

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

EVENTS & DOCUMENTS

- EUROPEAN COURT OF HUMAN RIGHTS* **Guide on Art 2: Respect of parental rights**, 2
CONSEIL DE L'EUROPE / CDH **Une éducation sexuelle complète protège les enfants**, 2
EUROPEAN COMMISSION **Racial discrimination in education and EU equality law. Report 2020**, 3
WCC-PCID **Serving a wounded world in interreligious solidarity. A Christian call to reflection**, 3
UNICEF-RELIGIONS FOR PEACE **Launch of global multireligious Faith-in-Action Covid initiative**, 3
OIEC **Informe 2020 sobre la educación católica mundial en tiempos de crisis**, 4
WORLD VALUES SURVEY ASSOCIATION **European Values Study. Report 2917-2021**, 4
USCIRF **Releases new Report about conscientious objection**, 4
PEW RESEARCH CENTER **Between belief in God and morality: what connection?** 4
AGENCY FOR FUNDAMENTAL RIGHTS **Fighting discrimination on grounds of religion and ethnicity** 5
EUROPEAN WERGELAND CENTER **2019 Annual Report**, 5
WORLD BANK GROUP / Education Global Practice **Simulating the potential impacts of Covid**, 5
AMERICAN ACADEMY OF RELIGION **AAR Religious Literacy Guidelines, 2020**, 6
CENTRE FOR MEDIA MONITORING **APPG Religion in the Media inquiry into religious Literacy**, 6

NATIONAL CHRONICLES

- DEUTSCHLAND / NSW* **Konfessionelle Kooperation in Religionsunterricht**, 7
ENGLAND / Middlesbrough **Agreed Syllabus for Religious Education 2020-2025**, 7
FINLAND **Freedom of education and freedom of conscience**, 7
NORWAY **Transforming Norwegian Teacher Education: a 2020 report**, 8
ÖSTERREICH **"Ethik statt Religion?" Vom Schulversuch zum alternativen Pflichtfach**, 8
SVIZZERA / Ticino **Nuovo curriculum di cultura religiosa dall'anno scolastico 2020-21**, 8
UNITED KINGDOM **Why Humanism is included in Religious Education, 9 Faith school admission, 9 arrangements variation,**
UK/Wales **Religion, Values and Ethics under the Curriculum and Assessment Bill**, 10

BREVI DALL' EUROPA E DAL MONDO, 10-12

INTERNATIONAL DAILY PRESS LINKS 12-16

LIBRARY: JUST PUBLISHED – LES NOUVEAUTES DU TRIMESTRE

Reference books – Essays and Monographs – Theses – Tools for RE, 16-40

OPINIONS 40-43

FORTHCOMING EVENTS – CALL FOR PAPER 43-45

EUROPEAN COURT OF HUMAN RIGHTS **Guide on Art. 2: Respect of parental rights (30.04.2020)**

This Guide has been prepared under the authority of the Jurisconsult and does not bind the Court. It may be subject to editorial revision. This Guide was originally drafted in French. It is updated regularly and, most recently, on 30 April 2020. With regard to parental rights in the field of public education, this paragraph is significant.

57. It is onto the fundamental right to education that is grafted the right of parents to respect for their **religious and philosophical convictions**. Consequently, parents may not refuse a child's right to education on the basis of their convictions (Konrad and Others v. Germany (dec.)).

58. The term "parents" seems to be interpreted widely by the Court; it is not confined to fathers and mothers but **may include, at least, grandparents** (Lee v. the United Kingdom [GC]). Conversely, a child receiving education cannot claim to be a victim of the rights guaranteed to the parents by the second sentence of Article 2 of Protocol No. 1 (Eriksson v. Sweden, § 93).

59. The word "respect" means more than "acknowledge" or "taken into account"; in addition to a primarily negative undertaking, it implies **some positive obligation on the part of the State** (Campbell and Cosans v. the United Kingdom, § 37). As to the word "convictions", taken on its own, it is not synonymous with the terms "opinions" and "ideas". It denotes views that attain a certain level of cogency, seriousness, cohesion and importance (Valsamis v. Greece, §§ 25 and 27). The refusal of parents to accept corporal punishment at their child's school was thus covered **by their philosophical convictions** (Campbell and Cosans v. the United Kingdom, § 36).

60. Article 2 of Protocol No. 1 applies to all subjects and **not only religious instruction**. Sexual education and ethics thus fall within the scope of Article 2 of Protocol No. 1 (Jimenez Alonso and Jimenez Merino v. Spain; Dojan and Others v. Germany (dec.); Appel-Irrgang and Others v. Germany).

61. Moreover, the provision applies to both the content of the teaching and the manner of its provision. Article 2 of Protocol No. 1 thus also applied to an obligation to parade outside the school precincts on a holiday. The Court was surprised that pupils could be required to take part in such an event on pain of suspension from school – even if only for a limited time. However, it found that such commemorations of national events served, in their way, both pacifist objectives and the public interest, and that the presence of military representatives at some of the parades did not in itself alter the nature of those parades. Furthermore, the obligation on the pupil did not deprive her parents of their right to enlighten and advise their children, or to guide their children on a **path in line with the parents' own religious or philosophical convictions** (Efstratiou v. Greece, § 32; Valsamis v. Greece, § 31).

62. The setting and planning of the curriculum fall in principle within the competence of the Contracting States (Valsamis v. Greece, § 28) and there is nothing to prevent it **containing information or knowledge of a religious or philosophical nature** (Kjeldsen, Busk Madsen and Pedersen v. Denmark, § 53).

https://www.echr.coe.int/Documents/Guide_Art_2_Protocol_1_ENG.pdf

CONSEIL DE L'EUROPE / COMMISSAIRE AUX DROITS DE L'HOMME

Une éducation sexuelle complète protège les enfants et contribue à rendre la société plus sûre et inclusive

Strasbourg, 21/07/2020 - La sexualité fait partie intégrante de la vie. Les enfants et les jeunes ont le droit de recevoir des informations fiables, scientifiques et complètes dans ce domaine. Pourtant, l'éducation sexuelle dans les établissements scolaires est une question sensible. Depuis qu'elle a fait son entrée dans les programmes scolaires européens, dans les années 1970, les parents, les responsables religieux et les décideurs politiques discutent, souvent âprement, de ce qui doit être enseigné à tel ou tel âge. Nombre d'États membres du Conseil de l'Europe ont fait des progrès considérables ces dernières décennies pour dispenser de tels cours et pour améliorer leur contenu, de manière à ce qu'ils ne traitent pas uniquement de la biologie et de la reproduction mais permettent véritablement aux enfants de connaître leur corps et leurs droits et de s'informer sur l'égalité de genre, l'orientation sexuelle, l'identité de genre et les relations saines (cette approche est communément appelée « éducation complète à la sexualité »). *Le document intégral :*

<https://www.coe.int/fr/web/commissioner/-/comprehensive-sexuality-education-protects-children-and-helps-build-a-safer-inclusive-society> - Ce document est disponible également en version anglaise et russe.

EUROPEAN COMMISSION **Racial discrimination in education and EU equality law. The 2020 Report**

This thematic report analyses national and international (case) law and assesses the jurisprudential and practical impact of the Racial Equality Directive on racial or ethnic discrimination in education. The report is based on information and analysis provided by the national experts of the European network of legal experts in gender equality and non-discrimination by means of a questionnaire addressing the major themes. The report indicates the contribution of each national expert and, where available, refers to the primary sources of the analysis. The report hereafter comprises an introduction followed by 5 sections: the first maps out the multiple sources of European equality law on racial or ethnic discrimination in education. Section 2 presents up-to-date information about national legislation and its compliance with EU law and international treaties signed and ratified by the Member States. Section 3 analyses national jurisprudence on racial or ethnic discrimination in education. Section 4 investigates the enforcement of racial equality in education and Section 5 sets out our overall conclusions. *Read more this document, 114 pages, including summaries in English, French and German*

<https://www.migpolgroup.com/wp-content/uploads/2020/04/Racial-discrimination-in-education-and-EU-equality-law.pdf>

WCC-PCID **Serving a Wounded World in Interreligious Solidarity: A Christian call to reflection and action during Covid-19 and beyond** (28 August 2020)

The World Council of Churches (WCC) and the Pontifical Council for Interreligious Dialogue (PCID) released a joint document, *Serving a Wounded World in Interreligious Solidarity: a Christian Call to Reflection and Action during Covid-19*. Its purpose is to encourage churches and Christian organizations to reflect on the importance of interreligious solidarity in a world wounded by the Covid-19 pandemic. The document offers a Christian basis for interreligious solidarity that can inspire and confirm the impulse to serve a world wounded not only by Covid-19 but also by many other wounds.

<https://www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/serving-a-wounded-world-in-interreligious-solidarity-a-christian-call-to-reflection-and-action-during-covid-19>

UNICEF-RfP **Launch of Global Multi-Religious Faith-in-Action Covid-19 Initiative - Faith and Positive Change for Children, Families and Communities** A joint statement issued by UNICEF & Religions for Peace

[...] The Initiative reflects the unique and critical roles played by religious leaders and actor, in influencing values, attitudes, behaviours and actions that affect the development and wellbeing of the world's children. The Initiative will be coordinated by the global partnership on Faith and Positive Change for Children, Families and Communities, which involves Religions for Peace's Interreligious Councils, including senior leaders of the world's religious and spiritual traditions - *Bahai, Buddhist, Christian, Hindu, Islamic, Jain, Jewish, Sikh, Zoroastrian and Indigenous spirituality*. It also includes interfaith youth and women's networks, in collaboration with the Joint Learning Initiative of Local Faith Communities with its membership of International Faith-Based organizations. This global partnership now commits to strengthening multi-religious action and community mobilization, in countering the Covid-19 pandemic. The global Multi-Religious Faith-in-Action Covid-19 Initiative calls upon all communities across the world, together with governments, UN entities, and broad civil society organisations, to join forces to:

- **adapt:** Faith gatherings, rituals and services in keeping with the RfP-ACT Alliance Statement and WHO Guidance on religious mass gatherings, burials and rituals, to: Honour international and national health authorities' guidance on public gatherings, physical distancing and other critical matters of public health related to faith community gatherings, services and rituals such as funerals, marriages and births for the health and safety of religious followers while developing alternative pastoral approaches.

- **promote:** Heightened focus on hygiene and sanitation in keeping with religious teachings and sacred texts that emphasize cleanliness as an element of holiness; Listening, to children and families, through organized spaces for dialogue on-line, through media and where permitted house-to-house, and within small group fora (keeping distance); Intergenerational dialogue to give voice to girls, boys together with parents and communities to find solutions to issues surrounding the epidemic; Voices of faith and wider community engagement to inform local responses as well as national policy-making and programmes.

- **counter:** All forms of stigma and discrimination associated with transmission of the disease with active promotion of attitudes and behaviours to uphold the dignity and rights of all people.

- **provide:** Active engagement of networks of religious communities including faith-based women, and youth, in collaboration with local governance structures, to provide organized voluntary services in: Spiritual and emotional care and support for parents, children, the elderly and those experiencing disruption and distress in order to provide a source of support, peace, comfort and hope. Positive age-specific and gender-responsive parenting guidance and support to families in relation to the health, development, protection and social and

emotional wellbeing of children and young people, particularly those in low-income families and those most vulnerable and hardest to reach. Youth-friendly communication and engagement including their support with more systematic use of technology and social media as a connective communication platform for communities during periods of physical distancing and beyond. We stand united in this global Inter-faith moment of hope and solidarity for the survival, protection and development of our children, families and communities.

<https://www.unicef.org/press-releases/launch-global-multi-religious-faith-action-covid-19-initiative>

OIEC **Informe sobre la educación católica mundial 2020: logros y desafíos en tiempos de crisis**

Las escuelas católicas atienden a 62.2 millones de estudiantes en todo el mundo en los niveles preescolar, primario y secundario. Al administrar la red escolar no gubernamental más grande del mundo, la Iglesia Católica juega un papel importante en los esfuerzos para lograr el ODS 4, especialmente en los países de bajos ingresos. OIEC lanzó en junio de 2020 su primer Informe Global de Educación Católica. El informe considera las contribuciones globales de las escuelas católicas y los impactos de la crisis COVID-19 (el análisis de esos impactos y las posibles respuestas se basa en parte, en un conjunto de artículos publicados en el [Journal of Catholic Education](#)). El informe también incluye un anexo estadístico detallado sobre las tendencias en la inscripción en escuelas católicas en más de 100 países con al menos 10,000 estudiantes inscritos en las escuelas. Para descargar el informe, haga clic aquí: *Informe [GCE Report 2020](#)*

WORLD VALUES SURVEY ASSOCIATION **European Values Study. Report 2017-2021**

The World Values Survey Association announces the first release of the latest World Values Survey dataset (WVS-7, V1.0). Fieldwork for this 7th wave was conducted from mid-2017 to early-2020. This includes 77 countries and societies on all inhabited continents around the globe, ranging from Albania, Australia and Argentina to the United States, Vietnam and Zimbabwe, as well as surveys conducted in collaboration with the [European Values Study](#). In total, over 129,000 respondents were interviewed for this wave. Geographic coverage has also been expanded to several new countries included for the first time, such as Bolivia, Greece, Myanmar, Nicaragua, and Tajikistan.

<http://www.worldvaluessurvey.org/WVSEventsShow.jsp?ID=413>

USCIRF **Releases new Report about conscientious objection**

This factsheet explains the international human rights standards that govern conscientious objection. Many states struggle with balancing national security concerns and human rights. Nevertheless, governments must ensure the right to object to military service based on genuinely-held religious beliefs as an integral part of the absolute right to hold beliefs. The report outlines human rights standards for laws on conscientious objection, including the process to obtain this status. When compliant with these principles, civilian alternatives to military service can facilitate the contribution of conscientious objectors to the public good, while respecting their beliefs and rights. In countries without provisions for conscientious objection to mandatory military service, individuals often face imprisonment or discrimination. In this factsheet, USCIRF calls on states to ensure their laws comprehensively protect conscientious objectors and to release all individuals currently detained for this reason. In its [2020 Annual Report](#), USCIRF condemned the treatment of conscientious objectors in [Eritrea](#), [Turkmenistan](#), and [Azerbaijan](#). <https://www.uscifr.gov/news-room/press-releases-statements/uscifr-releases-new-report-about-conscientious-objection>

PEW RESEARCH CENTER **Between belief in God and morality: what connection?**

What is the connection between belief in God and morality? And how important are God and prayer in people's lives? Pew Research Center posed these questions to 38,426 people in 34 countries in 2019.

Across the 34 countries, which span six continents, a median of 45% say it is necessary to believe in God to be moral and have good values. But there are large regional variations in answers to this question. People in the emerging economies included in this survey tend to be [more religious](#) and more likely to consider religion to be important in their lives, and they are also more likely than people in this survey who live in advanced economies to say that belief in God is necessary to be moral. Differences occur *within* countries as well. In general, people who are relatively nonreligious are more inclined than highly religious people in the same countries to say it is *not* necessary to believe in God to be a moral person. Despite variances in religious observance, a median of 62% across the countries surveyed say that religion plays an important role in their lives, while 61% agree that God plays an important role in their lives and 53% say the same about prayer. Since 1991, the share of people who say God is important to them has increased in Russia and Ukraine, while the opposite has occurred over the same time span in Western Europe.

In the eight Western European publics surveyed, a median of just 22% say belief in God is necessary to be moral, while in the six Eastern European nations studied, a median of 33% share the same view. Prior research establishes the European continent as increasingly secular on the whole, though among Europeans, there are [notable differences between Eastern and Western countries](#) in attitudes toward religion and religious minorities. Of all 13 countries surveyed in the European Union, Greece has the largest share of residents who tie belief in God to morality (53%), followed closely by Bulgaria (50%) and Slovakia (45%). Still, in many countries on the European continent, relatively few people say it is necessary to believe in God to be moral, including just 9% in Sweden, 14% in the Czech Republic and 15% in France.

Less than half in both Canada and the U.S. say belief in God is necessary to be moral (26% and 44%, respectively). Meanwhile, the European countries in the study tend to have much smaller shares who say religion is either very or somewhat important in their lives, including 22% of adults in Sweden, 23% in the Czech Republic, 33% in France and 39% in both the Netherlands and Hungary.

In multiple European nations, pluralities say religion is “not at all” important in their lives. This is the case in the Czech Republic, France, the Netherlands, Sweden and the United Kingdom, where adults are more likely to say religion is not at all important in their lives than to choose any other answer option. On the other hand, more than six-in-ten respondents in Greece, Poland and Italy say religion is very or somewhat important in their lives. More people in Greece say religion is at least somewhat important to them (80%) than in any other European country. Lesser majorities in Germany, Slovakia, Lithuania (each at 55%) and Bulgaria (59%) say religion is at least somewhat important to them. (by *Ch. Tamir, A. Connaughton, A. M. Salazar*).

<https://www.pewresearch.org/global/2020/07/20/the-global-god-divide/>

EUROPEAN UNION AGENCY FOR FUNDAMENTAL RIGHTS (FRA) **Fighting discrimination on grounds of religion and ethnicity - Vulnerabilities of Muslim communities and the effects of Covid-19**

Event: Speech: 19 June 2020 - Speaker: Michael O'Flaherty.

