instituteur de Malicornay avait certainement raison d'insister particulièrement sur le patrimoine biblique, parmi les autres thèmes culturels qu'il abordait.

N'oublions pas l'interpellation de Dominique Ponnaud, ancien directeur de l'Ecole du Louvre : "Comment accueillerons-nous l'étranger si, à nous-mêmes, nous sommes devenus étrangers ?"

La transmission de ce patrimoine est une exigence laïque. C'est aussi une urgence politique.

FRANCE **A new American survey on antisemitism in France**

As antisemitism in France continues to spiral, Jews and the general population in France agree on the magnitude of the problem, according to a new American Jewish Committee (AJC) Paris survey of perceptions of and experiences with antisemitism in France. But alignment on the antisemitism threat to French society, and the government's weak responsiveness, does not mitigate the fears of Jews about their safety and future in France. To read the full report, [click here](#). Nearly three-quarters, 73%, of the French public, and 72% of Jews, consider antisemitism a problem that affects all of French society. 47% of the general public and 67% of the Jewish respondents say the level of antisemitism in France is high, while 27% and 22%, respectively, say it is low. ■ <https://www.ajc.org/news/ajc-paris-survey-french-jews-non-jews-agree-on-scope-of-antisemitism?fbclid=IwAR1TeWZYm5P8bu-cN4-uyIDIYxj9Vladp9UM4CUDRWS5mxIeDzieLUMGOes>

ITALIA **La Bibbia a scuola: diritto-dovere di tutti o riserva di caccia?**

Ospitiamo volentieri questa pertinente riflessione del prof. Fulvio Ferrario, decano della Facoltà valdese di teologia (Roma). Con una pennellata rapida ma non sommaria – e ironica quanto basta – il teologo mette il dito sulla annosa piaga dell'incultura biblica, là dove le periodiche indagini ufficiali sull'Irc stendono spesso un velo di compiacente indulgenza. Più che sul classico deficit di sapere biblico, è qui in questione la legittimità

della competenza e della gestione di tale insegnamento nella scuola pubblica. Da **Confronti** mensile di Religioni Politica Società (marzo 2020, p. 37: www.confronti.net), che ringraziamo per la gentile concessione.

Secondo la Conferenza episcopale italiana (Cei), è giusto valorizzare lo studio scolastico della Bibbia, «sia da un punto di vista culturale che storico artistico». Difficile non essere d'accordo, a parte la formulazione perfettibile (la dimensione storico artistica non è "culturale"?): da decenni, anzi, una sparuta ma competente e appassionata pattuglia di idealisti si impegna affinché la scuola italiana contribuisca a ridurre l'analfabetismo biblico di questo paese di tradizione cattolica. L'associazione *Bibbia* si è particolarmente distinta in questa riflessione, ottenendo da un lato ampi consensi, dall'altro risultati praticamente nulli. Che la Conferenza episcopale si associ ora a questa battaglia potrebbe dunque apparire, alle persone di animo candido, un segnale positivo. Non lo è, ovviamente.

Quale strumento si propone infatti per incrementare le competenze bibliche? L'Insegnamento della religione cattolica (Irc). Cioè: uno spazio confessionale, gestito per l'essenziale dalle diocesi e finanziato dallo Stato, dovrebbe svolgere una funzione "laica" e di interesse generale. Ne deriva naturalmente che, secondo la Cei, anche persone che non si considerano in sintonia con la Chiesa cattolica farebbero bene a invitare i loro figli ad "avvalersi" di tale opportunità, in quanto appunto ridurre l'incompetenza biblica è un obiettivo evidentemente auspicabile ed è essenziale per comprendere la storia dell'arte, della letteratura e, in generale, la storia del nostro mondo, compreso quello scristianizzato.

Uno spirito malevolo, come chi scrive, potrebbe osservare che l'Irc esiste da quasi un secolo, introdotto dal concordato Mussolini-Gasparri e confermato da quello Craxi-Casaroli, e che non pare abbia ottenuto risultati apprezzabili per quanto riguarda l'obiettivo in discussione. Ma, si osserva da parte cattolica, le cose sono cambiate e ora vanno assai bene (che prima andassero male, però, ci viene detto solo ora e anche a mezza voce): gli e le insegnanti ricevono una preparazione accademica di carattere teologico e i contenuti dell'insegnamento sono culturalmente qualificati. Frequento decine di insegnanti di religione e conosco bene l'elevata competenza di molti tra loro. Resta il fatto che la scuola pubblica acquista un prodotto elaborato e certificato da altri: e sono questi altri, attraverso appositi uffici diocesani, ad esercitare il controllo sull'insegnamento. Al di là di ogni valutazione di merito sui programmi, l'unico requisito per riconoscere l'anomalia della situazione è la buona fede. Se si prova, informalmente e dietro le quinte, a interpellare in materia intellettuali cattolici di riferimento e di provata apertura ecumenica e pluralista, la cortese risposta che si riceve è più o meno la seguente: capiamo il problema, ma la proposta di un cambiamento strutturale è irrealistica.

Che cosa si vorrebbe? Che la Chiesa cattolica abbandonasse una posizione di forza nella scuola, occupata da personale di propria fiducia, con tutto quanto ciò significa, non solo sul fronte della presenza culturale? Un po' ingenuo, o no? Che le minoranze disponessero di uno strumento analogo (nessuno lo ha mai chiesto, ma non sempre lo si sa)? Praticamente ingestibile. L'unica possibilità concreta è favorire una sempre maggiore qualificazione dell'Irc, il che potrebbe comprendere, perché no, un incremento dell'apertura ecumenica, ecc. Detto in altri termini: il "malloppo" è nostro e ce lo teniamo ben stretto. Siamo però disponibili a gestirlo in modo tale da rendere la situazione meno indigesta anche ad altri, magari condividendo (a nostra discrezione, si capisce) spazi, invitando pastori e teologhe di altre confessioni (di solito senza pagarli: non sono forse adepti della religione del "senza oneri per lo Stato"? E comunque soldi non ce ne sono, tranne che per noi). Le cose stanno effettivamente così. La sensibilità culturale e l'apertura ecumenica compiono da decenni grandi passi avanti, a patto che i rapporti di forza restino tali e quali. Mi chiedo solo se la loro difesa, comprensibile da parte di chi se ne avvantaggia, richieda di tirare in ballo il significato culturale della Bibbia.

REPUBBLICA DI SAN MARINO **"Etica, cultura e società" come opzione obbligatoria alternativa all'Irc**

Dall'inizio di quest'anno scolastico 2019-20, a partire dalla Scuola primaria e fino alla Scuola secondaria di I grado, è entrato in vigore per un'ora alla settimana e contemporaneamente all'ora opzionale di religione cattolica, l'insegnamento di **"Etica, cultura e società"**. La scelta ha effetto per l'intero anno scolastico e si considera tacitamente confermata per gli anni successivi. La soluzione sammarinese più che all'Italia si avvicina a diversi sistemi scolastici europei, come il tedesco e lo spagnolo. Lo studente dovrà svolgere un'attività formativa in quella determinata ora scegliendo fra i due tipi di insegnamento che otterranno entrambi una valutazione. In precedenza, erano state predisposte dal Dipartimento Istruzione le indicazioni curriculari. I percorsi didattici sono finalizzati "all'approfondimento, attraverso il confronto e il dialogo interculturale, dei valori fondamentali dell'esperienza umana e della convivenza civile; alla costruzione del senso di legalità e allo sviluppo di un'etica della responsabilità; alla maturazione della consapevolezza che le persone umane hanno diritti riconosciuti e doveri". Dopo il monitoraggio e le necessarie correzioni, il testo delle indicazioni curriculari verrà adottato definitivamente. Il corso *Etica, cultura e società* viene svolto nella scuola primaria dal docente titolare di classe. Nel secondo ciclo, analogamente a quanto succede in Italia, è impartito da docenti in servizio con ore a disposizione nell'ambito del loro orario scolastico. Secondo l'on. Marco Podeschi, segretario di Stato per l'Istruzione, "la regolamentazione prospettata è volta a favorire il superamento di conflitti ideologici e di contrapposizioni, a volte sterili, in materia di insegnamento della religione cattolica,

promuovendo spazi di collaborazione fra differenti visioni culturali per la costruzione di una scuola pluralista e in prima linea nel sostenere i giovani nella loro crescita cognitiva, relazionale ed affettiva”.

■ <https://www.sanmarinortv.sm/news/attualita-c4/insegnamento-alternativo-ora-religione-ecco-cosa-cambia-a51841> ■ <http://www.libertas.sm/introdotta-unalternativa-alla-religione-cattolica-nelle-scuole.html>
■ <http://www.sanmarinofixing.com/smfixing/fixing/archivio-fixing/30342-repubblica-di-san-marino-leducazione-civica-sale-in-cattedra.html>

SUISSE **Etudier les droits de l’homme et éduquer davantage au vivre ensemble**

La Commission européenne contre le racisme et l’intolérance (ECRI) vient de publier, ce 18 mars 2020, son VI Rapport sur la Suisse. Parmi les « Constatations et Recommandations », nous sélectionnons ces 4 qui soulignent la priorité d’une éducation aux valeurs du « vivre ensemble dans l’égale dignité ».

[...] 10. Le *Lehrplan 21* (LP21) est le programme utilisé dans les parties germanophones de la Confédération. Sous le thème « **Éthique, religions et communauté** », les élèves acquièrent des compétences pour vivre avec des cultures, des religions, des visions du monde et des valeurs différentes, réfléchissent aux expériences humaines fondamentales et renforcent leur compréhension des valeurs et des principes éthiques. Dans les parties francophones, le *Plan d’études romand* (PER) traite la question des droits de l’homme essentiellement à travers le module « *Vivre ensemble et exercer la démocratie* ». Parmi les sujets abordés figurent la découverte de diverses communautés et le développement d’une attitude d’ouverture aux autres ; l’identification et l’analyse des relations qui unissent chaque individu et chaque groupe au monde et aux autres ; et l’acquisition de compétences civiques et culturelles en vue d’exercer une citoyenneté active et responsable. La structure du programme proposé dans le canton italoophone du Tessin (*Piano di studio*) est semblable à celle du PER.

11. Bien que les programmes scolaires mettent l’accent sur le respect mutuel indépendamment de la culture, de la religion ou du mode de vie, l’ECRI regrette que les questions de racisme et d’homo/transphobie ne soient pas expressément mentionnées dans les sujets touchant aux droits de l’homme. L’ECRI estime que ces questions devraient être abordées à l’école pour **promouvoir le respect de la diversité et l’inclusion**.

12. La RPG n.10 de l’ECRI recommande la mise en place d’un système permettant de surveiller **les incidents à caractère raciste et intolérant à l’école**. En l’absence d’un tel système en milieu scolaire, ce sont les centres de conseil pour les victimes du racisme (voir ci-dessus) qui consignent les cas d’incidents racistes qui leur sont signalés, y compris dans les écoles. Le dernier rapport de la CFR révèle que sur les 301 cas signalés en 2017 pour lesquels les centres ont proposé leurs conseils, 42 ont eu lieu dans des écoles, des garderies ou autres structures éducatives. Sur ces 42 cas, 31 se sont produits au niveau de l’enseignement obligatoire. Cependant, il n’est pas toujours évident pour les élèves ou leurs parents de se tourner vers ces centres, et l’ECRI estime que les établissements scolaires eux-mêmes devraient élaborer des politiques et prendre des mesures pour gérer efficacement les incidents à caractère raciste et homo/transphobe.

13. L’ECRI recommande que tous les établissements scolaires soient encouragés à mettre en place une **politique de prévention et de réponse aux incidents racistes et homo/transphobes**, y compris le harcèlement, avec des lignes directrices pour les élèves, les enseignants et les parents.[...]

<https://rm.coe.int/rapport-de-l-ecri-sur-la-suisse-sixieme-cycle-de-monitoring/16809ce3d7>

AROUND THE WORLD

CHINA. **The new national school textbooks: a weapon against Democracy and Religion**

Since the autumn of 2019, all primary and middle schools across China started using uniform nationwide teaching materials prepared by the Ministry of Education. The material refers to three courses, Chinese language, history, and “morality and the rule of law.” High schools across China should follow suit with respect to Chinese language, history, and politics. Prior to this, a “one guide-multiple text” policy curriculum had been applied for 30 years in Chinese schools. Why were the new national textbooks introduced? Tian Huisheng, the director of the Teaching Materials Bureau of the Ministry of Education, stated at the press conference held on August 27, 2019 that “the textbooks for the three courses have serious ideological attributes and reflect the national will and the core socialist values. They will play a particularly important role in educating students.”

See: <https://bitterwinter.org/the-new-national-school-textbooks-a-weapon-against-democracy-and-religion/>

EUROPA **Il velo a scuola? Paese che vai...**

Il tema è spinoso ed è una delle sfide dell'integrazione in questi decenni. L'ultimo episodio curioso viene dalla **Svezia** (gennaio 2020): la giunta comunale di una cittadina vieta alle insegnanti musulmane di indossare il velo in classe. Le loro colleghe non musulmane, dissociandosi dalla decisione municipale e in segno di solidarietà civile, arrivano tutte a scuola con il velo. In **Francia** il concetto di laicità rigorosa da tempo contempla il divieto di qualsiasi simbolo religioso "troppo visibile". L'anno scorso, i parlamentari austriaci hanno approvato una legge volta a vietare il velo nelle scuole elementari. La decisione arriva due anni dopo che il Paese ha imposto il divieto di burqa. Paesi di tutta Europa, tra cui **Belgio, Danimarca, Olanda, Germania e Svizzera**, hanno attuato un divieto simile negli ultimi anni. In **Spagna** è in corso un dibattito sul tema mentre il **Regno Unito** non ha mai preso in considerazione una simile normativa. In **Italia** non esiste una norma specifica in materia, per cui il riferimento è alla legge Reale del 1975 relativa all'ordine pubblico, che vieta di travisare il volto con qualsivoglia abito o oggetto o casco negli spazi pubblici. La Corte europea dei diritti umani si è espressa nel 2017 su un ricorso di tre musulmane contro la legislazione proibitiva del Belgio, e ha dichiarato assolutamente legittimo il divieto.

