

*Eventi, documenti, ricerche, pubblicazioni sulla gestione del fattore religioso nello spazio pubblico educativo ed accademico in Europa* ■ *Un bollettino telematico trimestrale plurilingue* ■ *Editor Flavio Pajer* [fpajer@lasalle.org](mailto:fpajer@lasalle.org)

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EUROPEAN COMMISSION **Proposal for a Recommendation on common values, inclusive education and the European dimension of teaching.**

The EU Commission has published – in January 2018 – a proposal for a **Recommendation on common values, inclusive education and the European dimension of teaching**. The document contains besides the draft for the recommendation information about the context of the proposal, its legal basis as well as results of a preceding consultation on these questions. In relation to the promotion of common values, the proposal recommends that the member states should support **education programmes focused on citizenship and ethics**. Critical thinking as well as media competence should be strengthened as well. On the topic of inclusive education, the proposal says that all children should be included in the education system from an early age onwards. See integral document here:

■ <https://ec.europa.eu/education/sites/education/files/recommendation-common-values-inclusiveeducation-european-dimension-of-teaching.pdf>

COMMISSION EUROPEENNE **Paquet éducation: rien que des compétences employables?**

En janvier 2018 sont parus quasiment simultanément deux documents consacrés à l'éducation. Le 17 janvier, la Commission européenne a présenté son [Paquet éducation](#) (la Commission n'a aucune compétence en matière d'éducation, mais uniquement une « fonction de soutien » des Etats membres en la matière). De son côté, le Saint-Siège a publié le 28 janvier dernier la constitution apostolique du Pape François *Veritatis Gaudium*, sur les universités et facultés catholiques (voir *EREnews* 2018/1, p.3).

Au premier abord, on peut constater une similitude: dans les deux documents, il s'agit de préparer les personnes à un monde et une réalité toujours plus complexes et de les aider à s'y adapter. Mais la similitude des deux réflexions s'arrête là. Ce qui est saute aux yeux lorsque l'on compare les deux documents, c'est à la fois sur la forme, la différence du langage employé, et sur le fond, **la conception foncièrement différente de la personne**.

A chaque fois que le document de la Commission fait référence à l'acquisition d'une compétence particulière, elle le justifie par la nécessité d'obtenir ou de préserver « l'employabilité de la personne ». Pour le dire simplement, l'objectif ici n'est pas « l'éducation » mais plutôt la « formation ». Bien sûr, il est nécessaire de bien maîtriser les compétences culturelles fondamentales. Celles-ci ne se limitent plus aujourd'hui uniquement à la lecture, à l'écriture et au calcul. Ces compétences comprennent également la maîtrise des instruments requis pour les mettre en œuvre, en commençant par le crayon jusqu'à l'ordinateur. Cependant, on a parfois l'impression que la maîtrise de ces compétences est un but en soi, et que cette maîtrise commence par l'ordinateur.

Cette impression ressort en particulier à la lecture du document « [10 Trends. Transforming Education as we know it](#) ». On y lit avec étonnement que « l'éducation académique », « le professeur en tant que transmetteur du savoir », « le savoir faire », et « les livres » seraient obsolètes et devraient absolument être remplacés par la « réalité virtuelle » et « l'éducation digitale ».

Il y a donc un certain fondement à ce que l'éducation ne soit pas une compétence (clé) de la Commission européenne, mais demeure du ressort des Etats membres et de leurs différentes traditions culturelles. Ce constat ne doit absolument pas être interprété comme un souhait que rien ne change, que ce soit au niveau du contenu ou des méthodes. Mais il est indéniable que les propositions de la Commission – même lorsqu'elles apparaissent comme des recommandations de « soutien », « d'encouragement » aux Etats membres ou de « rappel à leurs obligations » – présentent une tendance totalisante. Cette tendance ne respecte pas et n'encourage pas la pluralité. Il est clair que ces propositions de la Commission mettent les besoins et les exigences de l'économie, en particulier de l'industrie numérique, au centre de sa politique d'Education – et non la personne. (*Michael Kuhn*, extrait de Europe-Infos :

■ <http://www.europe-infos.eu/education-elargissement-ou-depassement-des-competences> ).

PEW RESEARCH CENTER **«Being Christian in Western Europe». A 2018 Report**

[Washington May 29, 2018] - Western Europe, where Protestant Christianity originated and Catholicism has been based for most of its history, has become one of the world's most secular regions. Although the vast majority of adults say they were baptized, today many do not describe themselves as Christians. Some say they gradually drifted away from religion, stopped believing in religious teachings, or were alienated by scandals or church positions on social issues, according to [a major new Pew Research](#)

[Center survey](#) of religious beliefs and practices in Western Europe (*also in Deutsch, French, Italian, Spanish version*).

Yet most adults surveyed still do consider themselves Christians, even if they seldom go to church. The survey shows that non-practicing Christians (defined, for the purposes of this report, as people who identify as Christians, but attend church services no more than a few times per year) make up the biggest share of the population across the region. In every country except Italy, they are more numerous than church-attending Christians (those who go to religious services at least once a month). Non-practicing Christians also outnumber the religiously unaffiliated population (people who identify as atheist, agnostic or “nothing in particular,” sometimes called the “nones”) in most of the countries surveyed.

The Pew Research Center study – which involved more than 24,000 telephone interviews with randomly selected adults, including nearly 12,000 non-practicing Christians – finds that Christian identity remains a meaningful marker in Western Europe, even among those who seldom go to church. It is not just a “nominal” identity devoid of practical importance. On the contrary, the religious, political and cultural views of non-practicing Christians often differ from those of church-attending Christians and religiously unaffiliated adults.

■ [http://www.pewforum.org/2018/05/29/being-christian-in-western-europe/?utm\\_source=AdaptiveMailer&utm\\_medium=email&utm\\_campaign=18-05-29%20Western%20Europe%20ENG&org=982&lvl=100&ite=2635&lea=593469&ctr=0&par=1&trk=](http://www.pewforum.org/2018/05/29/being-christian-in-western-europe/?utm_source=AdaptiveMailer&utm_medium=email&utm_campaign=18-05-29%20Western%20Europe%20ENG&org=982&lvl=100&ite=2635&lea=593469&ctr=0&par=1&trk=)

See the document “**10 key findings about religion in Western Europe**”, May 29, by Neha Sahgal:

■ <http://www.pewresearch.org/fact-tank/2018/05/29/10-key-findings-about-religion-in-western-europe/>

See also the analysis **Europe: Not as secular as you think**, May 29, by Tom Heneghan:

■ <https://religionnews.com/2018/05/29/not-so-secular-survey-finds-a-large-group-of-nonpracticing-christians-in-europe/>

## UNIVERSIA **Declaración de Salamanca: dos tareas prioritarias de la universidad: desarrollar una ciudadanía crítica y ética, y liderar el cambio**

El IV encuentro internacional *Universia* de Rectores se celebró el 21 y 22 de mayo 2018 en la Universidad de Salamanca, con motivo de su VIII centenario. Bajo el lema "Universidad, sociedad y futuro", los líderes de más de 600 universidades de 26 países se unieron para reflexionar sobre los cambios de paradigma que van a condicionar sus roles en la sociedad y la economía del conocimiento. Con este motivo, se ha publicado la [Declaración de Salamanca](#). La declaración concluye afirmando que los desafíos del mundo actual hacen necesaria **una universidad capaz de liderar el cambio**, lo que exige una estrategia que le permita cumplir su función inalienable en la construcción de un mundo mejor, para lo que son imprescindibles las alianzas entre las propias universidades y otros agentes. El desarrollo de una **ciudadanía crítica, ética y capaz**; la creación, transmisión y transferencia del conocimiento, y la **defensa de la educación** como herramienta decisiva para el porvenir de los pueblos y de los territorios son, según la Declaración de Salamanca, tareas insustituibles de la universidad.

■ [http://www.comillas.edu/images/Noticias/Curso\\_2017\\_18/Mayo\\_18/declaracion-de-salamanca-2018pdf.pdf](http://www.comillas.edu/images/Noticias/Curso_2017_18/Mayo_18/declaracion-de-salamanca-2018pdf.pdf)

## WORLD BANK **Learning to realize Education’s Promise. The 2018 WDR Report**

Every year, the World Bank’s *World Development Report* (WDR) features a topic of central importance to global development. The 2018 WDR – **Learning to realize Education’s Promise**, 239 pp – is the first ever devoted entirely to education. Without learning, students will be locked into lives of poverty and exclusion, and the children whom societies fail the most are those most in need of a good education to succeed in life. Learning conditions are almost always much worse for the disadvantaged, and so are learning outcomes. Moreover, far too many children still aren’t even attending school. *This is a moral and economic crisis that must be addressed immediately. This year’s Report provides a path to address this economic and moral failure.* The detailed analysis in this Report shows that these problems are driven not only by service delivery failings in schools but also by deeper systemic problems. The human capital lost because of these shortcomings threatens development and jeopardizes the future of people and their societies. At the same time, rapid technological change raises the stakes: to compete in the economy of the future, workers need strong basic skills and foundations for adaptability, creativity, and lifelong

learning. To realize education's promise, **we need to prioritize learning, not just schooling**. This Report argues that achieving learning for all will require three complementary strategies:

- First, assess learning to make it a serious goal. Information itself creates incentives for reform, but many countries lack the right metrics to measure learning.
- Second, act on evidence to make schools work for learning. Great schools build strong teacher-learner relationships in classrooms. As brain science has advanced and educators have innovated, the knowledge of how students learn most effectively has greatly expanded. But the way many countries, communities, and schools approach education often differs greatly from the most promising, evidence-based approaches.
- Third, align actors to make the entire system work for learning. Innovation in classrooms won't have much impact if technical and political barriers at the system level prevent a focus on learning at the school level. This is the case in many countries stuck in low-learning traps; extricating them requires focused attention on the deeper causes.

■ <https://openknowledge.worldbank.org/bitstream/handle/10986/.../9781464810961.pdf>

### ECRI **Recommandations pour une éducation non-discriminatoire en matière de droits et religion**

1. D'après le *Rapport annuel Janvier – Décembre 2017* (publié : Juin 2018) l'ECRI observe un changement dans le panorama politique, et estime qu'il est plus important que jamais de lutter contre la discrimination raciale, la xénophobie et les formes connexes d'intolérance. Il convient de déployer des efforts spéciaux pour **endiguer la vague actuelle de populisme xénophobe**, afin de faire échec à la montée du discours de haine sur divers forums. Dans nombre de ses rapports par pays, l'ECRI observe que les réseaux sociaux et les autres outils liés à l'internet encouragent l'auto-ségrégation et accentuent les clivages sociaux. Un nombre considérable de médias diffusent des messages xénophobes, sciemment ou involontairement. Ces nouvelles dimensions et ces nouveaux supports du discours de haine appellent de nouvelles formes de réactions ; l'État doit non seulement légiférer contre le discours de haine, mais aussi prendre des mesures pour remédier à ses conditions favorisantes [...] Les rapports de l'ECRI ont bien montré que le recours à **des programmes plus spécifiques et mieux ajustés dans le système d'éducation**, par exemple par l'intégration de l'éducation aux droits de l'homme dans les programmes scolaires, peut permettre d'obtenir des progrès plus rapides dans la promotion de l'utilisation responsable de l'internet, surtout chez les jeunes. Le texte intégral, 53 pages :

■ [https://www.coe.int/t/dghl/monitoring/ecri/activities/Annual\\_Reports/Rapport%20annuel%202017.pdf](https://www.coe.int/t/dghl/monitoring/ecri/activities/Annual_Reports/Rapport%20annuel%202017.pdf)

2. La même Commission européenne contre le racisme et l'intolérance vient de publier également trois de ses rapports périodiques sur l'état et l'évolution de la qualité du lien social observé dans les différentes nations du Continent. C'est le cas de la Croatie, du Liechtenstein et de Malte. Parmi les recommandations adressées aux autorités de ces pays, nous relevons celles qui ont trait davantage aux responsabilités du système éducatif. Les documents sont également disponibles en version anglaise.

**Croatie** – [§ 44] *L'ECRI recommande aux autorités de faire figurer des enseignements sur les droits de l'homme comme une matière distincte obligatoire dans le cadre de l'éducation civique dans tous les programmes scolaires, surtout en ce qui concerne le droit à l'égalité et l'interdiction de la discrimination. Des manuels devraient être préparés à cet effet, et les enseignants continuer de bénéficier des formations nécessaires.*

• <https://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Croatia/HRV-CbC-V-2018-017-FRE.pdf>

**Liechtenstein** – [§ 59] *L'ECRI recommande aux autorités de respecter strictement leur devoir de neutralité et d'impartialité dans la réglementation des affaires religieuses et de supprimer les règles et pratiques discriminatoires en la matière.*

• <http://hudoc.ecri.coe.int/fre#%22ECRIIdentifiant%22:%22LIE-PR-V-2018-270-FRE%22>

**Malta** – [§ 21] *L'ECRI exhorte une fois encore les autorités à veiller à ce que soit mis en place un dispositif de collecte de données ventilées sur les actes de haine (dont le discours de haine) motivés par la race, la couleur de la peau, la langue, la religion, l'origine ethnique, la nationalité, l'orientation sexuelle*

et l'identité de genre, avec mention de la motivation discriminatoire et de la réaction de la justice pénale et que cette information soit publiée.

- <http://hudoc.ecri.coe.int/fre#{%22ECRIIdentifiant%22:%22MLT-PR-V-2018-271-FRE%22%22}>

### BERKLEY FORUM **The complementarity of Science and Religion**

The Berkley Forum (Georgetown University) “offers an online space for rigorous debate on critical issues of the day at the intersection of religion, law, ethics, and world affairs”. This week [May 30, 2018] the Berkley Forum asks: *Can science and religion complement each other? In what ways, if any, do the two conflict? What role, if any, does perceived conflict between science and religion play in issues like the debate on climate change? How can believers reconcile the truth claims of each framework? Can metaphysical questions in science be answered through religion, and can science verify religious beliefs? Outside of the U.S. context, are there similar debates about the compatibility of science and religion?*

Among the responses, some arguments proposed by three scholars:

- *On science, faith, and the myth of conflict*, by Patrick Mulcahey
- *Truth from one source is harmonious with truth from any other*, by David M. Barker
- *Thoughtful pedagogy can support science learners grappling with epistemological conflict*, by Megan Powell Cuzzolino.

- <https://berkeleycenter.georgetown.edu/forum/the-complementarity-of-science-and-religion>

### EuFRES XVIII KONFERENZ **Religionsunterricht und spirituelle Intelligenz**

*Spirituelle Intelligenz*: unter diesem Titel tagte die 18. EuFRES-Konferenz (European Forum for Religious Education in Europe) vom 4-8 April 2018 in München. Mehr als 40 TeilnehmerInnen aus 11 europäischen Staaten vornehmlich aus Bereichen der Schulämter, darunter HR Dr. Birgit Leitner aus Klagenfurt, und Aus- und Fortbildung für Religionsunterricht setzten sich mit der Frage nach den neurobiologischen und religionspädagogischen Hintergründen der *Spirituellen Intelligenz* auseinander. Neben dem spanischen Referenten konnte die Schulleiterin von Wien, HR Mag. Andrea Pinz, mit ihrem Referat dies als die integrierende Kraft aller Intelligenzen darstellen, die es den Menschen ermögliche, große Sinnfragen, sein Leben betreffend, zu stellen und sein Tun in einen größeren Zusammenhang einzuordnen. Sie verstehe darunter ein Potenzial des Menschen, das sich aus Intelligenz, Motivation, Anstrengungsbereitschaft und Kreativität zusammensetzt, "also einer schöpferischen, lösungsorientierten Kraft". Auch moralische Autorität komme ihr zu, die etwas als gut oder böse bewerten könne, und damit transformative Kraft habe. Bei der Neuwahl des Kuratoriums wurde auch die seit 2004 währende Mitwirkung von Johann Hisch im Kuratorium gewürdigt, der die ökumenische Vernetzung initiiert hatte. Dessen Stelle wurde mit dem neuen Generalsekretär Piotr Kubiak besetzt, da die nächste EuFRES-Konferenz im Jahr 2020 in Wien stattfinden wird. <http://pilgrim.at/news/177.html>

## NATIONAL CHRONICLES

### AUSTRIA **Austria considers headscarf ban for young girls in school**

Austria's new government is seeking to ban girls in elementary schools and kindergartens from wearing headscarves, adding to existing restrictions on veils. The Austria Press Agency reported that Chancellor Sebastian Kurz' center-right coalition hopes to draw up its “child protection law” by summer. Vice Chancellor Heinz-Christian Strache said that “we don't want parallel societies.” It wasn't clear how many children might be affected. Education Minister called it “a symbolic act,” signaling that Austria is a secular country. Both Kurz' conservatives and Strache's right-wing Freedom Party, his new governing partner, have talked of a need to crack down on radical Islam. The previous government last year prohibited full-face veils in courts, schools and other “public places” and banned police officers, judges, magistrates and public prosecutors from wearing headscarves.

- <https://www.apnews.com/bf936ac8fec542cd8a1b92f6baee14f3/>

[FR] Le gouvernement autrichien du conservateur Sebastian Kurz, allié à l'extrême droite FPÖ, a indiqué aujourd'hui [5 avril 2018] préparer une loi à valeur de "symbole" pour interdire le port du voile aux fillettes au jardin d'enfant et à l'école primaire. Le projet de texte devrait être finalisé avant l'été, a précisé le ministre de l'Education Heinz Faßmann

lors du conseil des ministres, expliquant qu'il voyait dans cette initiative "une mesure symbolique", indépendamment du nombre d'enfants concernés dans les écoles maternelles et primaires. "Nous voulons que toutes les fillettes aient les mêmes chances en Autriche", a justifié Sebastian Kurz, 31 ans, sur la radio Ö1, disant vouloir éviter la formation de "sociétés parallèles". ■ <http://www.lefigaro.fr/flash-actu/2018/04/04/97001-20180404FILWWW00147-l-autriche-veut-interdire-le-port-du-voile-en-maternelle-et-primaire.php>

## DEUTSCHLAND **Religion an Schulen: Islamischer Religionsunterricht**

Berlin, April 2018 - Mehrere Bundesländer bieten heute einen islamischen Religionsunterricht in deutscher Sprache an. Er wird in der Regel von Lehrkräften im Landesdienst und auf Basis eines staatlichen Lehrplans erteilt. Er unterliegt – wie jeder andere Unterricht auch – der staatlichen Schulaufsicht. Der Staat achtet vor allem auf die Qualifikation der Lehrkräfte sowie die Einhaltung pädagogischer und wissenschaftlicher Standards.

Der *Mediendienst* hat bei den Kultusministerien aller 16 Bundesländer nachgefragt, ob es bei ihnen einen islamischen Religionsunterricht gibt, wenn ja, in welcher Form, und wie viele Schüler im laufenden Schuljahr 2017/18 diesen Unterricht besuchen. Zum Vergleich hat der *Mediendienst* gefragt, welchen anderen Religionsunterricht oder welche anderen alternativen Angebote es gibt, und wie viele Schüler diese besuchen. Das Ergebnis: Deutschlandweit nehmen derzeit über 54.000 Schülerinnen und Schüler an über 800 Schulen an einer Form von islamischem Religionsunterricht teil. Das sind so viele wie nie zuvor. Vor zwei Jahren, im Schuljahr 2015/16, waren es gut 42.000 Schüler, wie eine Auswertung der Kultusministerkonferenz ergab. Mehr:

- [https://mediendienst-integration.de/fileadmin/Dateien/MDI\\_Informationspapier\\_islamischer\\_Religionsunterricht\\_April\\_2018.pdf](https://mediendienst-integration.de/fileadmin/Dateien/MDI_Informationspapier_islamischer_Religionsunterricht_April_2018.pdf)
- <https://www.zeit.de/news/2018-04/29/knapp-55000-schueler-bekommen-islam-unterricht-180429-99-101659>

## ENGLAND & WALES **Diversity of religion and belief. A new Guidance for primary schools**

In recent years, diversity of religion and belief has been increasingly recognised within educational and social policy debates, as a strand of social difference distinct from ethnicity and culture, and worthy of attention in its own right. However, primary schools in England and Wales have not always had easy access to clear guidance on how to approach this topic. It seemed to us that there was a need to bring together relevant policy frameworks, academic research, and good practice into one single document, which would also provide signposts to helpful resources in the field. This is what **Diversity of Religion and Belief: A guidance and resource pack for primary schools in England and Wales** sets out to achieve. The guidance and resource pack forms part of a wider engagement, impact and knowledge-exchange project that aims to build on the research of Dr Peter Hemming, which has explored the role of religion in primary schools in both urban and rural contexts. To date, the project has included a seminar and workshop event at Cardiff University in March 2017 for researchers, teaching professionals and educational organisations. The event attracted over 30 attendees, who participated in presentations and discussions about research and good practice in the field of diversity of religion and belief, and accompanied a wider email consultation with relevant experts and educational bodies. These activities were important for informing the guidance on good practice that makes up a significant part of this document. ■ <https://orca.cf.ac.uk/110147/7/Diversity%20of%20Religion%20and%20Belief%20-%20A%20Guidance%20and%20Resource%20Pack%20for%20Primary%20Schools%20in%20England%20and%20Wales.pdf>

## ESPAÑA **El Tribunal Constitucional avala la educación segregada y que la religión sea evaluable**

Madrid, 9 de abril de 2018. El Constitucional ha rechazado el recurso del PSOE contra la LOMCE (Ley Orgánica de Mejora de la Calidad Educativa) y ha avalado que se subvencione con dinero público a los colegios que segregan por sexos a sus alumnos y también otros aspectos de la norma, como que la Religión sea una alternativa obligatoria. El recurso iba contra varios puntos de la Lomce, y no solo la financiación pública de la educación separada por sexos, sino también contra la segregación de los alumnos en itinerarios académicos o que la asignatura de Religión sea una alternativa obligatoria.