FRA's Director addressed a conference on 18 June 2020 on Fighting discrimination on grounds of religion and ethnicity: vulnerabilities of Muslim communities and the effects of Covid-19 crisis. the vulnerabilities of Muslim communities in the EU. The conference was a joint initiative by the Croatian Presidency of the Council of the EU, the European Commission and the European network of Equality bodies, Equinet. Tomas Chiamparino, European Commission Coordinator on combating anti-Muslim hatred chaired the event.

<https://fra.europa.eu/en/speech/2020/fighting-discrimination-grounds-religion-and-ethnicity>

EUROPEAN WERGELAND CENTER (EWC) **2019 Annual Report**

[...] This annual report for 2019 shows that EWC reached more than 70 000 education professionals, educators and students through our activities. We run projects in 26 countries, involving a wide range of participants from formal and non-formal education. However, numbers can be deceptive. According to OECD, only 1 in 10 students in OECD countries could distinguish between fact and opinion, while 3 in 10 teachers reported that they cannot cope with the challenges of teaching a multicultural class. According to the Council of Europe, 66% of governments report inconsistencies between policies and their implementation in the field of education for democratic citizenship and human rights. For a relatively small centre as EWC, our quantitative results are very good. Compared to the challenges, they are but a drop in the ocean". (Ana-Perona Fieldstad, Executive Director, <https://theewc.org/resources/ewc-2019-annual-report/>).

WORLD BANK GROUP / Education Global Practice **Simulating the Potential Impacts of Covid-19 School closures on schooling and learning outcomes a set of global estimates** (June 2020)

School closures due to Covid-19 have left more than a billion students out of school. This paper presents the results of simulations considering three, five and seven months of school closure and different levels of mitigation effectiveness resulting in optimistic, intermediate and pessimistic global scenarios. Using data on 157 countries, the analysis finds that the global level of schooling and learning will fall. Covid-19 could result in a loss of between 0.3 and 0.9 years of schooling adjusted for quality, bringing down the effective years of basic schooling that students achieve during their lifetime from 7.9 years to between 7.0 and 7.6 years. Close to 7 million students from primary up to secondary education could drop out due to the income shock of the pandemic alone. Students from the current cohort could, on average, face a reduction of \$355, \$872, or \$1,408

in yearly earnings. In present value terms, this amounts to between \$6,472 and \$25,680 dollars in lost earnings over a typical student's lifetime. Exclusion and inequality will likely be exacerbated if already marginalized and vulnerable groups, like girls, ethnic minorities, and persons with disabilities, are more adversely affected by the school closures. Globally, a school shutdown of 5 months could generate learning losses that have a present value of \$10 trillion. By this measure, the world could stand to lose as much as 16 percent of the investments that governments make in the basic education of this cohort of students. The world could thus face a substantial setback in achieving the goal of halving the percentage of learning poor and be unable to meet the goal by 2030 unless drastic remedial action is taken.

<http://documents1.worldbank.org/curated/en/329961592483383689/pdf/Simulating-the-Potential-Impacts-of-COVID-19-School-Closures-on-Schooling-and-Learning-Outcomes-A-Set-of-Global-Estimates.pdf>

AMERICAN ACADEMY OF RELIGION **AAR Religious Literacy Guidelines, 2020** - Copyright ©2020 AAR

Religion, though it can be defined in different ways, provides frameworks for interpreting human purpose, action, and self-understanding. Religious traditions have functioned throughout human history to inspire and justify the full range of acts and attitudes from the heroic to the heinous. Its influence remains potent in the 21st century in spite of predictions that religious influences would steadily decline with the rise of secular democracies and continuing advances in science. Many local, national, and global events and environments have prominent religious dimensions that need careful, critical examination in both their contemporary and historical contexts. Understanding these religious dimensions requires a form of "religious literacy" that the academic study of religion provides. "Religious literacy" helps us understand ourselves, one another, and the world in which we live. It includes the abilities to: - Discern accurate and credible knowledge about diverse religious traditions and expressions - Recognize the internal diversity within religious traditions - Understand how religions have shaped - and are shaped by -the experiences and histories of individuals, communities, nations, and regions - Interpret how religious expressions make use of cultural symbols and artistic representations of their times and contexts - Distinguish confessional or prescriptive statements made by religions from descriptive or analytical statements.

This document proposes a basic level of cultural competency that every graduate of a two- or four-year college should develop. It argues that some critical understanding about the ways in which religion shapes and is shaped by human behavior should be part of the general education of every person who receives an undergraduate degree. More:

<https://www.aarweb.org/AARMBR/Publications-and-News-/Guides-and-Best-Practices-/Teaching-and-Learning-/AAR-Religious-Literacy-Guidelines.aspx?WebsiteKey=61d76dfc-e7fe-4820-a0ca-1f792d24c06e>

CENTRE FOR MEDIA MONITORING **APPG Religion in the Media inquiry into religious Literacy Submission of evidence promoting fair and responsible reporting of Muslims and Islam. April 2020**

The Centre for Media Monitoring (CfMM) was set up in 2018 by the Muslim Council of Britain (MCB). CfMM monitors and analyses thousands of articles and broadcast clips daily. Our monitoring methodology has been developed and approved by leading academics and experts in the field of corpus linguistics. CfMM is recognised as an authority in this field and a valuable resource by all stakeholders, including the media, regulators, politicians, and community organisations. CfMM works closely with editors and journalists from the national print and broadcast media to highlight inaccuracies, generalisations and misrepresentations of Muslims and Islam in the media as well as promote good practice and increase Religious Literacy. We hold roundtables and "Meet the Media" events between media executives and community organisations. We deliver media skills training, publish evidenced-based reports, sit on advisory boards, and make submissions to inquiries and consultations such as OFCOM's Thematic Review of Representation and Portrayal on the BBC, the BBC's Editorial Guidelines Consultation, the Editor's Code Review, and the Lords Select Committee Inquiry on the Future of Journalism. CfMM was also part of IPSO's working committee, inputting into developing guidelines for journalists on the reporting of Islam and Muslims. CfMM welcomes the opportunity to respond to this important inquiry. Our submission below relies on our evidence base from monitoring both print and broadcast media. We will answer all the questions posed in the inquiry but will go into greater detail on the effects of religious illiteracy. This section will give examples from both print and broadcast media which illustrate perceptions, falsehoods and the impact of 'Religious Illiteracy' when reporting on Islam and Muslims. Appendix 1 gives more examples of poor and inaccurate reporting of Islam and Muslims. See *this report*:

<https://cfmm.org.uk/wp-content/uploads/2020/05/CfMM-APPG-Submission-Final.pdf>

DEUTSCHLAND/NRW **Konfessionelle Kooperation im Religionsunterricht**

Zum Schuljahresbeginn 2018/19 können Grundschulen und Schulen der Sekundarstufe I in NRW auf Antrag erstmals konfessionell-kooperativen Religionsunterricht innerhalb des Gebiets der beteiligten Landeskirchen und (Erz-) Bistümer einrichten. Für Berufskollegs ist dies aufgrund einer längeren Vorbereitungszeit zum Schuljahresbeginn **ab 2020/21 möglich**.

Voraussetzung ist der Runderlass zum Religionsunterricht in NRW (2003) in der erweiterten Fassung vom August 2017 in Verbindung mit den geschlossenen Vereinbarungen zwischen den beteiligten (Erz-)Bistümern und den evangelischen Landeskirchen. Eine umfassende Erstinformation über Eigenart und Anliegen des konfessionell-kooperativen Religionsunterrichts bietet der **Informationsflyer**, den Sie neben weiteren unterstützenden **Materialien** und Dokumenten auf dieser Seite zum Download finden. [...]

<https://www2.ifl-fortbildung.de/koko/>

ENGLAND/Middlesbrough **Agreed Syllabus for Religious Education 2020–2025**

The 2020-25 Agreed Syllabus for Religious Education has been developed in consultation with Middlesbrough's communities of religion and belief, school staff and RE Today. I hope everyone who is responsible for the delivery of Religious Education will find the syllabus a useful tool in the continued provision of high quality and balanced education to our children and young people. This syllabus is a statutory requirement for all maintained schools which do not have designation relating to religious character and voluntary controlled schools, for children and young people aged between 4 and 19. Middlesbrough celebrates culture and diversity. Religion for many people in our area, in an era of globalisation and an increasingly interdependent world, forms a crucial part of their culture and identity. A broad and balanced curriculum including Religious Education should prepare our children for life in modern day Britain so that they can make a positive contribution. All children growing up in Middlesbrough need an awareness and understanding of religion as it is developing in Britain and particularly the North East of England. (from *Foreword*). *More:*

<https://www.middlesbrough.gov.uk/sites/default/files/SACRE-Middlesbrough-agreed-syllabus-20-25-extract.pdf>

FINLAND **Freedom of education and freedom of conscience**

The aim of the Ministry of Education and Culture is to ensure the freedom of religion and to provide all people with possibilities to profess and practise their religion. The Constitution of Finland guarantees freedom of religion and freedom of conscience. More detailed provisions on ensuring the right to exercise freedom of religion are laid down in the **Freedom of Religion Act**. The Act contains provisions on registered religious communities and membership of them, on joining and leaving religious communities and on practices concerning solemn declarations and the taking of oath. The Act also has a bearing on the provisions on the teaching of religion and ethics in comprehensive schools and general upper secondary schools. There are also separate laws on the Evangelical Lutheran Church of Finland and on the Orthodox Church of Finland.

The religious affiliation of a child. The religious affiliation of a child under 12 years of age is decided by the parents jointly. The religious affiliation of a teenager aged between 12 and 17 can only be changed by a joint decision of the child and his or her parents or guardian.

Religious education - In the comprehensive and upper secondary schools, students belonging to a religious community are given religious education and the non-affiliated are taught ethics. A significant minority of today's pupils are non-religious or belong to another religion. Denominational teaching other than Evangelical Lutheran and Orthodox is given if there are at least three pupils or students belonging to the same religious community and their parents request it. The concept instruction in one's own religion strives to guarantee the rights of minorities and to ensure that the child receives an education in accordance with their family's convictions. Curricula for different religions are created jointly by religious communities and educational authorities. The goal of a religious curriculum is to familiarise pupils with their own religion and the Finnish traditions of belief, acquaint students with other religions and help them understand the cultural and human significance of religions.

The Freedom of Religion Act does not impinge on school traditions. For example the singing of traditional hymns at end-of-term celebrations in spring and before Christmas does not constitute the practice of a religion in the meaning of the Act. The meaning of these celebrations is seen to be to pass on and preserve culture. The communal system of comprehensive schools carries the main responsibility for providing compulsory education in Finland. Compared with the total number of schools, the proportion of licensed private schools is

small. Licenses have also been granted for a few comprehensive schools which are based on religious confessions. There are two Finnish-language and one Swedish-language theological faculty in universities.
<https://minedu.fi/en/freedom-of-religion>

NORWAY **Transforming Norwegian Teacher Education, 2020: The final report of the international Advisory Panel for Primary and Lower Secondary Teacher Education**

"[...] As panel members, we were united in our conclusion that the new master's programmes for PLS teacher education represent an internationally distinctive and remarkably ambitious reform based on high expectations for student teachers, for university/college-based and school-based teacher educators, and ultimately, for the country's school children. The goal of the new PLS teacher education programmes is integrating enhanced knowledge and research competency with inquiry-rich, school-based experiences to create a permanent professionally-oriented teaching force. The success of these new programmes depends on new ways to think about accountability, collaboration, and what it means to learn to teach. This requires profound cultural change for Norway's teachers and teacher educators as well as profound changes in the approaches of the Ministry of Education and Research and NOKUT. Profound cultural change requires both resources, including the development of permanent institutional capacity and infrastructure in the TEIs and the schools, and time, including the time to take risks, to learn from local innovations, and to respond to the short- and long-term implications of the reform.

This report presents two sets of recommendations about core issues in PLS teacher education. One set, which deals with systemic or policy issues, is addressed to the Ministry of Education and Research and to NOKUT. The second set, which deals with collaboration and joint responsibility for teacher education, is addressed to the TEIs and their school and municipality partners". • <https://www.nokut.no/globalassets/nokut/rapporter/ua/2020/transforming-norwegian-teacher-education-2020.pdf>

ÖSTERREICH **"Ethik statt Religion?" Vom Schulversuch zum alternativen Pflichtfach**

Nun ist es amtlich: Ab dem Schuljahr 2021/22 soll Stück für Stück ein Ethikunterricht als alternatives Pflichtfach für "Religionsabmelder" und konfessionslose Schülerinnen und Schüler in Österreich eingeführt werden. Zum Start soll das neue Fach in der neunten Schulstufe in AHS und polytechnischen Schulen und im Folgejahr dann an BHS angeboten werden. Ziel ist es laut Bildungsminister Heinz Faßmann, Schüler damit "zu selbstständiger Reflexion im Hinblick auf Wege gelingender Lebensgestaltung befähigen, ihnen Orientierungshilfen geben und sie zur fundierten Auseinandersetzung mit den Grundfragen des Lebens anleiten".

Die Katholische Kirche hat die Einführung dieses Modells von Beginn an unterstützt. Das Projekt, das seit 1997 durch zahlreiche Schulversuche getestet und wissenschaftlich evaluiert wurde, wurde indes bis zuletzt von einer intensiven medialen Debatte begleitet: Warum nicht ein Ethikunterricht für alle Schülerinnen und Schüler? Und warum nicht schon ab der Volksschule? – Fragen, auf die der Bildungsminister zuletzt bei einer **Tagung in Salzburg** antwortete, dass man nun einmal "den ersten Schritt" tue. Zudem verteidigte Faßmann das gewählte "Verflechtungsmodell" von Religions- und Ethikunterricht; eine Frontstellung Religion vs. Ethik liege ihm fern. • <https://www.katholisch.at/ethikunterricht>

• <https://kurier.at/wissen/in-begutachtung-wie-geht-es-weiter-mit-dem-projekt-ethikunterricht/400964234>

• <https://wasjetzt.net/ethikunterricht-in-oesterreich/>

► **Les évêques autrichiens apprécient** : « Le Secrétariat général de la Conférence épiscopale autrichienne se félicite de l'introduction d'une matière éthique obligatoire pour tous les élèves qui ne suivent pas d'enseignement religieux confessionnel », écrivent les évêques dans une déclaration signée par le Secrétaire général de l'épiscopat autrichien, Mgr Peter Schipka. « L'expérience de plus de 20 ans d'enseignement de l'éthique à l'école a montré que c'est précisément au niveau du deuxième cycle de l'enseignement secondaire que cette forme d'enseignement a fait ses preuves, et qu'elle sera désormais adoptée dans le système scolaire ordinaire », peut-on lire. La Conférence épiscopale se dit convaincue que les élèves qui se sont retirés de l'enseignement religieux confessionnel et ceux qui n'ont pas de confession religieuse et ne s'inscrivent pas à l'enseignement religieux en tant que matière gratuite, bénéficieront de cette initiative. • <https://www.vaticannews.va/fr/eglise/news/2020-07/autriche-enseignement-ethique-religion-ecole-vevques.html>

SVIZZERA/TICINO **Nuovo curriculum di cultura religiosa dall'anno scolastico 2020-21**

Nelle scuole del Canton Ticino è entrato in vigore dal 31 agosto il nuovo corso curricolare di cultura religiosa per le classi di IV media (cf. *EREnews* 2019, n. 4, 11). Un recente documento dell'Ufficio Istruzione religiosa *EREnews* 2020_3

scolastica (UIRS) di Lugano, datato 22 agosto 2020, ribadisce le linee programmatiche – vincolanti nei principi, eppur discrezionalmente selettive nella prassi – del corso. In particolare precisa le prospettive concettuali e metodologiche (quali: il taglio ermeneutico, la gradualità, la linearità, il modello storico-culturale) e delinea le sequenze programmatiche vincolanti, sia quelle comuni a tutti gli indirizzi di studio (in sostanza i quattro nuclei contenutistici: quello delle scienze delle religioni, quello biblico-teologico, quello storico-culturale e quello etico), sia le sequenze specifiche per i diversi indirizzi (licei, scuole di commercio, percorsi artistici, socio-sanitari, artigianali, tecnici). Dalla prima applicazione di quest'anno scolastico emergeranno elementi utili per iniziare a valutare in concreto il grado di adeguatezza del programma, il gradimento degli studenti, la preparazione degli insegnanti, l'accoglienza nel contesto generale della didattica scolastica e dell'opinione pubblica.