■ https://riforma.it/it/articolo/2020/01/22/svezia-battaglie-attorno-al-velo?utm_source=newsletter&utm_medium=email

QUEBEC. **Une consultation en vue de réviser le cours actuel d'Éthique et culture religieuse**

Le ministre de l'Éducation et de l'Enseignement supérieur, Jean-François Roberge, lance une consultation pour la révision en profondeur du programme d'études Éthique et culture religieuse implanté dans les écoles du Québec il y a un peu plus de dix ans. Le ministre dit avoir observé que le cours d'Éthique et culture religieuse a fait l'objet de nombreuses critiques d'experts et dans le milieu scolaire, ce qui rend nécessaire une actualisation des contenus du programme, à son avis. La participation citoyenne et la démocratie, l'éducation juridique, l'écocitoyenneté, l'éducation à la sexualité, le développement de soi et des relations interpersonnelles, l'éthique, la citoyenneté numérique et la culture des sociétés sont les thèmes qui seront soumis aux consultations. La consultation en ligne débute le vendredi 7, jusqu'au 21 février aux adresses :

www.education.gouv.qc.ca/consultationsec : <http://www.education.gouv.qc.ca/consultationsec>. Trois forums se sont tenus les 7, 14 et 21 février, respectivement à Trois-Rivières, Québec et Montréal, auxquels ont été invités différents partenaires du milieu de l'éducation, qui ont pu y exprimer leurs opinions et échanger avec différents experts. Un rapport faisant la synthèse de ces consultations sera soumis au ministre Roberge au printemps prochain. Ce rapport servira de base pour l'ébauche d'un projet de programme, qui sera soumis à une validation auprès de divers comités et des partenaires du réseau de l'éducation. Le nouveau cours qui en découlera devrait être donné dans les écoles québécoises lors de la rentrée scolaire 2022-23 après des essais dans certaines écoles lors de l'année scolaire précédente.

■ <https://www.ledroit.com/actualites/education/revision-du-cours-dethique-et-culture-religieuse-lancee-par-le-gouvernement-ef2388d3b7da64bab1314a2f38a1b3c0>; ■ <https://www.cjnews.com/news/canada/quebec-government-to-abolish-ethics-and-religions-course> ■ <https://www.catholicregister.org/item/30979-quebec-to-take-ethics-religious-culture-out-of-school-curriculum>

Los obispos de Quebec han manifestado a través de un comunicado, que tienen la intención de participar en el proceso de consulta anunciado por el Ministro de Educación de Canadá, François Roberge. Lo harán a fin de reafirmar el importante papel de las escuelas para ayudar a los jóvenes a superar las divisiones ideológicas, a respetarse mutuamente y a comprender el fenómeno religioso de manera positiva. Los temas tratados en la consulta se refieren, entre otros, a la educación cívica, la educación sexual, el desarrollo de las relaciones personales e interpersonales, la ética y el mundo digital.

■ https://www.religiondigital.org/mundo/Obispos-Canada-revision-educativa-religiosa_0_2199680013.html

Au Québec, les consultations pour la révision en profondeur du programme d'études Éthique et culture religieuse se poursuivent. La culture religieuse, pourtant enseignée d'un point de vue culturel et non confessionnel, a été écartée, suscitant l'indignation, notamment au sein de l'épiscopat. «*L'Assemblée des évêques catholiques du Québec s'interroge fortement sur le fait qu'avant même de procéder aux consultations, le ministre de l'Éducation et de l'Enseignement supérieur annonce déjà la volonté de remplacer, en tout ou en partie, les notions de culture religieuse dans le programme d'éthique et de culture religieuse*».

Les évêques québécois s'alarment du projet du ministre de l'Éducation de réviser en profondeur le programme d'éthique et de culture religieuse, mis en place dans les écoles primaires et secondaires de la province francophone il y a douze ans. Les élèves apprendront notamment des notions d'éducation à la démocratie, à la sexualité, à l'environnement et au droit du numérique, mais plus aucune mention à la culture religieuse ne sera faite. Ce cours ECR, non confessionnel, que l'on veut aujourd'hui supprimer, était né en 2008 pour que les élèves québécois appréhendent les religions d'un point de vue historique et culturel.

■ <https://www.vaticannews.va/fr/eglise/news/2020-01/les-vevques-du-quebec-denoncent-la-suppression-des-cours.html>

TUNISIE **Pourquoi et comment repenser l'enseignement islamique à l'école**

« [...] Or, à examiner les programmes d'éducation islamique et de pensée islamique diffusés actuellement, à l'école tunisienne, force est de souligner le besoin pressant de réformer cet enseignement, dans le cadre d'une réforme curriculaire globale, d'autant plus que l'usure des contenus enseignés et leur aspect scolastique font face au développement, chez les élèves, d'une culture religieuse appropriée. En effet, l'enseignement religieux promulgué dans les écoles publiques tunisiennes étant confessionnel, voire prisonnier du cultuel, d'exégèses et de références traditionalistes, ne favorise ni la connaissance de l'islam et des autres religions – du moins les religions monothéistes-, ni l'éducation à la citoyenneté et encore moins le positionnement des jeunes tunisiens dans l'univers du sens ». Tiré de l'argumentaire du Colloque *Enseignement du religieux et laïcité: antidotes contre la radicalisation*, Tunis 27-29 février 2020, qui visait notamment ces axes prioritaires: cf. <https://calenda.org/749655?lang=fr> :

- La pertinence de l'approche culturelle du religieux dans le contexte scolaire tunisien.
- Comment développer un enseignement du religieux qui contribue à la connaissance des religions du monde et à déchiffrer l'actualité, approche appuyée sur l'histoire, la sociologie, l'anthropologie et la philosophie, y compris les activités philosophiques pour enfants ?
- Comment aider les jeunes à se positionner dans l'univers du sens et des valeurs dans un monde rivié à l'insignifiance, ce qui implique que cet enseignement disciplinaire ou transversal vise le développement de la citoyenneté participative et de l'esprit critique, dans une école de la vie et pour la vie ?
- Tenant compte de la dialectique « Islam des lumières – Esprit des Lumières et de la modernité », qu'est-ce qui vaut la peine d'être enseigné dans le curriculum relatif à l'enseignement des religions dans les écoles publiques tunisiennes ?
- Comment concilier l'éthique de neutralité confessionnelle et idéologique avec l'exigence de connaissance du religieux ?
- S'il apparaît clairement que l'enseignement du religieux est transversal à différentes disciplines, comme la littérature, l'histoire, les arts, l'éducation à la citoyenneté, la philosophie, quels sont les effets de formation, d'esprit critique, voire de compétences de vie escomptés de cet enseignement ?
- Comment appréhender les dimensions symboliques et historiques des religions ?

BREVI

BELGIQUE. Le VI Rapport de l'ECRI (Commission européenne contre le racisme et l'intolérance), adopté le 12 décembre 2019 et publié le 18 mars 2020, souligne : (...) « Dans le domaine de l'éducation, la plupart des enseignants se sentent démunis et peu soutenus en ce qui concerne **la gestion de la diversité** au sein de la classe ; si des projets pour la promotion de l'égalité et des droits humains existent, ils sont en majeure partie ponctuels et dépendent de la bonne volonté de l'équipe éducative ou de l'initiative de la société civile. Plus particulièrement, une **approche préventive** relative au harcèlement au sein des écoles fait généralement défaut. La question du **port du voile à l'école** est au cœur d'un vif débat au sein de la société belge. La réglementation fait l'objet, dans un État fédéral tel que la Belgique, d'une répartition de compétences très complexe entre les trois Communautés flamande, française et germanophone. » <https://rm.coe.int/sixieme-rapport-de-l-ecri-sur-la-belgique/16809ce9f1>

CATALUNYA. En un acto organizado por la Fundació Ferrer i Guàrdia, el conseller J. Bargalló consideró que la formació cultural de las religiones debería ser una competencia transversal porque su conocimiento es imprescindible para entender el mundo y comprender el arte, la literatura y el cine. "Muchos maestros ya lo hacen –señaló– tanto en la escuela pública como en la concertada, incluso en algunas cristianas y de lo que se trata ahora es de universalizarlo". Faltaría el consenso de toda la comunidad religiosa, un aspecto en el que lleva trabajando desde el inicio de su mandato. "He dado pasos hasta el momento, sin éxito". www.lavanguardia.com/vida/20191220/472372709668/bargallo-religion-islam-musulman-escuela-laica-departament-deducacio.html

GERMANIA (Land Hamburg) - Una lezione di religione, dove dietro la cattedra possa essere un musulmano, un ebreo, un evangelico o un cattolico. Le scuole di Amburgo accoglieranno i docenti di ogni credo, che potranno insegnare solo dopo aver compiuto un percorso completo, quando saranno dunque capaci di presentare le visioni diverse dei diversi temi. È un esperimento varato in accordo con le diverse comunità religiose in tre diverse scuole della città anseatica e già sperimentato alla Kurt Tucholsky Schule nel sobborgo di Altona. «Un'idea meravigliosa per la nostra città che accoglie diverse culture», ha sottolineato il socialdemocratico Ties Raven, assessore alla Scuola e lui stesso ex insegnante di religione. https://www.repubblica.it/esteri/2020/01/04/news/germania_1_ora_di_religione_soltanto_con_docenti_di_tutte_le_fedi-244948460/

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Sembra inutile ricordare come la Bibbia costituisca un patrimonio culturale per tutti gli uomini; essa è stata definita il Grande Codice in cui la cultura occidentale può trovare le proprie radici, ma il suo contenuto va oltre i confini dell'Occidente e intende parlare a tutta l'umanità per avviare un confronto sul significato ultimo della vita e del mondo. La storia dell'interpretazione biblica ha insegnato ad intere generazioni di studiosi i criteri con cui accostarsi a qualsiasi testo, anche a prescindere dalla sua ispirazione sacra. Un serio studio della Bibbia può quindi arricchire la cultura di ognuno.(...)" <https://irc.chiesacattolica.it/wp-content/uploads/sites/29/2020/01/08/Messaggio-Presidenza-CEI-su-IRC-2020-2021.pdf>

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REFERENCE BOOKS – REPORTS – YEARBOOKS – DICTIONARIES

01. *Research Handbook on interdisciplinary approaches to Law and Religion*, edited by Russell SANDBERG, Norman DOE, Bronach KANE and Caroline ROBERTS, E-Elgar publishing 2019, pp. 464 - <https://www.e-elgar.com/shop/research-handbook-on-interdisciplinary-approaches-to-law-and-religion> - Following 9/11, increased attention has been given to the place of religion in the public sphere. Across the world, Law and Religion has developed as a sub-discipline and scholars have grappled with the meaning and effect of legal texts upon religion. The questions they ask, however, cannot be answered by reference to Law alone therefore their work has increasingly drawn upon work from other disciplines. This *Research Handbook* assists by providing introductory but provocative essays from experts on a range of concepts, perspectives and theories from other disciplines, which can be used to further Law and Religion scholarship.

02. *Educational Research e-Books online*. Series: *Humanities and Social Sciences e-Books online*, Brill Collection 2020. <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, Learning, Art education, Language education, Mathematics education, Science education, Youth education, Higher education, Adult education, Educational technology, Educational theory, Educational philosophy, Research methodology, Comparative education, Teacher education, Professional development, Education policy & politics, Educational leadership, Culture and education, Gender and education, Inclusive education.

03. *La interioridad como paradigma educativo; La interioridad como oportunidad educativa; Hacia una teología de la interioridad*, por Elena Andrés SUAREZ, Juan Carlos ESTEBAN GARCES coordinadores, Editorial PPC 2015-2019, 3 voll. pp.240 + 280 + 242 - https://www.religiondigital.org/educacion/indispensables-comprender-oportunidad-educativa-interioridad-lasalle_0_2195180465.html - Existen actualmente tres libros imprescindibles sobre la necesaria pedagogía de la interioridad. Son fruto de un proyecto de investigación del Área de Ciencias de la Religión del Centro Universitario La Salle que dirige Carlos Esteban Garcés. Son conocidos tanto su posgrado sobre Educación de la Interioridad en centros educativos, que ha alcanzado la sexta edición en el curso 2019-20, como los simposios sobre este paradigma educativo de la interioridad que se celebran anualmente. Ambos programas han conseguido un prestigioso reconocimiento por su calidad y rigor académicos. Fruto de esta trayectoria de investigación se han publicado tres volúmenes que contienen aportaciones muy significativas vertebradas sobre tres ejes: el análisis y la sistematización de los fundamentos antropológicos y teológicos que convergen en la educación de la interioridad, la reflexión crítica sobre las implicaciones pedagógicas de la implantación de los proyectos de educación de la interioridad en centros escolares, y una especial atención en el intercambio de las buenas prácticas acumuladas en las instituciones que tienen implantados ya proyectos sobre la educación de la interioridad. Sin duda que las aportaciones de esta trilogía constituyen la referencia imprescindible en el diseño e implementación de los nuevos programas de educación de la interioridad y también en la renovación de los que fueron pioneros hace casi una década.

04. Collectif, *Cour européenne des droits de l'homme*, Editions Conseil de l'Europe, Strasbourg 2019, pp. 224, en version anglaise et française. - <https://book.coe.int> - Pour marquer les 70 ans de la Convention européenne des droits de l'homme, un livre de prestige consacré à la CEDH vient d'être publié. L'ouvrage comporte de nombreuses photos inédites et retrace, notamment en images, l'histoire de la Cour instituée en 1959 par la Convention afin de veiller au respect de leurs engagements par les 47 États membres du Conseil de l'Europe. Pour la première fois, une copie du texte original de la Convention est reproduite. C'est aussi la première fois que sont réunis les portraits de tous les juges élus à la CEDH depuis sa création. Par ailleurs, 47 affaires, une par État, présentent ces arrêts qui ont fait l'Europe, leur genèse et surtout l'impact qu'ils ont eu dans les différents États parties à la Convention. Enfin, l'ouvrage ouvre les portes du Palais des droits de l'homme, œuvre architecturale emblématique, où s'écrit au quotidien le droit européen des droits de l'homme.

05. *2020 Brill Online Journal Collection / 2020 Religious Studies Journal Collection*. The *2020 Brill Online Journal Collection Religious Studies* gives access to the online content available back to the year 2000 of Brill's 2020 Religious Studies journal program.