- <http://www.periodistadigital.com/religion/espana/2018/04/10/el-tc-avala-la-educacion-segregada-y-que-la-religion-sea-evaluable>

## **Nuevo gobierno: Consecuencias de la moción de censura para la asignatura de Religión**

[2 de junio] “La existencia de una asignatura evaluable (dentro del currículo) de religión de carácter voluntario para los alumnos no implica vulneración constitucional alguna”. Será una aventura del todo imposible sacar adelante proyectos de un cierto calado, y por lo que aquí respecta, un nuevo Pacto de Estado Social y Político por la Educación. Recientemente (septiembre de 2017), el Grupo Socialista presentó una proposición de Ley de reforma de la Ley Orgánica 8/2013, de 9 de diciembre, para la mejora de la Calidad Educativa, que finalizaba con: «*Consecuentemente, y garantizando el derecho constitucional de los padres a que sus hijos reciban la formación religiosa y moral que deseen (artículo 27.3 de la CE), la asignatura de Religión no solo no se debe imponer en la escuela sino que, aun siendo evaluable, tampoco debe tener valor académico en ninguna de las etapas educativas, de manera que no pueda condicionar el futuro de los estudiantes a la hora de decidir su formación académica*». Sigue:

■ <http://www.periodistadigital.com/religion/educacion/2018/06/02/consecuencias-de-la-mocion-de-censura-para-la-asignatura-de-religion-religion-iglesia-pedro-sanchez-acuerdos-iglesia-estado.shtml>

## FRANCE **L'Observatoire de la laïcité publie son Rapport 2017-2018. Où en est l'éducation ?**

L'Observatoire de la laïcité a adopté son rapport annuel, le cinquième depuis son installation le 8 avril 2013. Un document de 573 pages pour un premier bilan des actions mises en œuvre au sein de l'éducation nationale depuis plusieurs années et souligne la volonté ministérielle de les renforcer pour les rendre plus efficaces pour les années à venir (en ce sens, il est notamment important de relancer les formations inter- académiques à la laïcité et de mettre rapidement en place un module de formation sur le sujet commun à toutes les Ecoles supérieures du professorat et de l'éducation. Le président de l'Observatoire, J-L. Bianco, dans l'avant-propos du Rapport, affirme entre autre : « Nous saluons cette volonté du ministre de l'Éducation nationale, qui a souhaité l'exprimer devant l'Observatoire de la laïcité à l'occasion d'une importante audition, ainsi que le formidable travail engagé par les enseignants pour que les élèves s'approprient, respectent et partagent les valeurs républicaines et celles humanistes de solidarité, de respect et de responsabilité. Il est également indispensable de doter les enseignants d'outils pertinents directement accessibles pour mener en classe l'enseignement laïque des faits religieux. C'est l'objectif des formations M@gistère mises en place en 2015 que l'Observatoire de la laïcité souhaite voir davantage diffusées, en parallèle des formations en présentiel assurées par l'Institut européen en sciences des religions (IESR) et d'un éventuel module commun aux ESPE en formation initiale. Par ailleurs, l'Observatoire de la laïcité, à l'origine (plus de 50.000 personnes ont directement été formées ou sensibilisées par lui) ou partenaire de nombreuses formations sur la laïcité et la gestion du fait religieux partout en France (dans l'hexagone ou dans les Outre-mer), s'assure d'un discours homogène et non contestable, toujours appuyé sur le droit en vigueur. Outre les 160.000 enseignants déjà formés ou sensibilisés à la laïcité, c'est ainsi que nous continuons le travail important mené avec le Commissariat général à l'égalité des territoires, le Centre national de la fonction publique territoriale et le ministère de l'Intérieur ». (p.79). Voir le document intégral :

■ [https://www.gouvernement.fr/sites/default/files/contenu/piece-jointe/2018/05/laicite\\_rapport\\_annuel\\_2017-2018\\_v9-web.pdf](https://www.gouvernement.fr/sites/default/files/contenu/piece-jointe/2018/05/laicite_rapport_annuel_2017-2018_v9-web.pdf)

## **Un nouveau vade-mecum de la laïcité à l'école**

À partir du 30 mai, le ministère de l'éducation distribue un livret d'environ 80 pages rappelant aux équipes les attitudes à adopter en cas de manquement aux principes de laïcité. À chaque situation concrète, un rappel des principes juridiques sur lesquels fonder son analyse et, bien entendu, une série de conseils et de pistes d'action. [Le nouveau vade-mecum](#) de la laïcité se veut résolument pratique. Il allie aussi dialogue et fermeté, dans le strict respect de la législation en vigueur. Présenté par le ministre Jean-Michel Blanquer aux équipes académiques et nationale « *laïcité et fait religieux*, » ainsi qu'aux membres du conseil des sages de la laïcité, ce document de 80 pages s'adresse aux chefs d'établissement, aux inspecteurs du premier degré, aux directeurs d'école et aux membres des équipes pédagogiques et éducatives de l'enseignement public. À l'école, est-il indiqué dans ce vade-mecum, les règles de la laïcité « *reposent sur la distinction du savoir assuré par la communauté éducative et des croyances laissées à la liberté de chacun* ». Ces dispositions « *visent à préserver la sérénité qui doit régner dans chaque établissement, car elle est précisément indispensable à la transmission des savoirs* ».

Après l'exposé de principes généraux, le document déroule une série de fiches ressources portant sur le port de signes religieux ostentatoires, le respect de la laïcité pendant les examens, la demande de plats

différenciés, celle d'autorisation d'absence ou de dispense d'activité en raison de la pratique d'un culte ou encore la remise en cause de certains enseignements.

*« Les élèves n'ont pas le droit de s'opposer à un enseignement en raison de leurs convictions religieuses. Ils ne peuvent pas non plus, au nom de considérations religieuses ou de toute autre considération, contester le droit d'un professeur, parce que c'est un homme ou une femme, d'enseigner certaines matières, ou encore le droit d'une personne n'appartenant pas à leur confession de faire une présentation de tel ou tel fait historique ou religieux, ni refuser de visiter certains monuments ou d'étudier certaines œuvres en éducation musicale et en arts plastiques »,* est-il indiqué.

S'agissant de l'enseignement du fait religieux, il est conseillé de distinguer le cultuel du culturel. Concernant l'éducation à la sexualité, cette fois, il s'agit notamment de dissiper les malentendus en rappelant que cet enseignement n'a « *pas de finalité normative* » et en faisant valoir « *la diversité des références culturelles* » comme « *le bien-fondé des valeurs humanistes* ».

Ce document rappelle aussi en détail les principes de neutralité qui s'appliquent aux personnels, de même que l'attitude à avoir face aux familles, notamment au moment des sorties scolaires. « *Les parents d'élèves peuvent, lorsqu'ils participent à l'encadrement d'une classe en sortie scolaire, porter un signe ou une tenue par lequel ils manifestent une appartenance religieuse, sauf si leur comportement ou leur discours traduisent une volonté de propagande ou de prosélytisme* », rappelle-t-il.

En 2015, le ministre de l'éducation avait déjà fait diffuser un guide similaire, un « livret de la laïcité ».

■ <https://www.la-croix.com/Famille/Education/nouveau-vade-mecum-laicite-lecole-2018-05-30>

## IRELAND **Education next battle between Church and State**

[June 1, 2018] The role of religion in education is set to be the next battleground in moves to separate Church and State. Just days after the landslide referendum where voters brushed aside the Catholic Church's opposition to abortion, the Government resumed efforts in the Dáil to remove the 'baptism barrier' for school admissions. The timing is coincidental but comes amid a growing backlash against the Church. Meanwhile, the Labour Party has called for a Citizens' Assembly - similar to the one that considered Ireland's abortion laws - to examine the issue of religious patronage of schools.

The Education (Admissions to Schools) Bill 2016 is in report and final stages in the Dáil and last night Education Minister Richard Bruton tabled a series of amendments designed to end the baptism barrier.

Mr Bruton told the Dáil that it is "unfair" that preference is currently given by publicly funded religious schools to children of their own denomination over children of a different religion or none who live closer.

He also said it's unfair "parents should feel obliged to baptise their child simply to get admission to their local school". The Government proposals would mean Catholic schools which are oversubscribed will no longer be able to favour prospective pupils on the grounds of their religious adherence. There is an exemption for schools of minority faiths.

People Before Profit TD Richard Boyd Barrett argued Mr Bruton's proposals didn't go far enough and there was a need to "completely separate Church and State". He said any form of religious discrimination either in admission to schools or "a religious bias" being "imposed" on children who don't share the faith of the patron of the school they attend was "not acceptable in 21st century Ireland". Mr Boyd Barrett referenced what he called the "astounding" abortion referendum result and said: "If evidence and support for the idea that the people of this country want a different type of society was required we certainly got it at the weekend." He claimed the result was about "much more" than a woman's right to terminate a pregnancy. Earlier, Labour Party leader Brendan Howlin told the Dáil there is a demand for non-denominational schools and he asked Taoiseach Leo Varadkar if the Government will convene a Citizens' Assembly to examine the issue of school patronage. Mr Varadkar said he would consider the proposal. He said the Government believes in diversity in education and this should include the Catholic Church and other religions. The Taoiseach said: "There is room in our education system for different forms of patronage, including the Church of Ireland, the Catholic Church, other religions, Educate Together and Gaelscoileanna." (by Cormac McQuinn).

■ *Irish Independent* : <https://www.independent.ie/irish-news/education/education-next-battle-between-church-and-state-36960077.html>

## NETHERLANDS **Holanda hace obligatoria Educación para la Ciudadanía – Un proyecto 2019-20**

[*El País*, 7 de junio 2018] La falta de consistencia de las escuelas holandesas a la hora de impartir clases de Educación para la Ciudadanía, ha llevado al Gobierno a convertir la materia en una asignatura obligatoria en primaria y secundaria. La democracia, libertad de expresión, o bien los derechos humanos, aparecerán en el temario a partir del curso 2019-2020. Y la inspección educativa tendrá mayores poderes para actuar si un centro instruye en contra del Estado de derecho. Los directores deciden ahora cómo dar estas lecciones, ya sea con trabajos, excursiones o charlas. Pero Arie Slob, titular de Educación, dice que falta continuidad. Unos dedican varias semanas, otros unas horas, y los menos, apenas una sesión anual.

El proyecto de ley presentado indica que todas las escuelas deberán añadir la asignatura al temario oficial, incluidas las religiosas de cualquier denominación. Los responsables sí podrán organizar las clases a su manera. Durante la última década, la Educación para la Ciudadanía aparecía en la asignatura de Historia o de Sociales, pero “la verdad es que no todos los centros tienen la ciudadanía en su ADN”, según Slob. Quiere evitar también que el alumnado no sepa cómo abordar la homosexualidad, el matrimonio gay o el antisemitismo, “porque la dirección es incapaz de hablar de ello”. Los directores así señalados, en términos genéricos, por Educación, consideran que el ministerio interfiere en la propia libertad educativa.

■ <https://laicismo.org/2018/06/holanda-hace-obligatoria-educacion-para-la-ciudadania/>

## POLAND **Religion teachers as former teachers?**

Warsaw, April 2018 - Liberties member the Helsinki Foundation for Human Rights (HFHR) opposes the Ministry of National Education's proposal of a regulation that would make it possible for teachers of religious education to be appointed form teachers in regular schools. The HFHR concludes that such a change is very likely unconstitutional, as it arguably violates the freedom of conscience and religion, parents' right to bring up a child according to their conscience and the prohibition of discrimination. The key aspect of the problem is whether, in the context of the applicable law and practice, a religion teacher can take on the position of a form teacher who is supposed to present a neutral worldview and ensure that students are treated equally whether or not they attend religious education courses. *More:*

■ <https://www.liberties.eu/en/news/should-religion-educators-be-form-teachers/14679>

## SWEDEN **Religious schools vs religious freedom? A new proposal**

Sweden plans to ban groups who do not support gender equality from starting or running schools, the country's education minister said on Sunday. Gustav Fridolin made the call as he launched an inquiry into tightening the regulation of religious schools in the country. “The regulatory framework will be tightened,” Gustav Fridolin wrote: “Those who do not support fundamental values around equality and human rights should be stopped from running free schools in Sweden.” The proposal comes as the debate around religious free schools continues to rage in the country, most recently over the decision to let the Islamic headmaster and former Moderate party MP Abdirisak Waberi start a new Islamic school in the city of Borås. Sweden has over 70 religious schools, the majority of which are Christian, about 11 of which are Islamic, and a handful of which are Jewish.

■ <https://www.thelocal.se/20180311/sweden-to-tighten-law-on-religious-schools>

## SVIZZERA (Ticino) **Religioni a scuola: dal 2019-2020 muta il paradigma**

Fu nel lontano 2002 che Laura Sadis, allora deputata in Gran Consiglio, propose un corso di cultura religiosa non confessionale, « organizzato e gestito dallo Stato ». Ora quell'idea è diventata realtà. Non è però ancora il momento di trarre un bilancio finale del tortuoso processo di riforma dell'insegnamento religioso in Ticino che cominciò con quell'iniziativa parlamentare. Si può dire però che, dopo il voto del parlamento cantonale del 29 maggio 2018 che ha approvato la modifica dell'art. 23 della Legge della scuola e l'introduzione in quarta media dell' « **insegnamento neutrale e non confessionale della storia delle religioni** » **come materia obbligatoria con statuto ordinario** (art. 23 cpv. 2), un altro scoglio sia stato superato. Vi era da tempo l'adesione della Chiesa evangelica riformata, a cui si deve riconoscere il merito di aver compreso prima di altri che l'insegnamento religioso nella scuola pubblica necessitava di

un diverso ordinamento. Poi, qualche mese fa, è venuto l'accordo con il Vescovo di Lugano e la rinuncia all'insegnamento confessionale in quarta media. L'insegnamento di contenuto religioso sarà così proposto con due « monorotaie » (per usare un termine polemico che circolava allorché era in corso la valutazione della sperimentazione di storia delle religioni): fino alla terza media l'allievo avrà la facoltà di seguire un insegnamento religioso confessionale cattolico o riformato; nell'ultimo anno della scuola dell'obbligo tutti gli allievi indistintamente seguiranno un « insegnamento sulle religioni », come lo definisce il nuovo titolo dell'art. 23.

La riforma è stata presentata come un compromesso. È vero che essa non accoglie tutte le richieste formulate in questi anni per adeguare l'insegnamento al nuovo paesaggio religioso. Tuttavia è bene non ignorare la novità che porta con sé. Il voto del Gran Consiglio sancisce infatti un mutamento di paradigma, avvicinando in questa materia il Ticino alla maggioranza degli altri Cantoni. Infatti, per la prima volta nella storia del Cantone, l'insegnamento confessionale, facoltativo e affidato alle Chiese riconosciute, è affiancato da un insegnamento sulle religioni, obbligatorio per tutti gli allievi, di cui responsabile sarà lo Stato. Forse si dovrebbe dire che il corso obbligatorio ha sostituito (più che affiancato) l'insegnamento confessionale. È quel che difatti accadrà **in quarta media a partire dall'anno scolastico 2019/2020**. Per il Ticino ciò costituisce un mutamento di paradigma, che potrà sembrare timido perché limitato ad un solo anno di insegnamento, ma che introduce comunque un principio nuovo.

Cambiata la legge, si tratta ora di realizzarne concretamente i principi. Il messaggio del Consiglio di Stato sottolinea in effetti che, in nome della libertà di coscienza degli allievi e della libertà di educazione dei genitori, sarà necessario assicurare che il nuovo insegnamento obbligatorio di storia delle religioni « sia effettivamente non confessionale ». Ciò significa che la trattazione dei contenuti dovrà essere scientifica (conformemente al metodo delle scienze delle religioni e di altre scienze umane), non religiosa. Le risposte verranno dal **gruppo di lavoro** che a tale scopo sarà istituito dal Consiglio di Stato. Sarà opportuno a tal fin non ignorare quel che è stato. Mi auguro perciò che i membri del gruppo di lavoro sapranno considerare con la dovuta cura le critiche espresse dagli allievi, dai genitori, dagli insegnanti, dagli esperti di materia e dai direttori scolastici, rivolte alla struttura e ai contenuti del programma che fu adottato per la **sperimentazione di storia delle religioni tra il 2010 e il 2013** [cf. EREnews 2014,1; 2014, 2; 22015,1) e di cui il Rapporto di valutazione pubblicato dalla SUPSI [Scuola universitaria professionale della Svizzera italiana] nel marzo 2014 diede un resoconto fedele.

• Da: Marcello Ostinelli, *La Regione - il giornale della Svizzera italiana*, 9 giugno 2018.

#### SCHWITZERLAND (GR) **Bündner Religionsunterricht richtet sich stärker auf christliche Inhalte aus**

Ilanz GR, 22.4.18 - Vergangene Woche haben die evangelisch-reformierte und die katholische Landeskirche in Ilanz den neuen ökumenischen Lehrplan Religion für die Volksschule präsentiert. Er tritt im Herbst dieses Jahres in Kraft und gewichtet die christliche Praxis und biblische Inhalte stärker als bisher. Ab kommendem Schuljahr wird an Bündner Schulen neben dem Schulfach «**Ethik, Religionen, Gemeinschaft**» (ERG) das kirchlich verantwortete Schulfach «Religion» gelehrt. Nun ist klar, welches die Schwerpunkte des Religionsunterrichts sein werden. Der von den beiden Landeskirchen unterzeichnete Lehrplan wurde am 18. April in Ilanz der Öffentlichkeit vorgestellt, teilte die Evangelisch-reformierte Landeskirche Graubünden am Freitag mit. *Mehr:*

■ <https://www.kath.ch/> ; <https://www.bistum-chur.ch/>

#### **BREVI**

**BIBBIA.** Secondo l'Alleanza biblica universale il 2017 ha visto il completamento della traduzione delle Scritture in altre 49 lingue, parlate da oltre 580 milioni di persone, portando così all'81% la percentuale di popolazione mondiale in possesso dell'intero testo. Sono ora 674 le lingue in cui la Bibbia risulta tradotta nella sua interezza: ben 49 in più rispetto all'anno precedente. 674 è comunque un numero di idiomi ancora assai basso, corrisponde a circa il 10% delle poco più di 7 mila lingue censite sul nostro pianeta.

**SCHOOLGIRL HEADSCARF.** April 2018. Kazakhstan: parents challenge schoolgirl headscarf ban. Kazakhstan's national schoolgirl headscarf ban is being legally challenged by a group of Muslim parents,

whose daughters have been banned from school for wearing a headscarf. In their interpretation of Islam, they argue, wearing a headscarf is compulsory. Officials deny a headscarf problem exists: [http://www.forum18.org/archive.php?article\\_id=2371](http://www.forum18.org/archive.php?article_id=2371).

COMPETÊNCIAS ESPECÍFICAS DO ER. Avril 2018. Brasil agora tem um projeto nacional para o Ensino Religioso - tanto para escolas públicas como particulares. O vídeo, que resume a proposta, foi elaborado pelo governo brasileiro: <https://www.youtube.com/watch?v=YnSYANx49Ew&feature=youtu.be>.

ISLAMISCHE THEOLOGIE. Berlin: Humboldt-Universität beginnt Einrichtung des Instituts für Islamische Theologie Die Humboldt-Universität hat mit der Einrichtung des Instituts für Islamische Theologie begonnen. Ziel sei es, das Kuratorium der Universität „über die Einrichtung eines Zentralinstituts für Islamische Theologie Ende Juni dieses Jahres entscheiden zu lassen“. Unmittelbar im Anschluss sollen die Ausschreibungen für die zu besetzenden Professuren starten, teilte die Universität mit. *Mehr:* <file:///C:/Users/fpajer/AppData/Local/Temp/Christen%20und%20Muslime%205,%202018-1.pdf> .

ISLAMIC RE. German schools need more Islamic religion classes. A new study has found that 54,000 high school students in Germany receive Islam religion lessons — but 10 times as many would be interested. Experts say religion classes encourage integration and counter extremism. <http://www.dw.com/en/study-german-schools-need-more-islamic-religion-classes/a-43599147>

RELIGIOUS TOLERANCE EDUCATION. Brazil: Police officers to receive anti-racism and religious tolerance education. A new project by the Inter-American Development Bank (IDB) aims at modifying the syllabus of the Police Academy Entrance Course for police officers and agents in Brazil. Starting in the second semester (July-August through December) of 2018, the syllabus will include an online course on anti-racism and religious tolerance to better prepare police officers and agents to identify and fight racism and religious intolerance in the country. <https://www.religlaw.org/portal.country.php?pagelId=22&countryId=28#home/94966>

DIVERSIDAD RELIGIOSA. Barcelona: Ensenyants reben formació sobre diversitat religiosa a escoles i instituts. La Direcció General d'Afers Religiosos ofereix gratuïtament formació sobre la llibertat religiosa i la gestió de la diversitat religiosa per a professionals de l'àmbit de l'ensenyament. Des que l'any 2015, la Direcció General d'Afers Religiosos va editar la [Guia per al respecte a la diversitat de creences als centres educatius de Catalunya](#), aquesta publicació és presentada a tots els centres d'ensenyament que sol·liciten una sessió de formació. <http://governacio.gencat.cat/ca/detalls/Noticia/Ensenyants>

LAICITE. Genève: Le Grand Conseil a accepté jeudi 26 avril 2018 la Loi sur la Laïcité de l'État (63 oui, 25 non et 3 abstentions). L'article 12 stipule que *Dans le cadre de la scolarité obligatoire au sein de l'école publique (...), il est dispensé l'enseignement du fait religieux dans sa diversité.* <http://www.ecolelaïque-religions.org/?p=1571>

BAYERN RU. Zwei Drittel der Menschen in Bayern (65 Prozent) befürworten laut einer Studie den Religionsunterricht als ordentliches Schulfach. Frage man nur die evangelischen Bürger, so steige die Zustimmung auf 80 Prozent, teilte die bayerische evangelische Landeskirche mit. <https://www.evangelisch.de/inhalte/148803/22-02-2018/65-prozent-der-bayern-befuerworten-religionsunterricht-schulen>

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- <http://www.lalibre.be/actu/belgique/des-manuels-antisemites-et-pronant-le-djihad-au-cur-de-la-formation-d-imams-a-bruxelles-5af1d47dcd70c60ea6e0066c>

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- <https://www.theguardian.com/commentisfree/2018/may/28/union-leader-maryam-pougetoux-france-hijab>

ESPAÑA. Periodista Digital, 30/05/18: El tribunal anula la reducción horaria de ERE en Andalucía

- <http://www.periodistadigital.com/religion/educacion/2018/05/30/el-tsja-anula-la-reduccion-horaria-de-la-clase-de-religion-en-andalucia-religion-iglesia-educacion.shtml>

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- <https://www.apnews.com/32f3313bb3164c41995060f14eb87c93/Study:-Christians-in-west-Europe-less-tolerant-of-immigrants>

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- <https://www.jta.org/2018/06/01/news-opinion/world/french-public-schools-told-enforce-2004-ban-kippah-muslim-head-cover>

IRELAND. The NYT, 01/06/18: Ireland takes on the Catholic Church again. This time it's about schools.