<https://www.diocesilugano.ch/commissioni-e-uffici/ufficio-istruzione-religiosa-scolastica-uirs/>

UNITED KINGDOM **Why Humanism is included in Religious Education**

Humanism has been studied in RE for about fifty years. In its report *RE, Attainment and National Curriculum* (1991), the Religious Education Council set out the standard case for inclusion:

- *RE should be open to all pupils regardless of their beliefs.*
- *If RE is 'open' it is necessary for pupils to learn that there are many who do not believe or practise a theistic or religious world-view. Indeed if pupils did not learn this, it could be said they were victims of indoctrination.*
- *Humanism and other non-theistic beliefs have their own views about religion and these ought to be part of a pupil's RE.*
- *Humanist thinking has influenced the RE and PSE curriculum, particularly in the exploration of the term 'spiritual'.*
- *Many pupils come from non-religious backgrounds and probably share some of the views humanists express.*
- *The RE Council has benefited since its foundation from the active membership of Humanists UK in its ranks.*

A 2013 survey found that more people consider RE to have been the 'least beneficial subject' than any other. **It is vital that RE stays relevant to our population if it is to maintain its place within the curriculum.** Pupils in all types of school should have the opportunity to consider philosophical and fundamental questions, and in an open society we should learn about each other's beliefs. There should be a subject on the curriculum which helps young people to form and explore their own beliefs and develop an understanding of the beliefs and values different from their own; enriches pupils' knowledge of the religious and humanist heritage of humanity and so supports other subjects such as History, English Literature, Art, Music, and Geography; and allows pupils to engage with serious ethical and philosophical questions in a way that develops important skills of critical thinking, reasoning and inquiry. All the usual **contemporary justifications for the subject of RE in the school curriculum** – its contribution to social cohesion and mutual understanding, its presentation of a range of answers to questions of meaning and purpose, its role in educating about the history and present culture of humanity, and its role in the search for personal identity and values – can only be served by including humanist perspectives and non-religious students.[...] © Humanists UK 2020 <https://humanism.org.uk/education/teachers/why-should-you-include-humanism-in-re/>

UNITED KINGDOM **Faith school admissions arrangements variation**

The Department of Education has issued the non-statutory guidance ***Faith school admission arrangements variation***. Admission authorities for schools designated as having a religious character may use faith-based oversubscription criteria in their admission arrangements and allocate places by reference to faith where the school is oversubscribed. Some define children's or families' membership or practice of the faith for this purpose through regular attendance at a place of worship over a specified period. Due to the coronavirus (Covid19) outbreak, there have been restrictions on the opening of places of worship (especially for communal worship) and parents and their children may have been unable to attend their place of worship as normal. This has a potential impact on the admission arrangements have been affected for the September 2021 intake, and as a result, some admission authorities may need to seek a variation to their admission arrangements to ensure parents are clear on what they need to do to meet the relevant criteria. The guidance is for admission authorities who consider that they will need to make changes to their admissions arrangements to account for the period where access to places of worship and/or to communal worship has been restricted as a result of

the coronavirus (Covid19) outbreak. <https://www.lawandreligionuk.com/2020/07/26/law-and-religion-round-up-26th-july/>

UK/WALES **Religion, Values and Ethics under the Curriculum and Assessment Bill**

In a guest post, Professor Russell Sandberg looks at the newly published Curriculum and Assessment (Wales) Bill, which includes the Welsh Government's proposals for the teaching of religion in schools.

The Curriculum and Assessment (Wales) Bill has now been published, together with an explanatory memorandum. The Bill establishes a new legislative framework to support the implementation of the new curriculum for Wales, including Religion, Values and Ethics (RVE) which will replace Religious Education (RE) in Welsh schools. The Bill provides a further insight into how RVE will operate and which legislative provisions will no longer apply in Wales. In short, the Bill, if enacted, would create a very different legislative framework for Wales distinct from the English model. And it may well prompt reform there too given that some of the changes are said to be made to bring the law in line with the *Human Rights Act 1998*.

As the Explanatory Memorandum puts it: 'The Curriculum for Wales framework gives every school in Wales the opportunity to design their own curriculum within a national approach that ensures a level of consistency' (para 3.7). This is achieved, under clause 6 of the Bill, by requiring six areas of learning and experience (of which humanities is one) and four mandatory elements (English; Relationships and Sexuality Education; Religion, Values and Ethics; and Welsh). RVE will also form part of the Humanities area of learning and experience (*Explanatory Memorandum*, para 3.48). The curriculum developed by each school will encompass an area of learning and experience if it encompasses the 'What Matter' key concepts which will be consolidated into a code (clause 6(2)). A summary of the adopted curriculum must be published by the headteacher and governing body (clause 11). *Posted on 9 July 2020 by Frank Cranmer. Read more:*

<https://www.lawandreligionuk.com/2020/07/09/religion-values-and-ethics-under-the-curriculum-and-assessment-wales-bill/>

BREVI DALL'EUROPA E DAL MONDO

BELGIQUE. L'école obligatoire à cinq ans, mais les cours de morale et religion seront optionnels - A partir de septembre 2020, la fréquentation de l'école maternelle sera obligatoire dès l'âge de 5 ans. Par contre, les cours de morale et de religion seront optionnels. Fini de faire l'école buissonnière à 5 ans. Fini en tout cas de fréquenter la troisième maternelle en fonction de son humeur ou de celle de ses parents. Le gouvernement de la Fédération Wallonie-Bruxelles vient de valider la première version d'un texte balisant l'abaissement de l'obligation scolaire à 5 ans à partir du 1er septembre 2020. <https://plus.lesoir.be/281746/article/2020-02-20/lecole-obligatoire-cinq-ans-mais-pas-le-cours-philosophique> .

CYPRUS. Children's rights watchdog defends student's criticism of religious education. The children's rights commissioner Despo Michaelidou on Monday criticised a group of teachers for attacking a high school girl over an article she wrote questioning whether religious education was approached properly in schools. Reports said the girl was in her second year of lyceum and the article was published in the school newspaper 'Dasoupolis'. It was titled 'Religion in schools: Choice or obligation?' The article in question appeared to have caused uproar as according to Michaelidou's statement, teachers used phrases such as "shame" and "disgrace" to describe the teenager's article. *See more:*

<https://cyprus-mail.com/2020/06/29/childrens-rights-watchdog-defends-students-criticism-of-religious-education/>

ESPAÑA/Castilla. La Justicia reconoce a los profesores de Religión como "personal indefinido" La Asociación Profesional de Profesores de Religión en Centros Estatales (Apprece) ha obtenido el respaldo del Tribunal Superior de Justicia en Castilla y León para que la contratación de este profesorado, tal y como venía defendiendo el colectivo desde hace años, **solo pueda ser de sustitución o de relación indefinida**. "La contratación de los profesores de religión será por tiempo indefinido, salvo en los casos de sustitución del titular de la relación laboral que se realizará de conformidad con el artículo 15.1.c) del Estatuto de los Trabajadores". La concatenación de contratos de esta naturaleza es algo habitual a realizar por la Administración con el Profesorado de religión. De hecho, **algunos profesores de religión llevan años firmando este tipo de contratos con fecha de finalización el 30 de junio**. *Leer más:* https://www.religiondigital.org/educacion/Justicia-profesores-Religion-Castilla-Leon_0_2260873891.html

ESPAÑA/Catalunya. Hoy miércoles 2 de septiembre se ha publicado en forma de resolución en el Diario Oficial de la Generalitat de Catalunya (DOGC) un **Plan piloto para impartir Religión Islámica en los** EREnews 2020_3

colegios. Creado por el departamento de Educación de la Generalitat, se aplicaría en escuelas públicas de Barcelona, el Baix Llobregat, Girona y Tarragona a partir de este próximo curso 2020-2021. Según el programa, la materia de Religión Islámica se ofertará probablemente en el primer curso de **Primaria y en 1º de la ESO**, con la intención de que esta enseñanza esté presente en ambas etapas de la educación obligatoria en centros públicos. Más: religiondigital.org/espana/Plan-Cataluna-impartir-Religion-Islamica-curso-2020-2021-educacion-publica-derecho_0_2264773538.html

INDIA. **Modi's Textbook manipulations.** Under cover of the pandemic, the administration has removed chapters on democracy, secularism, and citizenship from schoolbooks. As students across India logged in to their virtual classrooms last month, many of them no doubt felt their prayers had been answered. The Central Board of Secondary Education, India's largest education board, announced in July that it had cut this year's syllabus by 30 percent. It hopes that the move will relieve stressed-out students who have lost valuable hours in the classroom to Covid-19 and are trying to adapt to online learning. But not everyone is pleased. The move has fueled controversy over the fact that government-run schools no longer have to teach chapters on democratic rights, secularism, federalism, and citizenship, among other topics. These concepts lie at the core of the Indian Constitution but have at times come into conflict with the Hindu-majoritarian ideology of the ruling right-wing Bh. Janata Party. The party's well-established interest in using the education system to spread its own unitary brand of Indian identity has further raised concerns that the omissions are politically motivated. <https://foreignpolicy.com/2020/08/06/textbooks-modi-remove-chapters-democracy-secularism-citizenship/>

INDIA. **NEP 2020: Making education more inclusive.** The New Education Policy (2020) is a historic effort and first omnibus policy after thirty-four years, under Modi regime. The purpose of NEP is a framework to guide the development of education in the country. This is India's third policy which replaces the 1986 NEP. According to the Government, the NEP 2020 is formulated after having considered over 2 lakh suggestions from different levels of local self-bodies, 2.5 lakh gram panchayats, 6,600 blocks, 6,000 ULBs and 676 districts with the aim of holistic productivity and contributing citizens for building an equitable, inclusive, and plural society with an increased Gross Enrollment Ratio of 50% by 2035. The National Education Policy, 2020 has conveyed the structural change in the education system which aims to make India the global knowledge superpower ensuring equity and Inclusion. <https://timesofindia.indiatimes.com/blogs/voices/nep-2020-making-education-more-inclusive/>

IRAQ. **A Diversity Institute teaches Iraqi students about Religious Minorities.** A new institute in Iraq that aims to change the country's discourse toward religious minorities through educational programs for Muslim students and clerics has published its first curricula. The Institute for the Study of Religious Diversity, the first of its kind in Iraq and the Middle East, was established nearly a year ago by [Masarat](#), a Baghdad-based non-profit nongovernmental organization that focuses on minorities, collective memory studies and interfaith dialogue, in cooperation with a number of universities and civil-rights groups. The new curricula are a series of textbooks on non-Muslim minority faiths, which include Mandaeanism, Yazidism, Judaism and Christianity, that will be used in a new course that was taught for the first time this year. All of the curricula were designed by experts, academics and leaders within the groups they describe. See more: <https://www.al-fanamedia.org/2020/06/a-diversity-institute-teaches-iraqi-students-about-religious-minorities/>

PORTUGAL. **Documento em defesa das liberdades de educação (02 Sept. 2020).**
[...] *Os cidadãos, abaixo assinados, vêm declarar publicamente, e em especial perante as autoridades do Estado: — que consideram imperativo que as políticas públicas de educação, em Portugal, respeitem sempre escrupulosamente, neste caso e em todos os demais casos análogos, a prioridade do direito e do dever das mães e pais de escolherem «o género de educação a dar aos seus filhos», como diz, expressamente por estas palavras, a Declaração Universal dos Direitos Humanos; — e, em especial e de acordo com a Lei de Bases do Sistema Educativo português, respeitem a objecção de consciência das mães e pais quanto à frequência da disciplina de Educação para a Cidadania e o Desenvolvimento, cujos conteúdos, aliás de facto muito densificados do ponto de vista das liberdades de educação em matéria cívica e moral, não podem ser impostos à liberdade de consciência.[...]*

<http://diocese-aveiro.pt/cultura/documento-em-defesa-das-liberdades-de-educacao/>

Un grupo intergeneracional de 22 católicos portugueses ha publicado una "**carta abierta**" dirigida al cardenal-patriarca de Lisboa y al obispo de Aveiro, actual presidente de la Comisión episcopal para la Educación cristiana y la doctrina de la fe. En ella recriminan a ambos representantes de la Iglesia la firma de un manifiesto en contra de la enseñanza obligatoria de **Educación para la Ciudadanía**, titulado *En defensa de las liberdades educativas*. https://www.religiondigital.org/educacion/Carta-cardenal-patriarca-Lisboa-Educacion-Ciudadania-contra-manifiesto-conservadurismo-politico_0_2270772905.html

SCOTLAND. **Children's rights in Scotland.** As part of its **Programme for Government 2020/21**, the Scottish Government has announced that it intends to legislate before the end of the current Parliament to incorporate the UN Convention on the Rights of the Child (Article 14 of which requires states parties to "respect the right of the child to freedom of thought, conscience and religion") directly into Scots law – at any rate, to the maximum extent of the Scottish Parliament's powers. The **[United Nations Convention on the Rights of the Child \(Incorporation\) \(Scotland\) Bill](#)** will place public authorities, including the Scottish Ministers, under a duty not to act incompatibly with the requirements of the Convention as set out in the Act – and the Act's provisions will be directly justiciable in the Scottish courts. <https://www.lawandreligionuk.com/2020/09/06/law-and-religion-round-up-6th-september/>

USA. **Supreme Court makes religious school education eligible for public aid.** The Supreme Court delivered a major victory Tuesday to parents seeking state aid for their children's religious school education. The court's conservative majority ruled 5-4 that states offering scholarships to students in private schools cannot exclude religious schools from such programs. The decision was written by Chief Justice J. Roberts, who has joined the liberal justices in three other major rulings this month. The court stopped short of requiring states to fund RE, ruling only that programs cannot differentiate between religious and secular private schools. <https://timesofindia.indiatimes.com/blogs/voices/nep-2020-making-education-more-inclusive/> (18/07/2020).

USA: **La Corte Suprema degli Stati Uniti ha ricordato che le scuole confessionali devono essere libere di scegliere i propri insegnanti di religione.** La "eccezione ministeriale", ricavabile dalle clausole religiose del Primo Emendamento (Establishment e Free Exercise clauses), preclude infatti la possibilità di giudicare le domande che lamentano una discriminazione sul luogo di lavoro degli insegnanti di scuola confessionale. L'educazione religiosa e la formazione degli studenti è la vera ragione dell'esistenza della maggior parte delle scuole religiose private, e quindi la selezione e la supervisione degli insegnanti a cui le scuole si affidano per svolgere questo lavoro sono al centro della loro missione. Il riesame giurisdizionale del modo in cui le scuole religiose assolvono tali responsabilità minerebbe l'indipendenza delle istituzioni religiose in un modo che il Primo Emendamento non tollerebbe. <https://www.olir.it/documenti/scuole-confessionali-e-liberta-di-scelta-degli-insegnanti-la-sentenza-della-corte-suprema-usa>

USA. U.S. Secretary of Education Betsy DeVos announced **Guidance to protect the religious liberty** of individuals and institutions participating in Department of Education programs. This action is part of ongoing efforts by the Department to advance religious liberty protections and delivers on President Donald J. Trump's Executive Order 13798, "**[Promoting Free Speech and Religious Liberty](#)**." "This Administration will continue to protect the religious liberty and First Amendment rights of every student, teacher and educational institution across the country," said Secretary DeVos. "Too many misinterpret the 'separation of church and state' as an invitation for government to separate people from their faith. In reality, the First Amendment doesn't exist to protect us from religion. It exists to protect religion from government. Guidance reaffirms our commitment to protecting our first liberty and ensuring that discriminatory restrictions on access to federal grant funding are no longer tolerated." <https://www.ed.gov/news/press-releases/us-department-education-reaffirms-commitment-protecting-religious-liberty-students-and-religious-organizations>

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EREnews 2020_3

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INDEX

COUNTRIES Australia 69 | Austria 45, 49 | Balkans 66 | Belgium 58, 90 | Chile 102, 105 | Europe 03, 23, 28, 39, 60, 72, 81, 87, 91 | Finland 44, 69, 80, 88, 93 | France 13, 52, 64, 75 | Germany 20, 21, 33, 36, 40, 41, 51, 75, 89 | Israel 56 | Indonesia 63 | Italy 14, 17, 35, 37, 59, 109 | Netherlands 101 | Portugal 82, 97 | Qatar 43 | Québec 19, 71, 73 | Scotland 49 | Spain 30, 38 | Sweden 49, 65 | Turkey 62 | UK 32, 76 | USA 61, 64, 84 | Vatican 04 | Western Europe 53, 66 | World 01, 02, 06, 15, 26.

CHURCHES & RELIGIONS Catholicism 04, 26, 40, 82, 97 | Christian Churches 15, 29, 92 | Christianity 92 | Islam 07, 16, 31, 35, 36, 43, 44, 88 | Protestantism 53 | World Religions 02, 08.

SCIENCES of RELIGION(S) & RE Anthropology 86 | Epistemology 12, 102, 105 | Ethics 47, 50, 60 | History 07, 16, 24, 38, 52 | Law 01, 02, 07, 11, 24, 30, 38, 42, 46, 51, 57, 59, 72, 75, 79, 109 | Pedagogy 34, 95, 99 | Philosophy 12, 48 | Politics/Policies 11, 23, 48, 60, 81 | Psychology 22, 73, 78, 84, 85, 92, 100 | Religious Science 78, 79 | Religious Studies 05, 106, 108 | Sociology 17, 23, 25, 42, 43, 46, 62, 77, 92, 96, 101 | Theology 39, 40, 89, 91.

RELIGIOUS EDUCATION Concept 32, 38, 41, 49, 55, 86, 89, 94, 95, 102, 105, 109 | Curricula 19, 58, 61, 108 | History 109 | No confessional RE 19, 45, 83, 98 | Didactics 41, 54, 90, 94 | Empirical survey 42, 56, 61, 63, 67, 76, 80, 92 | Hermeneutic approach 29, 57, 86, 98 | Methodology 14, 21, 34, 54, 106 | Practice 54, 90, 99 | Pupils/Students 56, 63, 80, 86 | Multi-interreligious Ed. 31, 33, 34, 40, 57, 69, 88 | Resources 58, 69, 77, 104 | Teacher 61, 65, 76, 80, 82.