ESSAYS – MONOGRAPHS – THESES

06. David BUNIKOWSKI, Alberto PUPPO (Eds), *Why Religion? Towards a critical philosophy of law, peace and God*, Springer 2020, pp. 300 - <https://link.springer.com/book/10.1007%2F978-3-030-35484-8> - This book examines the relation between religion and jurisprudence, God, and peace respectively. It argues that in order to elucidate the possible role religion can play in the contemporary world, it is useful to analyse religion by associating it with other concepts. Why peace? Because peace is probably the greatest promise made by religions and the greatest concern in the contemporary world. Why jurisprudence? Because, quoting Kelsen's famous book "Peace through Law", peace is usually understood as something achievable by international legal instruments. But what if we replace "Peace through Law" with "Peace through Religion"? Does law, as an instrument for achieving peace, incorporate a religious dimension? Is law, ultimately, a religious and normative construction oriented to peace, to the protection of humanity, in order to keep

humans from the violence of nature? Is the hope for peace rational, or just a question of faith? Is religion itself a question of faith or a rational choice? Is the relatively recent legal concept of “responsibility to protect” a secular expression of the oldest duty of humankind? The book follows the structure of interdisciplinary research in which the international legal scholar, the moral philosopher, the philosopher of religion, the theologian, and the political scientist contribute to the construction of the necessary bridges. Moreover, it gives voice to different monotheistic traditions and, more importantly, it analyses religion in the various dimensions in which it determines the authors' cultures: as a set of rituals, as a source of moral norms, as a universal project for peace, and as a political discourse.

07. Vannino CHITI, *Le religioni e le sfide del futuro. Per un'etica condivisa fondata sul dialogo*, Guerini & Associati editore, 2019, pp. 192 - <https://guerini.it/index.php/le-religioni-le-sfide-del-futuro.html> - La religiosità nel mondo nel suo complesso è in aumento. Non in Occidente, dove la fede si personalizza e spesso è vissuta anche come non appartenenza a una Chiesa, ma a una identità, a una tradizione da proteggere contro le «invasioni». La ricerca di ciò che unisce, del dialogo fra credenti di varie religioni e non credenti, del confronto sui valori comuni può portare alla condivisione di un'etica universale per costruire insieme una via di salvezza spirituale e materiale del pianeta. Questo libro dà voce a chi crede che questa via sia percorribile, senza chiudersi dentro dogmi o pregiudizi secolari, sia esso cristiano, musulmano, ebreo, di altre fedi o di culture non religiose. La reciproca conoscenza può solo aiutare tutti – credenti e non credenti, laici e uomini di religione – a stabilire una convivenza democratica arricchita dall'apporto di comprensione, volontà di pace, apertura al futuro. Queste pagine, esplorazione corale del sacro nel mondo, vogliono essere un passo in questa direzione.

08. Carmelo DOTOLO, *Dio, sorpresa per la storia. Per una teologia post-secolare*, Queriniana 2020, pp. 286 – www.queriniana.it - Tramontata l'enfasi sulla secolarizzazione, che l'onda lunga del razionalismo occidentale interpretava frettolosamente come la fine della religione, il presente saggio fa il punto sull'età “post-secolare” (Ch. Taylor, J. Habermas), e traccia il panorama, tuttora fluido e camaleontico, di un crescente desiderio di spiritualità sdoganate da dogmi, di sete di trascendenza nomadica e refrattaria alle chiese. Ma Dio è davvero negato in tali ricerche pre-religiose? Quello che viene rifiutato è il Dio della tradizione cristiana e dei monoteismi, ma “il volto di Dio diviene più onnicomprensivo, distante da un immaginario legato alla misura, segno di un'immersione nella sacralità del mondo. Esso corrisponde ad alcuni modelli di base quali la coscienza ecologica e cosmologica, le esperienze intuitive ispirate dal principio femminile della spiritualità, la riscoperta del nesso di materia-energia-anima”. In definitiva, un ritorno al sacro, ma senza passare dalla dogana dei tradizionali guardiani del sacro, cioè delle religioni istituite.

09. Lluís DUCH, *Conceptos fundamentales de antropología y religión*, Edición de Ignasi Moreta, Fragmenta editorial 2020, pp. 176 - <http://www.fragmenta.cat/es/fragmentos/catalogue/fragmentos/1286398> - Este libro reúne treinta y cuatro artículos de enciclopedia redactados por Lluís Duch (+ 2018) para la *Gran enciclopèdia catalana*, para *Conceptos clave de la antropología cultural*, de Ángel Aguirre, y para *Conceptos fundamentales del cristianismo*, de Casiano Floristán y Juan José Tamayo. La compilación de estas colaboraciones en un solo libro da lugar a una obra coherente y homogénea: una suerte de diccionario de antropología y religión o, si se prefiere, de antropología de la religión. Todo artículo de enciclopedia tiene, obviamente, una finalidad eminentemente divulgativa, y los de Duch reunidos en este libro no son ninguna excepción. Sin embargo, en casi todos los textos es perceptible el sello propio del autor. No nos encontramos ante un mero divulgador, sino ante un investigador de primer orden que ha aceptado ofrecer resúmenes de primera mano de conceptos que estudió con la máxima profundidad y ambición.

10. Bernard GAGNON, Samia AMOR (eds.), *Expliquer, comprendre et débattre autour du religieux. Neutralité ou engagement ?* Presses Universitaires Laval, 2020, pp. 232 - <https://www.pulaval.com/produit/expliquer-comprendre-et-debattre-autour-du-religieux-neutralite-ou-engagement/> Le religieux est-il un objet de recherche comme les autres ? Exige-t-il une certaine sensibilité de la part du chercheur/de la chercheuse ? Issus de disciplines diverses, les auteurs se prononcent sur les distinctions et les convergences entraînées par la mise en tension de la neutralité et de l'engagement dans l'étude du religieux. Comprise superficiellement, cette opposition peut paraître factice : l'engagement n'est pas nécessairement religieux, car la vérité comprend aussi un engagement, et la neutralité n'est pas nécessairement objective, car il y a des neutralités engagées. Qui prend au sérieux cette question n'a pas d'autres choix que d'éviter les dichotomies simplistes et d'aborder de front ce qui unit et différencie plus fondamentalement les relations entre savoir et croire. En posant la relation « neutralité ou engagement ? » sous forme interrogative, cet ouvrage souhaite traiter des enjeux liés au positionnement épistémologique des chercheurs ainsi que de la responsabilité scientifique envers le religieux.

11. Leslie J. FRANCIS, *Psychological perspectives on Religious Education. An individual differences approach.*, Brill 2020, e-book, 80pp - <https://brill.com/view/title/57226> - In this monograph Leslie J. Francis reviews and assesses the contributions made by the individual differences tradition of psychology over the past 50 years to research in religious education. In this context religious education is conceived broadly to embrace what takes place in schools, within religious communities, and within households across the age span. Topics include: • the centrality of the attitudinal dimension of religion; • the place of personality in the individual differences tradition; • sex as a core individual difference in religion; • the consequences of individual differences in religious affect; • the role of church schools and the role of the family in religious nurture; • the factors that account for individual differences in attitude toward religious diversity; • the relevance

of the individual differences tradition for adult religious education; • the implications of the individual differences tradition for biblical hermeneutics and discipleship learning.

12. Neville HARRIS, *Education, law and diversity: Schooling for one and all?*, Bloomsbury Publishing 2020, pp. 416 - <https://www.bloomsbury.com/au/education-law-and-diversity-9781509906710/> - This new edition of *Education, law and diversity* provides extensive updated analysis, from a legal perspective, of how the education system responds to social diversity and how the relevant social and cultural rights of individuals and groups are affected. It spans wide-ranging areas of school provision, including: types of school (including faith schools), the school curriculum, choice of school, out-of-school settings, and duties towards children with special needs and disabilities. It gives extensive coverage to children's rights in the context of education and includes considerable new material on issues including relationships and sex education, exclusion from school, home education, equal access, counter-extremism and academisation. The new edition also retains and updates areas of debate in the book, such as those concerned with multiculturalism and the position of religion in schools. It continues to focus on England but also makes reference to other jurisdictions within the UK and internationally. It is essential reading for anyone interested in the legal and related policy issues surrounding children's education today.

13. Elizabeth JANSON, *The Pinocchio effect. Decolonialities, spiritualities, and identities*, Brill 2019, xxxvi+180 pp. - <https://brill.com/view/title/38826> - Automatization and systematic exclusion are beyond common sense within U.S. public schools. The failure to address social problems spills over to schools where youth who refuse to conform to the broken system are labelled as deviant and legitimately excluded. Students who conform are made real by the system and allowed back into society to keep manufacturing the same inequalities. This is the Pinocchio effect. It involves the legitimization of hegemonic knowledge and the oppression of bodies, mind, and spiritualities. The book analyzes the impact of colonialities within U.S. public education by examining the learning experiences that influence teachers' and students' spiritualities, affecting the construction and oppression of their identities. Consequently, the author examines how educators can decolonize the classroom, which functions as a political arena as well as a critical space of praxis in order to reveal how realities and knowledges are made non-existent - an epistemic blindness and privilege.

14. Pierre LASSAVE, *La sociologie des religions. Une communauté de savoir*, Paris, EHESS, 2019, 408 p., préface de Danièle Hervieu-Léger, - <https://journals.openedition.org/lectures/37882> - La religion est un objet classique de la sociologie. Son étude est pourtant devenue, après les années 1950, une spécialité secondaire, marquée par des liens aussi étroits que tendus avec l'histoire et l'anthropologie culturelle. Comment ce domaine de recherche s'est-il constitué en communauté de savoir, des premières découvertes de Durkheim ou de Weber aux enquêtes récentes sur la sécularisation et la globalisation du monde ? Cette enquête nous conduit d'abord au cœur des institutions de la recherche, au fil des histoires nationales et de la vie des laboratoires, avant de découvrir les parcours individuels de chercheurs d'hier et d'aujourd'hui. Elle explore ensuite les transmissions et les différends, allant des dictionnaires et des manuels aux controverses publiques et aux querelles intimes. Pierre Lassave brosse enfin le portrait paradoxal d'un milieu savant qui résiste au temps malgré des obstacles épistémiques, académiques et politiques récurrents. Ce livre constitue ainsi une introduction stimulante à l'étude du religieux contemporain dont la nature varie suivant le contexte et les points de vue.

15. Guglielmo MALIZIA, *Politiche educative di istruzione e di formazione. Tra descolarizzazione e riscolarizzazione. La dimensione internazionale*, Franco Angeli 2019², pp. 288. Si tratta di una introduzione generale alla dimensione politica dei sistemi educativi e formativi, a livello nazionale ma soprattutto internazionale, in particolare europeo. Come libro di testo universitario, mira a far acquisire una conoscenza globale dei modelli di sviluppo dell'istruzione attraverso i vari gradi dalla primaria all'educazione superiore e professionale; intende abilitare a valutare le politiche scolastiche del proprio o di altri paesi, e ad analizzare l'offerta di una scuola o di un centro di formazione professionale. Esaurita la prima edizione (2008), l'a. ha proceduto a riscrivere il testo con tutti gli aggiornamenti e integrazioni del caso, arricchendo la documentazione relativa alle politiche internazionali (Unesco) ed europee dell'ultimo decennio. Senza entrare nel merito, il volume lascia trasparire in filigrana il convinto intento umanistico, etico e spirituale che deve (o dovrebbe) animare ogni politica educativa in questo inizio di millennio.

16. Simone MORANDINI (a cura di), *L'etica nella società plurale*, "Quaderni Fondazione Lanza", Project edizioni, 2019, pp. 162 - Oggi ci troviamo di fronte al più grande movimento di convergenza che la storia conosca e forse nelle religioni, più che altrove, diventano evidenti le contraddizioni del processo e gli ostacoli da superare. Dal punto di vista della pura osservazione dei fatti si potrebbe osservare che le religioni parlano di Dio, ma nel suo nome diventano anche un possibile motivo di divisione; si potrebbe ancora affermare che nessuna appartenenza religiosa autorizza a porsi con violenza o sufficienza nei confronti di altri credenti; allo stesso tempo, la tentazione di fare a meno di una "religione" che avanzi pretese è di certo diffusa. Contemporaneamente, però, si potrebbe ammettere che le parole umane non esauriscono mai il mistero e il volto di Dio, che si mostra attraverso voci, parole e situazioni spesso inedite; si potrebbe anche aggiungere che il pluralismo che si sta evidenziando dovrebbe portare le religioni a pronunciare il nome di Dio con più attenzione e dignità. Queste considerazioni - e molte altre che l'esperienza odierna solleva - vanno di certo tenute in considerazione in vista di un discorso rigoroso e di una fede matura. Appartiene a tutti i credenti, invece, la responsabilità

formidabile di leggere l'azione di Dio nella tradizione religiosa altrui, di mettere a tema la diversità e l'alterità nella fede, facendo proprio un atteggiamento di "ospitalità" inusuale e non semplice. È significativo che ogni credente abbia piena "cittadinanza" di diversità religiosa, nel contesto di un quadro normativo entro il quale tutti debbano riconoscersi, in nome di una convivenza e di una "ragionevolezza civica" che vengono prima di ogni divisione. Al contempo, le tradizioni religiose hanno i documenti in regola per non essere escluse dalla "città plurale", anche qualora si affacciassero sull'attuale situazione di pluralismo religioso sostenendo legittimamente quella specifica "pretesa" di comprensione della quale non possono essere private.

17. Jean-Paul NIYIGENA (ed.), *Religions et défis actuels de l'école. Quelle pertinence du cours de religion ?* Editions jésuites-Lumen Vitae 2019, pp. 354 - <https://www.editionsjesuites.com/img/cms/9782873246051.pdf> - Ces actes sont le fruit d'un colloque international organisé par le Centre universitaire de recherche en Catéchèse et Enseignement religieux de l'Université catholique du Rwanda en partenariat avec le Centre de recherche « Éducation et Religions » de l'Université catholique de Louvain. Ce colloque s'est tenu à Butare au Rwanda (8-12 juillet 2018). Des professeurs d'université, des évêques et des acteurs de l'éducation scolaire ont partagé leurs réflexions, expériences, défis et espoirs sur la place de la religion à l'école, sur la plus-value des religions face aux défis actuels de l'école, sur l'école catholique et sur le cours de religion. Les différentes contributions gardent un profil trop souvent exclusivement confessionnel (catholique), dans une visée plutôt pastorale, sans trop s'engager sur des terrains aujourd'hui incommodes, mais incontournables, tels que le dialogue œcuménique, la pédagogie interculturelle, les défis de la sécularisation.