- <https://www.nytimes.com/2018/06/01/world/europe/ireland-catholic-church-baptism-schools.html>
- <https://www.catholicworldreport.com/2018/05/28/ireland-and-the-end-of-cultural-catholicism/>

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## ► REFERENCE BOOKS

01. **World Christian Database**, *The World Christian Database* transforms current statistics on religion into a real-time analysis tool that takes just minutes to perform even detailed research. This comprehensive database brings together a fully updated and cohesive religious data set with a world-class database architecture. The result is a simple, yet powerful database tool that enables users to customize reports and download data for in use in charts, tables, and graphs. The *World Christian Database (WCD)* is based on the 2,600-page award-winning *World Christian Encyclopedia* and *World Christian Trends*. This extensive work on world religion is now completely updated and integrated into the *WCD* online database. Designed for both the casual user and research scholar, information is readily available on religious activities, growth rates, religious literature, worker activity, and demographic statistics. Additional data is available on population, health, education, communications, and other areas. On April 3<sup>rd</sup> 2018, the WCD was completely renewed with a contemporary interface, improved, cleaner style and new features for collaborative work. Online subscription price: € 2,226 .Visit the website to experience the new look: [worldchristiandatabase.org](http://worldchristiandatabase.org)

02. **Affiliation religieuse en Europe**. Le site Swiss Metadatabase of Religious Affiliation in Europe (SMRE) rassemble des statistiques détaillées et des données consolidées sur l'évolution récente de l'affiliation religieuse dans des pays européens. Il propose notamment des cartes nationales et en perspective comparée des affiliations religieuses. Pour en savoir plus : <http://www.eurel.info/spip.php?article3435&lang=fr>

03. **Situation de la démocratie, des droits de l'homme et de l'Etat de droit (5e rapport) - Rôle des institutions - Menaces aux institutions (2018)**, Rapport établi par le Secrétaire Général du Conseil de l'Europe, Editions du Conseil de l'Europe, English version, pp. 110 - <https://edoc.coe.int/fr/un-aperu/7583-situation-de-la-democratie-des-droits-de-l-homme-et-de-l-etat-de-droit-5e-rapport-role-des-institutions-menaces-aux-institutions.html> - Voici le 5<sup>e</sup> rapport annuel du Secrétaire Général du Conseil de l'Europe sur la situation de la démocratie, des droits de l'homme et de l'État de droit en Europe. Comme dans les précédentes éditions de ce document, les cinq chapitres sont consacrés à l'un des grands éléments constitutifs de la sécurité démocratique, à savoir des systèmes judiciaires efficaces, impartiaux et indépendants ; la liberté d'expression ; la liberté de réunion et la liberté d'association ; des institutions démocratiques et des sociétés inclusives.

04. **Convention-cadre pour la protection des minorités nationales – Recueil de textes (8e édition) (2018)**, Editions du Conseil de l'Europe, versions française et anglaise, pp. 80. <https://book.coe.int/eur/fr/minorites/7603-convention-cadre-pour-la-protection-des-minorites-nationales-recueil-de-textes-8e-edition.html> - La protection des minorités nationales est une question fondamentale pour le Conseil de l'Europe et la Convention-cadre pour la protection des minorités nationales est l'une des réalisations majeures en ce domaine. L'entrée en vigueur de la Convention-cadre, le 1er février 1998, fut en effet un événement capital, dans la mesure où celle-ci représente le premier instrument multilatéral juridiquement contraignant consacré à la protection des minorités nationales en général. Largement reconnue, son nombre de ratifications est impressionnant. Le but de ce recueil est d'offrir à toutes les personnes intéressées par la protection des minorités nationales une compilation, facile à consulter, des textes fondamentaux portant sur la Convention-cadre. Outre la Convention-cadre et son rapport explicatif, ce recueil comprend des textes ayant trait au mécanisme de suivi en général et au comité consultatif en particulier. On y trouve aussi l'état des signatures et des ratifications, ainsi que les déclarations et les réserves formulées.

05. Paul SMEYERS (ed.), *International Handbook of Philosophy of Education*, Springer 2018 - <https://link.springer.com/book/10.1007/978-3-319-72761-5#about> - This handbook presents a comprehensive introduction to the core areas of philosophy of education combined with an up-to-date selection of the central themes. It includes 95 newly commissioned articles that focus on and advance key arguments; each essay incorporates essential background material serving to clarify the history and logic of the relevant topic, examining the status quo of the discipline with respect to the topic, and discussing the possible futures of the field. The book provides a state-of-the-art overview of philosophy of education, covering a range of topics: *Voices from the present and the past* deals with 36 major figures that philosophers of education rely on; *Schools of thought* addresses 14 stances including Eastern, Indigenous, and African philosophies of education as well as religiously inspired philosophies of education such as Jewish and Islamic; *Revisiting enduring educational debates* scrutinizes 25 issues heavily debated in the past and the present, for example care and justice, democracy, and the curriculum; *New areas and developments* addresses 17 emerging issues that have garnered considerable attention like neuroscience, videogames, and radicalization. The collection is relevant for lecturers teaching undergraduate and graduate courses in philosophy of education as well as for colleagues in teacher training. Moreover, it helps junior researchers in philosophy of education to situate the problems they are addressing within the wider field of philosophy of education and offers a valuable update for experienced scholars dealing with issues in the sub-discipline. Combined with different conceptions of the purpose of philosophy, it discusses various aspects, using diverse perspectives to do so.

06. *Yearbook of Muslims in Europe online*, Editor-in-Chief Oliver Scharbrodt, Brill 2018- <https://brill.com/view/db/ymeo> - The *Yearbook of Muslims in Europe online* is an essential resource for analyzing Europe's dynamic Muslim populations. Featuring up-to-date research from more than 40 European countries, this comprehensive reference work summarizes significant activities, trends and developments. *Yearbook of Muslims in Europe online* is updated annually with the most current information available from surveyed countries. The updates consist of annual overviews of statistical and demographic data, topical issues of public debate, shifting transnational networks, changes in domestic and legal policies, and major activities in Muslim organizations and institutions. In addition to offering a relevant framework for original research, this *Yearbook* provides an invaluable source of reference for government and NGO officials, journalists, policy-makers, and related research institutions. Features & benefits: - Full-text key word search across years and countries - Country overview: click on a country to find the analysis per year for that country - Year overview: click on a year to find the analysis per country for that year - Complete collections: covers Volumes 1-9. One new volume added every year Customers should be aware that the content of Volumes 1-7 of the *Yearbook of Muslims in Europe* is also available as part of Brill's Middle East and Islamic Studies E-Book Collection. These E-Books do not feature the additional functionalities featured in the *Yearbook of Muslims in Europe online*. Volumes 8 and onwards are not available as e-books.

### ► ESSAYS, MONOGRAPHS, THESES

07. Ednan ASLAN, Margaret RAUSCH (eds.), *Religious Education between radicalism and tolerance*, Springer 2018 - <https://link.springer.com/book/10.1007/978-3-658-21677-1#about> - The authors of this volume examine theory and practice regarding past and present roles of Jewish, Christian and Islamic religious education in nurturing tolerance, interpreted as mutual respect for and recognition of other groups, in Eastern (Albania, Bulgaria, Kosovo, Macedonia, Moldova, Montenegro and Romania) and Western (Finland, Germany, Italy, Latvia and Spain) Europe, Israel, Nigeria and Uzbekistan. They also explore potential roles of religion and exclusivism in fostering (Islamic state, NGOs, etc.), but also averting (Islamic legal theory, authority, Sufism, etc.) radicalization, and of secular states in allowing, but also banning minority religious education in public schools. With contributions from Friedrich Schweitzer, Martin Rothgangel, Gerhard Langer, Daniela Stan, Arto Kallioniemi, Juan Ferreiro Galguera, Maria Chiara Giorda, Rossana M. Salerno, Viorica Goraș-Postică, Constantin Iulian Damian, Valentin Ilie, Dzintra Iliško, Ayman Agbaria, Zilola Khalilova, Raid al-Daghistani, Osman Taştan, Moshe Ma'oz, Adriana Cupcea, Muhamed Ali, Rüdiger Lohlker and Dele Ashiru.

08. BePax (ed.), *Citoyenneté à l'école : avec ou sans convictions ? Approches européennes*, <http://www.bepax.org/publications/etudes-et-outils-pedagogiques/etudes-et-livres/citoyennete-a-l-ecole-avec-ou-sans-convictions-approches-europeennes.0000932.html> La Belgique n'est pas seule à débattre autour de la question de l'enseignement du religieux et de la promotion de la citoyenneté dans ses écoles. Ces mêmes questions émergent également chez nos voisins qui élaborent eux aussi leurs propres dispositifs d'éducation dans les mêmes domaines. Et ce, chacun en fonction de sa conception de sa laïcité et de son mode de gestion de la diversité convictionnelle. De manière à

éclairer les débats en cours en Fédération Wallonie-Bruxelles, notre étude présente cas par cas les problématiques existantes et les choix actuellement retenus dans le cadre des enseignements publics des pays suivants : la France, la Grèce, les Pays-Bas, la République fédérale d'Allemagne, l'Angleterre et le Pays de Galles, et enfin le Grand-Duché de Luxembourg.

09. Xavier CLOONEY sj, *Learning Interreligiously: In the Text, in the World*, Augsburg Fortress Publishers, 2018. Project MUSE, <https://muse.jhu.edu/book/58890> - *Learning Interreligiously* offers a series of about one hundred short pieces, written online between 2008 and 2016. They are meant for a wide range of readers interested in interreligious dialogue, interreligious learning, and the realities of Hindu-Christian encounter today, and are rich in insights drawn from teaching, travels in America and India, and the author's research on sacred texts. The author, a Catholic priest who has spent more than forty years learning from Hinduism and observing religion as a plus and minus in today's world, has much to share with readers. Some pieces were prompted by items in the news, some go deeper into traditions and probe the rich Scriptures and practices going back millennia, some seek simply to provoke fresh thinking, and others invite spiritual reflection. The book is divided into several parts so that readers can focus on individual events that made the news or on longer term and more concerted study. Familiar texts such as the Yoga Sutras, the Bhagavad Gita, the Qur'an, and key passages from the New Testament will be considered for their spiritual possibilities. Readers will find much here to learn from and respond to as they too consider religion in today's world.

10. Peter CUMPER, Alison MAWHINNEY eds.), *Collective Worship and religious observance in schools*, Series: Religion, Education and Values, Peter Lang 2018, pp. XVI-396 - <https://www.peterlang.com/view/product/82037?v=toc> - This book examines the law and policy governing school acts of *collective worship* in England, Northern Ireland and Wales, and their equivalent in Scotland, which is known as *religious observance*. The fact that the majority of UK schools (including non-denominational ones) are required by law to organize acts of collective worship/religious observance for their pupils has provoked significant controversy in recent decades. Yet, perhaps surprisingly, there has (to date) been a relative paucity of published interdisciplinary scholarly material on such matters. In seeking to rectify this anomaly, the book takes a holistic approach whereby it examines the nature and consequences of the collective worship/religious observance duty from a variety of perspectives. These range from examining the law and policy governing collective worship/religious observance in each country within the UK, to exploring the legal and educational challenges and opportunities thrown up by the current obligations. In addition, scholars from beyond the UK offer insights into the possibilities and dilemmas that the current statutory duties pose for schools and wider society. The aim of this book is to shine a light on an important issue that has often been neglected and ignored by policymakers.

11. Jesús FERNÁNDEZ GONZÁLEZ, *Historia de la antropología cristiana*, Editorial Clie, pp.608 - <https://www.clie.es/historia-de-la-antropologia-cristiana> - Cuando la cultura habla de Dios (teología) piensa en el hombre y cuando la cultura habla del hombre (antropología) piensa en Dios. Durante muchos siglos, la cultura parecía pertenecer al cristianismo, a la teología. Hoy día, el lenguaje teológico pertenece a la cultura donde la antropología sirve de mediadora. No hay que tener miedo, por tanto a hablar de una «antropología cristiana». El marco de la fe es siempre el marco del “logos”. Existe, por tanto, un espacio común, racional y único, para la teología en el discurso cultural en el que se entienden y se comunican los hombres y las ciencias de todos los tiempos. Por ello, podemos hablar de una teología cultural del lenguaje sobre Dios en el sistema científico a lo largo de todos los tiempos. Y podemos hablar también de una antropología cristiana. El presente libro sobre la *Historia de la antropología cristiana* no busca una convalidación cultural de la fe o de la teología, pero sí reivindicar su derecho a estar presente en la constelación de las ciencias actuales y determinar su concepto. *Historia de la antropología cristiana* es la obra más documentada y exhaustiva que se ha publicado sobre el tema en español. Una valiosa aportación al mundo académico, universitario, y pastoral cristiano; y un texto formidable para los seminarios teológicos.

12. Philippe GAUDIN, *Tempête sur la laïcité. Comment réconcilier la France avec elle-même*, Robert Laffont 2018, 160 pp. - <https://www.lisez.com/livre-de-poche/tempete-sur-la-laicite/9782221215487> - Questionner la laïcité revient à demander à la France de s'allonger sur le divan. L'histoire de cette notion croise celle de l'identité française, formidable écheveau de mythes et de passions sans cesse ravivées. La loi de séparation des Églises et de l'État, en 1905, passait pour avoir mis un terme à la guerre entre catholiques et laïcs et clos un cycle millénaire de relations conflictuelles entre le politique et le religieux. Mais nous vivons désormais dans un autre monde et deux camps s'opposent aujourd'hui : ceux qui réduisent la laïcité à un rempart contre le communautarisme ; ceux qui

jugent ce principe liberticide et hostile à l'islam. Pour sortir de cette situation, il faut mettre à distance toute querelle idéologique et inventer un autre mode de pensée et d'action.

13. Liam GEARON, Joseph PRUD'HOMME, *State Religious Education and the State of Religious Life*, Vipf and Stock Publishers, 2018, pp. 218 - [https://books.google.it/books?id=H8dUDwAAQBAJ&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=H8dUDwAAQBAJ&hl=it&source=gbs_navlinks_s) - This book explores recent calls to increase instruction of the Bible in American public schools. The work develops a distinctive philosophical and trans-Atlantic assessment of these proposals by critiquing European approaches to religious education and by reviewing the role of religion in contemporary democracies. The work will spark debate among political scientists, policy experts, Religious Education instructors, theologians, and social and educational theorists.

14. Jan GERMEN JANMAAT, Edward VICKERS, Henry EVERETT (eds.), *Faith schools, tolerance and diversity: Exploring the influence of education on students' attitudes of tolerance*, Springer 2018, pp. 387 - [https://books.google.it/books?id=xqFTDwAAQBAJ&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=xqFTDwAAQBAJ&hl=it&source=gbs_navlinks_s) - This book examines the effects of faith schools on social cohesion and inter-ethnic relations. Faith schools constitute approximately one third of all state-maintained schools and two fifths of the independent schools in England. Nevertheless, they have historically been, and remain, controversial. In the current social climate, questions have been raised about the ability of faith schools to promote community cohesion and, included within that, their ability to promote tolerance. This book explores one aspect of the debate by examining the effect that faith schools have on their students' attitudes of tolerance. As well as asking what differences exist between students in faith and non-faith schools, it also looks at which aspects of the schools might be affecting the students and their attitudes towards different minorities. The book is a must-read for students and researchers in the fields of education and religious studies, as well as anyone with an interest in the place of faith schools in a modern multicultural society.

15. Steven GREER Janneke GERARDS Rose SLOWE, *Human rights in the Council of Europe and the European Union. Achievements, trends and challenges*, Cambridge University Press 2018, 498pp - [http://assets.cambridge.org/9781107025509/toc/9781107025509\\_toc.pdf](http://assets.cambridge.org/9781107025509/toc/9781107025509_toc.pdf) - 'Confusion about the differences between the Council of Europe (the parent body of the European Court of Human Rights) and the European Union is commonplace amongst the general public. It even affects some lawyers, jurists, social scientists and students. This book will enable the reader to distinguish clearly between those human rights norms which originate in the Council of Europe and those which derive from the EU, vital for anyone interested in human rights in Europe and in the UK as it prepares to leave the EU. The main achievements of relevant institutions include securing minimum standards across the continent as they deal with increasing expansion, complexity, multidimensionality, and interpenetration of their human rights activities. The authors also identify the central challenges, particularly for the UK in the post-Brexit era where the components of each system need to be carefully distinguished and disentangled.'

16. Marco GUIDI, *Atatürk addio. Come Erdogan ha cambiato la Turchia*, Il Mulino 2018, pp. 160 - <https://www.mulino.it/isbn/> - «Il presidente-sultano sta conducendo il suo popolo verso una reislamizzazione accelerata, la sua politica guarda sempre più verso i mondi del Medio Oriente, dei Balcani, del Caucaso e dell'Asia centrale piuttosto che verso l'Europa. Una guerra, nemmeno troppo nascosta, contro la memoria di colui che tentò di portare la Turchia in Europa, staccandola dal Medio Oriente». Se Atatürk volle una Turchia laica e occidentale, oggi Erdoğan va nella direzione opposta. Il paese sta assistendo infatti a una rapidissima reislamizzazione, segno che ottant'anni di laicismo di stato non hanno mai scalfito davvero l'islamismo delle masse. Dopo il recente golpe mancato, impadronitosi di ogni apparato statale, abbandonato ogni discorso europeo, Erdoğan mira a far diventare la Turchia leader di un'area vastissima (che ricalca quella dell'antico impero ottomano) e paese guida dei sunniti. Vista alla luce della storia della repubblica turca, la svolta dice molto sull'evoluzione futura del paese, il cui ruolo negli equilibri dell'area mediorientale e mediterranea resta più che mai cruciale.

17. John HILTON III (ed.), *Teaching Religion using technology in Higher Education*, Routledge 2018, pp.226 - <https://www.taylorfrancis.com/books/e/9781351616591> - This edited collection helps those teaching religion in higher education utilize technology to increase student learning both inside and outside of the classroom. Recent times have seen major technological shifts that have important implications for how religion is taught at a post-secondary level. Providing multiple perspectives on a range of topics—including social media use and interactive classroom learning—this book presents a series of original case studies and insights on how technology can be used in religion classes in higher education to improve student learning.

18. Valentin ILIE, *'Religion' as a discipline of study in the public schools. Religious education or spiritual initiation?*, in : E. Aslan, M. Rautsch eds, *Religious Education between radicalism and tolerance*, Springer 2018, pp. 173-186 - [https://link.springer.com/chapter/10.1007/978-3-658-21677-1\\_12](https://link.springer.com/chapter/10.1007/978-3-658-21677-1_12) - Religious education in public schools and the level of its assimilation by students is a constant concern in pluralistic societies. Interest is focused on the intensity of the relationship between RE and its spiritual dimension, and the postulated causal link between them. The criticism of methods for teaching religious notions and the usefulness of RE in itself is justified by the fact that once it is accepted in the private sphere, the religious message—with all its consequences and unpredictable effects—is difficult to investigate and could manifest itself as veritable ideological “brainwashing.” Therefore, secular logic proposes the dilution of confessional religious teaching in the public education system or its replacement with the general study of all traditions and religions, as a means to guarantee tolerant behavior. However, from the perspective of confessional religion, the integration of RE in the public education system has a formative role that is absolutely necessary. Knowledge of religious notions belonging to one’s own religious confession contributes to the establishment of the identity components of the students and their integration into the cultural and spiritual areas to which they belong. Acquiring religious culture can configure, but not determine that they will follow a religious life. Is the fear of religious radicalization in the public education system justified? Is it equivalent to the transmission of general notions of religion and the teaching of artistic activities that have religious character with a subliminal guidance toward fanaticism? To what extent is RE similar to religious initiation and what are their limits? Are confessional RE and community spiritual initiation forms of religious indoctrination?

19. Julia IPGRAVE, Thorsten KNAUTH, Anna KÖRS, Dörthe ViEREGGE, Marie VON DER LIPPE (eds), *Religion and dialogue in the city: Case studies on interreligious encounter in urban community and education*, Waxmann Verlag, 2018, 330 pp. – [www.waxmann.com](http://www.waxmann.com) - Urban spaces throughout Europe are increasingly characterised by a mixture of different religions and worldviews. Being home to a wide range of religious and non-religious groups and individuals does not mean that cities are automatically also spaces of interreligious and interfaith encounters. Whether a city is a venue for interreligious encounter and dialogue, or merely a place where various religions and worldviews exist side by side, is a central question for the continuing social cohesion of modern societies. This volume presents selected findings of the international research project 'Religion and Dialogue in Modern Societies' (ReDi) which investigated dialogical practice in the five metropolitan cities Oslo, Stockholm, London, Hamburg and Duisburg. It offers a range of case studies addressing two fields of activity: dialogue and interreligious encounters in the urban space and dialogue in education.

20. ISTITUTO GIUSEPPE TONIOLO (ed.), *La condizione giovanile in Italia. Rapporto Giovani 2018*, e-book, Editrice Il Mulino, Bologna 2018, pp. 264 - [https://www.darwinbooks.it/doi/10.978.8815/339461?&utm\\_source=newsletter&utm\\_medium=email&utm\\_campaign=Nuove+edizioni+digitali+online+%5B6387%5D](https://www.darwinbooks.it/doi/10.978.8815/339461?&utm_source=newsletter&utm_medium=email&utm_campaign=Nuove+edizioni+digitali+online+%5B6387%5D) Quanto valgono i giovani italiani? Che valore ha la loro formazione? Quanto sono valorizzati nel mondo del lavoro? Quali sono i valori trasmessi dalle generazioni precedenti? Quanto e come sono interiorizzati e rielaborati dalle nuove generazioni? Quali nuove sensibilità, invece, sono capaci di esprimere? Il confronto multiculturale, l’impegno civile, la dimensione sessuale e riproduttiva, la sfera spirituale, come sono da loro vissuti e interpretati? Il filo conduttore della quinta edizione del Rapporto Giovani è costituito dai valori, nella loro declinazione più ampia. Oltre ad aggiornare il quadro sulla condizione delle nuove generazioni, su come affrontano gli snodi della transizione alla vita adulta e le implicazioni sociali ed economiche che ne conseguono, la ricerca annuale condotta dall’Osservatorio dell’Istituto Toniolo continua a essere il principale riferimento empirico sul mondo giovanile. Asse portante ne sono i dati della principale indagine nazionale su desideri, atteggiamenti e comportamenti degli under 35. La prospettiva longitudinale, la dimensione internazionale, la combinazione tra survey rappresentative e social media data ne fanno un luogo privilegiato di riflessione sulla realtà complessa e in continuo mutamento dei giovani italiani ed europei.