LEXICON (main subjects) Architecture 08 | Atheism 45, 83, 97 | Authenticity 73 | Belonging 11, 42 | Bible 18, 85 | Catechesis 04 | Catholic school 26, 57, 58, 100 | Child 02, 14, 18, 54, 65, 67, 92, 104 | Communication 10, 13, 27, 67, 78, 83, 107 | Cosmology 55 | Democracy 64, 68 | Dialogue 10, 35, 82 | Diversity 88, 103 | Discrimination 68, 71, 72 | Ecology 37, 58 | Education 26, 46, 102 | European Institutions 59 | Faith 02, 04, 15, 29, 41, 71, 104 | Gender 85 | Higher education 56, 66 | Human Rights 15, 47, 68, 70, 72, 107 | Humanism 28, 32 | Identity 100 | Inclusive Education 09 | International comparisons 08, 50, 53, 56, 69 | International Institutions 01, 02 | Inter-religious approach 51, 63, 69, 104 | Journals 06, 84 | Laïcité 52 | Migration 42, 48, 74 | Minorities 101 | Morin, E. 12 | Nationalism/Populism 70 | *Pacto educativo global* 24, 26 | Religion-s 22, 25, 46 | *Religionspaedagogik* 20, 21 | Religious Freedom 15, 30, 51, 64, 68 | Religious literacy 49, 74, 88, 93, 95, 99 | Religiosity 53, 77 | School/Educational system 24, 36 | Science 82 | Secularism 77 | Spirituality 25, 62, 84, 96 | State/Church 30, 59, | University 39 | Values 60 | Women 07, 44 | Worldviews 32, 69, 80, 95, 98, 106 | Youth 13, 17, 24, 31, 35, 41, 63, 100.

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01. *Jus Mundi – Academic Research*. The Search Engine for International Law, Brill 2020. <https://brill.com/view/db/jmun> - *Jus Mundi* has been selected as finalist for the ALPSP Awards for Innovation in Publishing 2020. *Jus Mundi - Academic Research* brings international law out of the archives and into the 21st century. The *Jus Mundi* platform offers a comprehensive, multilingual, and user-friendly search engine for advanced academic research in international law. Aimed at judges, academic researchers, legal practitioners, and tertiary students, *Jus Mundi* covers over 16,000 international law and investor-state arbitration documents, including treaties, ICJ, PCIJ, PCA, ITLOS, ICSID and other arbitration institutions, UNCITRAL, IUSCT documents (judgments, arbitral awards, orders, pleadings, etc.), and decisions of the Mixed Claims Commissions. *Jus Mundi* offers several advanced linguistic features and more than a dozen

filters to narrow down search criteria based on open or specific search strings, legal concepts relevant to the search, case type, decision type, type of legal document, representatives, decision-makers, dates, and more. Features: • Structured and interactive documents • Multilingual and intelligent search engine • Preview of relevant paragraphs linking search strings with legal concepts as well as language matching • Interactive filters • CiteMap, a user-friendly catalogue of interconnections between legal references • Wiki Notes, a Directory of Notes on investment arbitration legal concepts, written by legal experts world-wide. • Easy to download *Jus Mundi* generated interactive PDFs of scanned documents (including the original PDFs).

02. *Foi et droits de l'enfant : une étude multi-religieuse sur la Convention relative aux droits de l'enfant*, écrite par Akila Aggoune, Savitri Goonesekere, Janet Nelson, Rebecca Rios-Kohn et Jonathan Todres. Source: Arigatou International/UNICEF – Rapport publié en Avril 2020 (en version anglaise), pp. 252. <https://reliefweb.int/report/world/faith-and-children-s-rights-multi-religious-study-convention-rights-child> - Pour le 30e anniversaire de la CRC, Arigatou International a lancé cette étude mondiale multireligieuse sur la CRC, en se concentrant particulièrement sur le rôle des chefs religieux et des communautés religieuses dans la promotion des droits et du bien-être des enfants et dans la prévention de la violence contre les enfants. Cette étude a été réalisée en collaboration avec l'ancien Représentant spécial du Secrétaire général des Nations Unies sur la violence contre les enfants, l'UNICEF, et le Réseau mondial des religions pour les enfants (GNRC), avec la participation et le soutien de World Vision et de KAICIID. L'étude a été façonnée par une série de tables rondes multireligieuses mondiales et régionales et d'autres consultations tenues avec divers chefs religieux, défenseurs des droits de l'enfant et d'autres experts, ainsi que des contributions écrites de spécialistes de la religion et du droit. Des groupes de discussion avec des enfants ont également été organisés dans sept pays (en Europe, en Amérique latine, au Moyen-Orient et en Asie) afin d'inclure leurs points de vue et leurs recommandations. L'étude fournit pour la première fois des perspectives à partir d'un large éventail de traditions religieuses et non religieuses, en s'appuyant principalement sur sept religions - la foi bahá'íe, le bouddhisme, le christianisme, l'hindouisme, l'islam, le judaïsme et la foi sikh. Au total, ces traditions comptent plus de 5,5 milliards d'adhérents dans le monde.

03. *Le Rapport Schuman sur l'Europe, l'état de l'Union 2020* est l'ouvrage de référence pour les décideurs européens, qui rassemble les contributions des plus hautes personnalités et des meilleurs experts. Ces textes ont été arrêtés au mois de février, ce qui n'a pas permis aux auteurs de prendre en compte toutes les secousses provoquées par le Covid19. Mais leurs analyses et leurs propositions s'inscrivent dans un temps long et demeurent d'une brûlante actualité. Cet ouvrage propose 33 cartes originales et un ensemble inédit de statistiques commentées. Cet ouvrage, réalisé sous la direction de Pascale Joannin, est publié aux éditions Marie B dans la collection *Lignes de repères*. Disponible en version papier sur le site de la Fondation www.robert-schuman.eu et dans les librairies, et en version numérique sur les sites des librairies comme la Procure, la Fnac ou sur Amazon. L'ouvrage est également disponible en version anglaise, uniquement en format numérique. ISBN: 9791 093 576 657.

04. Pontificio Consiglio per la promozione della nuova evangelizzazione (ed.), *Direttorio per la catechesi*, Libreria Editrice Vaticana 2020, pp. 300 - <https://www.vaticannews.va/it/vaticano/news/2020-06/nuovo-direttorio-catechesi-sintesi-vangelo-cultura-incontro.html> - Approvato da papa Francesco il 23 marzo, è stato presentato il 25 giugno in Sala stampa del Vaticano il *Direttorio per la catechesi*. E' il terzo Direttorio generale dopo quelli del 1971 e del 1977. Il contenuto è distinto in tre parti (formazione dei catechisti, linguaggi della catechesi, catechesi e Chiese locali) e in 12 capitoli. Il testo si mostra consapevole dell'inadeguatezza della tradizione «scolastica» della catechesi cattolica, della pretesa di farne una condizione per il sacramento o, all'inverso, di strumentalizzare il sacramento per fini non suoi. Ovvio l'insistenza sulla formazione continua del cristiano adulto rispetto alla necessaria ma non sufficiente iniziazione infantile e adolescenziale. Particolarmente sottolineata anche la connessione della catechesi con il catecumenato, a motivo della distanza dei vissuti di molti dalla pratica cristiana, e la *via pulchritudinis* che dovrebbe poter sfruttare più e meglio l'enorme patrimonio simbolico-artistico cristiano (iconico, musicale, architettonico, letterario...) in ordine a una più corretta ed efficace iniziazione e inculturazione della fede.

05. *Index to the Study of Religions online*. A Cross-searchable Database and Bibliography of Journal Articles. Online first publication date: 20 Oct 2009, up to date 2020 -ISSN: 1876-6641 - <https://brill.com/view/db/isro> - The English language abstracts published in the *Index to the Study of Religions* are drawn from a wide range of journals in various languages and reflect an array of complementary disciplines. The number of entries will continue to grow each year. *Index to the Study of Religions* is the online version of the Brill journal *Science of Religion*. Articles are classified into the following three large sections: method and theory, religions in context by area, and textual and conceptual traditions. The list of journals consulted is reviewed regularly and suggestions for improvement are welcomed. The *Index to the Study of Religions* does not seek to appraise or criticise the contents of any articles. Nor does it endorse any of the religious standpoints or agendas referred to in the articles indexed and abstracted. In all cases the individual authors are responsible for their own opinions and any reference to these opinions should take account of the complete article in the original source. The main objective of the *Index to the Study of Religions* is to facilitate the work and international collaboration

of scholars in the academic study of religions and related fields. For a complete list of journals consulted for the Index to the Study of Religions, please access the [table of contents](#). The *Index to the Study of Religions* is published with the support of the International Association for the History of Religions (IAHR). Features and Benefits - Abstracts drawn from a wide range of journals in various languages - Covers an array of complementary disciplines - Regularly updated with new entries. The print version of the *Index for the Study of Religion*, published in four issues per year as *Science of Religion*, can be found [here](#).

06. *World Christian Encyclopedia online*, August 2020³. <https://brill.com/view/db/wceo> - This is the online version of the third edition of the *World Christian Encyclopedia*, one of the most-cited reference works in mission and World Christianity studies. The Encyclopedia documents the changing status of World Christianity over the past 120 years from historical and social scientific perspectives. It records the continued shift of Christianity to the Global South and contains estimates for religious and nonreligious affiliation in every country of the world, including detail on Christianity to the denominational level. This reference work features comprehensive descriptions of all Christian traditions, including current information on the uniqueness of Christian experiences around the world. The online version is fully text searchable, contains cross references, links to the [World Christian Database](#) and additional photo material.

07. *Encyclopedia of Women & Islamic Cultures 2010-2020*, by Suad Joseph editor. <https://mail.google.com/mail/u/0/#inbox/FMfcgxwJXpVVlshqVMZPJRbnqNMxZpIZ> - This unique collaboration of nearly 300 scholars worldwide will be published in 9 print volumes over the next few months (8 volumes of articles, 1 index volume). All articles published in this project have been published previously as part of [EWIC Online](#) and are now available in print. This project also supplements the previously published print publication of *Encyclopedia of Women & Islamic Cultures (Set Volumes 1-6)*. This Encyclopedia is an essential reference work for those working in Middle East & Islamic Studies, particularly those focusing on gender, politics and anthropology. EWIC 2010-2020 collects all articles from ten years of EWIC Online. Four volumes will be published in 2020 and five in 2021. The following volumes are scheduled for publication:

[Volume 1: Family, Law, Religion, and Theory](#) - published August 2020

[Volume 2: Body, Sexuality, Health](#) - planned for September 2020

[Volume 3: Economics, Migration, Refugees](#) - planned for November 2020

[Volume 4: Colonialism, Education, Governance](#) - planned for December 2020

Volume 5: Political and Social Movements - planned for 2021

Volume 6: Arts and Artists - planned for 2021

Volume 7: Knowledge Production and Representation - planned for 2021

Volume 8: Literary Studies, Media, Communications - planned for 2021

Volume 9: Index - planned for 2021

ESSAYS – MONOGRAPHS – THESES

08. Thomas BARRIE, *Architecture of the World's Major Religions. An essay on themes, differences, and similarities*, Brill 2020, e-book & paperback - <https://brill.com/view/title/59042> - In *Architecture of the World's Major Religions: An Essay on Themes, Differences, and Similarities*, Thomas Barrie presents and explains religious architecture in ways that challenge predominant presumptions regarding its aesthetic, formal, spatial, and scenographic elements. Two positions frame its narrative: religious architecture is an amalgam of aesthetic, social, political, cultural, economic, and doctrinal elements; and these elements are materialized in often very different ways in the world's principal religions. Central to the work's theoretical approaches is the communicative and discursive agency of religious architecture, and the multisensory and ritual spaces it provides to create and deliver content. Subsequently, mythical and scriptural foundations, and symbols of ecclesiastical and political power are of equal interest to formal organizations of thresholds, paths, courts, and centers, and celestial and geometric alignments. Moreover, it is equally concerned with the aesthetic, visual and material cultures and the transcendent realms they were designed to evoke, as it is with the kinesthetic, the dynamic and multisensory experience of place and the tangible experiences of the body's interactions with architecture.

09. Christopher BOYLE, Johanna ANDERSON, Angela PAGE, and Sofia MAVROPOULOU (eds.), *Inclusive Education: Global issues and controversies*, Series: Studies in Inclusive Education, Brill 2020, pp. XXII+260 - <https://brill.com/view/title/57542> - This edited book considers the main issues and controversies within the current educational context of inclusive education, from an international perspective. Authorities in the field such as Norwich, Kauffman, and Boyle, amongst many other international scholars, provide an enticing insight into many of the issues and controversies around inclusive education, and whether it is achievable or not. We have reached a point in time where inclusive education has been the prevailing doctrine for universal education policies. However, there are still many challenges facing those working within the inclusive education space, with some countries actually becoming less inclusive. International and national legislation has continued to move towards inclusive education, yet there seems to be many gaps between the philosophy and the principles of inclusive education and systemic practice. The book aims to address the current debates surrounding the implementation of inclusive education, and also offers insights into the

inconsistencies between policies and practices in inclusive environments. Moreover, it analyzes contemporary research evidence on the effectiveness of inclusion and identify directions for future research.

10. Lorenzo DANI, *Il dialogo dell'esorcista. Breve descrizione d'un infelice modo di confrontarsi coi diversi*, ed. QuiEdit Verona 2020, pp. 152 – www.quiedit.it – La comunicazione religiosa, più che altri tipi di comunicazione, è soggetta alle dinamiche del dialogo interpersonale e pubblico. Chi comunica una verità – filosofica, etica o religiosa che sia – è convinto di dialogare, ma in realtà può rivelare spesso un atteggiamento analogo a quello che l'esorcista adotta di fronte al Maligno: sconfiggere l'errore che è nell'interlocutore per annetterlo alla propria verità, con tattiche che sconfinano nella circonvenzione, nella subornazione, nel plagio delle coscienze, se non nell'esplicita violenza psicologica. La società attuale, col suo crescendo di diversità etno-culturali e religiose, incrementa incontri e scontri tra *diversi* in famiglia, nella scuola, nei media. Affinché il diverbio fanatico possa tradursi in dialogo, l'analisi dell'Autore – già noto per varie pubblicazioni critiche sui processi di comunicazione culturale e le loro derive, specie in campo religioso e pastorale – mostra e smonta tutte le astuzie del “comunicatore-esorcista” e nel contempo addita pedagogicamente in positivo percorsi e modalità per comportarsi da persone dialoganti pur nella diversità incolmabile di opinioni e di credo.

11. Joseph E. DAVID, *Kinship, Law and Politics: An anatomy of Belonging*, Cambridge University Press 2020, <https://lawandreligionforum.org/2020/09/12/a-new-book-on-belonging/> - Sociologists of religion often distinguish “believing” from “belonging.” There is “belonging without believing”–being formally part of a religious community without having religious convictions–and “believing without belonging”–subscribing to religious claims while remaining formally outside a religious community. Cambridge University Press has released an interesting-looking book by Joseph David (Sapir Academic College, Israel), which no doubt touches on these issues. Here's the description from the Cambridge site: “Why are we so concerned with belonging? In what ways does our belonging constitute our identity? Is belonging a universal concept or a culturally dependent value? How does belonging situate and motivate us? Joseph E. David grapples with these questions through a genealogical analysis of ideas and concepts of belonging. His book transports readers to crucial historical moments in which perceptions of belonging have been formed, transformed, or dismantled. The cases presented here focus on the pivotal role played by belonging in kinship, law, and political order, stretching across cultural and religious contexts from eleventh-century Mediterranean religious legal debates to twentieth-century statist liberalism in Western societies. With his thorough inquiry into diverse discourses of belonging, David pushes past the politics of belonging and forces us to acknowledge just how wide-ranging and fluid notions of belonging can be”.

12. Robin FORTIN, *Penser avec Edgar Morin. Lire La Méthode*. 2e édition, Presses Universitaires Laval, Québec 2020, 260 pages - https://www.pulaval.com/produit/penser-avec-edgar-morin-lire-la-methode-2e-edition?mc_cid=f3a6c48fb1&mc_eid=d5c576a8b6 - La pensée d'Edgar Morin est inclassable. Ni science ni philosophie, enjambant la science et la philosophie, les sciences humaines et les sciences naturelles, sa pensée échappe aux classements disciplinaires et aux modes de connaissance compartimentée. Edgar Morin a abordé des disciplines aussi différentes que la biologie, la sociologie, l'anthropologie, la philosophie et l'épistémologie des sciences. Comment résumer une œuvre qui couvre plus de soixante années de vie intellectuelle ? Comment en dégager un esprit général qui ne soit pas une réduction caricaturale ? En passant par *La Méthode* dont la publication s'est étalée sur presque trente ans (1977-2004). Déjà en gestation dans les premiers travaux d'Edgar Morin (*L'Homme et la Mort, Le Vif du sujet, Le Paradigme perdu*), *La Méthode* est le creuset d'où sont sorties de nombreuses ramifications, sociologiques, politiques, éducatives (*Terre-Patrie, La Voie, Les Sept savoirs nécessaires à l'éducation du futur*), ramifications distinctes mais inséparables de la source qui les a fait naître. Ancien résistant et témoin privilégié de notre époque, Edgar Morin a traversé le XXe siècle en acteur de l'histoire. Il est l'auteur d'une œuvre transdisciplinaire abondamment commentée et traduite dans plusieurs langues. Son œuvre nous oblige à rompre avec la disjonction et la compartimentation des savoirs. Elle a pour dénominateur commun la recherche d'une connaissance non mutilée et le souci d'une pensée capable d'affronter la complexité du réel.

13. Olivier GALLAND and Anne MUXEL (eds.), *Radical thought among the Young. A survey of French lycéen students*, Brill 2020, 252 pp - https://brill.com/fileasset/downloads_static/list_fpubsq3_fpubs_2020.pdf - Resulting from a large survey of French *lycéen* students, this book provides the reader with substantive information and proposes an interpretation of the penetration of radical ideas, be they religious or political, among the young. This book will appeal to students and academics interested in topics such as radicalism and violence, extremism, youth, religious and political orientations, and the use of social networks.