18. Sabrina R. RAMET (ed.), *Orthodox Churches and politics in Southeastern Europe. Nationalism, conservatism, and intolerance*, Palgrave Macmillan Publisher, 2019, pp. XVII-267 - <https://www.palgrave.com/gp/book/9783030241384#aboutBook> - Orthodox Churches, like most religious bodies, are inherently political: they seek to defend their core values and must engage in politics to do so, whether by promoting certain legislation or seeking to block other legislation. This volume examines the politics of Orthodox Churches in Southeastern Europe, emphasizing three key modes of resistance to the influence of (Western) liberal values: Nationalism (presenting themselves as protectors of the national being), Conservatism (defending traditional values such as the "traditional family"), and Intolerance (of both non-Orthodox faiths and sexual minorities). The chapters in this volume present case studies of all the Orthodox Churches of the region.

19. Inkeri RISSANEN, *Negotiations on inclusive citizenship in a post-secular school: Perspectives of "Cultural Broker" Muslim parents and teachers in Finland and Sweden*, Scandinavian Journal of Educational Research, 64 (2020) 1, 135-150, DOI: [10.1080/00313831.2018.1514323](https://doi.org/10.1080/00313831.2018.1514323) - This study examines negotiations on Muslims' inclusive citizenship in Finnish and Swedish comprehensive schools. The data include interviews with Muslim parents and Muslim teachers ($n=8$ in both countries), who serve as cultural brokers in public schools and mediate negotiations on the terms of inclusion. The study utilizes the notion of post-secularity and pays particular attention to how intersections of religion and citizenship emerge in the everyday life of the schools. The results reveal how the culture-bound interpretations of religious freedom engender solidarity gaps between the advocates of secular normativity and those who oppose to this discourse. The impact of country-specific factors (Islamic religious education in Finnish schools, the existence of Islamic schools in Sweden) on Muslims' experiences of inclusive citizenship are discussed.

20. Anna STRHAN, *The figure of the Child in contemporary Evangelicalism*, Oxford University Press 2019, pp. 232 - https://books.google.it/books?id=CZOWDwAAQBAJ&dq=Europe,+school,+religion,+education,Palgrave+Macmillan+2019&hl=it&source=gbs_navlinks_s - What does it mean to grow up as an evangelical Christian today? What meanings does 'childhood' have for evangelical adults? How does this shape their engagements with children and with schools? And what does this mean for the everyday realities of children's lives? Based on in-depth ethnographic fieldwork carried out in three contrasting evangelical churches in the UK, Anna Strhan reveals how attending to the significance of children within evangelicalism deepens understanding of evangelicals' hopes, fears and concerns, not only for children, but for wider British society. Developing a new, relational approach to the study of children and religion, Strhan invites the reader to consider both the complexities of children's agency and how the figure of the child shapes the hopes, fears, and imaginations of adults, within and beyond evangelicalism. The Figure of the Child in Contemporary Evangelicalism explores the lived realities of how evangelical Christians engage with children across the spaces of church, school, home, and other informal educational spaces in a de-christianizing cultural context, how children experience these forms of engagement, and the meanings and significance of childhood. Providing insight into different churches' contemporary cultural and moral orientations, the book reveals how conservative evangelicals experience their understanding of childhood as increasingly countercultural, while charismatic and open evangelicals locate their work with children as a significant means of engaging with wider secular society. Setting out an approach that explores the relations between the figure of the child, children's experiences, and how adult religious subjectivities are formed in both imagined and practical relationships with children, this study situates childhood as an important area of study within the sociology of religion and examines how we should approach childhood within this field, both theoretically and methodologically.

21. Roberto ZACCARIA, S. DOMIANELLO, A. FERRARI, R. MAZZOLA (a cura di), *La legge che non c'è. Proposta per una legge sulla libertà religiosa in Italia*, Il Mulino 2020, pp. 380 - La Costituzione dell'Italia repubblicana offre,

a livello europeo, una delle più complete protezioni della libertà religiosa, ma l'attuazione legislativa del progetto costituzionale è parziale. L'Italia è conosciuta per il suo modello concordatario, esteso dalla Costituzione anche alle confessioni diverse dalla cattolica, ma non tutti sanno che, per le comunità religiose prive di accordi con lo Stato, l'unica legislazione fruibile risale al 1929. Una normativa così datata e fuori asse rispetto ai principi costituzionali, per quanto corretta nel tempo dalla Consulta, si è rivelata sempre più inadeguata a soddisfare le crescenti istanze, sia individuali che collettive, di libertà religiosa. I vari tentativi di approdare a una legge generale sulla libertà religiosa non hanno avuto, a oggi, esito positivo. Restano così in larga misura inevase molte delle domande di libertà che emergono da un contesto religioso e culturale sempre più caratterizzato, anche in Italia, in senso pluralistico. A tali domande prova a rispondere la «Proposta» di legge qui elaborata da S. Domianello, A. Ferrari, P. Floris e R. Mazzola, con il coordinamento di R. Zaccaria. La «Proposta» prende in carico più istanze di libertà, individuali e comunitarie, investe diverse tematiche (tra cui l'assistenza spirituale, l'istruzione religiosa nella scuola pubblica, l'associazionismo religioso, l'uguale libertà di tutte le confessioni) e scaturisce da ampi confronti del Gruppo di lavoro con comunità religiose, associazioni non confessionali, giuristi, politici e rappresentanti istituzionali.

22. Laura ZANFRINI, *The challenge of migration in a Janus-faced Europe*, Palgrave Macmillan 2019, pp. 167 - <https://www.worldcat.org/title/challenge-of-migration-in-a-janus-faced-europe/oclc/1078484099?referer=br&ht=edition> 'Laura Zanfrini's persuasively-argued work provides a succinct discussion on the politics of immigration and the legacies of the guestworker model with original analysis that highlights the paradoxes of immigration governance.' --Erica Consterdine, Sussex Centre for Migration Research, University of Sussex, UK This book critically investigates the origins and consequences of the Janus-faced character of attitudes and policies towards migrants that seek to penetrate "Fortress Europe". Beginning with an examination of its founding ambitions, it locates the roots of an ingrained ambivalence in the legacies of the post-war period and the unresolved tension between the economicism of the European approach to labour migration and the philosophy of rights and solidarity embedded in the EU project. It highlights how the formalization of citizenship rights has produced both formal pathways towards inclusion for migrants and, in their selective eligibility criteria, exclusive systems of civic stratification. The author links this oscillation between positions of closure and openness to the paradoxical trade-offs in migration policies, in particular labour market integration, demonstrated through unequal labour market outcomes, lower social mobility and educational attainments. The issues faced by migrants' offspring in Europe are examined as paradigmatic of the struggle to balance competing calls for both pluralism and uniformity: to create a diverse society that can also project a homogenous collective identity. This balanced overview will provide an invaluable resource for students of migration studies, European politics, public policy, international relations and the sociology of racism.

ARTICLES in JOURNALS, e-JOURNALS

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

24. Mario ALETTI, *Perché la Psicologia della religione?* *Psicologia della religione News*, vol. 34 (2019) 3-4, pp. 1-3. <http://www.psicologiadellareligione.it> - Perché gli psicologi studiano la religione? Perché dovrebbero studiarla? Perché la psicologia della religione dovrebbe essere riconosciuta come una disciplina specifica in ambito accademico? La risposta più appropriata è: perché la religione esiste, è un fatto storico e culturale in cui la psiche delle persone trova espressione. Più di due terzi della popolazione mondiale attesta di appartenere ad una tradizione religiosa istituzionale stabilita. Miliardi di persone credono in un essere trascendente che ha a che fare con la loro esistenza; migliaia di persone sono oggi disposte a dare, o anche perdere, la loro vita per testimoniare, divulgare o imporre la loro religione, su altre persone. Tutto questo è fenomeno di grande rilevanza personale e psichica, sociale e culturale, storica e politica.

25. Peter ANTES, *Religione sì, Chiesa no! La religione nella Germania di oggi*, Religioni e Società, 34 (2019) n. 94, 61-70 – *Religion yes, Church no! Religiousness in today's Germany*. Many things have changed in the German religious scene since the 1960s. The percentage of Christians has fallen from almost 100% to half, while the group of those who are “without religion” in the German population, in 2016, amounted to more than a third. Both inside and outside the Christian Churches there is a need to accept the spiritual experiences of other religions as well. Perry Schmidt-Leukel, an expert on multi-religion, makes a comparison with food and speaks of an “à la carte religion”, arguing that for many people it will be normal in the future to have different religious affiliations, as happened to personalities like Henri Le Saux, Raimon Panikkar and Frihjoef Schoun. As long as the Churches are not willing to accept this new reality, the rule will remain “religion yes, Church no”.

26. Andrea BETTETINI, *La legittimità giuridica dell'Irc nella scuola italiana*, Rivista telematica “Stato, Chiese e pluralismo confessionale”, 2020, fascicolo n. 1, pagine .16 - https://www.statoechiese.it/images/uploads/articoli_pdf/Bettetini.M.La_legittimit%C3%A0.pdf?pdf=la-legittimita-giuridica-dellirc-nella-scuola-italiana – “In questo mio intervento dapprima ricomporrò il quadro normativo relativo all’oggetto della relazione; successivamente, alla luce del sistema così delineato, saranno approfondite le seguenti questioni che mi paiono, al momento, le maggiormente rilevanti: a) natura dell’atto di scelta alla luce delle norme vigenti b) esercizio di tale atto in modalità costituzionalmente orientata c) considerazioni sullo status giuridico dell’insegnante di religione”. Catholic RE teaching in state schools of all types and at all levels is covered by the agreement amending the Lateran concordat and the additional protocol thereto, implemented by means of law no 121 of 25 March 1985, and the agreement between the Italian ministry for Education and the president of the Italian bishops’ conference, implemented by means of presidential decree no 751 of 16 December 1985, as subsequently amended.

27. Oddrun M. H. BRÅTEN & Judith EVERINGTON, *Issues in the integration of religious education and worldviews education in an intercultural context*, Intercultural Education, 30 (2019) 3, 289-305, DOI: [10.1080/14675986.2018.1539307](https://doi.org/10.1080/14675986.2018.1539307) - The Council of Europe’s 2008 ‘Recommendation’ advocates the study of ‘non-religious convictions’ in schools in addition to religions. In 2018, there is evidence of growing academic interest in the inclusion of non-religious worldviews in the school curriculum, but few European countries include such a study within RE. The guidance document, *Signposts*, recognises that the integration of religions and non-religious worldviews is problematic for policy makers, teacher trainers and schools and that there is a need for further research. Norway and England are at significant but different stages in the process of integration. This article presents a comparative study which draws on the findings of research in both countries which has investigated the process at classroom and policy levels, and issues raised by this. Four issues are explored: practical challenges; differing understandings of the concept of worldviews; the inclusion of non-religious worldviews as a political issue and influences on the selection of worldviews. The article concludes with a discussion of issues and findings within a supranational context and makes recommendations which highlight the value of integration and the need for both contextual studies and further comparative research.

28. Roberto BUONAMANO, *Reconciling pluralistic democracy and religious freedom in European human rights law: A jurisprudential balance in search of principles*, Religion & Human Rights, 14 (2019) 3, 169-203 - https://brill.com/view/journals/rhrs/14/3/article-p169_2.xml - This article examines some of the structural and systemic issues associated with the relationship between pluralistic democracy and religious freedom within the jurisprudence of the ECHR. These include the problematic aspects of the doctrine of State neutrality, and the function of secularism in the understanding of “democratic society”. It assesses the principal jurisprudential mechanisms utilised in religious freedom cases—namely, the notion of “public order”, the association of secularism with gender equality, the principles of the “minimum requirements of life in society”, and the margin of appreciation in the context of democratic legitimation. As the article demonstrates, the Court’s approach to negotiating the appropriate balance between pluralistic democracy and religious rights is marred by a reluctance to clearly elucidate the principles involved in the implementation of democratic values under the Convention when considering the means of protecting and limiting the freedom of religion.

29. Laura CAFFAGNINI, *L’arcipelago formativo evangelico*, in *La Chiesa in Italia. Annale 2019*, EDB, Bologna 2020, pp. 77-94 – Una rassegna ragionata delle istituzioni protestanti italiane dedicate alla formazione accademica e pastorale e alla attività editoriale. La ricognizione – avvalendosi anche di dirette testimonianze di responsabili e docenti operanti in singoli centri - offre dati e valutazioni su: la Facoltà valdese di teologia (Roma), l’Istituto avventista di cultura biblica (Firenze), la Facoltà pentecostale di scienze religiose (Salerno), l’Istituto biblico evangelico (periferia romana), l’Istituto di formazione evangelica e documentazione (Padova, Roma, Caltanissetta), la Scuola biblica ‘Uomini nuovi’ (Varese), la Facoltà di teologia biblica ‘Gesù è il Signore’ (Scuola on-line), Centro studi teologici (Grosseto, Roma, Catania), l’Istituto biblico italiano (Nettuno), la Scuola biblica Elim (on-line).

30. Giovanni CAVAGGION, *Ethicization of constitutional public order in the European multicultural State*, Oxford Journal Law Religion, Vol. 8 (2019) 3, 493–516, <https://doi.org/10.1093/ojlr/rwz021> - The concept of ‘public order’, despite being common to almost every European legal system, is extremely difficult to grasp, as it suffers from a high

degree of indeterminateness that makes it impossible to develop a universal definition. In constitutional law, public order traditionally serves as a limit to fundamental rights. The article argues that globalization and the advent of the multicultural State kickstarted a deep transformation in the meaning and scope of constitutional public order, with a growing tendency among European legislators and judiciaries to define it by resorting to extralegal concepts such as majoritarian ‘values’ and ‘ways of life’ to justify the ban of ‘unwanted’ minoritarian cultural practices (cases analysed include: face-veil; *burqini*; *kirpan*; swimming lessons). The article argues that constitutional public order should be re-anchored to a strictly legal dimension, preventing it from drifting towards the moral sphere (ethicization), which would enable a revival of assimilationist integration models.