21. Jennifer JACOB, *Facing religious diversity and secularisation – About the future of denominational religious education in compulsory school in Austria*, Uppsala Universiteit, Thesis Spring 2018, pp. 63 - <http://www.diva-portal.org/smash/get/diva2:1211453/FULLTEXT01.pdf> - This thesis deals with the current situation of denominational religious education in Austria and the question of its future. The situation will be described including the historical development of the relationship between religion and politics and the legal framework of religious education in Austria. Afterwards models and systems of religious education in other European countries will be discussed. A major part of the thesis deals with challenges and recent developments of denominational religious education in Austria. This current situation will be discussed then against the historical background of the relationship between politics and religion in Austria. Afterwards the Austrian situation will be compared to other models in Europe to find out about similarities and differences. The final conclusion outlines what denominational

religious education in Austria can learn from other systems in Europe and what are some ways it can be adapted to a more religiously diverse and secular Austria in the future.

22. Mirjam KÜNKLER, John MADELEY, Shylashri SHANKAR (eds.), *A Secular Age beyond the West*, Cambridge University Press, 2018, pp.412 – [www.cambridge.org](http://www.cambridge.org) - This book traces religion and secularity in eleven countries not shaped by Western Christianity (Japan, China, Indonesia, India, Pakistan, Iran, Russia, Turkey, Israel, Egypt, and Morocco), and how they parallel or diverge from Charles Taylor's grand narrative of the North Atlantic world, *A Secular Age* (2007). In all eleven cases, the state - enhanced by post-colonial and post-imperial legacies - highly determines religious experience, by variably regulating religious belief, practice, property, education, and/or law. Taylor's core condition of secularity - namely, legal permissibility and social acceptance of open religious unbelief (Secularity III) - is largely absent in these societies. The areas affected by state regulation, however, differ greatly. In India, Israel and most Muslim countries, questions of religious law are central to state regulation. But it is religious education and organization in China and church property and public practice in Russia that bear the brunt. This book explains these differences using the concept of 'differential burdening'.

23. Sandra LEATON GRAY, David SCOTT, Peeter MEHISTO, *Curriculum reform in the European schools - Towards a 21st century vision*, Springer 2018 - <https://link.springer.com/book/10.1007/978-3-319-71464-6#about> - This open access book examines the modern role of the European School system within the European Union, at a time when the global economy demands a new vision for contemporary education. The European schools are currently in a state of crisis: their 60-year-old tradition of bilingual and multilingual education is being strained by rapid EU expansion and the removal of English speaking teachers as a result of Brexit. Their tried and tested model of mathematics and science education has rapidly been overtaken by new developments in pedagogy and assessment research, while recruitment and retention of students and teachers has become increasingly fraught as European member states review what they are, and what they are not, prepared to fund. The authors draw on original and empirical research to assess the European Schools' place in a new Europe where the entire post-war European Project is potentially at risk. This well-researched volume will be of interest to practitioners working in European schools as well as students and scholars of EU politics and international education.

24. Konstantin LINDNER, Mirjam SCHAMBECK, Henrik SIMOJOKI (Hrsg), *Zukunftsfähiger Religionsunterricht. Konfessionell - kooperativ - kontextuell*, Herder 2017, 456 Seiten - <https://www.herder.de/religion-theologie-shop/zukunftsfahiger-religionsunterricht-kartionierte-ausgabe/c-25/p-11705/> - Wie soll es mit dem Religionsunterricht weitergehen? Die Zugehörigkeiten von Schüler/-innen zu Religionen und Konfessionen verschieben sich. Hinzu kommt die Herausforderung der Integration von Menschen aus anderen Kulturen und mit anderen Religionszugehörigkeiten. Der Religionsunterricht muss darauf Antworten finden, will er in Zukunft gesellschaftlich relevant und für Schüler/-innen ertragreich bleiben. Das Papier der Deutschen Bischofskonferenz vom Herbst 2016 versucht dem gerecht zu werden. Daran anknüpfend erörtern führende Fachvertreter/innen der Religionspädagogik in diesem Band die Dimensionen eines zukunftsfähigen Religionsunterrichts.

25. Sabrina D. MISIRHIRALALL, Christopher L. FICI, Gerald S. VIGNA (eds), *Religious Studies Scholars as Public Intellectuals. What is the responsibility of Public Intellectuals?*, Routledge 2018, pp. 222 - <https://www.taylorfrancis.com/books/e/9781351139113> - The prominence of religion in recent debates around politics, identity formation, and international terrorism has led to an increased demand on those studying religion to help clarify and contextualise religious belief and practice in the public sphere. While many texts focus on the theoretical development of the subject, this book outlines a wider application of these studies by exploring the role of religious studies scholars and theologians as public intellectuals. This collection of essays first seeks to define exactly what makes an intellectual "public". It then goes on to deal with a few questions of concern: How do public intellectuals construct knowledge in religious and theological scholarship? What is the link between public intellectuals of higher education and their role in society? Do higher education institutions have a responsibility to endorse public intellectualism? Looking at the individual and collective role of religious studies scholars and theologians in public life, this book will be of great interest to all scholars and academics involved in religious studies and theology across the academy.

26. Rainer MÖLLER, Annabelle PITHAN, Albrecht SCHÖLL, Nicola BÜCKER, *Religion in inklusiven Schulen. Soziale Deutungsmuster von Religionslehrkräften*, Waxmann 2018, 272 Seiten - [https://www.waxmann.com/waxmann-buecher/?no\\_cache=1&tx\\_p2waxmann\\_pi2\[buch\]=BUC125798&](https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2[buch]=BUC125798&) - Das Gelingen inklusiven Unterrichts hängt – neben den Rahmenbedingungen und der Unterstützung durch die Schulleitung – wesentlich von den

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

27. Andreas OBERMANN, *Religion trifft Beruf. Zur Didaktik des Berufsschulreligionsunterrichts*, Waxmann 2018, 192 Seiten, - [https://www.waxmann.com/waxmann-buecher/?no\\_cache=1&tx\\_p2waxmann\\_pi2\[buch\]](https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2[buch]) - „Religion trifft Beruf“ – dieser Titel benennt nicht nur die beiden wesentlichen inhaltlichen Bereiche, deren theoretische Verhältnisbestimmung und praktische Operationalisierung im Mittelpunkt des vorliegenden Buches stehen, sondern beschreibt zugleich ein didaktisches Programm: Die wechselseitige Erschließung von Beruf und Religion ist die Basis für eine Vermessung der didaktischen Landkarte des Berufsschulreligionsunterrichts (BRU) und eröffnet didaktische Profile des BRU. Der kompetenzorientierte BRU ist als religiöses Lernen in der Berufsbildung ein von Lehrkräften begleitetes Reflektieren des beruflichen Alltags und seiner religiösen Bezüge durch die Auszubildenden, was im vorliegenden Buch auch im Blick auf die Konzeption des BRU entfaltet wird. Der hier vorgestellte BRU basiert auf der Wahrnehmung, Deutung, Beurteilung, Reflexion und Gestaltung von Erfahrungen in der realen Beruflichkeit (Berufswelt) in Korrelation zu Theologie, Religion und Lebenssinn in ihren jeweiligen Auswirkungen auf das Selbstkonzept und die berufliche Handlungsfähigkeit der Auszubildenden.

28. *Race Equality Teaching* - <https://www.ucl-ioe-press.com/journals/race-equality-teaching/> - has been the only practitioners' journal devoted to race equality in education. For 36 years (1982-2018) it led international debate and reported good practice in education and equality, responding to the political shifts and classroom practices that affect children's educational opportunities. The journal ceased publication at the end of volume 34. All 34 volumes are open access and will remain available. At a time when teachers have a statutory obligation to promote racial equality and eliminate discrimination in their schools while society is becoming ever more unequal, the journal is more essential than ever. Each issue of the journal features accounts of good practice in primary and secondary schools, recent research and theoretical developments, news and comment and up-to-date information on relevant new resources. Schools, teacher educators and education policy makers who recognise their part in creating a just and socially cohesive society will find *RET* indispensable for keeping them informed and inspired. The final edition (volume 34, number 3, June 2018) is a souvenir compilation of reflections, quotations and extracts from articles through the years.

29. Maryam RAZVI PADELA, *The representation and mediation of Religion in Social Studies classrooms and textbooks*, Thesis for requirements of doctorate in Education, University of Rochester 2018, pp. 146. In contemporary society in the US discussion of religion in the mainstream can have high stakes consequences. In some instances, resulting controversy and misunderstanding in schools has caused suspensions, protests, and threats against schools. This situation is accentuated in an age of religious extremism and political strife. However, social studies classrooms can offer students safe spaces to have complex and important discussions about religion. In this dissertation, I investigated the ways that students and teachers engage with textbooks in two secondary level social studies classrooms as they studied Judaism, Christianity, and Islam. Drawing primarily on sociocultural and critical theories, this study examined how social studies textbooks are used by teachers and students in classrooms to engage with learning about religion, specifically Judaism, Christianity, and Islam. By observing two social studies classrooms, conducting interviews with the teachers and some of their students, and analyzing textbooks and student work, I gathered data from which to reflect on the ways that textbook discourses can affect students' understandings of religion. I also examined how teachers play an important mediating role in students' learning about these three religions. The main findings from the study describe how students and teachers use out of school connections—through personal experience, popular media and news media—as well as analogies to engage with religion in the classroom. Implications from the study for teaching about religion in social studies classrooms capitalize on

opportunities for teachers to draw on personal experiences as well as using popular media, news media, and analogies linked to other religious or broader concepts.

30. Ulrich RIEGEL, *Wie Religion in Zukunft unterrichten? Zum Konfessionsbezug des Religionsunterrichts von (über-) morgen*, Kohlhammer 2018, 210 Seiten - Während der Religionsunterricht momentan als Teil allgemeiner Bildung weitgehend akzeptiert ist, wird die Form, in welcher er erteilt werden soll, kontrovers diskutiert. Argumente für die Beibehaltung des konfessionellen Modells finden sich ebenso wie Forderungen nach der Einführung von Religionskunde. Der vorliegende Band greift diese Gemengelage auf und entwirft in der Auseinandersetzung mit vorfindlichen Modellen religiöser Bildung im Kontext Schule unter Berücksichtigung der gegenwärtigen Rechtslage zwei mögliche Szenarien eines zukünftigen Religionsunterrichts an öffentlichen Schulen. Das erste Szenario ist konservativ angelegt und verbleibt im Deutungsraum des Art. 7(3) GG. Das zweite Szenario erkundet, inwieweit sich der Begriff Religion durch den Begriff der Weltanschauung ersetzen lässt.

31. Jean-René ROY, *Sur la science qui surprend, éclaire et dérange*, Presses Universitaires Laval 2018, pp. 278 - [https://www.pulaval.com/produit/sur-la-science-qui-surprend-eclaire-et-derange?utm\\_source](https://www.pulaval.com/produit/sur-la-science-qui-surprend-eclaire-et-derange?utm_source) - La science est une puissante manifestation de la curiosité humaine. Elle est une démarche qui vise à comprendre et à expliquer le monde, incluant les humains. La plupart des gens aiment la science et désirent en entendre parler ou lire sur le sujet. Si, chez certains, la science suscite curiosité et enthousiasme, chez d'autres elle provoque la crainte, l'incrédulité ou le simple déni. La science bouleverse, parfois profondément et viscéralement. Les savoirs scientifiques à la fois réconfortent et dérangent parce qu'ils abordent des questions existentielles : qui sommes-nous ? Où sommes-nous ? D'où venons-nous ? Où allons-nous ? Comme nous l'enseigne éloquentement l'histoire des sciences, la science bouge. La démarche du scientifique, qui ne s'arrête jamais, est de toujours tendre vers une meilleure appréhension du monde. Qu'est-ce qui donne à la science sa qualité intellectuelle première ? La réponse est simple : la science marche, elle fonctionne.

32. John TILLSON, *Rival conceptions of Religious Education*, in: P. Smeyers (ed) *International Handbook of Philosophy of Education*, Springer 2019, pp. 1059-1082- [https://link.springer.com/chapter/10.1007/978-3-319-72761-5\\_74](https://link.springer.com/chapter/10.1007/978-3-319-72761-5_74) - The sense of religious education under discussion in this chapter will be the formative influence of children with respect to religions. Such influence could be anti-religious, pro-religious, or neutral about the value of religion. What I will call 'The Basic Question' asks 'how ought children to be influenced with respect to religions?'. In this chapter we will assess a range of forms that that question can take in different kinds of societies. We will distinguish and explore questions regarding the moral permissibility and desirability, and the legal permissibility, of various answers to the Basic Question. First however, we will consider some rival answers and approaches to the question of what counts as a religion.

33. Zrinka ŠTIMAC, *Religion as a subject of Textbook analysis: An exemplary overview*, in: Fuchs E., Bock A. (eds), *The Palgrave Handbook of Textbook Studies*, Palgrave Macmillan, New York 2018, pp. 251-265 - [https://link.springer.com/chapter/10.1057/978-1-137-53142-1\\_18#citeas](https://link.springer.com/chapter/10.1057/978-1-137-53142-1_18#citeas) - This chapter provides an overview of textbook research on religion. While this work takes place across various academic disciplines and in relation to textbooks for diverse school subjects, the chapter primarily discusses the field of religious studies and German-language textbook analysis. The chapter highlights the following tendencies and trends: First, while older textbook research explores accurate or inaccurate depictions of a specific faith, more recent work prioritises the depiction of religious diversity in textbooks. Second, most textbook analyses focus on theories and methods, although some new studies draw their rationale from political interests such as promoting democracy. Finally, evident research gaps include differentiation within religions, the intersectional nature of religion and society, boundary drawing between religion and 'non-religion,' and digital humanities-related issues.

#### ► ARTICLES : JOURNALS, e-JOURNALS

34. Rex AHDAR, *Is freedom of conscience superior to freedom of religion?* Oxford Journal of Law and Religion, vol.7, issue 1, 1 February 2018, pp. 124-142, <https://doi.org/10.1093/ojlr/rwy006> - The notion that religious freedom claims might be recast as claims for the protection of liberty of conscience appeals to many claimants. Their chances of success appear brighter if the appeal is made to the seemingly more neutral and universal idea of conscience. This article examines this argument. I conclude that the initial promise of liberty of conscience belies certain significant weaknesses. Refashioning claims for the unhindered manifestation of one's deepest beliefs runs into some serious obstacles. The root cause may be the transmogrification of conscience into an individualized expression of the

person's moral compass, a truncated conception severed from earlier notions that tied conscience to synderesis, the appreciation of (and obligation to respond to) the moral law. When conscience is envisioned—as it is today—as the mere exercise of one's sincere autonomous will, the weight accorded it in the usual balancing of liberty against pressing societal interests will seldom appear enough to win the day. Liberty of conscience is a powerful supplement to religious freedom, but too weak a reed to stand alone.

35. Mario ALETTI, *L'incredibile bisogno di credere e i giovani*, *Psicologia della religione-news*, aprile 2018, 1-5 <http://www.psicologiadellareligione.it> - L'uomo è produttore di una cultura che eccede la sua biologia. Egli si sporge al di fuori del proprio baricentro naturale (ed anche della sicurezza del supporto culturale e dell'uso consolidato) alla ricerca dell'altro e dell'ulteriore. Così nella religione, come nell'arte, nell'erotismo, nella creatività scientifica, nella follia, ma anche nella 'tensione relazionale' che sostanzia la costruzione e il mantenimento della maturità della persona, nonché oggi autentica psicoanalisi. La religione può fornire risposte a profondi interrogativi esistenziali. Ma la religione non è, primariamente, un sistema di significati, o una risposta intellettuale ai problemi dell'esistenza. È una relazione di affidamento verso una figura personale di Padre che, come tale, si radica nelle esperienze emotive e di relazione più profonde, arcaiche e in un qualche modo prototipiche, dell'interazione con le figure parentali.

36. Sergey ASTAPOV, *Theology at Russian State Universities: incorporation problems*, Knowledge E, Convention 2017 "Modernization and Multiple Modernities" (ISPS Convention 2017), pp 319-327 - <https://knepublishing.com/index.php/Kne-Social/article/view/2483/5416> - The article is devoted to the analysis of the place of theology in the education program of Russian state university. It is marked that during more than 15 years of theology presence at universities neither clericalism penetrate into the university education nor theology became nonconfessional discipline. It has been defined the causes of the difficulties of theology incorporation into the university education and research system. It is pointed that neither universities nor religious organizations participating in education programs of theology define the specifics of "the university theology". The article defines the specifics and possibilities of theology development at state universities. Transference of the model of theological studies formed at seminaries and ecclesiastical academies to universities where education and research activity have the secular character will not be effective and expedient. The specific feature of the university theology, which determined its possibilities of development, is proposed to be considered through specification of its comparative and analytic character.

37. Sonia Maria CHAVES HARACEMIV, Veronica BRANCO, *Religious diversity in the school culture among youth and adults*, *Policy Futures in Education*, article first published online: May 8, 2018 - <https://doi.org/10.1177/1478210318758815>2018, This article presents the research carried out in the State Center for Basic Education for Young and Adult Primary and Secondary School Campo Comprido, Curitiba, Paraná, a privileged space in the recognition and valorisation of the trajectories of different social and ethnic groups. The study uses the methodology of action research, where all had their voice, attending to the interest of identifying the level of respect and religious tolerance of each group. Diversity of habits and attitudes in relation to beliefs, symbols and sacred locus, ethical values, languages and rites have been identified.

38. Paul CLITEUR, *The crucifix and the ideal of a religiously neutral State*, *Journal of Church and State*, csy029, <https://doi.org/10.1093/jcs/csy029> - published online April 19, 2018 – Without abstract. From Introduction: "The question is: What to do when religious signs are to be found that may be interpreted as supportive of a certain religion in the classroom? What if it is not a pupil that is wearing a religious sign (e.g., veil, yarmulke, or crucifix), but this religious sign is hanging on the wall of the classroom? This brings us to the crucifix on the wall of a classroom in a secular school. This was the case in Italy, and the subject became the source of a fierce conflict which raged between 2009 and 2011, and which is still not resolved (although decided upon the matter in 2011), as I hope to make clear in the pages that follow".

39. Mónica DIAZ, *The Indigenous Archive: Religion and Education in eighteenth-century Mexico*. *Hispanic Review* . Spring 2018, vol. 86 Issue 2, p.167-183 - <https://web.b.ebscohost.com/abstract?direct=true&profil> - This article argues that eighteenth-century native elites played a significant role in the larger intellectual scene of colonial Mexico by participating in the same debates as their creole and European counterparts. I contend that the documentation produced by native elites related to the indigenous schools (colegios), convents, and seminaries during the eighteenth century provides an important context for understanding the ways in which knowledge circulated between natives, creoles, and Europeans. In addition, when this "indigenous archive" is read in tandem

with more traditional historiographical native sources, we can better appreciate the indigenous roots of the dominant narrative of Mexican nationalism. To illustrate the state of fragmentation of what I call an indigenous archive, I discuss the state of the archives of the Jesuit Colegio de San Gregorio and the Franciscan Convent of Corpus Christi.

40. Sanja DJERASIMOVIC, *Civic education as Education for peace in the context of Serbia's 2000 democratic revolution*, Asian Journal of Peacebuilding, vol. 6 (2018)1, 113-132 - [http://s-space.snu.ac.kr/bitstream/10371/142683/1/AJP%206-1\\_07\\_Sanja%20Djerasimovic\\_final.pdf](http://s-space.snu.ac.kr/bitstream/10371/142683/1/AJP%206-1_07_Sanja%20Djerasimovic_final.pdf) - The introduction of civic education in Serbia in 2001 marked a beginning of an all-encompassing reform that set the tone for future changes designed to support the country's democratization. This article draws on documentary and elite interview data to unpack the conceptualization of this policy, revealing it to be a multi-level positioning exercise in the national and international political space. It argues that, by using favorable political and international policy conditions, Serbian policymakers created a version of civic education that significantly drew on grassroots peace education programs developed during the 1990s, recognizing the priority of needs in building a democratic society. The latter offered Serbian policymakers agency in the context of what critical literature perceives as a transfer/imposition of policies in societies facing "Westernization."

41. A. FAKHRUDDIN, *The development of learning content of Islamic Religious Education (IRE) courses on environmental conservation in Higher Education*, IOP Conference Series: Earth and Environmental Science, 145 012125 - <http://iopscience.iop.org/article/10.1088/1755-1315/145/1/012125/pdf> - Nowadays, environmental conservation is one of global issues. All of societies elements, include universities, have responsibilities to participate. IRE as one of student's character building course in higher education in Indonesia has responsibilities to educate about environmental conservation as one of subjects on IRE learning. This paper try to develop environmental conservation as learning content on IRE in higher education based on Islamic values. This research uses qualitative approach with literature study method. Data collecting and analyze based on Islam doctrine source as Alquran. Finding reveals that learning content of IRE on environmental conservation based on Alquran include: the existence of humans as nature conservator; the knowledge about sustainability of nature as a life system; the development of responsibilities, respects, and caring attitude to nature; and the wisdom in nature resources exploitation.