14. A. GIRONDA, *Chiedetelo ai vostri bambini. Grandi domande ai piccoli*, Ancora 2020, pp. 157 – www.ancora.it – “Finalmente un libro scritto da un insegnante di religione della scuola primaria che, oltre a insegnare, si fa ammaestrare dai propri studenti. Sono i bambini che fanno scuola, il maestro lancia le domande, ascolta i ragazzi in classe e gioisce della loro capacità di andare al cuore dei grandi problemi della vita che, molto spesso, gli adulti paiono aver dimenticato. In queste pagine non troveremo una lode ingenua della fanciullezza, ma il racconto di quella capacità d'un adulto di ascoltare le domande che appartengono a ognuno di noi e, sorgivamente, ai bambini. Il volumetto, oltre a raccontare una

vera esperienza didattica, insegna – di questo sentiamo oggi grande bisogno – il fondamentale metodo dell’ascolto, al quale nessuno può sottrarsi” (G. Coccolini, *il Regno-att.* 14/2020, 416).

15. Göran GUNNER, Pamela SLOTTE and Elizabeta KITANOVIĆ (Eds.) *Human rights, religious freedom and faces of faith*, Edition CEC (Conference of European Churches) at Globethics.net, October 2019, Documents No. 6, pp. 284 - https://www.globethics.net/documents/4289936/17575651/GE_CEC_6_isbn9782889313211.pdf/29d9d32d-2feb-4caf-931c-5470d3688702 - The present manual is part of the ongoing work done by CEC Member Churches to advocate for the promotion and protection of human rights at the highest standards inside Europe and beyond its borders. The manual has been divided into four parts that each cover specific aspects of human rights and freedom of religion or belief. Part I relates closely to issues connected to freedom of religion or belief and consists of two sections. The first section includes a basic introduction to freedom of religion or belief in the European setting, both through mechanisms within the Council of Europe and the European Union; the second deals with the specific situation facing several of the CEC member-churches as well as other religious denominations and groups, namely the minority position vis-à-vis a majority religion or Christian denomination in the country. Part II offers examples of the situation with regard to freedom of religion or belief inside Europe. Nine countries have been chosen from different geographical parts of Europe and selected also in order to give examples from different minority-majority religious settings: Great Britain and Norway with traditionally Anglican and Lutheran majorities; France and Italy with traditionally Catholic majority; Montenegro, Belarus and Cyprus with traditionally Orthodox Christian majorities, Turkey with a Muslim majority and Estonia where a minority of the population considers themselves to adhere to any creed. Part III provides some examples of the situation with regard to freedom of religion or belief outside of Europe: two from Afrika, Egypt and Nigeria, while four are from Asia: India, Iraq, Pakistan and Syria. In Part IV the manual highlights four different issues putting human rights in focus: the rights of women, the rights of prisoners, the rights of persons with disabilities and the Rights of indigenous people.

16. Sebastian GUNTHER (ed.), *Knowledge and Education in classical Islam: Religious learning between continuity and change* (2 vols), Brill 2020, 1020 pp. - <https://brill.com/view/title/56045> - *Knowledge and Education in Classical Islam: Religious Learning between Continuity and Change* is a pioneering collection of essays on the historical developments, ideals, and practices of Islamic learning and teaching in the formative and classical periods of Islam (i.e., from the seventh to fifteenth centuries CE). Based on innovative and philologically sound primary source research, and utilizing the most recent methodological tools, this two volume set sheds new light on the challenges and opportunities that arise from a deep engagement with classical Islamic concepts of knowledge, its production and acquisition, and, of course, learning. Learning is especially important because of its relevance to contemporary communities and societies in our increasingly multicultural, “global” civilizations, whether Eastern or Western.

17. ISTITUTO GIUSEPPE TONIOLO (ed.), *La condizione giovanile in Italia. Rapporto Giovani 2020*, Il Mulino editore 2020, pp. 240 - Nello scenario post-Covid si apre il terzo decennio del XXI secolo. L'Italia, in questo primo tratto, ha mostrato di non poter dare alle nuove generazioni l'occasione di contribuire in modo qualificato ai processi di crescita e di realizzare in modo pieno i propri progetti di vita. Dopo la recessione economica, che ha condizionato il decennio scorso, anziché ritrovare un nuovo slancio aprendo spazi e opportunità alle componenti più innovative e dinamiche, il Paese ha continuato a tenere i giovani ai margini. Cosa accadrà ora, dopo l'emergenza sanitaria? I segnali positivi non mancano e la voglia di rilancio è presente in molte componenti della società e in molti settori dell'economia. Possono, questi segnali, essere considerati come anticipatori del percorso che l'Italia saprà intraprendere nel nuovo decennio? O rimarranno spinte deboli e minoritarie verso un irreversibile declino? È certo che, se anche questa terza decade sarà simile alle prime due, risulterà difficile per i giovani italiani immaginare di raggiungere obiettivi professionali e di vita comparabili a quelli delle aree di più avanzato sviluppo in Europa e nel mondo. Per converso, è anche certo che questo decennio sarà diverso se il ruolo delle nuove generazioni nella società e nell'economia potrà essere diverso. Il Rapporto Giovani 2020 presenta un bilancio sulla condizione giovanile e sulle dinamiche dell'ultimo decennio, con particolare attenzione alle diseguglianze che si intrecciano con la questione generazionale, ma approfondisce anche alcuni aspetti cruciali delle prospettive dei giovani (sul versante del lavoro, dell'impatto dell'innovazione tecnologica, dei temi ambientali, della partecipazione sociale e politica, dei consumi culturali). <https://www.libreriauniversitaria.it/condizione-giovanile-italia-rapporto-giovani/libro/9788815286826>.

18. Kristine HENRIKSEN GARROWAY, *Children in the biblical world: The next generation of childhood and biblical studies*, Wiley, First published: 26 May 2020 - <https://onlinelibrary.wiley.com/doi/abs/10.1111/rec3.12354> - Research on *children in the bible* and biblical lands has continued to reveal more children and more voices. This essay begins with an overview of two entry points into the subject, looking first at the field of *childhood and religion*, and second at the field of *children in the bible and biblical lands*. Concentrating on the second entry point, the essay moves to a discussion of the recent volumes embracing literary criticism as well as scholarship on *children in material culture and biblical texts* through a comparative lens. This essay includes a discussion of the next wave of scholarship: those scholars recently finished with or currently working on dissertations, and those scholars reassessing previous works on *children in the*

bible. It ends with an eye to the future, thinking about naming the field and how scholarship on *children in the bible* will continue to evolve.

19. Sylvane HIRSCH, Denis JEFFREY (eds.), *Le programme Éthique et culture religieuse. Impasses et avenir*, Presses Universitaires Laval 2020, 224 pages - https://www.pulaval.com/produit/le-programme-ethique-et-culture-religieuse-impasses-et-avenir?mc_cid=f3a6c48fb1&mc_eid=d5c576a8b6 - Ce livre contribue à la réflexion collective sur le programme qui remplacera ÉCR. L'analyse des faiblesses de l'ancien programme devrait permettre de mieux cibler les orientations pour préparer le prochain programme. Une révision majeure du cours d'Éthique et culture religieuse a été annoncée par le ministre de l'Éducation en janvier 2020. Si certains militent pour son abolition depuis sa création en 2008, d'autres, comme les auteurs de ce livre, reconnaissent que le cours d'Éthique et culture religieuse contient des lacunes qu'il fallait corriger. Soulignons notamment le manque de formation des enseignants et des enseignantes du primaire, les images folkloriques des croyants et des croyantes dans les manuels scolaires, l'absence d'une approche critique pour l'étude des religions et la place restreinte consacrée aux visions séculières du monde. En plus de faire le point sur les reproches adressés à ce programme, ce livre propose une discussion constructive pour préparer son avenir.

20. Thorsten KNAUTH, Wolfram WEISSE (Hrsg.), *Ansätze, Kontexte und Impulse zu dialogischem Religionsunterricht*, Waxmann 2020, „Religionen im Dialog“, Band 19, 416 Seiten - https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2%5 - Angesichts zunehmender Bedeutung von religiöser Vielfalt und sozialer Heterogenität in Religionsunterricht, Schule und Bildung erfahren Ansätze dialogischen Religionsunterrichts große Aufmerksamkeit. Über den Dialogischen Religionsunterricht in Hamburg hinaus haben sich in vielen Regionen Deutschlands, in der Schweiz und in Österreich Formen dialogischen-interreligiösen Lernens im Religionsunterricht etabliert. Bislang gibt es keine Darstellung, die einen Überblick zu kontextuellen Ansätzen dialogischen Religionsunterrichts gibt. Dieser Band schließt diese Lücke. Namhafte Religionspädagog*innen sowie Expert*innen aus angrenzenden Wissenschaften stellen etablierte Ansätze dialogischen Religionsunterrichts vor oder präsentieren neue Konzepte, wie Religionsunterricht sich entwickeln muss, um den rasant verlaufenden Prozessen religiöser Pluralisierung, aber auch sozialer Heterogenität gerecht werden zu können. Reflektiert werden Organisationsformen jenseits des konfessionellen Religionsunterrichts, diskutiert wird aber auch die Frage, inwiefern es einen bleibenden Sinn konfessionsbezogenen Lernens geben sollte. Darüber hinaus werden die Möglichkeiten erwogen, Dialog im Religionsunterricht innerhalb eines gemeinsamen Faches, zwischen verschiedenen Fachformaten oder in einem Fach- oder Lernbereich unter Beteiligung verschiedener Fächer zu verankern. Mit der im Band vertretenen Vielfalt von Ansätzen wird eine wichtige Grundlage für weitere Diskussionen zu dialogischem Religionsunterricht geschaffen.

21. Thorsten KNAUTH, Rainer MÖLLER, Annabelle PITHAN (Hrsg.), *Inklusive Religionspädagogik der Vielfalt Konzeptionelle Grundlagen und didaktische Konkretionen*, Waxmann 2020, „Religious Diversity and Education in Europe“, 388 Seiten - https://www.waxmann.com/waxmannbuecher/?no_cache=1&tx_p2waxmann_pi2%5Bbuch%5 - Überall in Europa besteht die Notwendigkeit, auf zunehmende Heterogenität im Bildungssystem mit inklusiven pädagogischen Ansätzen zu reagieren. Auch Religionspädagogik und Religionsunterricht sind vor die Herausforderung gestellt, Konzepte des Umgangs mit Vielfalt zu erarbeiten. In diesem Buch wird erstmals ein Ansatz vorgestellt, der den religionspädagogischen Umgang mit Vielfalt umfassender versteht. Eine inklusive Religionspädagogik der Vielfalt reflektiert Lernen im Zusammenhang mit den Differenzen, die über Religion, sozialen Status, sexuelle Orientierung und Geschlecht sowie über Dis/Ability entstehen. Sie ist kritisch gegenüber allen Formen von Diskriminierung und zielt auf gemeinsame Lernprozesse. Der Ansatz integriert bislang getrennt verlaufende Diskussionen über religiöse Vielfalt, Gender, Geschlechtergerechtigkeit und sexuelle Orientierungen, soziale Benachteiligung und Dis/Ability in einem interdisziplinären und intersektionalen Konzept. Das Buch entfaltet konzeptionelle Grundlagen, reflektiert seine religionspädagogischen Konsequenzen und illustriert an ausgewählten Schlüsselthemen didaktische Konkretionen. Namhafte Autor*innen aus Schule, Weiterbildung und Universität erläutern Grundbegriffe einer inklusiven Religionspädagogik der Vielfalt, ordnen sie in gegenwärtige theologische, religionspädagogische und erziehungswissenschaftliche Diskussionen über Heterogenität, Vielfalt und inklusive Bildung ein und stellen didaktische Beispiele für den Einsatz in Religionsunterricht, Fortbildung und Seminararbeit vor. Damit eignet sich der Band als grundlegende Einführung in religionspädagogische Fragen des Umgangs mit Vielfalt.

22. Julia KRISTEVA, *C'è dell'Altro. Saggi su psicanalisi e religione*, Vita e Pensiero e-book 2020 (or. 2019), pp. 150 ca - <https://www.vitaepensiero.it/scheda-libro/julia-kristeva/ce-dellaltro-9788834338872-369220.html> - Nuove malattie dell'anima, derive nazionalistiche e rifiuto dello straniero, secolarizzazione del pensiero e radicalizzazione della fede: sono le attualissime tematiche che Julia Kristeva affronta nei saggi qui raccolti, mettendone a fuoco di volta in volta aspetti diversi fino a penetrare nel cuore stesso del problema di senso dell'umano. Che sta nell'aver dismesso come ormai inutili quelli che invece continuano a essere i «costitutivi antropologici fondamentali»: il bisogno di credere e il desiderio di sapere. Il bisogno di credere non è solo l'origine di ogni religione, ma una necessità antropologica pre-religiosa e pre-politica. È l'investimento in un altro che mi riconosce e che riconosco, un 'credito' che fa esplodere quel desiderio di sapere, di porre domande, che anima la libertà di pensiero. È proprio nella ricerca di equilibrio tra bisogno di credere e

desiderio di sapere che possono incontrarsi psicoanalisi e religione, l'una lasciandosi interrogare dalle questioni fondamentali che l'esperienza religiosa non cessa di frequentare, l'altra prendendo spunti dall'indagine psicoanalitica delle dinamiche umane e del rapporto con l'alterità. E dal riconoscimento di un comune terreno, si può partire per immaginare nuove strade che reinventino l'umanesimo e permettano di costruire «una passerella al di sopra dell'abisso, la sola che può proteggere – attraverso la diversità culturale diventata condivisibile – l'umanità stessa».

23. Alberto MARTINELLI and Alessandro CAVALLI, *European Society*, Brill 2020, pp. X+376 - <https://brill.com/view/title/35219> - The EU is to-day at a crossroad: either it becomes a great supranational union or it goes back to being an array of separate independent states. Alberto Martinelli and Alessandro Cavalli draw a grand fresco of the society in which the European Union is taking shape. Long term social and cultural trends and main current developments in economics and politics are synthetically outlined. Key questions of identity and nationalism, immigration and inequality, welfare and economic governance, are thoroughly analysed. Main cleavages, conflicts of interest and different visions of member states, as well as institutional reforms and crisis management strategies are critically discussed. A detailed proposal for advancing the process of political integration concludes the volume.

24. Chiara MINELLI (ed.), *Scuola, religione, nuove generazioni. Esperienza giuridica e risorse del futuro*. Atti del Convegno di studi (Milano, 21 novembre 2018), Giappichelli editore, Collana del Dipartimento di Giurisprudenza. Università degli Studi di Brescia, 2020, pp. 176 - Il volume offre un contributo originale all'attuale riflessione pubblica su una questione decisiva per il futuro stesso del pianeta: l'educazione dei giovani. Sul piano normativo, le Costituzioni del secondo dopoguerra e le Carte dei diritti umani paiono superare vecchi conflitti e contrapposizioni, e garantire in misura maggiore i diritti della famiglia e dei genitori nell'educazione dei figli, nel rispetto delle convinzioni morali e religiose di ciascuno. E' poi fuor di dubbio che l'era della globalizzazione abbia moltiplicato gli strumenti della conoscenza, le possibilità di incontro tra giovani di tutto il mondo, e quindi abbia significativamente dilatato l'orizzonte dell'apprendimento. Tuttavia, a fronte di questi traguardi, si registra attualmente una inquietudine che investe il cuore stesso del processo educativo e formativo delle nuove generazioni, e riguarda da un lato il nodo dei rapporti tra scuola e famiglia sottoposti a crescenti tensioni o tentativi di dissolvimento, dall'altro una più sottile sfida culturale che tenta di impoverire il processo di formazione della persona in alcuni suoi elementi essenziali, quasi a rimpicciolire l'orizzonte ideale della vocazione insostituibile di ciascuno. I saggi di Carlo Cardia, Lorenza Violini, Chiara Minelli e Mario Enrico Delpini, qui pubblicati, tracciano un primo bilancio storico-giuridico e aprono alle prospettive tanto urgenti quanto sconfiniate di un «nuovo patto educativo globale».

25. Arnaldo NESTI, *L'incerto domani. Spiragli spirituali*, Aracne editore 2020. www.asfer.it - Il libro denuncia il crescente utilizzo politico e integralista della religione da parte di regimi autoritari o di esponenti del sovranismo, che ne danno una visione tradizionalista, identitaria e tutta culturale, in cui è vivo solo l'interesse di respingere quanti non vi si uniformano. Ma vi è presente anche la crisi e il progressivo abbandono della pratica religiosa in Occidente a causa dei processi di secolarizzazione, che, pur non facendo tramontare la religiosità convenzionale, fanno sorgere nuove forme di spiritualità. Per leggere questi mutamenti, dal segno non sempre univoco, Nesti fa riferimento alla teoria dell'assialità di Karl Jaspers. Mostra poi importanti elementi di discontinuità, aprendo ad ipotesi di grandi cambiamenti di cui non è ancora possibile comprendere la solidità. Nel lungo periodo di transizione che ci attende indica le figure emblematiche di due personaggi di riferimento, Dietrich Bonhoeffer e Etty Hillesum. Ecco allora gli spiragli di novità spirituale, cui accenna il titolo, che risultano affascinanti ipotesi da verificare, suggestive piste di ricerca su cui impegnarsi.