31. Louis-Léon CHRISTIANS et Léopold VANBELLINGEN, *Les évolutions récentes du droit belge dans la régulation du fait religieux (2015-2019)*, Revue du Droit des Religions, vol. 8 (2019) pp. 191-207 - <https://journals.openedition.org/rdr/440> - Depuis 2015, quatre dossiers principaux ont ainsi marqué l’actualité juridique belge dans ses dimensions parlementaires tantôt fédérales, régionales ou communautaires : la réforme francophone des cours de religions/morale à l’école publique ; la prohibition de l’abattage rituel sans étourdissement dans les Régions flamande, wallonne, mais pas bruxelloise ; la création d’un Institut public francophone de promotion des formations sur l’islam ; les débats hésitants sur l’inscription d’un principe de laïcité dans un préambule constitutionnel. La période 2015-2018 a également été marquée par la menée à son terme du processus d’arbitrage Église-État destiné à résorber les cas prescrits d’abus sexuels au sein de l’Église catholique, le report de la reconnaissance publique du bouddhisme, l’instauration d’un dispositif transparent de dialogue régulier du Gouvernement avec les cultes reconnus.

32. Federico COLOMBO, *Interpreting article 17 TFEU: New openings towards a European Law and Religion System*, Rivista telematica “Stato, Chiese e pluralismo confessionale”, 2020, n. 1, pp. 31. https://www.statoechiese.it/images/uploads/articoli_pdf/Colombo.M2_Interpreting.pdf?pdf=interpreting-article-17-tfeu-new-openings-towards-a-european-law-and-religion - Article 17 TFEU has been mainly interpreted as a “safeguard clause” aimed at preventing the EU from affecting (even indirectly) national disciplines religiously connoted. Although this traditional interpretation seems to find confirmation in the letter of the provision, in the systematic reading with Article 4 TEU, second paragraph, as well as in the original will of the parties, some scholars started giving credit to a different interpretation: the Article could allow the development of a European Law and Religion System. This article aims to investigate the current possibility for the aforementioned change of perspective. It focuses on three key factors: the interpretative difficulties concerning the Article, the recent jurisprudential evolution of the Court of Justice of the European Union and the growing axiological-systematic relevance of the Charter of Fundamental Rights of the European Union. This work argues that Article 17 TFEU does not recognize a national competence *ex ante* in all religious matters; it only requires the EU to refrain from regulating cases that are concretely characterized by a high rate of denominational specificity.

33. Roger CRISP and Theron PUMMER, *Effective Justice*, Journal of Moral Philosophy, vol. 2020 1, 1-18 - <https://doi.org/10.1163/17455243-EffectiveAltruism> - Effective Altruism is a social movement which encourages people to do as much good as they can when helping others, given limited money, time, effort, and other resources. This paper first identifies a minimal philosophical view that underpins this movement, and then argues that there is an analogous minimal philosophical view which might underpin Effective Justice, a possible social movement that would encourage promoting justice most effectively, given limited resources. The latter minimal view reflects an insight about justice, and our non-diminishing moral reason to promote more of it, that surprisingly has gone largely unnoticed and undiscussed. The Effective Altruism movement has led many to reconsider how best to help others, but relatively little attention has been paid to the differences in degrees of cost-effectiveness of activities designed to decrease injustice. This paper therefore not only furthers philosophical understanding of justice but has potentially major practical implications.

34. Ignazio DE FRANCESCO, *Insegnare l’islam in tempi di emergenza: tradizione e/o innovazione? Il nuovo curriculum scolastico della Giordania come importante caso di studio*, Archivio Teologico Torinese, vol. 24 (2018) 2 - http://www.teologiatorino.it/teologiatorino/allegati/203/att-24_2-2018-abstracts.pdf - *Teaching Islam in times of emergency: Tradition and/or innovation? New Jordanian textbooks as a major case study*. The new programme for the teaching of Islam in Jordan’s schools represents a highly significant experiment of religious discourse addressing the new generation of Muslims. It is a «state discourse» in «times of emergency». This article explores the whole curriculum on Islam and takes into consideration three particularly significant topics: the relationship with the Sacred Sources and the double node of the prevention of radicalism and the promotion of pluralism. To what extent can tradition and innovation meet or, on the contrary, are they mutually incompatible?

35. Pietro FARAGUNA, *Regulating Religion in Italy*, Journal of Law, Religion and State, 7 (2019) 1, 31-56 - https://brill.com/view/journals/jlrs/7/1/article-p31_31.xml - This article focuses on state-church relations and on the peculiar implementation of the “idea of secularism” in Italy. First, it explores the formal provisions of the 1848 Constitution. Next, it investigates constitutional provisions that came into force in 1948. Finally, it examines how the actors of the living constitution (legislators, the government, judges, and the Constitutional Court in particular) tried to balance and develop the potentially conflicting principles included in the 1948 Constitution in the area of religious

freedom, equality, and state-church relations. The article explores three particularly controversial examples: the teaching of religion in state schools; the display of the crucifix in classrooms; and state funding mechanisms of religious denominations. The main claim of the article is that, with regard to the regulation of religion in Italy, the transformation of the constitutional position of religion did not occur within the formal constitution, but in the “living constitution.”

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

37. Leni FRANKEN; Paul VERMEER, *Deconfessionalising RE in pillarised education systems: A case study of Belgium and the Netherlands*, *British Journal of Religious Education*, vol. 41 (2019)3, 272-285 - <https://eric.ed.gov/?q=source%3a%22Journal+of+Religious+Education%22&ff2=locNetherlands> - 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.

38. Laura GILLIAM, *Secularities-in-practice: Accommodating Muslim pupils and preserving Danish identity in multi-ethnic Danish schools*, *Journal of Religion in Europe*, vol. 12 (2019) 1, 1-26 - https://brill.com/view/journals/jre/12/1/article-p1_1.xml - This article explores the ideals and practices of moderate secularism characteristic of Danish schools' approach to Muslim pupils, Islam, and religion in general. It argues that while these reflect the Danish 'culture, differences in 'secularities-in-practice' between schools necessitate a look at the interactional level and institutional context. Drawing on Norbert Elias' figurational sociology, the article shows how an increase in Muslim pupils changes the webs of interdependencies in the social figuration of teachers, children, and parents in Danish schools and how the schools attempt to maintain institutional practices, civilised interaction, and a Danish identity.

39. Ryan HILL, *Open options education and children's religious upbringing: A critical review of current discussions taking place in the UK parliament*, *Oxford Journal Law Religion*, volume 8 (October 2019) Issue 3, 567-589. 5 <https://doi.org/10.1093/ojlr/rwz024> - Ensuring open minds and open options education has recently been suggested by the UK House of Lords as a State role that can and should override parents' decisions in relation to their children's religious upbringing and education. Yet the language used in their Lordship's debates risks failing to respect the nature and purpose of legally enshrined parental rights in this area and of being perceived as potential bias that rests on a set of assumptions difficult to adequately determine. Through reference to various writings and case law on the interplay between parents' rights relating to religious upbringing and the State's obligations to education, along with an in-depth analysis of the notion of indoctrination, this article critiques their Lordships' discussions over this complex and highly charged issue by highlighting some of the problems confronting their discussions.

40. Tova HARTMANN, Chaim ZICHERMAN, *Higher Education for Haredim in Israel*, *Journal of Law and Religion*, vol. 34 (2019) 3, 273-283- Published online by Cambridge University Press - <https://www.cambridge.org/core/journals/journal-of-law-and-religion/latest-issue> - Over the past two decades a number of Israeli institutions of higher education have opened gender-segregated programs for the ultra-Orthodox, or haredim. The growth of these programs has generated an intense debate in Israel, reflected throughout Israeli media and in several appeals to Israel's Supreme Court. The issues raised concerning gender-segregated higher education reflect an overarching inquiry that is of great interest to multicultural theoreticians: the relationship of liberal democracies to their illiberal minorities. Multicultural theoreticians agree that healthy democracies must tolerate some illiberal practices while acknowledging that not every illiberal practice can be tolerated. In the case at hand, the essay addresses the question: can a liberal democracy tolerate gender-segregated higher education? Using work by Charles Taylor, Michael Walzer, Kwame Anthony Appiah, John Inazu, and others, the essay reviews the arguments for and against gender segregation in higher education for Israeli haredim. The essay explores the limits of toleration of illiberal cultures within liberal democratic societies and finds crucial the right to exit such a culture—a right whose viability is dependent upon adequate education. The essay concludes

by discussing the multiculturalism organization development model and what has been termed the *manyness* and *messiness* of multiculturalism.

41. Jodi J. HUNT, *The Digital Way: Re-imagining digital discipleship in the age of social media*, Journal of Youth and Theology, vol. 18 (2019) 2, 91-112 - <https://brill.com/view/journals/jyt/18/2/article-p9191.xml> - Youth and young adults are more engaged with technology today than they have ever been before and yet they remain one of the most emotional and spiritually disconnected generations of our time. Despite this reality, the overarching field of Catholic youth ministry has failed to address the digital lives of youth and young adults. That is, although Catholic youth ministry and its practitioners have, to a great degree, perfected the use of technology in ministry, it has not adequately prepared Catholic youth and young adults for the digital world. However, by reshaping what digital discipleship is and grounding this approach in Catholic church teachings on human dignity and Thomas Groome's shared *Christian praxis*, as this paper will present, practitioners of Catholic youth ministry can refashion the digital lives of youth and young adults.

42. Robert JACKSON, *Human rights: a core element or big idea for RE?* Nordidactica – Journal of Humanities and Social Science Education, 2019:4, 109-132 - <https://kau.diva-portal.org/smash/get/diva2:1386107/FULLTEXT01.pdf> - "In this article, I refer to the changing political context in the West, noting the need for collaborative action in addressing issues of living together, despite differences of religion and worldview. Such collaborations need to operate within and beyond schools. Next, I affirm the value of 'big ideas' in offering principles for selecting curriculum material for RE, but noting that 'human rights' is not itself a 'big idea' (in the sense used by Barbara Wintersgill). I go on to review some arguments for studying religious and worldview diversity in public schools, noting the relevance of human rights and responsibilities to these. I relate the emergence of the interpretive approach to religious education and our research at Warwick to the discussion, noting human rights especially in relation to arguments for 'inclusive' RE based on an analysis of world society and with living in plural societies. I introduce the work of the Council of Europe focusing on the religious dimension of intercultural education, and trace the establishment of the European Wergeland Centre, summarising a project on religions and education which involved the publication of the book Signposts. The work of the Signposts International Research Network, in applying human rights principles in educational contexts, is discussed. In conclusion, I emphasise the need for researchers to collaborate with teachers in school-based research as important to promoting human rights. Such collaboration parallels group cohesion and improvisation in the performance of jazz music".

43. Øystein Lund JOHANNESSEN & Geir SKEIE, *The relationship between religious education and intercultural education*, Intercultural Education, 30 (2019) 3, 260-274, DOI: [10.1080/14675986.2018.1540142](https://doi.org/10.1080/14675986.2018.1540142) - Religious education and intercultural education are seen by some to be in tension with each other, and by others as two sides of the same coin. The explanations for this unsettled relationship may be found in the different histories of the two fields. Intercultural education has become a cross curricular priority, resulting from rather recent developments marked by cultural complexity, following globalisation and migration processes of the last 50 years or so. RE has a long history of being a distinct school subject, much influenced by differing national and religious cultural heritages and which, during the last half century, has begun to address the issues of religious and world view diversity. In several countries today, RE in the publicly funded school is conceived as non-confessional and deals with a diversity of religions and world views. RE may be the subject where socio-cultural differences are most visible and where the challenges of diversity are put to the test. This raises a series of challenges to curriculum designers and teachers in classrooms; the article will address some of them and suggest ways forward for teacher education and school practice.

44. Todd JOHNSON and Peter F. CROSSING, *Religions by Continent*, Journal of Religion and Demography, vol. 19 (2019) 2, 15-27 - https://brill.com/view/journals/jrd/6/2/article-p215_215.xml - This article offers analysis of religious affiliation for 18 categories of religion for the globe and six continents: Africa, Asia, Europe, Latin America, Northern America, and Oceania. Estimates of religious affiliation are made for four dates, 1970, 2000, 2018, and projections for 2030. Annual average growth rates are provided for two 30-year periods, 1970–2000 and 2000–2030. These global and continental tables are aggregated from country data in the *World Religion Database*.

45. Martin LANG and Radek KUNDT, *Evolutionary, cognitive, and contextual approaches to the study of Religious Systems. A proposition of synthesis*, Method & Theory in the Study of Religion, vol. 32(2020)1, 1-46 - <https://brill.com/view/journals/mts/32/1/article-p11.xml> - The explanatory gap between the life sciences and the humanities that is present in the study of human phenomena impedes productive interdisciplinary examination that such a complex subject requires. Manifested as epistemological tensions over reductionism vs. holism, nature vs. nurture, and the study of micro vs. macro context, the divergent research approaches in the humanities and the sciences produce separate bodies of knowledge that are difficult to reconcile. To remedy this incommensurability, the article proposes to employ the complex adaptive systems approach, which allows to study specific cultural systems in their ecologies and to account for the myriads of factors that constitute such systems, including nonlinear interactions between these factors and their evolution. On a specific example of religious systems, we show that by studying cultural systems in their contextual variability, mechanistic composition, and evolutionary history, the humanities and the sciences should be able to fruitfully collaborate

while avoiding previous pitfalls of excessive reductionism, genetic determinism, and sweeping overgeneralizations, on the one hand, and pitfalls of excessive holism, cultural determinism, and aversion to generalizations, on the other hand.

46. Marguerite LÈNA, *Raison et révélation : une anthropologie philosophique des religions*, Nouvelle Revue Théologique 142 (2020) 1, 67-80 - info@nrt.be – Alors que la problématique classique des relations entre foi et raison envisage parfois celle-ci seulement comme faculté de connaître, au risque de limiter la foi à son contenu doctrinal, cet article s'efforce d'élargir le champ en direction des deux autres questions kantienne : « Que dois-faire ? » et « Que m'est-il permis d'espérer ? ». Il invite donc à confronter la raison philosophique ainsi entendue non seulement avec la foi, mais aussi avec la charité et l'espérance. C'est sous l'horizon de toute la vie théologique qu'est tentée ici une union sans confusion ni séparation entre la raison philosophique et la révélation chrétienne.