42. Elena FALLETTI, *The cultural impact of Islamic mass immigration on the Italian legal system*, Journal of Law, Religion and State, vol. 6 (2018) 1, 1-28 - [booksandjournals.brillonline.com/content/journals/10.1163/22124810-00601001](http://booksandjournals.brillonline.com/content/journals/10.1163/22124810-00601001) - Although Italy is a country with a strong tradition of emigration, only in the last twenty- five years have Italians had to face new and pressing social, juridical and cultural problems related to a surge in immigration. The majority of immigrants during this period have been from areas steeped in with a Muslim majority such as Northern and Central Africa and the Middle East. The cultural encounter between the Italian Catholic tradition and the newcomers' faith and customs has been very pronounced, and often problematic. The aim of this paper is to investigate the most relevant issues that arise from the interface between the cultural and legal aspects of Islamic culture pertaining to immigrants living in Italy with the Italian legal system. The areas considered are related to self-determination, personal integrity and family law, and were selected for their relevance to analyzing the impact of cultural differences on public policies and social behavior. The methodology used draws from both a comparative and a multidisciplinary approach.

43. Jordi GARRETA-BOCHACA, Monica MACIA-BORDALBA & Núria LLEVOT-CALVET, *Religious education in state primary schools: the case of Catalonia (Spain)*, British Journal of Religious Education, 2018, 2: DOI: [10.1080/01416200.2018.1437392](https://doi.org/10.1080/01416200.2018.1437392) - In a pluricultural and multi-religious world, with high levels of social secularisation, the role of religious education in schools (especially in state-funded schools) has inundated political and academic debate throughout Europe, which is becoming increasingly more committed to integrating, non-confessional models. In this context, it is essential to analyse how religious education is managed in countries whose relationship between state and religion is still firmly rooted (as is the case of Spain), and what the action of schools and families is in contexts where confessional religion is maintained in schools. Based on a quantitative study of 380 representatives of primary school management teams, it is seen that one in four schools does not teach any type of religion, either due to a lack of demand from families or because the school chooses not to do so. In addition, the study shows the practical limitations of the confessional model to provide a response to the religious and secular diversity of our time, as the implementation of minority confessions is very scant while there is a primacy of the catholic confession in the religion subject.

44. Danijela GAVRILOVIC, Dragoljub B. ĐORĐEVIĆ, *Religionization of public space: Symbolic struggles and beyond. The case of ex-Yugoslav societies*, Religions, 9 (2018) n. 36, 1-10 – [www.mdpi.com/2077-1444/9/2/36/pdf](http://www.mdpi.com/2077-1444/9/2/36/pdf) - The relationship between religious communities and states in the former Yugoslavia is burdened with socialist heritage, but also with conflicts that ensued after the downfall of the socialist regimes. Although the majority of these countries are defined as secular, the struggles have not abated. Following the war conflicts, these struggles moved to the political and symbolic level. The formal and informal influence of religious institutions on the secular state and society continues. Since these countries are formally defined as secular and they strive to join the EU, which supports the separation between church(es) and religious communities and the state, with cooperation based on mutual independence and respect, legal solutions are biased towards acknowledging these principles. Nevertheless, the public sphere has become a battle field in which public space is being occupied, and a particular way of life and values is imposed. The dynamics of symbolic and other struggles in former Yugoslav countries differ as a consequence of different powers and the relationships between specific religious communities within a state. This paper aims to examine the present religionization of public space that has been taking place, despite the fact that the states in question have been declared as secular (Serbia, Bosnia and Herzegovina, Croatia).

45. Jim GLEESON, John O’GORMAN, Peta GOLDBURG & Maureen M. O’NEILL, *The characteristics of Catholic schools: comparative perspectives from the USA and Queensland, Australia*, Journal of Catholic Education, vol. 21(2018)2 .<http://dx.doi.org/10.15365/joce.2102042018> - <http://digitalcommons.lmu.edu/cgi/viewcontent.cgi?article=2056&context=ce> The faith-based identity of Catholic schools is increasingly problematic in a secularised society where the numbers of teachers belonging to religious orders are diminishing rapidly. Teachers’ views regarding the characteristics of Catholic schools are an important aspect of the identity of such schools. The authors locate Catholic schools in the USA and Queensland, Australia, in their respective contexts and compare teachers’ ratings of the importance of eleven given characteristics of Catholic schools as seen by 3,389 teachers in USA Catholic schools and 2,287 teachers in Queensland Catholic schools. When the mean ratings for each jurisdiction were statistically correlated, USA teachers were much more likely to rate these given characteristics as essential and the resulting  $\chi^2$  and associated Odds Ratio values indicated very statistically significant jurisdictional differences. Some tentative explanations are suggested including the differing political contexts, the conditions of teachers’ employment and the support structures for the spiritual and faith formation of teachers in the respective jurisdictions.

46. Myriam HUNTER-HENIN, *English schools with a religious ethos: For a re-interpretation of religious autonomy.*, Religion and Human Rights, Forthcoming , April 2018, 29pp, Available at SSRN: <https://ssrn.com/abstract=3158390>; [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=3158390](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3158390) -Rooted in a principle of non-interference in matters of religious beliefs, supported by an ideology of parental school choice, faith state schools in England have enjoyed a large discretion to promote their religious ethos. Recent judicial and legislative interventions into the affairs of religious schools may be criticized as they betray these philosophical roots, without offering an alternative coherent justificatory model for law and religion relationships. By seeking to remove the allegedly socially or racially divisive edge of religious autonomy, these interventions have provoked an unwarranted and inconsistent mingling of the secular and the religious. Moreover, they have imposed a form of state governance which has reinforced religious authorities to the detriment of the autonomy of local stakeholders, parents and schools. It is claimed that a more deliberative and contextual re-interpretation of the principle of religious autonomy in English Law would lead to less confrontational and more acceptable outcomes.

47. Christian JOPPKE, *Culturalizing religion in Western Europe: Patterns and puzzles*, Social Compass 2018, Article first published online: May 31, 2018 : <https://doi.org/10.1177/0037768618767962> - The relationship between culture and religion in Western Europe is marked by opposite, if not contradictory trends. One is the rise of ‘pure’ religion, abstracted from ethnicity and culture, which is registered particularly among immigrant minorities. This article focuses on an opposite trend of ‘culturalizing’ religion, which has occurred on the part of majority society. A prominent actor driving this trend is the high courts, which try to square the circle of living up to liberal state neutrality and acknowledging a privileged position for majority religion in society. However, the privileging of Christianity in Europe is light and largely symbolic, as I show in a contrast with the substantive privileging of Islam in Muslim-majority societies. If applied to immigrant Islam, culturalization still has exclusive implications, as it removes the respective practices from the ambit of religious liberty protections.

48. Arto Viljami KALLIONIEMI, Olga SCHIHALEJEV Arniika KUUSISTO & Saila POULTER, *Estonian and Finnish pupils’ experiences of religious issues and views on the place of religion in school*, Religion & Education

45 (2018)1, 73-88 - <https://doi.org/10.1080/15507394.2017.1355176> - The study is part of the REDCo II study. The results are based on a survey study completed by 988 pupils in Finland (n = 406) and Estonia (n = 582). The main research questions were What experiences do Estonian and Finnish pupils have regarding religious issues at school? What conceptions do Estonian and Finnish pupils have regarding the role of religion at school? And to what extent do different background factors (country, gender and age) explain different experiences and conceptions? The quantitative data was analyzed using basic statistical analysis, including means, standard deviations and t-tests.

49. Katja KORKEAKOSKI, Martin UBANI, *What positive things do students from different backgrounds see in integrated RE lessons with collaborative teaching? Three cases from a Finnish teaching experiment*, Journal of Religious Education, first published online 28 May 2018 - <https://doi.org/10.1007/s40839-018-0056-x> - This article discusses some of the experiences gained from three students studying ethics in integrated and collaborative RE lessons. The data comes from a teaching experiment devised especially for research purposes. In this experiment students from Lutheran, Greek Orthodox, secular humanist backgrounds studied ethics-related contents together. The interview data and data from their diaries were analysed with qualitative inductive content analysis. The results show how the emphasis on the reflection of the students differs by describing three cases: one from each background. In practice, one of the students emphasised the importance of teacher collaboration in making teaching significant, another student considered that it was the life-related topics that made teaching significant. The third student emphasised that facilitating dialogue makes teaching significant.

50. Mercedes LLORENT-VAQUERO, *Religious Education in public schools in Western Europe*, International Education Studies, vol. 11 (2018)1, 1-10. ISSN 1913-9020 E-ISSN 1913-9039. Published by Canadian Center of Science and Education - <https://files.eric.ed.gov/fulltext/EJ1165245.pdf> - Christianity is one of the cultural and ethical cornerstones of Europe. In the European Union (EU) there is no overarching policy on religious education (RE) in the school system. The authors use a comparative methodology to analyze the constitutions of Western European countries in relation to different aspects of RE. Specifically, it is focused in Germany, Austria, Belgium, France, Ireland, Luxembourg and the Netherlands. Whereas the right to religious freedom for all is clearly established in these constitutions, obvious differences are revealed in the legal provisions for and attitudes towards religious education. For example, the legal framework of this education has been included in the constitutions of all the analyzed countries, except in the case of France. Also, optional subjects are on offer in Germany, Belgium, the Netherlands, and Luxembourg, however no alternative subjects to RE are on offer in Austria. In this sense, the authors defend that it is essential to open up the academic dialogue about religious and spiritual issues.

51. Margarita MARKOVITI, *In-between the Constitution and the European Court of Human Rights: mobilizations around religion and education in Greece*, Politics and Religion 1-24. doi:10.1017/S1755048318000020 - This paper examines the impact of European Court of Human Rights (ECtHR) decisions on the field of religion and education in Greece around the issues of the content and objectives of religious education, the exemption thereof, and religious symbols in school. The findings indicate that despite the relevance of ECtHR case law with the specific field in Greece, the Court's role in influencing such national debates is minimal. Drawing on empirical research and discourse analysis, the paper argues that this is due to the doctrine of the margin of appreciation, apparently linked to strategic references to and varying interpretations of the Court's judgments; the unwillingness of actors to litigate in a potentially sensitive, lengthy, and costly procedure; and to a shared belief in the perceived primacy of constitutional provisions on religion and education that precludes the formation of structured mobilizations.

52. Milena MARIANI, Cristina SIMONELLI et aa., *Lo studio della teologia in Italia. Verso dove?*, Il Regno-attualità, 2018/10, 305-315 - [www.ilregno.it](http://www.ilregno.it) - Dopo una ricognizione storica sul percorso e sullo statuto dei centri di studio teologici pressoché unicamente intra-ecclesiali (dal 1873 l'università pubblica ha estromesso la teologia), l'a. affronta tre nodi problematici: se l'emarginazione della teologia dalle altre discipline non sia anche una autoemarginazione di un pensiero troppo preoccupato dell'*intra moenia* confessionale; se sia seriamente considerato lo stato dell'analfabetismo religioso dilagante; se il doppio binario degli studi per chierici e per laici sia realmente fruttuoso. Simonelli sottolinea la marginalità del movimento delle teologhe italiane e ne interroga le ragioni. Il recente documento vaticano *Veritatis gaudium* offre un orizzonte nuovo per ripensare la teologia in chiave interdisciplinare e transdisciplinare. Nuove frontiere. Ma fin dove si arrischierà la monocorde clericale teologia italiana?

53. Clive MARSH, *Theology's part-time future: A fresh initiative in theological education and religious literacy?*

Theology, vol.121 (2018) 3,171-179. <https://doi.org/10.1177/0040571X17749123> - Recent drops in the number of full-time theology and religious studies students in the UK raise concerns for all universities with departments of theology and religion. Without denying the importance of efforts to increase those full-time numbers, this article argues that greater attention be paid to possibilities of expanding part-time theological education, and not only in the context of formal ministerial training. At a time when greater religious literacy is needed, and buoyed by evidence of what older learners want from their studies – personal growth rather than just better employment prospects – expansion of part-time study opportunities may prove an additional, and important, initiative required by theology and religion departments. In this way, they would not only improve their own financial positions but they would also make an even greater contribution to their local communities and to individual and social well-being. A commitment would be needed, however, from universities themselves to recognize this important ‘public good’.

54. Erik RENKEMA, André MULDER & Marcel BARNARD, *Religious education and celebrations in a Dutch cooperation school*, Religion & Education, 45(2018)1, 89-109, DOI: [10.1080/15507394.2017.1416886](https://doi.org/10.1080/15507394.2017.1416886) - In this article, the authors present the results of their research at 4 cooperation schools in the Netherlands. These schools are characterized by a specific religious diversity of their student population. Based on theory about religious education and diversity, the authors describe their empirical research on how teachers deal with such religious diversity in rituals: moments of contemplation and celebrations. This study focuses specifically on the expression of school values of encounter, equality of sources, and the focus on students’ life experiences in these rituals. This study is part of broader research regarding religious diversity in cooperation schools.

55. Revista SENSO, *Educação e Religião*, n. 07, Maio-Junho 2018, pp. 48 - <https://revistasenso.com.br/educacao-07-maio-junho/#fb0=1> – Alguns artigos deste número special: *A trajetória do Ensino Religioso na educação brasileira; Formar o cidadão ou promover o fiel?; Ensino Religioso, o problema?; Religiões na educação: conhecer para respeitar; Educar para a cidadania, e a religião com isso?; Cultura religiosa e Filosofia...*

56. Troy M. TROFTGRUBEN, *Decentered online Bible instruction: How active learning enhances the study of Scripture*, Teaching Theology & Religion, first online 16 January 2018 - <https://onlinelibrary.wiley.com/doi/abs/10.1111/teth.12418> - The field of biblical studies lends itself well to decentered online learning – a kind that uses active learning to engage primary texts and their interpretations. Not only does such an approach work well in online and hybrid formats, it more readily welcomes readings that are more contextual, constructive, and collaborative. Three aspects best characterize a decentered approach to active learning online: an orientation toward primary texts, collaborative inquiry, and enhanced learner initiative. This essay describes the significance of each in turn, along with naming some best practices. I argue that this approach not only shifts focus toward learners and the learning environment, it works particularly well for teaching Bible courses online and in hybrid formats where interpretation of primary sources is the fundamental goal.

57. Alfred WEINBERGER, Horst BIEDERMANN, Jean-Luc PATRY, Sieglinde WEYRINGER (eds), *Professionals’ ethos and education for responsibility*, Brill 2018, 172pp - <https://brill.com/view/title/38097?format=PBK&offer=368625> - This work offer insights into different concepts and applications of professionals’ ethos focusing on teachers’ ethos. Ethos refers to the responsibility of a professional, and it is considered a key element of a professional’s work. The first time mentioned in ancient Greece denoting character and habit, the word ethos nowadays has several definitions and meanings. This book intends to explore the variety of meanings, with authors in this volume drawing from established concepts of ethos and empirical research to push the field forward.

58. Lawrence A. WITHNEY, *Institutional dimensions of the future of philosophy of religion*, Palgrave Communications (2018), abstract online 12 June 2018 - <https://www.nature.com/articles/s41599-018-0131-7> - If there is going to be a future for the philosophy of religion, it is going to have to emerge out of and speak into a set of contested disciplinary, institutional, and ideological spaces as their boundaries are in the process of being renegotiated. In the first instance, philosophy of religion has traditionally been located somewhere among the disciplines of philosophy, theology, and religion, but each of these fields is undergoing transformation to which philosophy of religion must respond. At the same time, accreditation standards are requiring humanities disciplines to shift their pedagogical practices even as the commodification of higher education culturally and institutionally calls into question the value of humanistic formation. This paper outlines the points of tension that put pressure on philosophy of religion and suggests ways in which the subdiscipline might understand and locate itself at the heart of liberal and general education in the future.

## ► EDUCATIONAL TOOLS

59. Nihad BUNAR (ed.), *Education: hope for newcomers in Europe*, Published by Education International - February 2018 - <http://www.theewc.org/Content/Library/Research-Development/Project-documents-and-reports/Education-Hope> - The aim of this volume is to bring together experiences from four European countries, Germany, Italy, Spain and Sweden, on how they have organised the reception of newly-arrived children in their schools, which challenges they face, what are the opportunities, where the support comes from and it has failed to emerge. The four contributions also illuminate the role of education unions. Given their size and power, what do they do? Can they do more to promote equal education for newly-arrived children? To advise on the needs for professional development and support for teachers? What can researchers recommend to policy makers and stakeholders in their respective countries? What can be transferred - and under what circumstances - to other countries?

60. Laura HOBGOOD, Whitney BAUMAN, *The Bloomsbury Handbook of Religion and Nature: The Elements*, Bloomsbury Publishing, May 2018, 360pp.- <https://books.google.it/books?hl=it&lr=&id=RDNWDwAAQBAJ&oi=fnd&pg=PP1&ots=zSJRI9mBpA&sig=eZ0bsUI4nCdxVyNVPDxfelLjNow> - Divided into four parts - Earth, Air, Fire, and Water - this book takes an elemental approach to the study of religion and ecology. It reflects recent theoretical and methodological developments in this field which seek to understand the ways that ideas and matter, minds and bodies exist together within an immanent frame of reference. *The Bloomsbury Handbook of Religion and Nature* focuses on how these matters materialize in the world around us, thereby addressing key topics in this area of study. The editors provide an extensive introduction to the book, as well as useful introductions to each of its parts. The volume's international contributors are drawn from the USA, South Africa, Netherlands, Norway, Indonesia, and South Korea, and offer a variety of perspectives, voices, cultural settings, and geographical locales. This handbook shows that human concern and engagement with material existence is present in all sectors of the global community, regardless of religious tradition. It challenges the traditional methodological approach of comparative religion, and argues that globalization renders a comparative religious approach to the environment insufficient.

61. La Conferencia Episcopal Española presenta la campaña “**Me apunto a religión**” - La CEE presenta la campaña en el momento de realizar la matrícula en los colegios e institutos para la inscripción en esta asignatura. Este año, continúa la campaña con la misma marca que el año anterior, y se articula en la página web [meapuntoareligion.com](http://www.meapuntoareligion.com) con presencia en las redes Fb, Youtube e Instagram. <http://www.meapuntoareligion.com/>

62. Studie der Universität Duisburg-Essen zu **Islamfeindlichkeit unter Jugendlichen Unterdrückung und Islamismus** prägen das Islambild unter Jugendlichen. Das ist das Ergebnis einer qualitativen Tiefenstudie der Universität Duisburg-Essen, für die 20 Schülerinnen und Schüler in Gymnasien, Berufsschulen und Berufskollegs in Nordrhein-Westfalen befragt wurden. Mehr: [https://www.stiftungmercator.de/media/downloads/3\\_Publikationen/2018/Juni/UDE\\_Islamfeindlichkeit\\_im\\_Jugendalter.PDF](https://www.stiftungmercator.de/media/downloads/3_Publikationen/2018/Juni/UDE_Islamfeindlichkeit_im_Jugendalter.PDF)

63. Day of intercession **in memory of those who have lost their lives at the borders of the EU**. Information, Intercessions and Ideas. Published by Churches' Commission for Migrants in Europe (CCME). [http://www.ccme.be/fileadmin/filer/ccme/70\\_DOWNLOADS/20\\_Publications/2018-06-18\\_Commemoration\\_Day\\_June\\_2018\\_00000002\\_.pdf](http://www.ccme.be/fileadmin/filer/ccme/70_DOWNLOADS/20_Publications/2018-06-18_Commemoration_Day_June_2018_00000002_.pdf)

## OPINIONS

**Une laïcité qui bouge** - Je considère que la laïcité n'a certainement pas pour fonction de nier le spirituel au nom du temporel, ni de déraciner de nos sociétés la part sacrée qui nourrit tant de nos concitoyens. Je suis, comme chef de l'État, garant de la liberté de croire et de ne pas croire, mais je ne suis ni l'inventeur ni le promoteur d'une religion d'État substituant à la transcendance divine un credo républicain.

**Emmanuel Macron**, discours du 9 avril 2018 aux « Bernardins », Paris

**Sin paz religiosa no hay paz civil** - Desactivar el componente religioso de la violencia es hoy un imperativo fundamental para cualquier sistema cultural y todas las religiones y sabidurías mundiales, que obliga a discernir qué discursos y qué prácticas confesionales de nuestro ámbito representan un caldo de cultivo para la acción violenta.

No obstante, tan necesario es advertir las complicidades como justo reconocer el papel de las religiones en la promoción de la paz: sin paz religiosa no hay paz civil. No podremos construir un futuro de paz en contra o al margen de los millones de creyentes del Islam, una importante fuerza religiosa, política y cultural. Vincular terrorismo e Islam es irracional, inmoral e injusto.

**El Grupo de Rectors del Dissatbe**, *Religion Digital* 24 de abril 2018.

**Non dissociare ma contestualizzare i tre monoteismi** - Un approccio ideale per contestualizzare l'apporto della tradizione islamica nella cultura scolastica sarebbe quello di costruire un percorso di taglio storico-antropologico dedicato all'area culturale mediterranea che ha visto nascere i tre monoteismi. La valorizzazione della comune discendenza abramitica può agevolare percorsi di collocazione del fenomeno religioso islamico in una cornice più ampia, accanto alle identità ebraica e cristiana, una comunanza di cui anche il Corano parla in riferimento alle religioni che ricevettero un Libro rivelato.

**Antonio Cuciniello**, *Confronti*, maggio 2018, p.29.

**Pour une écoute critique des religions** - Je suis pour l'enseignement du fait religieux à l'école, non pas en tant que présentation de divers préceptes religieux en les opposants à la raison, mais en tant qu'interrogation des racines psychiques et anthropologiques de la croyance : d'où vient ce rite ou ce dogme ? Qu'est-ce qui m'attache à eux ? Quelles émotions, quelles relations, quelles paroles mobilisent-ils ? Un tel travail passe par la lecture des textes canoniques, l'apprentissage de l'histoire des religions et de la laïcité, ainsi que par la littérature. On retrouve en effet dans les textes de Proust, de Bataille ou encore Dostojevski, les ressorts psychiques des croyances religieuses. Mais afin de mettre en place un tel enseignement, il nous faut avoir enfin confiances dans les capacités des savoirs modernes de résister à une supposée 'contamination' religieuse. Nous devons nous confronter au continent religieux sans avoir peur d'être englouti !

**Julia Kristeva**, anthropologue et psychanalyste, *Le Monde des religions*, mai-juin 2018, p.23.

**Pluralisme vs ideologia** - Per protegir el pluralisme religiós l'Estat ha de ser secular, no perquè tingui una ideologia pròpia laïcista, sinó per respectar els drets de tots els grups. L'Estat ha de ser neutral sense ideologia religiosa o antireligiosa, sense cap ideologia, la qual cosa és impossible perquè un estat nacionalista no pot existir sense ideologia.