26. Juan Antonio OJEDA ORTIZ, Manuel Jesús CEBALLOS GARCIA, Beatriz RAMIREZ RAMOS (coords.), *Pacto educativo global. Una educación de, con y para todos. Hacia una sociedad mas fraterna, solidaria y sostenible*, SM-PPC editorial 2020, pp. 376 - El presente libro comienza exponiendo el por qué y el para qué del pacto, así como las principales previsiones para abordarlo (A.Vincenzo Zani). A continuación, la convocatoria del pacto educativo global que hizo el papa Francisco (19/09/2019) y el *instrumentum laboris* elaborado para que todos aporten ideas y soluciones ante el mismo (J.A.Ojeda). Lo abordamos de forma didáctica y sugerimos cómo trabajarlo individual y grupalmente, para lo que ofrecemos dos modalidades: una de ellas más pautada y la otra más abierta e innovadora, con la metodología de Design for Change. Los demás capítulos muestran las luces aportadas por diferentes personas del mundo, para hacer posible el pacto, mejorar la educación y servir mejor a la sociedad, creando un mundo más habitable, solidario y sostenible. Primero toman la palabra los niños y los jóvenes. Luego, diferentes ciudadanos del mundo: obispos, delegados de educación de las conferencias episcopales, ministro o exministros de educación, responsables de centros educativos o de redes de escuelas, presidentes de escuelas católicas, profesores, padres de familia, de múltiples países. En un capítulo nuevo, hablan los superiores generales de distintas congregaciones religiosas. Le sigue un nutrido grupo de expertos en educación de todo el mundo. Por último, más de sesenta proyectos o programas que se vienen realizando a escala local o global y que muestran cómo se está construyendo esa aldea global, en torno a cuatro ejes: derecho a la educación, educación para la paz, solidaridad y ecología. Es importante identificar y consensuar los desafíos, pero más importante, aún si cabe, es afrontarlos, llevarlos a la práctica, transformar la educación para transformar la sociedad. Este capítulo evidencia esa

vitalidad y compromiso transformador. Son luces con luz propia que muestran el camino, que evidencian que otra educación es posible.

27. Miguel PERLADO, *Captados! Todo lo que debes saber sobre las sectas*, Editorial Ariel 2020, pp. 435 - <https://www.dykinson.com/libros/captados/9788434431713/> ¿Qué es exactamente una secta? ¿Cómo sabemos si una persona forma parte de este tipo de grupo o movimiento? ¿Quiénes son más susceptibles de ser seducidos por colectivos basados en nexos de dependencia y control? ¿Qué mitos rodean a las sectas? ¿Algunas terapias alternativas pueden derivar en un funcionamiento sectario? ¿Qué papel desempeñan hoy las redes sociales en los procesos de captación? Este libro es una extraordinaria guía acerca de las sectas, grupos que exigen de sus miembros una convicción, devoción y dedicación que pueden perjudicar, hasta extremos realmente peligrosos, tanto a los adeptos como a sus allegados y familiares. Aunque estamos ante un fenómeno globalizado, existen diferentes tipos de agrupaciones o movimientos sectarios, y diversos perfiles de seguidores. La amplitud y complejidad del tema exigen una aproximación clara y rigurosa, como la que nos ofrece Miguel Perlado, uno de los mayores especialistas en la materia. En un esfuerzo por romper con el silencio o la simplificación de un fenómeno que puede afectarnos a todos, este libro constituye un valioso manual para entender de qué hablamos cuando hablamos de una secta y cómo podemos evaluar los riesgos en estos casos.

28. Lino PRENNA (ed.), *Un nuovo umanesimo europeo. Popoli, religioni, culture*, prefazione di Davide Sassoli, Ed. Il pozzo di Giacobbe 2020, pp. 56 - www.ilpozzodigiacobbe.it - Papa Francesco, riceviendo il premio Carlo Magno a Strasburgo il 6 maggio 2016, ha invitato tutti a lavorare per “un’Europa capace di dare alla luce un nuovo umanesimo” che possa recuperare la progettualità dei padri fondatori, interpretare i cambiamenti del tempo presente e aprirsi a un futuro inedito sempre più complesso. In una silloge di poco più di 50 pagine, tre autori professionisti di cultura politica illustrano le ragioni culturali, storiche, geopolitiche per una ricostruzione del volto umanistico del continente euro-mediterraneo. Centrale, ieri, il ruolo mediatore della religione, ma ancor più decisivo oggi, se allo storico imprinting cristiano si accompagnano – in un promettente laborioso dialogo tuttora in fieri - gli apporti di tradizioni religiose *altre*, di culture indigene extra-occidentali, di visioni del mondo non religiose. Non senza il necessario lievito di una laicità riconciliatrice, non più antireligiosa bensì post-secolare, di cui l’Europa è stata ed è la storica genitrice.

29. Gregory A. RYAN, *Hermeneutics of doctrine in a learning Church. The dynamics of receptive integrity*, Brill 2020, pp. 250 - <https://brill.com/view/title/56738> - In *Hermeneutics of Doctrine in a Learning Church*, Gregory A. Ryan offers an account of the dynamic, multi-dimensional task of interpreting Christian tradition. He integrates doctrinal hermeneutics, the ‘pastorality of doctrine’ exemplified by Pope Francis, and a systematic appraisal of Receptive Ecumenism to provide an original perspective on this task. The book focuses on three contemporary Catholic theologians (Francis Schüssler Fiorenza, Ormond Rush, and Paul D. Murray), highlighting how each recognises the dynamic interaction of multiple perspectives involved in authentic ecclesial interpretation. Christian tradition, whether passed on in teaching, scripture, practices, or structures, needs to be continually received and interpreted. This book offers theologians, ecumenists, and church workers a fresh model for receptive ecclesial learning in which doctrinal hermeneutics and pastoral realities are dynamically integrated.

30. Jorge SALINAS MENGUAL, Rafael PALOMINO LOZANO, *El derecho a la libertad religiosa en la relaciones Iglesia-Estado. Perspectivas históricas y implicaciones actuales*, Editorial Dykinson 2020, pp. 242 - <https://www.dykinson.com/libros/el-derecho-a-la-libertad-religiosa-en-las-relaciones-iglesia-estado-perspectiva-historica-e-implicaciones-actuales/9788413248219/> - En un mundo globalizado como en el que vivimos, la pluralidad religiosa, entre otras, es una seña identitaria de nuestra sociedad, y su proyección en el ámbito social implica una relación de cooperación y diálogo con los poderes públicos que no puede obviarse. El presente libro es una obra de carácter divulgativo, pensada para el público en general, donde se abordan aspectos relacionados con el derecho fundamental a la libertad religiosa, primero desde una perspectiva histórica, y posteriormente desde un ámbito sistemático, reflexionando sobre temas como el régimen propio de las confesiones religiosas y la situación de los ministros de culto que a ellas pertenecen o el tema de su financiación, así como todo lo relativo a los lugares de culto y al patrimonio histórico de ellas dependiente; recogiendo, también, la temática de la asistencia religiosa en espacios denominados de “especial sujeción”, como son los hospitales, centros penitenciarios y las Fuerzas Armadas, y profundizando en un tema de gran actualidad como son las peculiaridades identitarias de las diferentes Confesiones en materia alimentaria, festividades y simbología religiosa, para finalmente ahondar en el contenido de tres derechos que guardan una relación intrínseca con la libertad religiosa: el derecho a la objeción de conciencia, los denominados derechos educativos y el derecho matrimonial religioso y sus implicaciones en el orden civil.

31. Friedrich SCHWEITZER, Ibtissame BUCHER (Hrsg.), *Judentum und Islam im Religionsunterricht. Theoretische Analysen und empirische Befunde im Horizont interreligiösen Lernens*, Waxmann 2020, 240 Seiten - https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2%5Bbuch%5D - Die religiös-weltanschauliche Vielfalt in unserer Gesellschaft ist zu einer zentralen Herausforderung für alle Bildungsprozesse geworden. Im Religionsunterricht geht es jedoch nicht einfach um Interreligiosität im Allgemeinen, sondern zumeist um

bestimmte Religionen wie Judentum und Islam. Die Bildungspläne zeigen dabei an, dass Judentum und Islam im Unterricht vermehrt Berücksichtigung finden sollen, auch schon zu Beginn der Sekundarstufe I und mitunter in gemeinsamen Unterrichtseinheiten zu beiden Religionen zugleich. Aber wie soll der Religionsunterricht dann konkret ausgestaltet werden? Dieser Band nimmt diese Frage mit religionsdidaktischen Analysen sowie einer Untersuchung zu Bildungsplänen und Materialien für den Unterricht auf. Darüber hinaus wird eine empirische Untersuchung zu unterschiedlichen Möglichkeiten der Umsetzung der neuen Bildungsplanvorgaben vorgestellt. Die Befunde werden von Fachleuten aus der Aus- und Fortbildung für den Religionsunterricht aus der Perspektive der Praxis kommentiert. Der Band geht auf eine innovative Kooperation zwischen dem Lehrstuhl für Religionspädagogik an der Evangelisch-Theologischen Fakultät in Tübingen, den Staatlichen Seminaren für Didaktik und Lehrerbildung (Gymnasien) in Stuttgart und Tübingen sowie dem Pädagogisch-Theologischen Zentrum in Stuttgart-Birkach zurück.

32. Martha SHAW, *Teaching and learning about religion and worldviews in English schools: Religion and worldview literacy* – Thesis, submitted for PhD, Diakonia, Values & Professional Practice. VID Oslo University October 2019, pp.156 - <https://www.vid.no/site/assets/files/19290/final-thesis-marta-shaw-vid.pdf?nc=1584012541> - The future of Religious Education (RE) in England and in wider Europe continues to be a matter of debate. In the UK particularly, there is a perceived crisis in RE, a large part of which relates to confusion over its aims and purposes and to the challenge of keeping up with a changing religion and worldview landscape. Within these debates the term ‘religious literacy’ has gained considerable currency and is widely accepted as an educational aim. The phrase is increasingly used both within RE and more broadly in a range of professions and settings to describe a level of knowledge and understanding about the diverse religion and worldview landscape and the skills to be able to engage with that diversity in a positive way. The idea of religious literacy has been theorised in a general context, yet despite its increasing usage, there is no agreed, shared definition of what constitutes religious literacy, or what it looks like in the educational context specifically. This thesis explores the idea of religious literacy and its application in school classrooms. I draw on findings from a national study into stakeholders’ views on the future of teaching and learning about religion and worldviews in schools to challenge the idea of religious literacy. These findings illustrate the key role of RE in preparing young people to live in diversity, yet also reveal a complex nexus of values underpinning teachers’ practice and an appetite for an overhaul of content and new representations of religion and worldviews in curricula that better reflect the changing reality, as evidenced in sociological research. I explore the potential of ‘religious literacy’ to reconcile stakeholders’ aspirations for the purpose and content of learning in RE, in its application to the context of the school classroom. I conclude that whilst religious literacy is useful as a theoretical model, its application in the classroom requires modification. These modifications relate to: 1) the explicit extension of ‘religion’ to ‘worldview’ to better categorise lived reality and diversity 2) a focus on the construction of knowledge 3) the foregrounding of a reflexive element in understanding and 4) moving from a linear to a circular model. My analysis extends religious literacy from a theoretical model applicable to a range of settings, to a pedagogical model of Religion & Worldview (R&W) literacy. I argue that as a model of educational praxis, R&W literacy better meets the aspirations of stakeholders and has potential to reconcile some of the key debates around both the purpose of RE and the representation of religion in curricula.

33. Petra SORG, *Religionsunterricht im globalisierten Klassenzimmer. Positionierungen von Lernenden im multi-religiösen Kontext beruflicher Schulen*, Waxmann 2020, Religious Diversity and Education in Europe, Band 43, 344 Seiten, https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2%5Bbuch%5D - Lernende sollen im Religions- und im Ethikunterricht neben anderen die Fähigkeit erwerben, einen eigenen Standpunkt zu entwickeln, zu begründen und sich zu positionieren. Wie anspruchsvoll diese Positionierungsleistung aber ist, wird deutlich, wenn der evangelische Religionsunterricht an beruflichen Schulen, der häufig im Klassenverband stattfindet, in den Blick kommt. Heterogenität ist hier eine alltägliche Erfahrung. In keiner anderen Schulform ist die Vielfalt der Lernenden größer als dort. Ethnische, kulturelle, religiöse, weltanschauliche Pluralität und eine dazu kommende individuelle Heterogenität sind allgegenwärtig. Und (nur) im Religionsunterricht wird diese Heterogenität selbst auch thematisch. Wie positionieren sich Lernende hier? Und wie „funktionieren“ Positionierungen? Was sagen Lernende selbst? Darüber liegen kaum Erkenntnisse vor. Diese Mixed-Methods-Studie an drei Frankfurter Beruflichen Schulen gibt nun einen Einblick in die Prozesse der Positionierung und rekonstruiert ein komplexes Geschehen.

34. Najeeba SYEED and Heidi HADSELL /eds.), *Critical perspectives on interreligious education. Experiments in empathy*, Series: *Currents of Encounter, Volume 63*, Brill 2020, pp. 256 - <https://brill.com/view/title/56542> - The editors of *Experiments in Empathy* have assembled a volume that spans multiple religious traditions and offers innovative methods for teaching and designing interreligious learning. This groundbreaking text includes established interreligious educators and emerging scholars who expand the vision of this field to include critical studies, decolonial approaches and exciting pedagogical developments. The book includes voices that are often left out of other comparative theology or interreligious education texts. Scholars from Evangelical, Muslim, Catholic, Protestant, Jewish, religiously hybrid and other background enrich the existing models for interreligious classrooms. The book is particularly relevant at a time when religion is so often harnessed for division and hatred. By examining the roots of racism, xenophobia, sexism and their interaction with religion that contribute to inequity the volume offers real world educational interventions.

35. Michele TRABUCCO, *Storia di Bhen. Un incontro tra i banchi di scuola*, ed. Intrecci 2020, pp. 124. L'autore, insegnante di religione in una scuola secondaria della provincia veneta, racconta la sua esperienza quotidiana con gli alunni di varia appartenenza etnica, culturale e religiosa. In particolare, intavola un lungo dialogo, a tappe, con uno studente afghano che, giunto in Italia con le "certezze" tipiche del retroterra culturale del suo ambiente familiare, intende confrontarsi a tu per tu con l'insegnante cattolico, oltre che con i compagni in classe, su tanti pregiudizi che l'ambiente italiano sembra nutrire nei confronti della religione islamica. Scambi disinvolti e reciproci di pareri, valutazioni, rievocazioni storiche e memorie autobiografiche, non però per chiosare sui massimi sistemi (islam-cristianesimo), bensì sulla ricca inesauribile umana casistica del convivere quotidiano tra diversi: dall'abbigliamento alla cucina, dai pregiudizi antifemminili alle pratiche religiose, dai fasti del minareto ai fastidi delle campane... Un dialogo pedagogicamente asimmetrico, ma, alla fine, sempre rispettoso delle diverse identità, fecondo di nuove conoscenze da ambo le parti, promotore di riconciliazione nell'ambiente scuola e non solo (fp).

36. Fahimah ULFAT, Ali GHANDOUR (Hrsg.), *Islamische Bildungsarbeit in der Schule. Theologische und didaktische Überlegungen zum Umgang mit ausgewählten Themen im Islamischen Religionsunterricht*, Springer 2020, e-Book, Seiten, <https://www.springer.com/de/book/9783658267193#aboutBook> - Der Band ermöglicht unterschiedliche Zugänge und Denkkulturen zu verschiedenen theologischen Thematiken, die vordergründig aus einer Bildungsperspektive gedacht werden. Dabei wird die Breite der muslimischen Konzepte in ihrer Pluralität abgedeckt, mit je nach Autorin oder Autor systematischen, philologischen, philosophischen oder historischen Schwerpunktsetzungen, sowie einer pädagogischen Schwerpunktsetzung.

37. VARI AUTORI (a cura di Simone Morandini), *Salvaguardia del creato come sfida ecumenica*, monografico di Studi Ecumenici, vol. 38 (2020) 1-2, pp. 431 – rivista.studiecumenici@isevenezia.it – La rivista *Studi Ecumenici*, espressione autorevole dell'Istituto San Bernardino di Venezia, dedica la sua sezione tematica alla cura del creato affidando ai suoi docenti e ad altre firme ecumenicamente riconosciute analisi critiche, ipotesi propositive, esempi di buone pratiche, a partire dalle rispettive appartenenze confessionali e teologiche. Letture plurime e provocatorie – dal quadro del degrado del pianeta e dagli inquietanti scenari dell'Antropocene ai fondamentali delle teologie ortodossa, protestante e cattolica sul creato, dal magistero della Laudato si' al Progetto Etica della Fondazione Lanza passando da una rinascita spiritualità ecumenica della creazione – che pongono interrogativi incontrovertibili a credenti di ogni tradizione, nonché a politici, scienziati, economisti. Ma, in primis, a educatori della scuola e ricercatori dell'università per accreditare presso la nuova generazione una decisiva, tuttora inedita, iniziazione a una ecologia integrale.