47. Arianna MACERATINI, *Religione e sfera pubblica nella teoria del discorso di Jürgen Habermas*, Rivista telematica 'Stato,Chiese e pluralismo confessionale', 2020 n. 3, pp. 24 - <https://www.statoechiese.it/#> - The relationship between religion and the public sphere, from the perspective of Habermas's theory of discourse, gives a glimpse of the possibility of a shared space, reflected in democratic decision-making procedures, which has priority over every strategic and self-referential representation of the social. The "linguisticization of the sacred" process has gradually led the author to free the theory of modernity from a rigid theory of secularization; on the other hand, the religious phenomenon, freed from obsolete dogmatism, reveals itself as the bearer of a procedural rationality capable of operating in everyday communication practice. In this dialogic path, which is anything but linear, Habermas' communicative reason seeks to find solutions capable of safeguarding both religious dimensions and the legacy of Enlightenment thought. This, first of all, to stem the monological drift of particularistic global interests able to endorse, even in sectors of a public nature, dynamics typical of strategic-functional action that lead to the restriction of the common space and to the loss of effectiveness of the institutions traditionally deputies for the democratic representation of interests. At the resolution of these questions, the discursive reason does not offer a single answer but indicates a path of learning and constructive conciliation of the visions of the world.

48. Jason METCALFE, Daniel MOULIN-STOŽEK, *Religious education teachers' perspectives on character education*, British Journal of Religious Education, vol. 42 (2020) 1, DOI: [10.1080/01416200.2020.1713049](https://doi.org/10.1080/01416200.2020.1713049) - <https://www.tandfonline.com/doi/full/10.1080/01416200.2020.1713049> - This article presents the findings of a qualitative interview study undertaken with RE teachers (n = 30), working in English schools with secondary status. Despite recent policy interest in character education, there is a lacuna of information about the extent RE contributes to character education. The present study focuses on teachers' perspectives on virtue literacy, a theme identified across participants in response to open-ended prompts about RE, religion and character. The participants in the sample hold different worldviews and work across a range of schools, providing a variety of informative perspectives. There were clear differences between the responses of participants' from faith and non-faith schools regarding the contribution of RE to pupils' virtue literacy. These findings mark a distinctive contribution to our understanding of the differences between RE in faith and non-faith schools.

49. Eline MINNAAR-KUIPER; Gerdien BERTRAM-TROOST, *Dutch non-affiliated pre-vocational pupils, their world view and Religious Education*, British Journal of Religious Education, vol. 42 (2020)1, 3-13 - <https://eric.ed.gov/?q=source%3a%22Journal+of+Religious+Education%22&ff2=locNetherlands> - More and more, Dutch adolescents are no longer affiliated with or involved in institutionalised religious world views. This development raises questions on how religion is treated and taught in secondary schools in the Netherlands. In order to reconsider religious education within these schools, closer insights into this particular, growing, group of pupils is needed. Therefore, the aim of the current study was to gain knowledge on how pupils from third-grade pre-vocational secondary education [In Dutch: vmbo], who are not affiliated with or involved in an organised world view, perceive the way their world view is being shaped. Ten pupils (14-16 years old) were interviewed about their world view formation process and about potential influential factors. The results showed that pupils emphasised that they are in charge of their world view formation process. Based on trust, they choose their own norms and values and answers to life questions from various sources. Religious education in school seemed only influential if pupils can relate the content of lessons to questions and experiences they have in their own lives. Findings suggest rethinking the content and the role of teachers of religious education in school in light of what non-affiliated pupils learn about world view at from home and other sources.

50. Niels REEH, *Inter-religious relations as a new foundation for comparative religion*, Method & Theory in the Study of Religion, 32 (2020) 1, 47-73 - https://brill.com/view/journals/mts/32/1/article-p47_2.xml - This article argues that the problems that comparative religion encountered in the 1980s and onward did not arise from the comparative project as such, but rather from the fact that comparative religion was founded on an analytical strategy that relied on defining religion. In order to overcome these problems and critique of Jonathan Z. Smith, Talal Asad and others, it is proposed that the comparative study of religion could be re-established on the basis of a different analytical strategy and more specifically on the basis of a relational perspective, in which the crucial point of departure is the finding that religions in

many periods and cultural settings seem to constitute themselves in relation to at least one significant other religion. In periods and cultural settings, where religions relate to each other, we do in fact have a commonality between all religions, namely the inter-religious relation. This relation can ensure that we are not comparing things that have nothing in common. If the inter-religious relation is the point of departure, the comparative study of religion can be transformed in such a way that it is not overturned by the social constructionism or post-modernism of J. Z. Smith, Talal Asad and others.

51. Erik RENKEMA; André MULDER; Marcel BARNARD, *Key values of a Dutch cooperation school and the practice of Religious Education*, British Journal of Religious Education, vol.41 (2019)3,337-351 - <https://eric.ed.gov/?q=source%3a%22Journal+of+Religious+Education%22&ff2=locNetherlands> - This article presents the results of a single case study from a cooperation school in the Netherlands. A cooperation school is the result of a merger between a public and a denominational school. Pupils from secular and religious backgrounds meet in the classroom. This religious diversity in this school is explored by an empirical research study. The research question was how key values of the school and of its teachers are exerted in RE. Content analysis of interviews and videos of the 'moment of contemplation' show that there is a discrepancy between the school values and the practice of this moment. Conclusions concerning a social and a substantive perspective are drawn in the light of theoretical insight concerning diversity in RE.

52. Cruz Javier RODRIGUEZ AZEVEDO, *La religión como asignatura no confesional*, Tesis de doctorado, Facultad de Derecho de la Universidad Complutense, Madrid 2015, pp. 735+Anexos - <https://eprints.ucm.es/32880/1/T36308.pdf> Esta tesis se propone una doble investigación. Por un lado, un estudio jurídico-exegético e histórico de la asignatura de religión a lo largo de toda la Instrucción pública española, desde sus comienzos hasta nuestros días, recogiendo los distintos aspectos relevantes acerca del tratamiento de la asignatura de religión dentro de todo el sistema educativo español. Por otro, un estudio sistemático del contenido del documento de la OSCE en el contexto de los derechos fundamentales de libertad religiosa, de educación y de libertad de enseñanza. La enseñanza de religión confesional está presente en el contexto educativo como exigencia de la libertad religiosa. Pero se hace necesario establecer en el sistema educativo una asignatura no confesional de las religiones que solucione la polémica política y que ofrezca una visión imparcial de la religión, dando cabida a todas las opciones, religiosas y no religiosas. Dicha asignatura parte de una visión antropogénica del ser humano, contribuye a la formación integral de la persona y se presenta no como alternativa a la asignatura de religión confesional, sino complemento a la misma, partiendo de su obligatoriedad tanto en la oferta como en el estudio para todos los alumnos de todas las etapas.

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

54. Mirjam SCHAMBECK, *Der Religionsunterricht ringt um seine Zukunftsfähigkeit – Das Konzept eines positionell-religionspluralen Religionsunterrichts im Klassenverband als Modellidee*, Rivista di Teologia di Lugano, 24 (2019) 2, 319-343. This teaching of religion at school is being discussed and has to prove its possibilities for the future. The present article propose a model: at one side, the orientation at the profession of faith, “being positioned” is the center of the reflections; on the other side, the relevant questions for religion can be treated in a more convenient way in the classes than in groups that comprehend members of only one denomination or establish a cooperation between denominations.

55. Anastasia E. SOMERVILLE-WONG, *Secular Liturgies*, in Secular Studies 1(2019) 2, 229-270 - https://brill.com/view/journals/secu/1/2/article-p229_4.xml This paper, by the founder of the UK based Secular Liturgies Network and Forum, explores the concept and purpose of secular liturgy, and the potential for liturgical events in modern secular societies. It examines the practice of writing secular liturgy, discusses potential contributions from atheists, agnostics, humanists and religious progressives, and considers the new pastoral roles that may evolve alongside a secular liturgies movement. The author argues that secular liturgies and liturgical events have the potential to enrich secular culture, nurture community, facilitate healthy social interaction, advance ethical thought, promote creative writing and other arts, and galvanise people in their efforts towards sustainability and the creation of cultures and environments of health.

56. Sara TEINTURIER, *Étudier l'enseignement privé confessionnel en France. Enjeux pour les sciences sociales des religions*, in : *La sécularisation en question. Religions et laïcités au prisme des sciences sociales*, Classiques Garnier 2019, pp. 746 ; cet article pp. 367-379. L'enseignement privé confessionnel en France constitue un acteur majeur du système éducatif. Or, cet enseignement se situe à la croisée de stratégies plurielles. Étudier les réalités diverses de l'enseignement confessionnel participe de la compréhension des mutations du religieux dans la France contemporaine.

La prénance d'un récit national autour de l'école publique est l'hypothèse principale posée permettant d'expliquer l'absence de travaux d'ampleur sur cet objet encore méconnu.

57. Christoph THEOBALD, *Nuovo umanesimo: lo stile cristiano*, Il Regno-attualità, n. 22, 15 dicembre 2019, 681-690. Sull'eco del discorso di Francesco al convegno nazionale della Chiesa italiana a Firenze (2015) e della sua precedente allocuzione alle istituzioni europee di Strasburgo (2014) – interventi nei quali il papa ha espresso espliciti auspici di un “nuovo umanesimo” a misura dell’attuale “cambiamento d’epoca” –, il noto teologo franco-tedesco, chiamato dalla Chiesa fiorentina a una giornata di studi sulle prospettive pastorali più incombenti (novembre 2019), ha tessuto una vigorosa riflessione a partire dal presupposto di una fede cristiana intesa come “stile”, articolandone lo sviluppo in tre momenti chiave: una rilettura dei segni dei tempi post-Vaticano II, una disamina sulle condizioni per rendere presente qui e ora il Vangelo di sempre, e approdare infine all’auspicio, inedito ma non velleitario, di un nuovo umanesimo cui le tecno- e le bioscienze aprono già insospettiti ma temibili varchi.

58. Shino YOKOYUKA, *Embracing religious freedom? A battle over public school prayer in USA and Japan*, Oxford Journal Law Religion, vol. 8 (October 2019) 3, 590–614 - <https://doi.org/10.1093/ojlr/rwz027> - This article examines why the USA and Japan have different public reactions to the issues of public school prayer, despite the fact that the countries have almost identical constitutional frameworks on religious freedom. Recent religious freedom studies tend to centre around the debates that prioritize Western perspectives of religion in public schools. In contrast, this article focuses on the specific social and cultural contexts emphasizing their importance in understanding the governance issues arising from an ever-widening religious gap. This study particularly addresses the role cultural differences play in the unequal interpretations of religious freedom within different national backgrounds. Using a comparative case study analysis, I argue that these cultural differences directly impact the varying perspectives on religious freedom as applied in policy, law, and practice across the countries.

59. Eric ZIOLKOWSKI, *Religion and Literature: History and Method*, Brill Research Perspectives in Religion and the Arts, vol. 3 (2019) 1, 1-112 - https://brill.com/view/journals/rpra/3/1/article-p1_1.xml - Religion and literature is the study of interrelationships between religious or theological traditions and literary traditions, both oral and written, with special attention to religious or theological underpinnings of, influences upon, and reflections in, individual “texts” (oral and written) or authors’ oeuvres. This overview considers the origins and history of, and methods employed in, that scholarly enterprise, focusing upon the dual constructs of “literature” in religious studies (as a body of sacred writings and as writing valued for artistic merit); the problematics of defining “religion”; the transformation of *theology* and literature as a “field” (pioneered by Nathan A. Scott Jr. et al.) to *religion* and literature; the affiliated fields of myth criticism, and of biblical reception; and the institutionalization, globalization, and future of the study of religion and literature.

EDUCATIONAL TOOLS – RESOURCES for RE

60. Sheona BEAUMONT, *Engaging with the Bible in visual culture*, Religion and the Arts, vol. 23 (2019) 4, 411-433 - https://brill.com/view/journals/rart/23/4/article-p411_4.xml - Increasingly articulate contemporary art practices are engaging with biblical representation, revealing new relationships with religion through the availability of the word in image. Taking as exemplary the photographic publication of Adam Broomberg and Oliver Chanarin’s *Holy Bible* (2013), this essay considers the evidence for their hermeneutics between image and word that is characterized by open awareness of and expansive participation in the (rereading of the) Bible. Discussing this engagement, I explore imagistic readings of the Bible through the artists’ strategies of interpolation and repetition, as well as examining their chosen theme—catastrophe—for its revelatory power. Through the artists’ self-reflexive hermeneutics of indeterminacy, I argue that the discussion of the return of religion in art needs attuning to this kind of specific practitioner experience: a hermeneutical circle of imaginative, dialogical, and dynamic interpretative positions in which the notion of indeterminacy is persuasive for interpretative grist, historical accountability, and theological horizon.

61. *Islamische Theologie: was ist das?* - Seit einigen Jahren gibt es an deutschen Universitäten ein neues Fach: "Islamische Theologie". Was genau ist das eigentlich? Worin besteht der Unterschied zur althergebrachten "Islamwissenschaft"? Mit welchen Fragen beschäftigt sich die Islamische Theologie? Darüber spricht Wolfgang Reinbold mit Muna Tatari, Junior-Professorin für Islamische Systematische Theologie an der Universität Paderborn. Besuchen Sie uns auf [Youtube](#). Weitere Formate: Podcast bei [iTunes](#), [Spotify](#), [Podcast.de](#) und als Alexa-Skill. <http://religionen-imaggesprach.de/thema/islamische-theologie-was-ist-das>.

62. Anca-Ruxandra PANDEA, Dariusz GRZEMNY, Ellie KEEN, *Questions de genre. Manuel pour aborder la violence fondée sur le genre affectant les jeunes*, éd. Conseil de l’Europe, Strasbourg 2020, pp. 276, en version anglaise et française. - book@noreply.coe.int - Un manuel qui explique comment aborder avec les jeunes le problème de la violence fondée sur le genre. Il donne un éclairage sur le genre et la violence fondée sur le genre, fournit des informations de fond sur les principaux aspects sociaux, politiques et juridiques, et propose notamment des activités éducatives et des méthodes permettant d’organiser des activités d’éducation et de formation avec les jeunes. *Questions de genre* devrait être utilisé

comme un outil pratique pour aider les jeunes à prendre davantage conscience de leurs propres actions et de celles des autres. Le manuel permet de mieux comprendre comment se protéger et comment soutenir ceux qui ont été victimes de violences dans leur vie. Éradiquer la violence fondée sur le genre ne représente qu'une étape vers la dignité pour tous, mais il est urgent de la franchir.