**José Casanova**, entrevista 05/06/18 : <http://governacio.gencat.cat/ca/detalls/Noticia/Entrevista-a-Jose-Casanova>

**Educare ancora secondo le vecchie tappe biografiche?** Ereditiamo un cristianesimo che è stato pensato per persone con una speranza di vita media piuttosto limitata, precocemente chiamate ad assumere impegni lavorativi, familiari e procreativi. Questo comportava la necessità di un investimento catechistico significativo nell'età dell'adolescenza e un restare a disposizione, da parte della comunità ecclesiale, per eventuali "tagliandi" dell'anima qualora ce ne fosse stato bisogno. Oggi siamo da tutt'altra parte. È scomparsa l'urgenza dell'educazione, del desiderio del rendere al più presto autonomi i propri "cuccioli", dell'istruirli ed instradarli verso la qualità adulta dell'esistenza umana e del mondo. Continuare ad immaginare un'introduzione all'esperienza della fede cristiana standardizzata rischia di fare un bel buco nell'acqua. Certo, nel campo dell'iniziazione cristiana, servono gli schemi, le tappe, le guide..., ma è fuori discussione che tutto ciò non funziona più come prima. La vera urgenza è quella di aiutare ciascun giovane a trovare la propria strada verso l'incontro con il Dio del vangelo [...].

**Matteo Armando**, <http://www.settimananews.it/sinodo/%ef%bb%bfuna-fede-schemi-non-funziona-piu-8/>

**Analfabeti religiosi crescono** – Tra gli analfabeti sono inclusi anche gli atei che, per il solo fatto di non credere in Dio, non vuol dire che non abbiano un credo e che non siano portatori dei germi infausti del fanatismo. Perché l'obiettivo è debellare i dogmi, gli assolutismi indiscutibili che, nel presupposto di avere un primato da esercitare, si coniugano facilmente con altri assolutismi, sul piano politico e dell'ideologia. Anche la scienza ha un fianco scoperto esposto a questa deriva se incapace di avere dubbi, di mettersi in discussione.

**Emmanuela Banfo**, *Riforma* 19 giugno 2018.

## UPCOMING EVENTS • CALL FOR PAPER

CANADA/Québec – **Candidature aux 400 bourses d'étude**. Par l'intermédiaire de la direction régional des bourses étrangères Canadienne, le secrétariat d'état à l'étude et à la recherche de l'Université Laval lance un appel à la candidature pour 400 bourses d'études Canadienne au titre de l'année académique 2018-2019. Ces bourses sont destinées aux ressortissants des pays de la catégorie A (pays industrialisés européens, et extra-européens) et ceux des

pays de la catégorie B (pays en développement, du tiers monde et extra-européens) ; elles doivent leur permettre de poursuivre leurs études, de parfaire leurs connaissances pour les travaux de recherches dans les domaines auxquels l'Université Laval accorde une attention particulière.

**Spécificité de la bourse:** - L'Université Laval entend faciliter l'immigration aux personnes désireuses de poursuivre leurs études et d'obtenir des diplômes d'état canadienne. - Les candidats retenus au terme de la sélection de candidatures seront insérés outre leur étude dans les secteurs sensibles de la vie économique et sociale du Canada: (santé, droit, diplomatie, communication, finance, énergie, industrie, transport, agriculture...). Cette option de l'Université Laval vise à donner une aptitude professionnelle aux boursiers pour pouvoir travailler s'ils le désirent au Canada à la fin de leur formation. - Les bourses couvrent la période d'un cycle de formation ou au maximum 6 semestres.

**Frais de voyage:** Les billets d'avion aller-retour (Provenance – Canada/ Québec), sont pris en charge par la direction régional des bourses étrangères canadienne. Conditions préalables à la candidature en règle générale, les candidats aux bourses étrangères Canadienne doivent: - Avoir au maximum 18 ans à 64 ans; - Comprendre et parler correctement l'une des langues d'enseignement au Canada (Anglais, Français, Italien, Espagnol, Allemand); - Avoir un diplôme équivalent au brevet d'étude de premier cycle d'enseignement, au baccalauréat ou au brevet d'aptitude professionnelle des pays de l'Union européenne.

**Procédure de sélection:** Retirer auprès de la commission fédérale des bourses étrangères Canadienne(CFBEC) le formulaire de demande de bourse via leur adresse. E-mail: [univ.laval@secretary.net](mailto:univ.laval@secretary.net) - \* La CFBEC fera étudier votre dossier par la représentation délégué de votre zone et catégorie de pays. \* Les candidats retenus recevront une attestation du secrétariat d'état à l'étude et à la recherche pour notification de la bourse. Les candidats désireux de participer aux bourses 2018-2019 doivent écrire à cet e-mail pour retirer le formulaire: [univ.laval@secretary.net](mailto:univ.laval@secretary.net) (Source : la présidence de la CFBEC).

BONN, June 8, 2018. In the framework of the inauguration of Bert Roebben as holder of the Chair of Religious Education a symposium about the **Relationship “theology and religious education”** (RE) will be held on the 8<sup>th</sup> of June 2018. Which theology fits with religious education in school? Which theology do children and young people produce themselves during the learning process? How can the tension between taught, learned and lived theology be described and interpreted? And what are the implications for academic teacher education? Theology and RE experts will reflect on these issues based on their concrete experiences with RE in Western Europe. *See the Program:* <http://bertroebben.blogspot.be/2018/04/symposium-on-theology-of-religious.html>

MADRID, Programa 2018-19 **“Experto universitario en Educación de la Interioridad”** - Este programa de formación académica, Título propio del Centro Universitario La Salle, se ha articulado como respuesta a la oportunidad ya descrita. Nos proponemos especializar, con una **formación sólida y global**, a profesores que puedan implementar esta experiencia en sus centros educativos. El programa combina por un lado una **fundamentación teórica**, presentada con rigor y sistematicidad, orientada por nuestro claustro de ponentes en el que hemos asegurado que la reflexión sobre la interioridad humana aporte matices renovadores y, por otro lado, el conocimiento y la **experimentación de las técnicas** favorecida por profesores que ya imparten esas técnicas cada día en el aula. En síntesis, contamos con la colaboración de **expertos y educadores** que ya llevan una significativa trayectoria implicados en diversos proyectos de Educación de la Interioridad. Todos ellos han inspirado, animado o dirigen propuestas ya experimentadas en instituciones educativas.

**Destinatarios:** Este programa de Experto en Educación de la Interioridad está dirigido a los profesores de las áreas de Educación Visual y Plástica, Educación Musical, Educación Física, Religión, tutores, y a los profesores en general que quieran comprometerse activamente en un itinerario formativo para ofrecer a sus alumnos este itinerario pedagógico para **aprender a ser**. El programa también se dirige a los equipos directivos y equipos de pastoral interesados en implementar esta oportunidad pedagógica de la Educación de la Interioridad en sus centros educativos. *Inscripciones y matrícula:* [almudenag@lasallescampus.es](mailto:almudenag@lasallescampus.es) .

CALL for papers – “We are currently seeking papers for a peer-reviewed edited volume, **The Bloomsbury Handbook of Religion and Migration**, to be published by Bloomsbury Press in their Handbooks in Religion Series and edited by Rubina Ramji ([ruby\\_ramji@cbu.ca](mailto:ruby_ramji@cbu.ca)) and Alison Marshall ([marshalla@brandonu.ca](mailto:marshalla@brandonu.ca)). Topics may include, but are not limited to:

- A survey of religious groups that have migrated
- The negotiation of religion in the diaspora
- The “religionization” of political, cultural, ethnic and gender identity in the diaspora
- The rise of anti-immigration stances in the face of religious extremism and terrorism
- The rise of religious intolerance towards religious minorities

- The suppression of religious freedoms in secular societies
- Religious integration versus religious assimilation of religious minorities
- The transformation of religious identities across social/geographic boundaries

Full submissions may range from 5,000–10,000 words depending on topic.

Proposals: Please send a proposal (300-500 words), an abstract (100 words), anticipated word count, and CV to Rubina Ramji and Alison Marshall at [RelMigration@gmail.com](mailto:RelMigration@gmail.com). Feel free to direct any questions to the editors before submission. Extended Proposal Deadline: July 15, 2018.

MALAGA, 8-12 July 2018, Focusing on **freedom of religion or belief and populism**, the CEC's 5th Summer School on Human Rights will take place in Malaga, Spain. The objective of the course is to help participants improve their skills, attitudes, personal and professional development when advocating for human rights especially related to freedom of religion or belief in the public sphere, and with international organisations like UN, Council of Europe, OSCE and EU. The Summer School is held in partnership with the Spanish Protestant Federation (FEREDE), the Spanish Evangelical Church and the Ecumenical Centre Los Rubios. [More information about the Summer School](#)

SAN GIMIGNANO (Siena), 22-25 agosto 2018: XXV edizione della Summer School on Religions, organizzata dal CISReCo-ASFeR, sul tema **Che ne è della religione dopo la religione?** Una domanda che può articolarsi in diversi approcci mono/interdisciplinari:

1. Il mito della Grande Rete – per usare il linguaggio di Panikkar – posto a fondamento dell'attuale mondo globalizzato è capace di dare senso e significato all'esistenza delle persone? E se la risposta è affermativa: quali?
2. Se, secondo le considerazioni dell'ultimo Bauman, lo stato di alienazione prodotto dal "mondo delle merci" sembra irreversibile, le credenze religiose che ruolo svolgono?
3. Se, come sempre più spesso si descrivono le organizzazioni istituzionali dell'Occidente come espressioni di una post-democrazia, quali rapporti ci sono fra quest'ultima e il processo di secolarizzazione che sembra essere giunto a compimento?
4. L'Isis, e prima ancora il movimento dei Fratelli Musulmani e le "cellule" di Bin Laden, con le sue azioni criminali e, soprattutto, la pratica del "martirio suicida" ha posto l'Occidente di fronte alle mancate promesse del Moderno, prima fra tutte quella della realizzazione dei principi affermati dalla Rivoluzione Francese. Possono essere riproposti come progetto ancora non realizzato e quindi come "oggetto di fede" in cui identificarci come cittadini cosmopoliti?
5. Se la questione del genere femminile si è imposta come la più rilevante tematica di questi ultimi quarant'anni, che ne è in ambito religioso? Quali cambiamenti ha indotto all'interno delle grandi fedi monoteistiche? Quali motivazioni possono essere ancora addotte per legittimare lo stato di minorità rispetto al genere maschile?

Info e iscrizioni: <http://www.asfer.it/convegni-ed-eventi/item/38230-summer-school-on-religions-2018-la-religione-oltre-le-religioni-la-call-for-papers> .

LOUVAIN, 27-28 août 2018 : session biblique organisée par l'UCL (Université Catholique de Louvain) sur le thème : **Fils de David ou Fils de l'homme ? Figures du Messie dans l'Ancien et le Nouveau Testament**. Vous trouverez les renseignements relatifs à cette session sur notre [site](#) ainsi que dans le folder ci-joint.

RIO DE JANEIRO, 12-14 September 2018: 12/09/2018: The Fifth ICLARS Conference **Living Together in Diversity: Strategies from Law and Religion**. Among the different specific topics, this Conference takes the theme *Private and Public life (education, family)*. Is the distinction public/private meaningful for strategies of granting freedom of religion or belief and living together in diversity? Is it helpful in areas of human life (education, family and so on) that include a public and private dimension? Is a more inclusive notion of public life required to address the issue of religious and cultural diversification? How far can we go in thinking of a plural family law and a plural education system? See Program & all info: <http://www.iclars.org/event.php?event=14>

BUENOS AIRES, 26-28 September 2018: **Building Consensus for Fair and Sustainable Development: Religious Contributions for a Dignified Future**. The 2018 G20 Interfaith Forum will take place 26-28 September in Buenos Aires, Argentina. This is the fifth annual event in a series of conferences held in relation to the meetings of the international "Group of Twenty" (G20) Economic Summit. Previous Interfaith Forums have been held in Gold Coast, Australia (2014); Istanbul, Turkey (2015); Beijing, China (2016); and Potsdam, Germany (2017). The 2018 Interfaith Forum will be held in connection with the thirteenth G20 Summit, which will be held in Buenos Aires 30 November – 1 December 2018. The overarching theme for this year's G20 Interfaith Forum is *"Building Consensus for Fair and Sustainable Development: Religious Contributions for a Dignified Future"*. In order to draw on the

diverse backgrounds and interests of our various constituencies, a number of preliminary planning events will be held, and the focus of the final event will be on a series of subthemes germane to the G20 Summit priorities, “the future of work” (**including education for the future**) and “a sustainable food future” (including issues of food security). Specifically, the conference will include an opening inaugural session, followed by two days of presentations and working group sessions aimed at developing concrete policy recommendations on the following subthemes: *Religion, the Future of Work, and Social Protection: Accommodating Religion in the Workplace of the Future - Religious Perspectives on Innovation, Labor, and Education - Equalizing Opportunities for the Future* See the complete Concept Paper for G20 Interfaith Forum’s 2018 Initiatives [here](#).

PRAGUE, 26-28 November 2018. Conference **State Responses to Security Threats and Religious Diversity: What Future for Europe in the Beginning of the 3rd Millennium?** Sponsored by Pardubice University’s Department for the Study of Religions and the International Center for Law and Religion Studies at Brigham Young University’s J. Reuben Clark Law School. The conference will be held in Czech, Russian, and English. Those interested in participating should send a 250-500 word abstract and CV to Professor Martin Fárek: through [ivanka.uhliarova@gmail.com](mailto:ivanka.uhliarova@gmail.com) .

Call for papers for a special edition of the **Journal of Beliefs and Values** on the subject of **Religious Literacy**. The deadline for papers is 28 February 2019. Publication will be in early 2020. Papers should be submitted according to the journal guide and will be peer-reviewed according to the journal’s policy. Further instructions for submitting can be found here: <http://www.tandfonline.com/action/authorSubmission?journalCode=cjbv20&page=instructions> Please submit via the Editorial Manager online submission system, indicating that you wish your submission to be considered for this special issue. <http://www.edmgr.com/cjbv/default.aspx> [ by Professor Adam Dinham | Director, Faiths & Civil Society Unit | Goldsmiths, University of London | New Cross, London, SE14 6NW | UK - [www.gold.ac.uk/faithsunit](http://www.gold.ac.uk/faithsunit) | [www.religiousliteracy.org](http://www.religiousliteracy.org) ]

BOLOGNA, 4-7 marzo 2019: Convegno annuale della European Academy of Religion. Il programma della conferenza sarà scandito da sessioni di lavoro (panel, presentazioni di libri, film e documentari) e sedute plenarie (lectiones magistrales e tavole rotonde), oltre ad uno spazio espositivo dedicato alle case editrici. La deadline per la presentazione delle proposte è il 15 giugno 2018, mentre le iscrizioni alla Conferenza rimarranno aperte fino al 4 febbraio 2019. Info: +39 051 239532 - [eu\\_are@fscire.it](mailto:eu_are@fscire.it) - [www.europeanacademyofreligion.org](http://www.europeanacademyofreligion.org)

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*SUPPLEMENT*

**WHAT ABOUT RELIGIOUS EDUCATION IN EUROPEAN COUNTRIES, TODAY ?**

According to the **International Religious Freedom Report for 2017-18**, by US State Department

May 30, 2018. *The U.S. State Department issued its annual International Religious Freedom Report, which surveys the state of religious freedom in every nation in the world. The comprehensive report details incidents in the past year and assesses the status of religious freedom in each country of the World. EREnews selects here 35 European countries and extracts what the Report presents about the current situation and the recent developments of RE in the schools.*

■ Source: <https://www.state.gov/j/drl/rls/irf/religiousfreedom/#wrapper>

**ANDORRA** - Instruction in the Catholic faith is optional in public schools. The Catholic Church provides teachers for religion classes, and the government pays their salaries. The Ministry of Education also provides space in the public schools where religion classes are taught. The Catholic Church continued to receive special privileges not available to other religious groups. The government paid the salaries of the eight Catholic priests serving in local churches and granted all foreign Catholic priests citizenship for as long as they exercised their functions in the country.

**AUSTRIA** - The government funds religious instruction for children on a proportional basis in public schools, government-accredited private schools, and places of worship for any of the 16 officially recognized religious societies. The government does not offer such funding to other religious groups. A minimum of three children is required to form a class. Attendance in religious classes is mandatory for all students unless they formally withdraw at the beginning of the school year; students under the age of 14 require parental permission to withdraw from religious classes. The government funds the instruction, and religious groups provide the instructors. Religious instruction takes place either in the school or at sites organized by religious groups. Some schools offer ethics classes for students not attending RE. Religious education and ethics classes include the tenets of different religious groups as comparative RE. The curriculum for both public and private schools includes compulsory anti-bias and tolerance education, including religious tolerance, as part of civics education across various subjects, including history and German-language instruction. Holocaust education is part of history instruction and appears in other subjects such as civics. Religious groups registered as associations have the right to function in public, but they may not provide religious instruction in schools or pastoral care in hospitals or prisons.

**BELGIUM** - The constitution requires teaching in public schools to be neutral with respect to religious belief. All public schools offer mandatory religious instruction or, alternatively, “moral” instruction (which is oriented towards citizenship and moral values), although parents in schools in Flanders may have their children opt out of such courses. A constitutional court ruling in 2015 allows francophone community parents to opt out of primary school religion and ethics classes for their children, pursuant to the court’s finding those classes not to be “objective, critical, and pluralistic.” Schools provide teachers for each of the recognized religious groups, as well as for secular humanism, according to the student’s preference.

The public education system requires neutrality in the presentation of religious views outside of religion classes. Teachers of religion are permitted to express their religious beliefs and wear religious attire, even if school policy otherwise forbids such attire. Public school religion teachers are nominated by a committee from their religious group and appointed by the linguistic community government’s education minister. Private, authorized religious schools following the same curriculum as public schools are known as “free” schools. They receive government subsidies for operating expenses, including building maintenance and utilities. Teachers in these schools, like other civil servants, are paid by their respective linguistic community governments.

Most public schools continued to ban headscarves, in accordance with the policy allowing individual schools to decide whether to impose such bans. At least 90 percent of public schools sponsored by the francophone community and virtually all Flemish public schools maintained such bans. Of the 98 Brussels public schools, three continued to

allow headscarves. A new institute for the education of Muslim clergy and scholars opened in Wallonia, following 2016 action by the regional government and the government of the francophone community to establish it.

**BULGARIA** - By law, public schools at all levels may, but are not required to, teach the historical, philosophical, and cultural aspects of religion and introduce students to the moral values of different religious groups as part of the core curriculum. A school may teach any registered religion in a special course as part of the elective curriculum upon request of at least eight students, subject to the availability of books and teachers. The Ministry of Education and Science approves and provides books for these special religion courses. If a public school is unable to pay for a religion teacher, it may accept financial sponsorship from a private donor or a teacher from a registered denomination. The law also allows registered religious groups to operate schools and universities, provided they meet government standards for secular education. The Commission for Protection against Discrimination and most schools continued to interpret the law denying privileges based on religious identity as banning the display of all religious symbols in public schools, including wearing hijabs or displaying crosses.

In June the Office of the Grand Mufti reported it had stopped paying imams for their services because it needed to divert the funds to support three Muslim secondary schools in Momchilgrad, Shumen, and Ruse after the Turkish Diyanet had withdrawn financial support for the schools due to actions taken by the Bulgarian caretaker government in power from January to May. The country's caretaker government had alleged Turkish interference in the election campaign and expelled several Diyanet representatives from the country. Due to the diversion of its funds to the schools, the effects of accumulated taxes and other debts to the treasury, and a government freeze on some of the denomination's assets due to unpaid taxes, the Office of the Grand Mufti did not have the funds to pay the imams, many of whom had begun to look for work abroad. In August Grand Mufti Mustafa Alish Hadji asked the national assembly to pass legislation providing sufficient government funding for all religious denominations in the country in order to ensure their normal and independent operation.

**CROATIA** - Public schools must offer RE, although students may opt out without providing specific grounds. The Catholic catechism is the predominant religious text used. Other religious communities that have agreements with the state may also offer RE classes in schools if there are seven or more students of that faith. Eligible religious communities provide the instructors and the state pays their salaries. Private religious schools are eligible for state assistance. In cooperation with the Ministry of Science, Education, and Sports, the embassy funded Holocaust education training in the U.S. for two high school and two primary school teachers, who later applied the training in the classroom. The annual program was organized by the Association of Holocaust Organizations in New York, and the U.S. Holocaust Memorial Museum. The program imparted new teaching methods and techniques, facilitated an exchange of ideas and experiences, and provided resources and materials for classroom instruction.

**CYPRUS** – The government requires Greek Orthodox religious instruction and attendance at religious services before major holidays in public primary and secondary schools. The MOE may excuse primary school students of other religious groups from attending religious services and instruction at the request of their guardians, but Greek Orthodox children in primary school may not opt out. The MOE may excuse any secondary school student from religious instruction on grounds of religion or conscience, and may excuse them from attending religious services on any grounds at the request of their guardians, or at their own request if over the age of 16.

**CZECH REPUBLIC** - The law permits second-tier registered religious groups to apply through the MOC to teach religion in state schools; 11 of the 22 second-tier groups have applied and received permission. The teachers are supplied by the religious groups and paid by the state. If a state school does not have enough funds to pay for its RE teachers, teachers are paid by parishes or dioceses. Although the law makes religious instruction in public schools optional, school directors must provide instruction in the beliefs of one of the 11 approved religious groups if seven or more students of that religious group request it, in which case the school provides the religious instruction only to the students who requested it. The government does not regulate instruction in private schools. In January the Prague 10 District Court ruled in favor of a state nursing school which a former Muslim student had sued in 2013 for discrimination because the school barred her from wearing a hijab during classes. The court ruled there was no evidence of discrimination. In September the appellate senate of the Prague Municipal Court upheld the ruling. The appellate court found the school's prohibition did not constitute discrimination because it applied to all head coverings and not just to hijabs. In May the government approved the annual Strategy to Combat Extremism, which outlined tasks for various ministries, such as the MOI, Ministry of Justice, Ministry of Education, and MOC, in fighting extremism, including religiously motivated extremism. The document outlined primary strategic goals,

including better communication with the public regarding extremist activities and MOI countermeasures, education programs at schools, crime prevention.