38. Antonio VILLACORTA CAÑO-VEGA, *Transcendencia de la lucha por la enseñanza religiosa en la escuela. Con algunos rasgos básicos de la realidad alemana*, editorial Eolas-Dykinson, 2020, pp. 210 - <https://www.dykinson.com/libros/transcendencia-de-la-lucha-por-la-ensenanza-religiosa-en-la-escuela/9788417315870/> - La impartición de la asignatura de religión lleva un cierto tiempo cuestionada en Occidente. El impacto de una cultura laicista apremia a configurar sociedades alejadas de sus tradiciones creyentes. Al mismo tiempo, la mayor pluralidad religiosa de quienes creen, también es otro de los ingredientes que vienen a complicar la situación. Incluso las propias sociedades democráticas parecen haber advertido que, ante la manifiesta pobreza de formación en valores, se exagera un patológico relativismo, se propicia una disparatada fragmentación de los saberes, y se impide la adquisición de determinados conocimientos significativos. La lucha por la formación moral no puede quedar disuelta en una transversalidad, y asistimos también, aunque resulte paradójico, a una «vuelta de la religión» que parece tomarse su revancha. Todo ello se embrolla aún más con cuestiones externas, con algunas polémicas como la suscitada por la presencia de símbolos religiosos en los centros públicos de enseñanza. Este tema ha vuelto a alterar el quehacer cotidiano en las aulas de los colegios públicos europeos, ante la denuncia y solicitud de retirada de los crucifijos presentes en aquellas, por considerar que suponían una discriminación debido a motivos religiosos y vulneraba principios como el de separación de Iglesia-Estado, y la obligación de neutralidad ideológica por parte de la Administración. Conviene también no olvidar matices importantes, y ahí sobresale el hecho de que el Estado solo es eficiente si las exigencias individuales que deba enfrentar se encuentran en una relación equilibrada con los deberes que hace cumplir a sus ciudadanos; las condiciones en las que se desarrolle la enseñanza de religión representa un buen ejemplo.

39. Wolfram WEIßE, Julia IPGRAVE, Oddbjørn LEIRVIK, Muna TATARI (Hrsg.), *Pluralisation of theologies at European universities*, Waxmann 2020, Religionen im Dialog, Band 18, 316 Seiten - https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2%5Bbuch%5D - This publication assumes that the modern context of plurality requires universities and higher education to support studying plural religious traditions in depth, giving due consideration to plural religious and secular perspectives, and providing opportunities for interaction between them. There are various ways to realise these aims. Success may be supported (or hindered) by various structures and concepts prevalent in universities or by different schools of thought on the nature of religions, on their relation to each other, and on their place in society. Religions and theologies can be studied in parallel, in cooperation, in dialogue, or through integrative approaches. The differing theoretical positions and contextual conditions (institutional, social, political) within

which (inter)religious learning takes place are an important focus of this publication, both for the possibilities they open up and the limitations they pose. This publication builds on the presentations and discussions of scholars participating at a conference at the University of Hamburg in December 2018, with some additional contributions from others in the field who were unable to attend in person.

40. Katharina WELLING, *Interreligiöses Lernen im Lehramtsstudium der Katholischen Theologie. Empirische Untersuchungen des Scriptural Reasoning als Basis dialogischer Lernprozesse*, Waxmann 2020, Religious Diversity and Education in Europe, Band 44, 364 Seiten, https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2%5Bbuch%5D - Ein von religiöser und darüberhinaus weltanschaulicher Pluralität geprägter Schulalltag erfordert zunehmend auch ein Aufbrechen der traditionellen Strukturen des Religionsunterrichts. Die Relevanz interreligiösen Lernens und eines entsprechenden Kompetenzerwerbs im Lehramtsstudium der Katholischen Theologie liegt folglich auf der Hand. Ausgehend von der im theoretischen Diskurs proklamierten Annahme, dass der praktische interreligiöse Dialog den Königsweg zur Anbahnung diverser interreligiöser Kompetenzen darstellt, steht die Umsetzung eines solchen Dialoges im Lehramtsstudium im Fokus der in diesem Buch thematisierten empirisch angelegten SR-Studie. Hierbei dient die schriftbasierte Methode des *Scriptural Reasoning* zur Anbahnung einer Interaktion zwischen Personen mit verschiedenen Religionen und Weltanschauungen als Forschungsgegenstand. Erkenntnisleitend ist die Frage, wie sich ein direktes interreligiöses Lernen im universitären Kontext in die Praxis umsetzen lässt, und was es dabei zu beachten gibt. Dies wird fundiert durch Forschungsergebnisse ausführlich diskutiert und reflektiert.

41. Golde WISSNER, Rebecca NOWACK, Friedrich SCHWEITZER, Reinhold BOSCHKI, Matthias GRONOVER (Hrsg), *Jugend – Glaube – Religion II. Neue Befunde – vertiefende Analysen – didaktische Konsequenzen*, Waxmann 2020, „Glaube – Wertebildung – Interreligiosität“, Band 18, 346 Seiten - https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2%5Bbuch%5 - Der zweite Band der Studie „Jugend – Glaube – Religion“ bietet neue Befunde zu Veränderungen religiöser Einstellungen im Jugendalter. Nachdem dieselbe Stichprobe im Jahr 2019 ein drittes Mal befragt wurde, sind persönliche Entwicklungen der früheren Religions- und Ethikschülerinnen und -schüler darstellbar. Dabei interessieren beispielsweise folgende Fragen: Wie verändert sich der Gottesglaube der Jugendlichen und jungen Erwachsenen? Wie beurteilen sie den Religions- bzw. Ethikunterricht im Rückblick? Gibt es Veränderungen in Bezug auf die Einstellung zu anderen Religionen? Neben den neuen Befunden stehen vertiefende Analysen zum repräsentativen Sample der Erstbefragung im Fokus. Dabei wird beispielsweise die Gruppe der Jugendlichen ohne Religionszugehörigkeit genauer untersucht oder die Schülerinnen und Schüler im Ethikunterricht werden mit den Jugendlichen im Religionsunterricht verglichen. Durch den Blick von Expertinnen und Experten aus Praxis und Wissenschaft werden die Ergebnisse der Studie eingeordnet und diskutiert. Schließlich werden die Ergebnisse auf ihre didaktische Bedeutung hin interpretiert. Welche religiösen Themen und Fragen beschäftigen Jugendliche besonders? Und wie kann man im Unterricht darauf eingehen? Somit ist dieser Band eine Bereicherung für alle, die religionspädagogisch mit Jugendlichen arbeiten.

42. Laura ZANFRINI (ed.), *Migrants and religion: paths, issues, and lenses - A Multidisciplinary and Multi-Sited Study on the Role of Religious Belongings in Migratory and Integration Processes*, Brill 2020, pp. 770 - https://brill.com/fileasset/downloads_static/list_fpubsq3_fpubs_2020.pdf - Through an unprecedented collection of theoretical analysis and empirical evidence, the book provides unique insights on the role of religion in the trajectories of asylum seekers and migrants: a root cause of contemporary migrations and a factor of resilience and adaptation. Readership: Students attending courses of Sociology, Law, Psychology, Political Science, International Relations, Theology; scholars of the above mentioned fields; religion education's teachers. Despite the worldwide dramatic spread of religious-based discriminations, persecutions, and conflicts, both official data and academic literature have underestimated their role as a root cause of contemporary migrations. This multidisciplinary study aims to overcome this gap. By enhancing both academic and political debate on these issues, the book offers the possibility of regaining awareness of the close link between religious freedom and the quality of democracy.

ARTICLES in JOURNALS, e-JOURNALS

43. Mohammed ADLY GAMAL, *Teaching Islam in an international school: A Bourdieusian analysis*, Religions 11 (2020) 7, 338. <https://doi.org/10.3390/rel11070338> - Recent years have witnessed the burgeoning growth of international schools in Qatar, where Islamic Studies is a statutory subject for all schools. This paper aims to investigate how Islamic Studies teachers navigate an internationalized setting where there is dissonance between local and global educational priorities. International schools aim to forge global citizens who perceive their identity in terms of global rather than religious belonging. To examine how Islamic Studies' Teachers view their work in such a setting, a qualitative study was conducted in an international school based in Qatar. The study employs Bourdieu's concepts of religious capital and field to explore how the Islamic teachers' pedagogical skills and knowledge are valued in a non-Islamic teaching setting. The study concludes that the international schooling field allowed Islamic Studies teachers to transform their religiosity into

social capital, but they failed to convert their Islamic knowledge into cultural capital. However, Islamic Studies teachers positively view their work in internationalized milieu. They think that the international schooling field can help them to accumulate different forms of capital that are prized in Qatar.

44. Anna-Mari ALMILA, *Hijab, sport and schooling in Finland – from principles to practice*, Youth and Globalisation, 2(2002)1, 38-64 - https://brill.com/view/journals/yogo/2/1/article-p38_38.xml - This paper concerns the intersections between veiling, school and sport, focussing on both legislative elements and formal regulations, as well as the more micro-level practices of physical education teachers in school environments in Finland. Veiling is an extraordinarily politicised topic today, while also being an everyday dress practice engaged in by millions of women worldwide. Sport can be likewise politicised, and certainly is so in the case of veiling. Sometimes seen as resistance to patriarchal structures and cultural traditions, sometimes defended and justified using religious arguments, Muslim women's physical activities may be understood as a conflictual social field, especially when the women either choose to veil or prefer gender segregated venues for sport. Bringing together realms such as politics, legislation, education, garment design and religion, the debates surrounding female Muslim bodies are at the centre of ideas to do with citizenship and integration in Muslim-minority contexts. In Finland, both the national law and local regulations allow for a great deal of independence for teachers working with veiling students, at the same time as guaranteeing high protection of an individual's right to freedom of religion. Consequently, negotiation strategies between teachers and veiling students are central for the accommodation of religious dress practices. This is particularly so when teaching physical education, which has specific requirements for students' outfits from the point of view of safety and practicality. I discuss the complexities created by the fields of law, education, religion, politics and design when they come together in the case of hijabs, sport and physical education.

45. Wilfried APFALTER, *Is an atheist religion in Austria legally possible?* Journal of Law, Religion and State, vol. 8 (2020) 1, DOI: <https://doi.org/10.1163/22124810-> In the face of widespread opinion holding that atheism is somehow necessarily separated from religion and opposed to it, the question "Is an atheist religion in Austria legally possible?" is both intriguing and challenging, leading to the cutting edge of contemporary studies on law, religion, and state. By providing a close, focused view on the legal framework concerning an example case in the Republic of Austria, the present article revisits this widespread opinion. It argues that this opinion can be challenged from a legal point of view in at least one concrete case, namely that of a growing group of atheists who try to establish an officially accepted, state-registered religious denominational community of atheists: *Atheistische Religionsgesellschaft in Österreich* (Atheist Religious Society in Austria), or ARG for short. The article discusses this case and concludes that an atheist religion is legally possible in Austria.

46. Nicholas ARONEY, *Law, Education and Religion — pathways to the good society?* 23 pp. posted online 4 Aug. 2020 - https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3645560 - This paper is a revised version of the 2019 Clark Lecture, delivered at the Sydney Opera House, 31 October 2019. The argument of the paper is organised around contrasting definitions of law, education and religion, and how those definitions reflect views about the nature and contribution of each to the formation of a good society. It is argued that the contributions of law, education and religion are dependent on each doing what it alone can do best, without attempting to substitute for or displace the others. Law without religion can only require outward conformity and punish when there is disobedience; it cannot redirect the heart. Education without religion can only inform the mind and train the hand; it cannot convert the soul. Law and education therefore need to leave room for religion, so that religion can do what it alone is capable of: soften the heart and redirect the will.

47. Antonio AUTIERO, *Human dignity in an ethical sense: basic considerations*, Interdisciplinary Journal for Religion and Transformation in Contemporary Society, 6 (2020) 1, 9-21 - https://brill.com/view/journals/jrat/6/1/article-p9_2.xml - The idea of human dignity is an ancient one. It has been the object of reflection with different approaches, during the various periods in the history of philosophical, theological, and ethical thought. This essay focuses on the most relevant approaches to the idea of human dignity in this cultural evolution, proposing a look at the ontological paradigm and its limits, the ethical paradigm and its values, and the theological paradigm and its resources. An anthropological reading concludes this essay, bringing out the relational value of the idea of human dignity. Based on this particular focus, the idea of human dignity assumes a form of critical thinking that makes us sensitive to the real inequalities between human beings and opens the possibility of ethical and political practices of recognition and emancipation.

48. Michael BLAKE, *What is the Border For?* Journal of Moral Philosophie, vol. 17 (2020) 4, 379-397 - DOI: <https://doi.org/10.1163/17455243-> Many discussions of the moral dimensions of borders emphasize how those borders foster and sustain a national community. In this paper, I discuss three distinct sorts of goods that might be best preserved in the presence of state borders. The first of these is decolonization; I argue that undermining colonial structures might require political institutions with the right to refuse unwanted outsiders. The second of these is social solidarity; we might find that the inability to exclude outsiders could reduce the willingness of insiders to voluntarily comply with political

institutions. The final of these is risk and insurance; the border sustains the ability of a political society to internalize the costs and benefits of political decisions about social welfare. All three of these, I suggest, are important additions to our collective discussions about migration, since none of these goods depend upon our attaching any ethical value to nationality itself.

49. Kerstin von BRÖMSEN, Heinz IVKOVITS & Graeme NIXON, *Religious literacy in the curriculum in compulsory education in Austria, Scotland and Sweden - a three-country policy comparison*, *Journal of Beliefs & Values*, 41 (2020)2, 132-149, DOI: [10.1080/13617672.2020.1737909](https://doi.org/10.1080/13617672.2020.1737909) - This article presents analyses of curricula in religious education (RE) for public schools in Austria, Scotland, and Sweden. A curricula is the plan that outlines the goals, content and outcomes in education. A critical discourse analysis approach (CDA) is used to explore how each national RE curricula constructs (a) the aims, status and purpose of state-maintained RE (b) the teaching and learning objectives, and contents, and (c) what skills and attitudes the processes of learning aim to develop; together, these can be considered to construct students' religious literacy in the curricula. Theoretical frameworks are from curriculum studies, as well as from literacy studies, with the aim of deepening the knowledge on RE, as well as the discussion on religious literacies from various national curriculum contexts. The analysis shows that although the curricula focus on the same topic, namely RE, they rely on different conceptions of curriculum, as well as on various forms of religious literacy.

50. Francisco BUDI-HARDIMAN, *Franz Magnis-Suseno, Dialogue ethics and public reasoning of religion*, *International Journal of Public Theology*, 14 (2020) 2, 187-205 - https://brill.com/view/journals/ijpt/14/2/article-p187_5.xml - The return of religion in politics is an important issue in a contemporary democracy. Franz Magnis-Suseno, a Jesuit, ethicist and interfaith figure in Indonesia, provides a raft of interesting insights for interreligious dialogues in a pluralistic democracy. Through his publications, he seeks to assist Muslims and Christians to build an ethics of citizenship in a pluralistic democracy with the second Vatican theology of religions as his intellectual foundation. In this article, the author attempts to reconstruct the important points of Magnis-Suseno's thoughts on dialogue ethics and identifies their relationships to the public reasoning of religions in a political public sphere. He comments that Magnis-Suseno demands more of religions than do Rawls and Habermas in terms of moderating their doctrinal positions vis-à-vis other religions.

51. Claus D. CLASSEN, *L'ordre public et le droit de liberté de religion en Allemagne*, *Revue du droit des religions*, 9 (2020), pp.73-89, mis en ligne le 18 mai 2020, consulté le 12 septembre 2020 - <http://journals.openedition.org/rdr/1117> ; DOI : <https://doi.org/10.4000/rdr.1117> - En Allemagne, les exigences constitutionnelles permettant de limiter la liberté de religion afin de protéger l'ordre public sont bien plus sévères qu'en France. Seules les mesures qui sont justifiées par une valeur ancrée dans la Constitution sont acceptées. Ainsi, tous les recours constitutionnels individuels fondés sur une violation de la liberté de religion ont jusqu'ici été couronnés de succès, et on ne trouve guère d'exemples où l'ordre public prime la liberté de religion, y compris dans la jurisprudence des autres tribunaux.

52. Jean-Paul DELAHAYE, *De Ferdinand Buisson à la charte de la laïcité, pédagogie de la laïcité / pédagogie laïque*, *Mission laïque française*, 12 août 2020, <https://www.mlfrmonde.org/tribunes/de-ferdinand-buisson-a-la-charte-de-la-laicite-pedagogie-de-la-laicite-pedagogie-laique/> - Mon propos tentera de démontrer **que** seule une laïcité bien comprise est une laïcité bien transmise. J'évoquerai quelques difficultés qu'il nous faut dépasser pour faire partager aux élèves les valeurs de la République. Je dirai un mot sur la *Charte de la Laïcité*, qui est conçue comme un outil pour faire partager la laïcité aux citoyens en général. J'insisterai sur l'histoire de notre laïcisation, car elle est très mal connue et à l'épreuve d'un certain nombre de fractures sociales, scolaires, culturelles. J'essaierai de voir comment, dans ces conditions, on peut définir une pédagogie laïque dans un établissement scolaire aujourd'hui. Enfin, je tenterai de vous persuader que l'on peut rendre notre laïcité aimable.