63. Kristine HENRIKSEN GARROWAY and John W. MARTENS (eds.), *Children and Methods. Listening to and learning from children in the Biblical World*, Brill's Series in Jewish Studies, Vol. 67, 2020, pp. 230 - <https://brill.com/view/title/35084> - In *Children and Methods*, Kristine Henriksen Garroway and John W. Martens bring together an interdisciplinary collection of essays addressing children in the Hebrew Bible, New Testament, and broader ancient world. While the study of children has been on the rise in a number of fields, the methodologies by which we listen to and learn from children in ancient Judaism and Christianity have not been critically examined. This collection of essays proposes that while the various lenses of established methods of higher criticism offer insight into the lives of children, by filtering these methods through the new field of Childist Criticism, children can be heard and seen in a new light.

64. Miriam SCHAMBECK, *Religious diversity in school*. Lessons can contribute to a more understanding coexistence – if they are properly planned. Anti-Semitic incidents in school, attacks on men wearing the kippah in public: recently religion has become a topic of conflict, increasingly accompanied by aggressive assaults. Schools must respond and counter racism, say many – but what form should a lesson take if it is to create understanding for other religions? Eva Opitz asked Freiburg religious teaching expert Prof. Dr. Mirjam Schambeck what an interreligious education might look like and whether it can have a positive effect on coexistence in a society with different faiths. <http://www.pr.uni-freiburg.de/pm-en/online-magazine/research-and-discover/religious-diversity-in-school>

65. *Diversity of Religion and Belief. A guidance and resource pack for primary schools in England and Wales*, by Peter Hemming Elena Hailwood Connor Stokes, 2018, pp 60. - The pack begins with a section on the various policy contexts and frameworks that inform our focus on diversity of religion and belief in primary schools. Next, it includes substantial sections providing guidance to schools, drawing on research and good practice, on how to approach this issue in everyday school life. Following this, we have included a section listing a range of resources that we hope may prove useful in exploring this topic further. Finally, the pack contains sections listing references to cited academic and policy sources, as well as acknowledgements to individuals whose ideas have contributed to the pack, including attendees of the original seminar and workshop event, and the wider email consultation. https://schools.essex.gov.uk/other/Essex_SACRE/Documents/Diversity%20of%20Religion%20and%20Belief%20-%20A%20Guidance%20and%20Resource%20Pack%20for%20Pri

66. Vinicio ONGINI, *Grammatica dell'integrazione. Italiani e stranieri a scuola insieme*, Laterza 2019 - L'A. intervistato da V. Brucoli (*Confronti*, marzo 2020, 28-30), presenta il suo libro: "C'è un lavoro molto bello che alcune scuole hanno fatto sul **tema dei copricapi**. Diverse culture e religioni hanno in comune un copricapo. I copricapi sono diversi ma la simbologia è comune. Il velo per l'islam, il turbante dei sikh, la kippah degli ebrei. È un viaggio che hanno fatto alcune scuole indagando i copricapi nelle diverse culture e religioni, quindi partendo da un elemento comune, anzi da un personaggio comune, che abbiamo chiamato personaggio ponte, e che è appunto il copricapo. Ovviamente da questo viaggio nelle religioni, nelle culture e nelle tradizioni, emergono le diversità e anche le criticità del nostro tempo. Basti dire che il rabbino capo di Berlino alcuni mesi fa ha chiesto alla sua comunità di non indossare la kippah in pubblico. Un segnale fortissimo delle difficoltà che ha questa comunità a gestire incidenti e aggressioni. Questo viaggio è stato molto efficace dal punto di vista didattico perché è partito da un dettaglio, da un elemento che tutti conoscono, visto che i cappelli ricorrono anche nelle fiabe, come il cappello di Pinocchio o quello di Harry Potter, quindi è stato un viaggio al contempo fantastico, fiabesco e culturale, sul senso di coprirsi il capo. Come dice il titolo di questo libro *Grammatica dell'integrazione*, che allude al libro di Gianni Rodari *Grammatica della fantasia*, ci vuole un supplemento di fantasia per affrontare i temi dell'integrazione e dell'interculturale.

OPINIONS

■ **Est-ce vraiment à l'école républicaine d'enseigner les faits religieux ?** Tout à fait ! Tout dépend de la façon dont on écrit les programmes, notamment en histoire ou en lettres par exemple. En France, ce n'est pas une discipline à part. Les faits religieux dans l'école laïque ont tout à fait droit de cité. En classe de première, il y a des enseignements de spécialités où il est question notamment des relations entre l'Etat et la religion au 20ème siècle. Mais on peut déplorer qu'il n'y ait pas d'avancée significative en France dans les programmes sur l'enseignement des faits religieux. On peut même parler d'une certaine stagnation. D'abord, les élèves sont surchargés de travail, ils ont tellement de choses à apprendre. Ensuite, il y a une frilosité, en France, par rapport à cette question. On peut aussi bien être critiqué par des religieux qui ont le sentiment qu'ils sont les seuls à détenir le savoir légitime sur la religion, que par des gens qui défendent une idée de la laïcité qui consiste à penser que le mieux à dire sur le phénomène religieux est de ne pas en dire mot, comme si l'étude

du fait religieux devait être contrebalancée par l'étude de l'athéisme mais ce n'est pas du tout la même chose. ● Philippe Gaudin, dir. IESR : www.lepetitjournal.com/beyrouth/une-laicite-ignorant-les-religions-se-rend-impuissante-264753

■ **El estudio del Hecho Religioso tiene suficiente entidad para crear una asignatura**, que sería obligatoria para todos los alumnos, ya que el hecho religioso ha estado presente en todas las culturas y en todas las naciones a lo largo de la historia. Por ahora, los profesores de religión son los más capacitados para impartir esa asignatura del Hecho Religioso que proponemos. Señores obispos, no tengan miedo. Den un paso adelante y hagan al Gobierno esta propuesta que les ofrezco. No se arrepentirán [...] ● Julian Díaz Lucio, De la *Carta abierta a los obispos* de España, www.religiondigital.org/opinion/Religion-deberia-estudio-Hecho-Religioso-clase-obispos-papa_0_2201479870.html

■ **Non sono interessato alla presenza simbolica di una religione nella scuola**. Mi interessa riflettere su che informazione veicola una religione, quali sono i suoi valori e quelli che accomunano le religioni tra di loro. Una scuola che sappia passare dai simbolismi all'analisi e alla condivisione. Troppo spesso ci attacchiamo più ai simbolismi che al contenuto di quei simboli. Anche dal punto di vista linguistico, una scuola plurilingue è quella che arricchisce la competenza linguistica, non quella che sottrae competenza a una lingua. ● Lorenzo Fioramonti, ex ministro MIUR: <https://confronti.net/2020/01/per-uneconomia-e-una-scuola-attente-al-vero-benessere/>

■ Siamo sicuri che l'affermazione «Gesù era ebreo» sia considerata ovvia nelle comunità cristiane e nell'opinione pubblica di un paese come l'Italia? Lo è, naturalmente, per chi disponga di un'informazione biblico-esegetica minimale: ma **tale informazione “passa” nella quotidianità scolastica e nella catechesi di base?** Ho i miei dubbi. Per quanto riguarda la scuola si è verificata una obiettiva convergenza tra le tradizioni laiciste da un lato e la Chiesa cattolica, con il suo accanimento nella difesa dell'insegnamento confessionale della religione, dall'altro: le conoscenze bibliche e storicoreligiose criticamente fondate sono state escluse dai curricula didattici e i tentativi in senso contrario meritoriamente intrapresi da associazioni non confessionali come *Biblia* sono rimasti senza esito. ● Fulvio Ferrario, teologo valdese: https://confronti.net/2020/01/ignoranza-e-antiebraismo/?_thumbnail_id=8727

■ **Podemos identificar tres grandes constelaciones religiosas en la humanidad: las religiones cósmicas, las personalistas y las oceánicas**. En la triple apertura que todas ellas hacen posible hacia lo divino, lo humano y lo cósmico, las religiones cósmicas –fundamentalmente las aborígenes– viven su experiencia humana y de lo sagrado a partir del contacto con la naturaleza; las religiones personalistas –el judaísmo, el cristianismo y el islam– ponen su acento en la dimensión ético-comunitaria y en el valor de cada persona, ya que emanan de la experiencia de un Dios personal; y las religiones oceánicas se caracterizan por la noción de un Todo en el que las individualidades emergen y se sumergen continuamente. Cada religión contiene los elementos que el ser humano requiere para hacer su camino de transformación hacia el origen, pero cada una de ellas ordena estos elementos de un modo particular y único. ● Javier Melloni, antropólogo y teólogo jesuita catalán: https://www.religiondigital.org/teologia_para_una_iglesia_en_salida/Melloni-religiones-recortes-inteligible-Iglesia-cristianismo_0_2200579930.html

■ **Why Humanism is included in Religious Education?** Humanism has been studied in RE for about fifty years. In its report *RE, Attainment and National Curriculum* (1991), the RE Council set out the standard case for inclusion: <https://humanism.org.uk/education/teachers/why-should-you-include-humanism-in-re/>: RE should be open to all pupils regardless of their beliefs. - If RE is 'open' it is necessary for pupils to learn that there are many who do not believe or practise a theistic or religious worldview. - Indeed if pupils did not learn this, it could be said they were victims of indoctrination.- Humanism and other non-theistic beliefs have their own views about religion and these ought to be part of a pupil's RE. - Humanist thinking has influenced the RE and PSE curriculum, particularly in the exploration of the term 'spiritual'. - Many pupils come from non-religious backgrounds and probably share some of the view humanists express. - The RE Council has benefited since its foundation from the active membership of Humanists UK in its ranks.

■ ¿Cómo se explica que **quienes más defienden la enseñanza de la religión en la escuela** y en los planes de estudio, éstos precisamente son los que más insultan a quienes se oponen a lo que ellos dicen, los que más ofenden a sus adversarios, los que siembran más odio y resentimiento? De lo que resulta que quienes más propugnan el cristianismo, éstos son los que demuestran comportamientos tan anticristianos, que, en problemas que interesan o preocupan mucho a la gente, defienden y difunden lo que más daña esa pobre gente. ¿No es eso un “religión falsificada”? Un cristianismo, que siembra y propaga la división y el odio, eso podrá ser un “buen fariseísmo”. Pero, de cristiano, ahí no hay nada. Eso justamente es lo que más rechazó Jesús, como enseña insistentemente el Evangelio. ● José M. Castillo: https://www.religiondigital.org/teologia_sin_censura/Jose-Maria-Castillo-amenazados-privilegios-iglesia-religion-gobierno-obispos_7_2192850698.html

■ Si è potuto credere per secoli che le nazioni europee fossero perenni, mentre gli individui non avevano che una sola vita. Ora, l'umanesimo europeo che ha fornito alla nostra cultura una base spirituale incontestabile, si sgretola sotto i nostri piedi; gli sconvolgimenti del XX secolo e dell'inizio del XXI ci fanno capire progressivamente che le nostre società

non sono immortali, e che **la civiltà europea nel suo insieme può sprofondare nella decadenza**, nella violenza e nella morte. ● Christoph **Théobald**, Nuovo umanesimo. Lo stile cristiano, *Il Regno-att.* 15 dic. 2019, 685.

■ È **responsabilità delle Chiese** controbattere alle retoriche populiste, che usano la religione per creare ostilità tra le persone, e che plasmano falsi sentimenti di identità e di appartenenza. Le chiese possono agire attraverso il loro lavoro di educazione, incluso quella biblica e teologica, le loro azioni diaconali, le loro attività politiche e diplomatiche, la creazione di spazi per incontri ecumenici, interculturali e interreligiosi. ● Elisabetta **Ribet**, intervista a *Confronti*, dic. 2019, 28.

■ No podemos pensar que los hijos pertenecen a los padres. No, señora ministro Celaá, pero tampoco pertenecen al Estado. Sin embargo, a los padres les pertenece el derecho de educar a sus hijos según sus convicciones éticas". ♠ José **Hutter**, presidente de Teología de la Alianza evangelica española, a Isabel Celaá, ministro de la educación. <https://protestantedigital.com/espana/49405/lideres-evangelicos-contestan-a-la-ministra-isabel-celaa-los-hijos-no-pertenecen-al-estado>

■ Il cammino dell'ecumenismo entra in una fase di pausa anche perché, mentre si cerca un'unità tra le confessioni, queste si dividono al loro interno: nell'Ortodossia si è aperto un grave conflitto tra le Chiese associate al Patriarcato di Mosca e quelle legate al Patriarcato di Costantinopoli, nella confessione anglicana ci si divide sui ministeri e sull'episcopato femminile, nella stessa Chiesa cattolica si annida una sorda opposizione al luminoso magistero di papa Francesco, nell'Islam ci si divide sulle pulsioni settarie e violente, nell'ebraismo permane l'ostacolo dell'irrisolto intreccio tra il messaggio universale e salvifico del popolo della Torah e il sionismo politico dello Stato israeliano che non fa vivere i palestinesi. ● Raniero **La Valle**, newsletter "*Chiesa di tutti chiesa dei poveri*", 24/01/20.

■ Le aspirazioni che si esprimono nel concetto di "nuovo umanesimo" possono essere riassunte nei due poli dell'educazione e di un'interculturalità globale. Per quanto concerne il primo punto, **si impone a tutte le chiese una riflessione su che cosa possa essere oggi, in tempi "liquidi", l'educazione religiosa**. Il secondo aspetto, la consapevolezza di essere parte di un'umanità globale, che abita un solo pianeta dotato di risorse grandiose ma limitate, non è oggi un ornamento "buonista" ma una questione di sopravvivenza per tutti. ● Lothar **Vogel**, teologo valdese, in *Confronti*, marzo 2020, p. 23.

José María Castillo

"Que nadie vaya por ahí diciendo que 'mis hijos son míos y los adoctrino como quiero'"

No es lo mismo enseñar la "asignatura de religión" que utilizar la escuela para transmitir unas determinadas "creencias religiosas". Porque la religión tiene una particularidad que no la suelen tener las demás asignaturas que se enseñan a los niños y jóvenes en las escuelas y colegios. No es lo mismo "enseñar" matemáticas o geografía, pongo por caso, que "adoctrinar" a los alumnos en una determinada religión. Las matemáticas son "conocimientos", que no tienen por qué condicionar la vida y la conducta del que aprende los números y su importancia en la vida y la cultura. La religión se basa en unas "creencias", que (si se enseñan como tiene que ser) cada cual las acepta o las rechaza libremente. No olvidemos que las creencias religiosas, si se aceptan libremente, condicionan o modifican la vida del creyente.