**DENMARK** - All public and private schools, including religious schools, receive government financial support. Public schools must teach Evangelical Lutheran theology; the instructors are public school teachers rather than provided by the ELC. The religion classes are compulsory in grades 1-9, although students may be exempted if a parent presents a request in writing. No alternative classes are offered. The curriculum in grades 1-6 focuses on life philosophies and ethics, biblical stories, and the history of Christianity. In grades 7-9, the curriculum adds a module on world religions. The course is optional in grade 10. If the student is 15 years old or older, the student and parent must jointly request the student's exemption. Private schools are also required to teach religion classes in grades 1-9, including world religion in grades 7-9. The religion classes taught in grades 1-9 need not be about ELC theology. Noncompulsory collective prayer in schools is allowed if it does not include proselytizing. Prayers are optional at the discretion of each school. They may consist of ELC, other Christian, Muslim, or Jewish prayers, and students may opt out of participating. The law bans judges from wearing religious symbols such as headscarves, turbans, skullcaps, and large crucifixes while in court.

**ESTONIA** – Optional basic religious instruction is available in public and private schools, funded by the state. All schools must provide religious studies at the primary and secondary levels if students request these studies. The courses offer a general introduction to different faiths. Religious studies instructors may be lay teachers or clergy provided by religious groups. There are also private religious schools. All students, regardless of their religious affiliation or non affiliation, may attend religious schools. Attendance at religious services at religious schools is voluntary. The majority of students attending a private religious school are not associated with the school's religious affiliation. Most congregations have Sunday schools. The embassy again joined with the Ministry of Education to fund the travel of two teachers to a summer teacher-training program on Holocaust education in the U.S. The teachers said they had incorporated what they had learned into the Holocaust education portion of the national curriculum.

**FINLAND** - Parents may determine their child's religious affiliation if the child is under 12 years of age. The parents of a child between the ages of 12 and 17 must pursue specific administrative procedures with their religious community and the local population registration officials to change or terminate religious affiliation. All public schools provide RE in accordance with students' religion. All classes may include information about ethics and world religions. Schools must provide religious instruction in religions other than the Lutheran faith if there is a minimum of three pupils representing that faith in the municipal region, the religious community in question is registered, and the students' families belong to the religious community. Students who do not belong to a religious group or belong to a religious group for which special instruction is not available, may study ethics. Students age 18 or older may choose to study either the religious courses pertaining to their religion or ethics. If a student belongs to more than one religious community, the parents decide in which religious education course the student participates. RE focuses on familiarizing students with their own religion, other religions, and general instruction in ethics. Although teachers of religion must have the required state-mandated training for religious instruction, the state appoints them and they are not required to belong to any religious community. The National Board of Education provides a series of textbooks about Orthodox and Lutheran Christianity, Catholicism, Judaism, and Islam, as well as a textbook on secular ethics. In May the Ministry of Education and Culture awarded a total of 80,000 euros (\$96,000) to promote interfaith dialogue. Four organizations received funding for their projects: The National Forum for Cooperation of Religions in Finland (CORE); Filoksena, an organization promoting cultural tolerance; Fokus, an interfaith and intercultural organization; and Ad Astra, a multicultural organization for youth.

**FRANCE** – Public schools are secular. The law prohibits public school employees and students from wearing “conspicuous religious symbols,” including the Muslim headscarf, Jewish skullcap, Sikh turban, and large Christian crosses. Public schools do not provide religious instruction, except in Alsace-Lorraine and overseas departments and territories. Public schools, however, do teach information about religious groups as part of the history curriculum. Parents who wish their children to wear conspicuous religious symbols or to receive religious instruction in school may homeschool or send their children to a private school. Homeschooling and private schools must conform to the educational standards established for public schools. By law, the government subsidizes private schools, including those affiliated with religious organizations. In 98 percent of private schools, in accordance with the law, the government pays the teachers' salaries, provided the school accepts all children regardless of an individual child's

religious affiliation. The law does not address the issue of religious instruction in government-subsidized private schools or whether students must be allowed to opt out of such instruction.

In March a primary school in the town of Malicornay in the central part of the country suspended a teacher after he reportedly read Bible passages to his students. A group of parents requested an investigation to determine if the teacher was attempting to proselytize his students or violating the country's secular principles.

Former President Hollande, President Macron, and government ministers on many occasions condemned anti-Semitism and declared support for Holocaust education.

**GERMANY** – The constitution (also known as the basic law) prohibits discrimination on the basis of religious opinion and provides for freedom of faith and conscience and the freedom to profess a religious or philosophical creed and to practice one's religion. The constitution also prohibits an official state church. It stipulates people shall not be required to disclose their religious convictions or be compelled to participate in religious acts. The constitution states religious instruction shall be part of the curriculum in public schools and that parents have the right to decide whether children shall receive religious instruction. It recognizes the right to establish private denominational schools. According to a ruling by the Federal Constitutional Court, general headscarf bans for teachers at public schools are a violation of religious freedom, but implementation is left to the states to determine if special circumstances apply. For example, Bavaria and Saarland render decisions on a case-by-case basis. NRW changed its laws to enable headscarf-wearing women to work as teachers. Schleswig-Holstein, Hamburg, and Bremen do not prohibit headscarves for teachers. A law in Berlin bans visible signs of religious affiliation for police, lawyers, judges, law enforcement staff, and primary and secondary public school teachers. The Berlin law permits teachers at some categories of institutions, such as vocational schools, to wear headscarves. Other states use other laws to restrict religious attire in certain circumstances. In August the Lower Saxony state parliament unanimously approved banning full face veils for teachers and students at schools in the state.

All states offer religious instruction and ethics courses in public schools. Religious communities with PLC status (or a special agreement with the state that grants them this right despite the lack thereof) appoint religion teachers and work with the states to set the basic curriculum in line with the constitution; the states pay the teachers' salaries. Most public schools offer the option of Protestant and Catholic religious instruction in cooperation with those churches, as well as instruction in Judaism if enough students (usually 12, although regulations vary state to state) express an interest. The states of Bavaria, Baden-Wuerttemberg, Hesse, Lower Saxony, NRW, Rhineland-Palatinate, and Saarland also offer some religious instruction in Islam. Students who do not wish to participate in religious instruction may opt out; in some states those who opt out may substitute ethics courses. State authorities generally permit religious groups to establish private schools as long as they meet basic curriculum requirements. Schooling is constitutionally mandated, and homeschooling, including for religious reasons, is prohibited.

In Berlin, three female teachers filed separate lawsuits accusing Berlin schools of not hiring them because they wore headscarves. In February one defendant received 8,680 euros (\$10,420) after the Berlin labor court concluded the school had violated equal opportunity laws. In July the Berlin labor court awarded the second defendant 7,000 euros (\$8,400). The third case was pending. The schools had invoked the Berlin law prohibiting teachers from wearing religious symbols at work. The labor court said it would consider the law and the merits of each lawsuit on a case-by-case basis. Unlike Catholic, Protestant, and Jewish groups, the Muslim community did not have a sole representative body to work with states to plan curricula for religious education classes. Some states, such as Baden-Wuerttemberg, formed advisory councils with representation from several Muslim groups to assist in planning the curriculum for Islamic classes. The Alevi Muslim community continued to offer separate religious lessons in schools in seven federal states for approximately 1,500 students. In June Berlin announced it would become the 11th state to cooperate on Holocaust education with the Yad Vashem World Holocaust Remembrance Center in Israel. Berlin Senator for Education Sandra Scheeres said anti-Semitism and right-wing extremism were issues in Berlin schools and vowed to send 20 teachers to Israel annually for training on Holocaust education. State officials were to develop new teaching materials jointly with Yad Vashem's International School for Holocaust Studies.

**GREECE** - Home schooling is not permitted for children. The law requires all children to attend nine years of compulsory education in state or private schools and one year of compulsory preschool education in accordance with the official school curriculum. Greek Orthodox religious instruction in primary and secondary schools is included in the curriculum. School textbooks focus mainly on Greek Orthodox teachings; however, they also include some basic information on some other "known" religions – ones the courts define as having "open rituals and no hidden doctrines." Students may be exempted from religious instruction upon request, but parents of students registered as Greek Orthodox in school records must state the students are not Greek Orthodox believers in order to receive the exemption. There are no private religious schools, although certain foreign-owned private schools and

individual churches may teach optional religious classes on their premises, which students may attend on a voluntary basis. The law provides for optional Islamic religious instruction in public schools in Thrace for the recognized Muslim minority and optional Catholic religious instruction in public schools on the islands of Tinos and Syros.

A law passed on August 4, effective for the 2017-2018 school year, enables members from the Muslim minority and Catholic communities who teach in state schools to retain these positions if they are also called to serve as muftis or bishops. The law also provides for excused absences for Muslim students in primary and secondary school for Eid al-Fitr and Eid al-Adha and the following day.

The government operates secular Greek-Turkish bilingual schools and two Islamic religious schools in Thrace. The law in Thrace provides for Islamic religious instructors to teach Islam to the Muslim minority in Greek-language public schools in lieu of mandatory twice weekly Greek Orthodox religious courses. Muslim students in Thrace wishing to study the Quran may also attend after-hours religious classes in mosques. The law establishes an annual 0.5 percent quota for admission of students from the recognized Muslim minority to universities, technical institutes, and civil service positions. Two percent of students entering the national fire brigade school and academy should be from the Muslim minority in Thrace. On February 14, the parliament amended existing legislation to standardize and simplify the certification process for teaching staff from the Muslim minority in Thrace.

The government continued to provide direct support to the Greek Orthodox Church, including for religious training of clergy and funding for religious instruction in schools. Greek Orthodox priests continued to receive their salaries from the state. Some Greek Orthodox officials stated this direct support was given in accordance with a series of legal agreements with past governments, and in exchange for religious property previously expropriated by the state. The Ministry of Education and Religious Affairs continued to partially fund retirement pensions of Orthodox monks and monitor vocational training for Orthodox clergy.

The government continued to state that Muslims not part of the recognized minority created by the Treaty of Lausanne were not covered by that treaty and therefore did not have the rights related to it, such as the right to bilingual education, special quotas for university entry and jobs in the public sector, the optional use of sharia in family and inheritance matters, and optional Islamic religious classes in public schools.

On June 27, following discussions between the Ministry of Education, Research and Religious Affairs and the Greek Orthodox Church, the Standing Holy Synod of the Church of Greece approved guidelines provided by the ministry in 2016 on religious instruction. According to the guidelines, religious education should not be based solely on the official textbook, which primarily covers Greek Orthodox doctrine. The government stated students needed to become more familiar with other religions present in the country and the world. Some Greek Orthodox Church leaders had objected to the new guidelines, stating the government was disrespectful to the constitution and to the faith of the majority of the country's citizens. The government continued to provide funding to the Muslim minority in Thrace to select and pay salaries of teachers of Islam in state schools and the salaries of the three official muftis and some imams, in accordance with Greece's obligations under the Lausanne Treaty. It also continued to fund Catholic religious training and teachers' salaries in state schools on the islands of Syros and Tinos, as well as to fund awareness raising activities and trips for non-Jewish students to Holocaust remembrance events, and for Holocaust education training for teachers.

[On September 15, the media reported on the application filed by a parent in Mytilene, Lesbos, requesting his child be exempted from the teaching of certain chapters of the restructured course of religious teaching in the official curriculum. The parent listed five chapters referring to Judaism and Islam, stating that the content "did not match his family's religious beliefs" and objecting to the teaching of "prayers from other religious traditions" to his child. According to media, several parents in other schools also filed similar requests, and they returned the course's new folder and book to the Ministry of Education and Religious Affairs as "unacceptable." On October 23, hundreds of demonstrators, including members of parents and ecclesiastical associations, theologians, clergymen, nuns and monks, gathered outside the headquarters of the Ministry of Education, Research, and Religions to protest against the new way the religious course was taught, arguing it was unconstitutional, anti-Orthodox, and antipedagogical.]

**HUNGARY** – One-hour-per-week faith-and-ethics or ethics-only education is mandatory through the first eight grades of public school. Students and their parents choose between the faith-and-ethics class provided by an incorporated church of their choice or a generic ethics course taught by public school teachers. Religious groups are entitled to prepare their own textbooks and determine curricula for their faith-and-ethics classes. Private schools are not obligated to introduce faith-and-ethics or ethics classes. Unincorporated religious organizations are not entitled to provide religious education as part of the mandatory curricula in public schools, but they may offer extra-curricular, optional religious education in public schools if requested by students or parents.

Incorporated churches and religious organizations have the right to open their own schools. In addition, the law affords incorporated churches and religious organizations the right to assume operation of public schools through a

formal agreement with the MHC. In these cases, the government continues to fund the schools. Religious communities, school teachers, the affected parents, or the operator of the school may initiate such transfers, but they can only be executed if the designated religious community is able to collect the signatures of more than 50 percent of the parents and adult students enrolled at the school. Whether newly established or converted from public status, religious schools are free to conduct their own religious teaching without government input and to make faith education mandatory and not substitutable with an ethics class. The government inspects both religious and public schools every two years to ensure they conform to government standards.

The number of church-run schools slightly increased. Of primary and secondary schools, 14.3 percent were operated by incorporated churches and 0.1 percent by religious organizations in the 2016-17 school year. Of preschools (ages 3-7), 7.2 percent were operated by incorporated churches and 0.1 percent by religious organizations. Approximately 207,600 students studied at preschools and primary and secondary schools operated by registered religious communities (incorporated churches and religious organizations), compared to 204,000 in the 2015-16 school year. Approximately half of these students were in schools operated by the Catholic Church.

**ICELAND** - By law, schools must operate in such a manner as to prevent discrimination on the basis of religion. Grades one through 10 (ages six to 15) in public and private schools must provide instruction, by regular teaching staff, in social studies, which includes subjects such as Christianity, ethics, and theology. The law specifies the curriculum for these classes must adopt a multicultural approach to RE, encompassing a variety of beliefs. The law also mandates that “the Christian heritage of Icelandic culture, equality, responsibility, concern, tolerance, and respect for human value” shape general teaching practices. Parents wishing to exempt pupils from compulsory instruction in Christianity, ethics, and theology must submit a written application to the school principal. The principal may request additional information, if necessary. The principal then registers the application as a “special case” and writes an official response to the parents, accepting or denying the request. School authorities are not required to offer other religious or secular instruction in place of these classes.

Of the 12 largest municipalities in the country, eight have adopted guidelines or rules governing the interaction between public schools and religious/life-stance groups. The Reykjavik City Council prohibits religious and life-stance groups from conducting any activities, including the distribution of proselytizing material, in municipal preschools and compulsory schools (grades one through 10) during school hours or during afterschool programs. Reykjavik school administrators, however, may invite the representatives of religious and life-stance groups to visit the compulsory classes on Christianity, ethics, and theology, and on life skills. These visits must be under the guidance of a teacher and in accordance with the curriculum. Any student visits to the gathering places of religious and life-stance groups during school hours must be under the guidance of a teacher as part of a class on religion and life-stance views. During such classes or visits, students may only observe rituals, not participate in them. The municipality of Hafnarfjordur has similar rules governing the interaction between schools and religious/life-stance organizations. The other six municipalities have either adopted or adapted guidelines on these interactions that the Ministry of Education has set. The ministry’s guidelines are similar to those of Reykjavik and Hafnarfjordur.

Private schools must follow the same curriculum as public schools, including the Christianity, ethics, and theology taught in social studies classes. Private schools are free, however, to offer additional classes not in the public school curriculum, including classes in specific religious faiths.

**IRELAND** – Under the constitution, the Department of Education and Skills provides funding to “national” schools, which are privately owned and managed. The government pays most of the building and administrative costs, teachers’ salaries, and a set amount per pupil. In funding schools, the constitution stipulates the state shall have due regard “for the rights of parents, especially in the matter of religious and moral formation.”

Almost all primary schools and approximately half of secondary schools (vocational schools are state run and nonreligious) are religiously affiliated. At the primary level, 90 percent of all schools are Catholic, 6 percent Church of Ireland, 2 percent multid denominational, 1 percent other religious groups, and 1 percent not religiously affiliated. Patrons, who are usually members of the religious groups and affiliated with religious organizations with which the school is affiliated, manage the school themselves or appoint a board of management to do so. Patrons often provide land for schools and contribute to building and administrative costs. The law permits schools with a religious patron to use religion as a basis for admissions, even if it is not oversubscribed.

The government permits, but does not require, religious instruction, faith-based classes, or general religion classes, in “national” schools. Although religious instruction is part of the curriculum of most schools, parents may exempt their children from such instruction. Religious schools teach about their religion but multid denominational schools generally teach about religion in a broader context. Students may opt out and sit in another classroom. The government funds salaries for those teachers who teach religion classes in “national” schools.

School patrons, generally affiliated with religious denominations, continued to define the ethos of schools and to determine the development and implementation of the RE curriculum in primary schools. Curricula varied by school and could include teaching about the patron's religion, the religious history of the country, or an overview of world religions. Parents of unbaptized children continued to report difficulty enrolling their children in some local, religiously based schools that were oversubscribed and gave priority admissions to children of that religion. In rural areas, parents said finding alternatives to schools with Catholic patrons was especially difficult. The NGO Equate released the results of a survey conducted during the year in which 72 percent of respondents agreed the government should change the law so baptism could no longer be a requirement for school admission in state-funded schools. According to the survey, 24 percent of parents who baptized their children reported they would not have done so if it had not been a requirement for school admission. Embassy representatives discussed with Jewish, Muslim, Hindu, and Christian groups and religious and education-focused NGOs the importance of promoting religious tolerance and diversity. They also discussed with these groups the challenges of religious minorities, including crime, integration, education admissions policy, and securely practicing their faith.

**ITALY** – The law allows the Catholic Church to select teachers, paid by the state, to provide instruction in weekly “hour of religion” courses taught in public schools. The courses are optional, and students who do not wish to attend may study other subjects or, in certain cases, leave school early with parental consent. Church-selected instructors are lay or religious, and the instruction includes material determined by the state and relevant to non-Catholic religious groups. Government funding is available only for these Catholic Church-approved teachers. If a student requests a religion class from a non-Catholic religious group, that group must provide the teacher and cover the cost of instruction, but it is not required to seek government approval for the content of the class. Some local laws provide scholarship funding for students to attend private religiously affiliated schools, usually but not always Catholic, that meet government educational standards.

**LATVIA** - The government funds religion and ethics classes in public schools. The school must receive the approval of the parents of at least 10 students in order to hold religion classes; if such approval is not obtained, students take courses on general ethics. The Center for Educational Content at the Ministry of Education must review the content of the classes to verify they do not violate freedom of conscience. First through third-grade public school students must take either a class on religious beliefs of one of the eight traditional groups or an ethics class; starting in fourth grade, religious subjects are incorporated into elective ethics and social science classes. If there is demand, schools are permitted to teach classes on the history of religion.

Students at state-supported national minority schools may attend classes on a voluntary basis on the religion “characteristic of the national minority.” Other nontraditional religious groups without their own state-supported minority schools may provide RE only in private schools. Religion courses in public schools range from doctrinal instruction by church-approved government-certified instructors (usually at the lower grades), to nondenominational Christian teachings or overviews of major world religions by certified teachers who are proposed by a religious group, and approved by the Ministry of Education (usually at higher grades). The embassy funded the visit of five history teachers who participated in the Rumbula's Echo project, the first film documenting the killing of 25,000 Latvian Jews, to the United States for a teacher training program on Holocaust education.

**LIECHTENSTEIN** - The law requires RE be included in the curriculum in public schools, both at the primary and secondary levels. Catholic or Protestant Reformed RE is compulsory in all primary schools; exemptions are available for children whose parents request them from the Office of Education. Parents are not required to give a reason for exemptions. In August a revised decree entered into force that grants the Office of Education the right to organize and finance Islamic education as an elective in public primary schools. The three religious groups provide the teachers for religious instruction, and the Office of Education pays for some or all of their salaries. The Catholic Church determines the Catholic curriculum, with minimal supervision from municipalities. Other religious groups registered as associations may provide teachers for optional religious classes if there is a demand for them and may apply for partial funding of the teachers' salaries from the government's integration budget. At the secondary school level, parents and students may choose between a course on Catholic RE, which the government finances and the Catholic religious community organizes, and a general course in religion and culture taught from a sociological perspective. Public primary schools in six municipalities offered Islamic education twice each month to a total of 68 students between the ages of six and 12.

Public schools continued to include Holocaust education as part of their curriculum and held discussion forums on the Holocaust to mark the Day of Remembrance on January 27. In January the Liechtenstein Grammar School hosted a history scholar from the Liechtenstein Institute to talk about the plight of refugees to commemorate

International Holocaust Remembrance Day. A high school in Eschen reflected on the lessons of the Holocaust while discussing the current European migration crisis. U.S. embassy staff continued to discuss religious freedom issues, such as access to religious education by different religious groups, with the foreign ministry.

**LITHUANIA** - The law permits and funds religious instruction in public schools for traditional and other state-recognized religious groups. Most religious instructors are regular state-employed teachers, but some are priests, seminarians, or monks. Parents may choose either religious instruction or secular ethics classes for their children. Schools decide which of the traditional religious groups will be represented in their curricula on the basis of requests from parents of children up to age 14, after which students present the requests themselves.

There are 30 private religious schools with ties to Catholic or Jewish groups, although students of different religious groups may attend these schools. All accredited private schools (religious and nonreligious) receive funding from the Ministry of Education and Science through a voucher system based on the number of pupils. This system covers only the program costs of school operation. Founders generally bear responsibility for covering capital outlays; however, per an agreement the government signed with the Holy See, the Ministry of Education and Science funds both the capital and operating costs of private Catholic schools, and the Vilnius municipality funds the Jewish gymnasium (high school), with support from the Jewish community.

The government continued to support Jewish educational, cultural, and historical projects, including exhibitions, youth camps, such as a project in Mazeikiai for high school students to explore Jewish history in their community, and synagogue restoration, for both historical purposes and current use. The government and civil society continued to work together to promote Holocaust education and tolerance in schools with the local Jewish community and NGOs such as the Human Rights Center. Students across the country participated in Holocaust commemoration events and marches.

**LUXEMBOURG** - Effective in the 2016-17 academic year for secondary schools and in 2017-18 for primary schools, religious education in public schools is abolished and replaced by an ethics course called “Life and Society.” Religious instructors affected by the change may teach the new Life and Society course if they qualify under the new provisions (including holding a bachelor’s degree), agree to adhere to the new curriculum, and participate in a “reorientation” course. Under the law, secondary school teachers who were formerly religious educators may teach nonreligious subjects in which they hold a bachelor’s degree after completion of a 16-hour training course. These secondary school educators are employed by the Ministry of National Education. Primary school educators who formerly taught Catholic classes and rejoin the public schools as teachers of other subjects continue to be officially employed by the Catholic Church.

Of the 140 Catholic primary teachers affected by the new law affecting former religious instructors, 100 became substitute teachers after meeting the minimum qualifications to teach elementary education; the remaining 40 were receiving training to serve as education assistants in primary schools or day-care centers.

**MALTA** – The constitution and law make Catholic education compulsory in public schools, although non-Catholic teachers may teach the course. Students, with parental consent if the student is under the age of 16, may opt out of these classes and instead take an ethics course if one is available. If a school does not offer an ethics course, students may still opt out of the religion class. Students may enroll in private religious schools. The law does not regulate RE in private schools. The law does not allow homeschooling for religious or other reasons except for physical or mental infirmity. The Ministry of Education continued to expand a pilot program to offer ethics education in state schools as an alternative to the 6 percent of students who reportedly did not attend Catholic religious classes. During the 2016-17 school year, 1,073 primary and secondary level students, approximately 3 percent of all students, enrolled in the ethics classes, compared with 419 students in the previous year.

The government advanced plans to introduce the voluntary study of Islamic religious education in an after-school program in a number of state primary- and secondary-level schools, although the government had yet to release a specific timeline for the program’s implementation. Discussions were also underway, although not as well developed, to explore similar programs for other religious groups.

The discussions on after-school Islamic education began when Mohammed el-Sadi, the Imam of the Mariam Al-Batool Mosque, the country’s leading mosque in Paola, announced in March plans to close the Islamic Center’s Mariam Al-Batool Secondary School, citing financial reasons. El-Sadi appealed to the government to provide Islamic religious instruction to approximately 60 Muslim students who would have to transfer to state schools following the school’s closure. Minister of Education Evarist Bartolo responded there should be no problem with Muslim children receiving Islamic religious teaching, as long as it was accredited and treated equally with other subjects, including requiring students enrolled in such classes to take O level exams in Islamic studies.

**MONACO** - Optional Catholic religious instruction is available in public schools. The only private religious schools were Catholic. According to the government, there was insufficient demand for non-Catholic private religious schools. Catholic religious instruction is available in schools as an option requiring parental authorization. Private schools may provide religious instruction for religions other than Catholicism. According to the Ministry of Foreign Affairs, there was insufficient demand for private schools offering instruction in other religions.

**NETHERLANDS** – The government provides funding to religious schools, other religious educational institutions, and religious health-care facilities. To qualify for funding, institutions have to meet government educational standards as well as minimum class size and health-care requirements. The constitution stipulates that standards required of religious or ideology-based (termed “special”) schools, financed either in part or fully by the government, shall be regulated by law with due regard for the freedom of these schools to provide education according to their religion or ideology.

The constitution stipulates public education shall pay due respect to the individual’s religion or belief, and the law permits, but does not require RE in public schools. Regular teaching staff teach religion classes. All schools are obligated to familiarize students with the various spiritual movements in society, regardless of the school’s religious affiliation. Religion-based schools are free to shape RE, as long as the education inspectorate agrees that such education does not incite criminal offenses. For National Religious Freedom Day, the embassy organized an interfaith dinner with 16 guests from the Catholic, Jewish, Muslim, Protestant, and Bahai communities to discuss religious freedom in the country. Guests praised the country as a historically tolerant society that had welcomed various faiths, but they noted an undercurrent of prejudice and discrimination in an increasingly secular society.

**NORWAY** – Public schools continue to include a mandatory course on Christian Knowledge and Religious and Ethical Information (CKREE) for grades one through 10. State-employed instructors teach the CKREE, which covers world religions and philosophies while promoting tolerance and respect for all religious beliefs, as well as for atheism. Up to 50 percent of the CKREE course content is devoted to Christianity. Students may not opt out of this course. Schools do not permit religious ceremonies, but schools may organize religious outings, such as attending Christmas services at a local Lutheran church. Children may be exempted at their parents’ request from participating in or performing specific religious acts, such as a class trip to a church. The parents need not give a reason for requesting an exemption. Students may apply to be absent in order to celebrate certain religious holidays, such as an Eid or Passover, but there is no celebration or observance of these holidays in public schools.

The government continued to permit individual schools to decide whether to implement bans on certain types of face-covering religious clothing, such as *burqas* or *niqabs*. Many non-Christian religious and life-stance organizations, such as the Norwegian Humanist Association, continued their objections to the specific reference to Christian Knowledge in the title of the mandatory school course, stating it promoted Christianity over other beliefs.

The Ministry of Education continued grants for school programs that raised awareness about anti-Semitism and hate speech, including religiously motivated hate speech. Schools nationwide observed Holocaust Memorial Day on January 27. High school curricula included material on the deportation and killing of Jewish citizens from 1942 to 1945. The government continued to fund a DMT program where young Jews talked to high school students about Judaism and being a Jew in the country. The government stated it would continue to fund the program through the national action plan to counter anti-Semitism. Schools continued to support an extracurricular program that took some secondary school students to the Auschwitz-Birkenau death camp in Poland and to other Nazi concentration camps to educate them about the Holocaust. According to the International Holocaust Remembrance Alliance, approximately 15-20,000 students participated each year. The government continued to implement its action plan to counter anti-Semitism in society. The plan emphasized data collection, training and education programs in schools, research on anti-Semitism and Jewish life in the country, and efforts to safeguard Jewish culture.

**POLAND** - In accordance with the law, all public and private schools teach voluntary religion classes. Schools must provide instruction in any of the registered faiths if there are at least seven students requesting it. Each registered religious group determines the content of classes in its faith and provides the teachers, who receive salaries from the state. Students may also request to take an optional ethics class instead of a religion class; the ethics class is optional even if students decline to take a religion class. Citizens have the right to sue the government for constitutional violations of religious freedom, and the law prohibits discrimination or persecution on the basis of religion or belief. Crucifixes continued to be displayed in both the upper and lower houses of parliament, as well as in many other public buildings, including public school classrooms.

The embassy continued to employ exchange programs, student roundtables, and grants for education and cultural events to promote religious freedom and tolerance. On October 8-9, an embassy grant supported a “Teaching about genocide” conference organized by the POLIN Museum of the History of Polish Jews. The conference was part of a cooperative agreement between the embassy and the museum to select and send teachers and educators on a Holocaust teacher-training program in the U.S. More than 180 teachers from various cities attended the event. The embassy funded the travel of four Polish teachers to the U.S. for training it organized with the POLIN museum and sponsored by the Association of Holocaust Organizations. The embassy provided financial and organizational support to Jewish cultural festivals in Warsaw, and Bialystok to promote interreligious understanding and tolerance. The consulate general in Krakow provided financial support to international programs at the Auschwitz Jewish Center for Genocide and Religious Persecution Prevention and the Galicja Museum in Krakow. The consulate general also hosted an international speaker from the U.S. Holocaust Memorial Museum, who engaged audiences on teaching about the Holocaust.

**PORTUGAL** - Public secondary schools offer an optional survey course on world religions taught by lay teachers. Optional religious instruction is available at government expense if at least 10 students attend the class. Religious groups are responsible for designing the curriculum of the religious classes and providing and training the teachers, who are lay. Private schools are required to offer the same curriculum as public schools but may provide instruction in any religion at their expense. All schools, public and private, are required to accommodate the religious practices of students, including rescheduling tests if necessary.

**ROMANIA** – Religious denominations are eligible for state financial and other support. They have the right to teach religion classes in public schools, receive government funds to build places of worship, partially pay clergy salaries with state funds, broadcast religious programming on radio and television, and apply for broadcasting licenses for their own stations. Under the law, the amount of state funding a denomination receives is determined by the number of adherents reported in the most recent census, as well as by the religious denomination’s actual needs. Religious associations do not receive government funding, but both they and religious denominations receive tax exemptions on income and buildings used for religious, educational, or other social purposes. Religious groups do not receive either government funding or tax exemptions.

Both religious denominations and religious associations may own or rent property, publish or import religious literature, proselytize, establish and operate schools or hospitals, own cemeteries, and receive tax exemptions on income and buildings used for religious, educational, or other social purposes. Religious groups have no legal status to engage in such activities; however, they may practice their religious beliefs, including in public.

By law, RE in schools is optional. Each of the 18 legally recognized religious denominations is entitled to offer religion classes, based on its own religious teachings, in schools. A denomination may offer classes regardless of the number of students adhering to the denomination in a school. The law allows for exceptions where the right of students to attend religion classes cannot be implemented “for objective reasons,” without specifying these reasons. Parents of students under 18 years of age are required to request their children’s participation in religion classes, while students 18 and older may themselves ask to attend religion classes. Although a student normally takes a school course based on the religious teachings of the denomination to which the student belongs, it is also possible for a student to take a religion course offered by his or her denomination outside the school system and bring a certificate from the denomination to receive academic credit. Religion teachers are government employees, but each religious denomination approves the appointment and retention of the teachers of its religion classes. The law forbids religious proselytizing in schools. If teachers proselytize, the school management decides the punishment based on the conclusions of an internal committee. The law states the religion of a child who has turned 14 may not be changed without the child’s consent, and from age 16 an individual has the right to choose her/his religion.

**SAN MARINO** - There are no private religious schools, and the law requires RE in public schools. Only Catholic RE is offered. The state-approved curriculum includes comparisons between Christianity and other religions and between the Bible and other religious texts. Teachers are selected by the Church and may be religious or lay. RE is funded by the government. The law also guarantees students the right to choose not to participate in RE without penalty. Students (or the parents, if the student is under 18) must choose to opt out at the beginning of each school year. Catholic symbols remained common in government buildings. Crucifixes continued to hang on courtroom and government office walls. The government continued to maintain a public meditation and prayer site in the capital for use by worshippers of any religion. In April the government co-organized a Council of Europe conference on religious freedom in Strasbourg, where Minister of Foreign Affairs Nicola Renzi gave a speech emphasizing the importance of interreligious dialogue and respect for worship to ensure the religious freedom of migrants.

**SLOVAK REPUBLIC** - A concordat with the Holy See provides the legal framework for relations between the government and the domestic Catholic Church and the Holy See. Two corollaries cover the operation of Catholic religious schools, the teaching of Catholic RE as a subject, and Catholic priests serving as military chaplains. An agreement between the government and 11 of the 17 other registered religious groups provides similar status to those groups. All public elementary school students must take a religion or an ethics class, depending on personal or parental preferences. Individual schools and teachers decide what material to teach in each religion class. Although the content of the courses in most schools is Catholicism, parents may ask a school to include teachings of different faiths. Private and religious schools define their own content for religion courses. In both public and private schools, religion class curricula do not mention unregistered groups or some of the smaller registered groups, and unregistered groups may not teach their faiths at schools. Teachers from a registered religious group normally teach about the tenants of their own faith, although they may teach about other faiths as well. The government pays the salaries of religion teachers in public schools.

**SLOVENIA** – According to the constitution, parents have the right to provide their children with a religious upbringing in accordance with the parents’ beliefs. The government requires all public schools to include education on world religions in their curricula, with instruction provided by school teachers. The government allows churches and religious groups to provide religious education in their faiths in both private and public schools and preschools, on a voluntary basis outside of school hours.

The law mandates Holocaust education in schools. This instruction focuses on the history of the Holocaust inside and outside of the country. Schools use a booklet published by the Ministry of Foreign Affairs as part of the Holocaust education curriculum to create awareness of the history of Jews and anti-Semitism in Europe before World War II and of the atrocities committed during the Holocaust. The booklet emphasizes the responsibility of everyone to remember the victims of the Holocaust.

**SPAIN** - As outlined in agreements with religious groups, the government provides funding for salaries for teachers for Catholic, Protestant, and Islamic instruction in public schools when at least 10 students request it. The Jewish community is also eligible for government funding for Jewish instructors but has declined public school Judaism education. The courses are not mandatory. Those students who elect not to take RE courses are required to take an alternative course covering general social, cultural, and religious themes. The development of curricula and the financing of teachers for RE is the responsibility of the regional governments, with the exception of Andalusia, Aragon, the Canary Islands, Cantabria, and the two autonomous cities of Ceuta and Melilla, which leave the curricula and financing of education to the national government in accordance with their individual regional statutes. Religious groups that have an agreement with the state are responsible for providing a list of approved teachers for their particular religion. Either the national Ministry of Education (MOE) or the regional entity responsible for education certifies teachers’ credentials.

Autonomous regions develop the requirements for RE instructors. For example, prospective instructors must provide personal data, proof that the educational authority of the region where they are applying to work has never dismissed them, a degree as required by the region, and any other requirement as stipulated by the religious association to which they correspond. The associations are required to provide a list of approved instructors to the government. MOE-approved guidelines, prepared by the CIE, stress “moderate Islam” in worship practices, with emphasis on plurality, understanding, religious tolerance, conflict resolution, and coexistence. Instructors are also required to have a certificate of training in Islamic education.

Regional commitments to provide religious education to minorities, as prescribed in 1992 agreements, remained problematic, according to Gabriel Jairodin Riaza, the author of the annual report on Islamophobia in Spain by the Andalusian Observatory, an NGO under UCIDE auspices. He said that whether a region fulfilled its obligation to provide RE to children depended on the will of local politicians. Riaza also stated that some politicians deliberately stalled Muslim initiatives by, for example, failing to contract Islamic education instructors.

Jairodin stated the fundamental problem with the regional governments’ failure to provide Islamic education instructors was difficulty in implementing the national protocol for collecting the minimum of 10 requests from parents for religious education. The NGO Al Ihsan Women’s Association in Melilla reportedly met with the provincial education director in the city in 2016 to discuss religious education. It then educated Muslim parents of their rights under the law to request religious education in secondary schools. The NGO’s director, Mimuntz Mohamed Hammu, said more than 10 requests were submitted in each of the city’s seven secondary schools; in every case, the school refused to receive the letters, stating it did not have necessary authorization from the

provincial education office of the MOE. Mohamed said the provincial education director had not yet responded to a formal letter of complaint.

Federal and regional governments employed 56 Islamic education instructors nationwide, according to CIE, which certified teachers. CIE stated this number only allowed for RE for 20 percent of the Muslim students whose parents desired such education for their children. CIE again emphasized the need to extend Islamic education to secondary schools, targeting adolescent Muslims, who it said otherwise sought answers about Islam on the internet and might become susceptible to radical influences. CIE Secretary Mohamed Ajana commended the region of Castille and Leon for adding five Islamic education instructors during the year. The MOJ said it worked with CIE to intercede with regional governments that were not providing Islamic education instructors, helping to forge agreements that avoided costly and lengthy court battles.

On November 3, a Muslim family won an appeal of a suit filed in 2016 on behalf of a group of Muslim students against the region of La Rioja for not providing Islamic education in public schools. The La Rioja High Court ruled the regional education authority was required to provide RE to the students, overturning a lower court decision in April in favor of the local government, which stated the CIE had failed to provide a list of instructors. Muslim leaders stated the region of La Rioja had long opposed providing Islamic education in public schools. Before the higher court decision in November, the MOJ said it had mediated between the CIE and the La Rioja education counselor after the April ruling. It stated the region had expressed willingness to incorporate Islamic religious instruction in schools. The region would pay for the instructors and use the national government's Islamic education curriculum. The MOJ's report on religious freedom also cited complaints by several religious groups, including the Catholic Church, FEREDE, FCJE, and CIE, about the inability to provide RE and the integration of religious teachers in schools.

Holocaust education in secondary school curricula continued to expand in accordance with an MOE mandate contained in two existing royal decrees. The subject was included in fourth-year compulsory geography and history class and first-year contemporary history of the world class. Jewish community members, however, described the Holocaust education provided in public schools as inadequate, especially in regions outside Madrid. Regional governments compiled Holocaust and Sephardi history curricula with input from the FCJE and the MOE.

Approximately 40 teachers from across Spain whose responsibilities included Holocaust and Sephardi education traveled to Jerusalem in July using funds from the state-supported cultural "Centro Sefarad-Israel", the MOE, and the Madrid government. They completed coursework at the study center of the Israel Museum of the Holocaust to enhance their classroom instruction. More than 600 instructors had taken part in the program.

**SWEDEN** – RE to include all world religions is compulsory in public and private schools. Teachers use a curriculum that encompasses lessons about the major world religions without preference for any particular religious group. Parents may send their children to independent religious schools, which are supported by the government through a voucher system and which must adhere to government guidelines on core academic curricula, including RE. Such schools may host voluntary religious activities outside the classroom, but these activities may not interfere with government guidelines on core academic curricula. Schools continued to sponsor visits to Holocaust sites such as Auschwitz as educational tools. Students participated in such trips regardless of religious background.

**SWITZERLAND** – The constitution sets education policy at the cantonal level, but municipal school authorities have some discretion in implementing cantonal guidelines. Most public cantonal schools offer RE, with the exception of schools in Geneva and Neuchatel. Public schools normally offer classes in Catholic and/or Protestant doctrines, with the precise details varying from canton to canton and sometimes from school to school; a few schools provide instruction on other religions. The municipality of Ebikon, in the Canton of Lucerne, offers religious classes in Islamic doctrine, as does the municipality of Kreuzlingen, in the Canton of Thurgau. In some cantons, religious classes are voluntary, while in others, such as in Zurich and Fribourg, they form part of the mandatory curriculum at the secondary school level; however, schools routinely grant waivers for children whose parents request them. Children from minority religious groups may attend classes of their own faith during the religious class period. Minority religious groups must organize and finance these classes and hold them outside of the public schools. Parents may also send their children to private religious schools at their expense or homeschool their children. Most cantons complement traditional classes in Christian doctrines with more general classes about religion and culture. There are no national guidelines for waivers on religious grounds from religion classes not covering doctrine, and practices vary.

In June the Federal Council decided against introducing federal rules and regulations regarding the public display of religious symbols in government buildings or the wearing of religious symbols by public officials. The council said it based its decision, which responded to a request by parliament's lower house to examine the legal framework for

displaying and wearing religious symbols, on a government-commissioned study by the Swiss Center for Human Rights. The center concluded that court cases over religious symbols were rare and that large cantonal differences in the traditions and use of religious symbols would make it difficult to devise national regulations.

**UNITED KINGDOM** – Throughout the country the law requires religious education (RE) and worship for children between the ages of three and 13 in state-run schools, with the content decided at the local level. Specialist school teachers, rather than religious groups, teach the syllabus. Parents may request to exempt their children from RE. At age 13, students themselves may choose to stop RE or continue, in which case they study two religions. Nonreligious state schools require the RE curriculum to reflect “Christian values,” be nondenominational, and refrain from attempts to convert students. It must also teach the practices of other principal religions in the country. Students and, unless they are employed by faith-based schools, teachers may decline participation in collective worship, without prejudice.

Nonreligious state schools in England and Wales are required to practice daily collective prayer or worship of “a wholly or mainly...Christian character.” School teachers lead these assemblies; however, parents have the legal right to request their children not participate in collective prayer or worship. The law permits sixth form students (generally 16- to 19-year-olds in the final two years of secondary school) to withdraw from worship without parental permission or action. Nonreligious state schools are free to hold other religious ceremonies as they choose.

In Scotland only denominational (faith-based) schools practice daily collective prayer or worship.

In Bermuda the law requires students attending state schools to participate in collective worship, characterized by educational officials reciting the Lord’s Prayer, but prohibits worship “distinctive of any particular religious group.” At the high school level, students are required to take a course that explores various religions until year 9 (ages 11-14); in years 10 and 11 (ages 15-16), courses on religion are optional.

The government determines whether to establish a faith-based school when there is evidence of demand, such as petitions from parents, religious groups, teachers, or other entities. If a faith-based school is not oversubscribed, then the school must offer a place to any child, but if the school is oversubscribed it may use faith as a criterion for acceptance. Non state faith-based schools are eligible to claim “charitable status,” which allows for tax exemptions.

Almost all schools in Northern Ireland receive state support, with approximately 90 percent of the students attending Protestant or Catholic schools. Approximately 7 percent of school-age children attend religiously integrated schools with admissions criteria designed to enroll equal numbers of Catholic and Protestant children without the intervention of the state, as well as children from other religious and cultural backgrounds. These integrated schools are not secular, but are “essentially Christian in character and welcome all faiths and none.” RE – a core syllabus designed by the Department of Education, the Church of Ireland, and the Catholic, Presbyterian, and Methodist churches – is compulsory in all government-funded schools, and “the school day shall include collective Christian worship whether in one or more than one assembly.” All schools receiving government funding must teach RE; however, students may request to opt out of the classes and collective worship. Catholic-managed schools draw uniquely on the Roman Catholic tradition for their RE, while other schools may draw on world religions.

In Northern Ireland the law bans discrimination on the grounds of religious belief only in employment; however, schools may discriminate on the grounds of religion when recruiting teachers. In the rest of the country, the law prohibits any discrimination, including employment discrimination, based on religious belief, unless the employer can show a genuine requirement for a particular religion.

In April the Church of England said parents should not be allowed to withdraw their children from religious education classes. Derek Holloway, the Church’s lead on RE policy, stated students “must learn about other religions and world views so that they know how to get along with people from different backgrounds and beliefs,” and those withdrawing children from RE lessons wanted to “incite religious hatred.” ■

Ce message – en adhésion aux normes et consignes du GDPR - n’est envoyé qu’aux abonné(e)s qui ont répondu positivement à notre questionnaire associé à la dernière EREnews 2018\_1.

*Questo numero 2018\_2 – in ossequio al GDPR – è inviato unicamente a quanti/e hanno manifestato l’intenzione di continuare a riceverlo mediante il questionario allegato al notiziario 2018\_1.*