Otra cosa es, si lo que se enseña, en la clase de religión, es explicar el "hecho religioso", en la historia de la humanidad, en la cultura de los pueblos y en los beneficios o peligros que ese hecho suele aportar (o puede tener) para los individuos y para la sociedad. Es evidente que el "hecho religioso" ha sido – y en gran medida sigue siendo – un fenómeno de notable importancia en la vida y la cultura de los pueblos y de la sociedad en general.

Por otra parte, es importante saber (y tener siempre en cuenta) que la religión – con todo lo que la religión implica – se puede (incluso se suele) falsificar con más frecuencia de lo que imaginamos. Por eso me gusta recordar lo que recientemente ha escrito el profesor Thomas Ruster, de la universidad de Dortmund. Refiriéndose a lo que pasó en Alemania, en la segunda guerra mundial, **nos recuerda Ruster** que "el holocausto se produjo dentro de una cultura conformada por el cristianismo. No solo los campos de concentración estaban ubicados cerca de museos, auditorios y bibliotecas, no solo quienes planearon y ejecutaron el exterminio leían a Goethe y a Schiller, sino que la mayoría de aquellos facinerosos habían recibido durante años clases de religión cristiana, asistían con frecuencia al culto divino y escuchaban sermones e instrucciones morales.

Existió un cristianismo que hizo posible Auschwitz, o al menos no lo impidió. No hubo una protesta, una resistencia general de los cristianos en Alemania cuando Auschwitz se hizo vivible, ni cuando se fue conociendo más y más lo que allí sucedía... Se enseñó, entendió y vivió la fe en el Dios de los cristianos olvidando la comunión de estos con el pueblo de la alianza" (*El Dios falsificado*, Sígueme, 2011, p.32-33).

Y para terminar, que nadie me venga diciendo que "mis hijos son míos". Y, en consecuencia, yo los educo como yo quiero. Por favor, que nadie vaya por ahí, diciendo que "mis hijos son míos". Y, en consecuencia, yo lo adoctrino como quiero y como me parece. **Una cosa es "educar" y otra cosa es "adoctrinar"**. Educar es desarrollar o perfeccionar las facultades intelectuales o morales, mientras que adoctrinar es inculcar determinadas ideas o creencias. Lo padres deben

educar a sus hijos, por supuesto. Y deben adoctrinarlos en los criterios determinantes de la vida honesta y honrada. Pero no olvidemos que uno de esos criterios debe ser el de la libertad, para ir por la vida siendo personas honradas y coherentes. Teniendo presente que, cuando la religión no está falsificada, las creencias religiosas ayudan poderosamente a vivir siempre en la honradez y la honestidad. Por eso, me atrevo a pedirle a todo el mundo: **seamos ciudadanos honrados y honestos**. Si lo somos, no perderemos el tiempo discutiendo si tengo o no tengo derecho a hacer con mis hijos lo que mí me gusta, me conviene o me interesa. ● https://www.religiondigital.org/teologia_sin_censura/Jose-Maria-Castillo-pin-parental-vox-educacion-religion-adoctrinar_7_2197050277.html

OUTCOMING CONFERENCES – CALL FOR PAPER

[Please, attention: some events announced here can be cancelled or postponed, because of coronavirus]

► STRASBOURG. Call for Papers: **70 Years ECHR Conference** at Ghent University. On 18-20 November 2020, the colleagues over at the Human Rights Centre of Ghent University will be organising a conference to celebrate that the ECHR will turn 70 earlier that month. The conference 'The European Convention on Human Rights turns 70. Taking Stock Thinking Forward' will look both at the history, present and future of the Convention. A [call for papers](#) has just been issued. This is the organisers conference info - a great opportunity to listen to and debate with some of the great ECHR experts: 'The Conference's format is devised to facilitate reflections that celebrate achievements without ignoring challenges. The aim is to create a panorama of the most important features of the ECHR system, in a critical perspective that is socially, historically and politically aware. We welcome submissions by junior as well as senior scholars on any ECHR-related topic, including, but not restricted to, the following research interests currently being pursued within the HRC: - Non-legal approaches to the ECHR - Historical analysis of legal reasoning by the ECtHR - The ECHR in comparative perspective - The ECHR in interaction with domestic law - National perspectives on ECHR history - The impact of ECtHR judgments in detention cases - Evidence in the ECHR system - The ECHR and (digital) technologies Submissions should be made in [Easychair](#) by Wednesday **15 April 2020** and include: Title of the submission, abstract of up to 300 words; if intended for the 'Strasbourg Observers Live' stream, please specify; contact details and brief biography (up to 50 words) for each author - We will respond to all submissions by 17 /06/2020.' See, please: <http://echrblog.blogspot.com/2020/01/call-for-papers-70-years-echr.html>. The Conference wants to be a meeting place for the scholarly community researching the ECHR, in addition to reaching out to practitioners and civil society.

► UK. Call for papers: **Bloomsbury Handbook of Religion, Gender, and Sexuality**. Editors: Dawn Llewellyn, Sian Hawthorne, and Sonya Sharma. bloomsburyreligiongender.wordpress.com - We are seeking papers for a new peer-reviewed edited volume *The Bloomsbury Handbook of Religion, Gender, and Sexuality*: <https://www.bloomsbury.com/uk/series/bloomsbury-handbooks-in-religion/>. The aim is to generate a globally diverse, interdisciplinary and intersectional collection that captures emerging and contemporary themes and questions for the study of religions, genders, and sexualities. We are looking for in-depth, scholarly essays, from a range of theoretical, methodological and disciplinary perspectives (conceptual and empirical). The *Handbook* aims to be a reference point for scholars and students searching for innovative engagements with critical issues relating to religion, gender, and sexuality.

We are seeking: • to raise future-forming questions and provocations for religions, genders, and sexualities; • to represent themes and issues emerging from broad geographical contexts; • to explore religion and spirituality within and beyond institutional and historical settings; • to promote the intersectional analyses of religion, gender, and sexuality with different identities and social locations such as race, nationalism, embodiment, class, economic status, and disability/ableness; • to advocate that religion is significant for gender, feminist and women's studies, and is a crucial social and political force in everyday life. This is, genuinely, an open call for papers, and indicative topics can include but are not limited to: • *politics and activism* • *migration, diaspora, and transnational networks* • *material cultures and products* • *texts (literatures, scriptures, digital media, archives, documents, popular culture, arts, visual cultures, for example)* • *well-being and healthcare* • *the body and embodiment* • *intimacies and relationships* • *individual, communal, and social identities* • *practices, beliefs, and experiences* • *violence, oppressions and emancipations* • *technologies* • *spaces*.

We welcome contributions from independent scholars, authors at all career stages and collaborative pieces. Please do feel free to contact the editors with any questions, at any stage. Proposals for chapters between 8,000 – 10,000 words (depending on the topic). Please send proposals to all three editors:

d.llewellyn@chester.ac.uk - sh79@soas.ac.uk - sonya.sharma@kingston.ac.uk

Please including the following: • name, affiliation (if relevant), and any other helpful information • an abstract (max 200 words) • a proposal (max 1000 words) • anticipated word count for completed chapter. Proposals Due: April 31st 2020 - Acceptance response: June 31st 2020 - Contributors' Chapters Due: February 28th 2021.

► ROME. **Rendez-vous à Rome le 14 mai 2020**. Le pape François invite à « reconstruire le pacte éducatif mondial ». Il souhaite rencontrer ceux qui travaillent « dans le domaine de l'éducation à tous les niveaux des disciplines et de la recherche ». Il invite également les jeunes à participer à cette rencontre qui se tiendra en Salle Paul VI, au Vatican. Plus largement, le pape « lance un appel à des personnalités publiques qui occupent des postes de responsabilité au niveau

mondial et qui ont à cœur l'avenir des nouvelles générations. J'ai confiance : elles accueilleront mon invitation », déclare-t-il. « Je vous invite à promouvoir ensemble et à mettre en œuvre, par le biais d'un pacte éducatif commun, ces dynamiques qui donnent un sens à l'histoire et la transforment de manière positive », écrit encore François à ses futurs hôtes. « Une série de séminaires thématiques, dans différentes institutions, accompagnera la préparation de l'événement ». <https://www.vaticannews.va/fr/pape/news/2019-09/pape-francois-lancement-pacte-educatif-mondial-education-rome.html>

► PADUA. International Conference: **Religious Freedom: Social-Scientific Approaches**. Padova (Italy), May 14-15, 2020. Participants are welcome to propose papers in line with the conference rationale, particularly in relation to the following topics: - Theories of religious freedom in social sciences - Religious freedom and pluralism - Religious freedom, spirituality and interfaith dialogue - Religious freedom and secularism - Cross-national studies on religious freedom - Sociology of human rights and religious freedom - Religious freedom and social conflicts - Religious freedom and socio-economic development - Congregations, human rights and religious freedom. Abstracts (400 words) should be sent to prof. Olga Breskaya:(olga.breskaya@phd.unipd.it).

► UK. Call for papers: **Religious Education, Law and the Judiciary: national, international and supranational perspectives**. This special issue of the *British Journal of Religious Education* focuses on the influence of national and supranational legislation and courts on religious education. This special issue calls for papers focusing on:

- the influence of national and supranational legislation and courts on issues related to religion and education, such as: the opt-out clause, RE policy and content, the place of religious dress or symbols in schools, faith schools.
- Research which focuses on direct influence of national, international and supranational legislation and courts such as policy changes and continuities; or their effectiveness in initiating and sustaining change
- Also, research which focuses on indirect effects of national and supranational legislation and courts, such as their influence on domestic, public and academic debate and the culture of expectations in the area of religion in education
- Studies from UK, Europe and also Asia, Africa, Austria and the Americas are relevant to this special issue, as are comparative studies across and between countries.

Submission Timeline • Submission of abstracts (paper proposals): May 2020 • Announcement of accepted abstracts: July 2020 • Full paper deadline: February 2021 • Feedback from editors on full papers: May 2021 • Deadline to receive revised papers from authors: September 2021 • Anticipated publication in BJRE (online): February 2022

More information: https://think.taylorandfrancis.com/religious-education-law-and-the-judiciary-national-international-and-supranational-perspectives/?utm_source=TaylorandFrancis&utm_medium=cms&utm_campaign=JPB13280

► BOLOGNA. The European Academy of Religion announces its third Annual Conference, which will take place in Bologna between Monday, June 22nd and Thursday, June 25th 2020. Fscire (www.fscire.it) will be the organizing institution. The scientific program will be composed of keynote lectures and working sessions (panels, book presentations). The overarching topic of the Conference, as chosen by our President Herman Selderhuis, is: **The Power of Religion / Religion and Power**. At this page www.europeanacademyofreligion.org/paper-submission you will find the first round of accepted panels, many of which are open to paper proposals.

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

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

► UK. *Call for a new journal*. "I am happy to announce that Jeffrey Haynes, Eric Trinkka and myself have founded a journal regarding the role of religion in global politics. **International Journal of Religion (IJOR)** is a multidisciplinary peer-reviewed journal aiming to offer a venue for scholarly discussion on religion in reference to the social sciences and humanities. *IJOR* aims to fulfil the need for critical discussion on how religion affects economics, society, politics, international relations, geography, anthropology, **education**, business and management, health, and the arts. *IJOR* invites articles with rigorous analysis, reflecting theoretical insights or persuasive empirical evidence. The journal aims to bring into mutually beneficial dialogue, all those - including, policy makers, practitioners, **educators, scholars, researchers, and students** - interested in these crucial, controversial and topical conversations. The overall objective is to inform understanding of how religion impacts on many areas of human interaction. Call for papers: '**The politics of religious dissent**'. The first issue of *IJOR* is a special issue. It seeks to compare and contrast differing religious perspectives on the

topic of politics and religious dissent. Its focus is on: key tenets of belief of a particular religious faith; examples of dissent from core beliefs; the elasticity of religious traditions; consequences of dissent; diversity within religious faiths; how religions manage or fail to manage dissent; ethical treatment of dissent in religious traditions; and whether religious faiths prescribe clear ways to manage dissent. Three questions frame the topic in the special issue: *How do religious leaders respond to dissent within their faiths?* - *How does the state respond to religious dissent?* - *How do religions react to dissent from feminist and gay activists?* Interdisciplinary perspectives are welcome, as are those from political science, international relations, sociology, philosophy, history, and ethical and religious studies. Deadline for papers, of between 4,000-5,000 words, is **31 July 2020**. For details please contact: Jeffrey Haynes: tsjhayn1@londonmet.ac.uk or A. Erdi Ozturk e.ozturk@londonmet.ac.uk

► GRONINGEN. Save the date for the upcoming Bi-Annual Conference of the ESA RN 34-Sociology of Religion **Religion and the urban, natural and virtual environments**, which will be held in Groningen, the Netherlands, 26-28 August 2020. The deadline for paper and panel submissions is 31 January 2020. Project and program are available at website: file:///C:/Users/fpajer/Downloads/CfP_RN34_Groningen2020.pdf. For any questions, please contact at: esarn34-groningen2020@rug.nl

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

► MILAN. **International Initiative of Religion Law Scholars**. The International Consortium for Law and Religion Studies (ICLARS) with a seat in Milan has recently sponsored an initiative of a group of Italian law and religion scholars (ICLARS members) concerning the COVID-19 crisis. The initiative basically consists in a website www.diresom.net aimed at gathering information and documents concerning the relationship between State and religion in the contest of this global health crisis. They have the intention of introducing brief comments in Italian, English and other languages also, and processing and studying that information at a later stage. You can collaborate in writing to the editors. People interested in reporting documents or making comments are invited to send them to the address: diresom.adec@gmail.com. The decision to publish them or not belongs entirely to the responsible for the website. You can also subscribe a Newsletter, which informs about the latest developments in the current crisis, at the address diresom.adec@gmail.com. <https://www.iclars.org/wp-content/uploads/2020/03/Church-Law-Society-Newsletter-2020.03.pdf>

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