53. Sarah DEMMRICH and Ulrich RIEGEL (eds.), *The cultural bias of religiosity: concepts, measurements, and results from non-Western perspectives*, special issue of "Journal of Empirical Theology", 33 (2020) 1 - The concept of religiosity as a highly individual aspect of religion and its research was shaped in Protestant circles in the Western context (Belzen, 2015; Demmrich, Allolio-Näcke & Wolfradt, *in press*), and has inspired a huge body of research and further developments in empirical theology, as well as in the social sciences, focusing on religiosity. However, resulting biases of individualisation and a strongly self-centred perspective of the concept of contemporary religiosity have proved to be a pitfall regarding accurate descriptions, measurements, and the accompanying empirical findings on religiosity internationally. In this special issue of the *Journal of Empirical Theology*, we pay special attention to those contributions to the conference that are either qualitatively or quantitatively researching religiosity from such perspectives or laying the foundation for such studies.

54. Diane DU VAL D'ÉPRÉMESNIL, *Reclaiming contemplation: silence, introspection and the RE classroom*, *Journal of Religious Education* 68 (2020) 2, 161–171 (2020). <https://doi.org/10.1007/s40839-020-00101-x> - This article introduces us to the benefits of contemplative practices integrated to the RE classroom. The author promotes

contemplative practices in religious education, investigating how these can be integrated to the curriculum and the multiple modes of inquiry already present. After accounting for contemplation in the West, and especially in the Christian tradition, an analysis of contemplative practices is proposed to the reader's attention, through various lenses: first-person inquiry, contemplation with children and of children, or in association with transmission and dialogical practices. Examples inspired by practices in higher education or stemming from the author's own experience show how contemplation can become part of the regular work of the classroom. Just as reclaiming conversation (Turkle in *Reclaiming conversation. The power of talk in a digital age*, Penguin Press, New York, 2015) is an absolute necessity today in education, reclaiming contemplation is essential to religious education.

55. Paul FALLER, *Religious education and the new cosmology*, *Journal of Religious Education* 68 (2020)2, 173-189 - <https://link.springer.com/article/10.1007/s40839-020-00102-w> - James Michael Lee (in *Forging a better religious education in the third millennium*, Religious Education Press, Birmingham, AL, 2000, p. 3) suggests that "religious education visions a broad sweeping future and then makes that future happen earlier than it would have happened if RE were not there." RE thus has a prophetic role to play in society. The current generation is between stories—the religious and the scientific. How might religious education be developed in the Catholic school to reflect the growing convergence in theological discourse of the Christian Story with the New Universe Story? How might it energise young students with images that empower them to develop a prophetic stance towards their future and the future of humanity? We first consider the need for a paradigm shift in the way we tell the Christian Story. Then, taking our lead from the theology of Karl Rahner which allows us to take a cosmic view of Christian religious experience, and from various writers who apply such a view to different areas of Christian life, we attempt a synthesis of current theological thought. Lastly, we suggest how this shift might be applied to the RE curriculum in order to provide an answer to the questions posed above.

56. Anat FELDMAN, *Academic education and religion: a comparison of religious motifs among students in a secular Academic College in Israel*, *Religion & Education*, vol. 47 (2020) 1 – <https://www.tandfonline.com/doi/full/10.1080/15507394.2020.1713038> - This article examines religious and spiritual beliefs of students at a secular college in Israel and their impact on the students' daily lives. The students include Jews and Bedouins studying education and sciences. The research is quantitative and used 2 questionnaires, distributed in 2011 and 2016. A small difference was found between education and science students, and a significant one between Bedouin and Jewish students. The Bedouin students, by a significant margin, come from more religious homes than the Jewish students, and most are studying education, whereas the Jewish student population is divided between students of education and science.

57. Toni FOLEY, Maree DINAN-THOMPSON & Nerina CALTABIANO, *Interreligious learning and teaching: unfolding layers of meaning in lived experience to inform possibilities for students in Catholic schools*, *Journal of Religious Education*, 68 (2020) 2, 141–160 - <https://doi.org/10.1007/s40839-020-00099-2> - This paper explores the question, "What is the individual's experience of interreligious learning and teaching?" It utilises hermeneutic phenomenology to interpret the rich and hidden meanings of lived experiences. van Manen's (*Phenomenology of practice: meaning-giving methods in phenomenological research and writing*. Routledge, New York, 2014) lifeworld existentials provide a frame for guiding the exploration to uncover insights through lived relation (relationality), lived space (spatiality), lived body (corporeality), lived time (temporality) and lived things (materiality). Current global events have highlighted to the world the tragedy of religious intolerance in extreme forms and the need to cultivate tolerance and sensitivities towards religions and non-religious philosophies and diverse life perspectives. Investigating the phenomena of 'interreligious learning and teaching' as it is lived by individuals, offers insight into what could be one's own or another's lived experience, and how this might influence one's religious identity. Such understandings can provide a foundation for seeking out and engaging students in valuable interreligious learning and teaching experiences and pose opportunities or challenges for primary and secondary school contexts to rigorously grapple with the diverse global reality.

58. Myriam GESCHE', *Outil numérique interdisciplinaire pour un parcours pédagogique inspiré par Laudato si' : Liberté et responsabilité au regard de la vulnérabilité énergétique*, *Educatio Si' Bulletin* 5 (2020) 2, 23-27 - <http://oiecinternational.com/es/wp-content/uploads/sites/2/2020/08/Educatio-Si-Bulletin-Summer-2020.pdf> - En Belgique francophone, à l'instar d'autres pays, une Education à la Philosophie et à la Citoyenneté (EPC) a été introduite dans l'ensemble cursus scolaire depuis 2016, plus précisément depuis 2017 dans le secondaire. Un référentiel inter-réseaux a été rédigé pour préciser le contenu de cette EPC. Ce référentiel est mis en œuvre de façon différenciée selon les réseaux d'enseignement. Il fait l'objet d'un cours distinct dans l'Enseignement officiel. L'Enseignement catholique, en raison de son projet éducatif, s'est saisi de cette matière d'une manière propre. Son choix a été de l'incarner de manière transversale, dans des disciplines de la grille horaire ou dans des activités éducatives citoyennes solidaires et culturelles développées au sein ou à l'extérieur de l'établissement scolaire. Ce choix offre l'avantage de confier à une équipe d'enseignants un objet d'enseignement commun transversal, favorisant ainsi l'émergence de pratiques collaboratives et les regards croisés d'enseignants de disciplines différentes sur le cheminement citoyen des élèves. Dans une visée humaniste, l'enseignement catholique a saisi l'opportunité de cette réforme pour conjuguer, au travers de cette orientation pédagogique intégrative,

les valeurs de l'Évangile auxquelles son projet se réfère et les compétences liées à la philosophie et à la citoyenneté, dans la mesure où elles se renforcent mutuellement. Une thématique de ce référentiel d'EPC au 3ème degré du secondaire Liberté et responsabilité a été attribuée conjointement au cours de religion et au cours de géographie. Les responsables de ces deux disciplines ont décidé de créer ensemble un outil numérique qui permet de faire la jonction entre leurs cours autour de cette thématique, en se centrant sur la problématique de la vulnérabilité énergétique.

59. Alberta GIORGI, Pasquale ANNICCHINO (European University Institute, Florence), *Do not cross the line: the State influence on religious education*, Politics and Religion, 12(2019), S55-S78 - <https://www.cambridge.org/core/services/aop-cambridge-core/content/view/C7F5CFE9A7845FE5469FB999D1AF15/S1755048317000608a.pdf/div-class-title-do-not-cross-the-line-the-state-influence-on-religious-education-div.pdf> - The issues related to the role of religion in the public education system have been a public topic for a long time, and related debates have been cyclically revived by specific events. In this contribution, we explore the reasons why Italian grassroots actors do not tend to size up the European Court of Human Rights (ECtHR) jurisprudence and the plurality of juridical regimes dealing with religion and education as windows of opportunity. First, we analyze the intertwinement of different juridical regimes dealing with religion and education, and the national case law on the topic. Then, drawing on original semi-structured interviews, we analyze the indirect effects of the ECtHR case law on the mobilizations and advocacy strategies at the grassroots level around religion and education. Finally, we discuss the research outcomes, outlining how the non-interference of the Court in state-religions regimes may result in the limited impact and effectiveness of the Court's protection of religious freedoms. The authors wish to thank, for their useful comment.

60. Francisco Juan GOMEZ MARTOS, *L'importance de la dimension morale dans le projet européen*, Questions d'Europe, n. 570, 14 Septembre 2020, pp.10 - <https://www.robert-schuman.eu/fr/doc/questions-d-europe/qe-570-fr.pdf> - Revenir aux origines historiques du projet européen implique un effort pédagogique de taille au sein de nos sociétés, afin de faire revivre cette dimension morale : tout le monde en parle mais rares sont ceux qui la respectent. La majorité des États et des citoyens européens sont d'accord sur le respect des principes et des valeurs insérés dans les traités, même s'il leur est difficile parfois d'entrevoir le lien concret entre ces principes et leur vie quotidienne encadrée dans des réalités socioéconomiques nationales. Il est essentiel de fortifier avec détermination cette dimension morale, car il s'agit de la véritable colonne vertébrale de l'Europe, sans laquelle celle-ci souffre d'un réel handicap l'empêchant d'avancer. Cette dimension morale s'articule autour des préceptes suivants : le respect entre les États et les citoyens, sans signe de supériorité qui incite à l'extrémisme et à l'intolérance ; la solidarité ; la loyauté entre partenaires et institutions de l'Union ; la défense commune des valeurs et principes communs ainsi que la primauté de l'ordre juridique européen avec, en son cœur, le respect de l'État de droit, sur lequel l'Europe ne devrait pas transiger. Ensuite, il faudrait s'attaquer conjointement à la lutte contre le populisme xénophobe et le suprématisme nationaliste, et renforcer l'ouverture culturelle qui facilite les liens affectifs entre les peuples.

61. Liam GUILFOYLE, Sibel ERDURAN & Wonyong PARK, *An investigation into secondary teachers' views of argumentation in science and religious education*, Journal of Beliefs & Values, 41 (2020) 3 - DOI: [10.1080/13617672.2020.1805925](https://doi.org/10.1080/13617672.2020.1805925) - Citizens often face dilemmas where they need to make decisions that impact our lives and are related to science and religion. For example, genetic cloning, nuclear energy and climate change can potentially appeal to moral and religious values as well as scientific knowledge. The ability to coordinate knowledge and values in reaching justified conclusions has thus become increasingly important in contemporary democratic societies. The process of justification of knowledge claims with evidence and reasons is often referred to as 'argumentation'. Curricula of school subjects such as science and religious education (RE) include references to argumentation, and teachers are expected to teach to these standards. Yet, there is often limited opportunity for teachers of conventionally disparate subjects to express their understanding of how argumentation is broadly conceptualised in their own subject and in relation to other school subjects. This paper reports a study investigating how science and RE teachers view the nature of argumentation. The data were drawn from 16 science and 17 RE teachers' survey responses. The findings illustrate how teachers describe both the distinguishing features (e.g. forms of evidence acceptable for substantiating a claim) and similarities (e.g. structures and processes of argument construction) of argumentation in science and RE.

62. Hande GÜR, *Spiritual but not Religious? New Mevlevis of contemporary Mevleviye in Turkey*, *Journal of Empirical Theology*, 33 (2020) 1, 22-48 - https://brill.com/view/journals/jet/33/1/article-p122_7.xml - Mevleviye as an Islamic religious order is established in Anatolia after the passing of Mevlana Celaledin-i Rumi in the 13th century. Based on bigger ethnographic research, this paper tries to delve into the distinction between *spiritual* and *religious* from the perspective of new Mevlevis of contemporary Mevleviye in Turkey. The authenticity of new Mevlevis' standpoint while defining themselves as *spiritual but not religious* reflects the effects of modernization and individualization in Turkey as well as Mevleviye's particular approach to spirituality. This reflection seems to reveal the flaws of Western definitions of the spiritual that is often presented as a contrary notion to being religious. Besides offering a discussion on the case of new Mevlevis' understanding of spiritual and religious, this paper also argues that spirituality *has to be studied*

empirically and defined in regard to its context and culture rather than as an essentially contrasting notion to being religious.

63. Jamaludin HADI KUSUMA and Sulistiyono SUSILO, *Intercultural and religious sensitivity among young Indonesian interfaith groups*, Religions, 2020, 11, 26; doi:10.3390/rel11010026 www.mdpi.com/journal/religions - Increasing tension and conflict in interfaith relations throughout the world has encouraged interfaith dialogue introduced by various well-known figures and world organizations to facilitate intercultural and interreligious understanding and tolerance. Interreligious dialogue now involves more youth participation, as they are more likely to guarantee the sustainability of civic values, intercultural relations, and social advocacy. This article analyzes the sensitivity of young interfaith activists in two civil organizations in Yogyakarta, Indonesia. Psychometric measures using the Intercultural and Religious Sensitivity Scale Questionnaire (IRSSQ) were analyzed to test three research questions: (1) Are there differences in intercultural and religious sensitivity between Muslim and Christian activists? (2) Are there differences in intercultural and religious sensitivity between female and male students? (3) Are there differences in sensitivity between the two organizations? The results suggest that inherent multiculturalism in Indonesian culture provides a strong foundation for interfaith activists in responding to cultural and religious differences. The results of this study theoretically confirm previous studies to promote intercultural education and interfaith encounters to overcome the threat of ethnocentrism. This study also encourages the strengthening of comprehension, competence and communication in intercultural sensitivity in young interfaith activists in Indonesia.

64. Myriam HUNTER-HENIN, *Why religious freedom matters for democracy*, Paper, Date Written: June 11, 2020, Posted: 16 Jul 2020, 5 pages, available at: https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3261784 - Should an employee be allowed to wear a religious symbol at work? Should a religious employer be allowed to impose constraints on employees' private lives for the sake of enforcing a religious work ethos? Should an employee or service provider be allowed, on religious grounds, to refuse to work with customers of the opposite sex or of a same-sex sexual orientation? This book explores how judges decide these issues and defends a democratic approach, which is conducive to a more democratic understanding of our vivre ensemble. The normative democratic approach proposed in this book is grounded on a sociological and historical analysis of two national stories of the relationships between law, religion, diversity and the State, the British (mainly English) and the French stories. The book then puts the democratic paradigm to the test, by looking at cases involving clashes between religious freedoms and competing rights in the workplace. Contrary to the current alternative between the "accommodationist view", which defers to religious requests, and the "analogous" view, which undermines the importance of religious freedom for pluralism, this book offers a third way. It fills a gap in the literature on the relationships between law and religious freedoms and provides guidelines for judges confronted with difficult cases.

65. Lisa ISENSTRÖM, *Children as growing rights subjects – The significance of teachers' actions*, The International Journal of Children's Rights, 28 (2020) 2, 258-287 - https://brill.com/view/journals/chil/28/2/article-p258_258.xml - The overarching ambition of this paper is to explore how teachers' actions shape children's growth as rights-subjects. This is done by addressing the question: which rights-subjects are privileged for children by teachers' different rights-teaching mentalities? The paper draws on observation and interview data from fieldwork in three Year 1 classes in Swedish primary schools. Theoretically framed by a Foucauldian governmentality perspective, rights-learning situations were analysed through the lens of teachers' rights-teaching mentalities and governing techniques. The findings show how teachers' different actions privilege different rights-subjects for the children and demonstrate how the teachers' actions in everyday interaction in the classroom play a significant role in this process. It is argued that rights-learning, and growing as a rights-subject, does not primarily happen in designated children's human rights events at school, but rather occurs continuously, day after day, in ordinary school practice.

66. Enes KARIĆ, *Islamic faculties in the Balkans: a model for Europe?* Oasis Center 26/06/2020 - <https://www.oasiscenter.eu/en/islamic-faculties-in-the-balkans-a-model-for-europe> - After 1992, the need for imams and persons qualified to teach Islam increased in the countries created by the breakup of Yugoslavia. Various centres of higher education were established to meet this need but, right from the moment of their foundation, they have had to reckon with the difficult reality of the war. Some of these institutions are now aiming to become a point of reference for Muslim communities in Western Europe as well. Institutions of higher education training Islamic religion teachers and imams in the Balkan countries have an importance that reaches beyond this region's confines. Indeed, the Balkans have been fully involved in Europe's religious history and it is impossible to understand how their Muslim communities have evolved without examining the trends that developed more generally over the rest of the continent. Furthermore, many of those working today in central or Western Europe as imams or religion teachers were trained in educational institutions operating in the Balkans. This article seeks to reflect on these facts and will concentrate on Bosnia-Herzegovina, in particular. This without ignoring the situation in neighbouring states, however.

67. Heather H. KELLEY, Quinn GALBRAITH, Byran B. KORTH, *The how and what of modern religious transmission and its implications for families* Journal of Family Psychology, 2020, Advance online publication. <https://doi.org/10.1037/fam0000673> - <https://psycnet.apa.org/record/2020-31498-001> - The number of individuals who were raised in a religious household but have now disaffiliated from religion continues to rise. As religious differences between parents and their children can have negative effects on family relationships, renewed attention is needed regarding current trends in religious transmission. Through 109 interviews with religious parents ($N = 138$), we qualitatively explored how parents are currently trying to transmit their religion to their children and identified the following 4 themes: (a) parental example, (b) religious community influence, (c) religious practices, and (d) rules and boundaries. We further explored what aspects of their religion were most important to parents to pass on to their children and identified the following 3 themes: (a) a belief in God, (b) to love, serve, and respect others, and (c) good morals. Utilizing generative devotion as our theoretical framework, implications, applications, and ideas for future research are offered, with attention given to how family relationships can be strengthened and protected, even when religious transmission fails.

68. Tarunabh KHAITAN, Jane CALDERWOOD NORTON, *The right to freedom of religion and the right against religious discrimination: Theoretical distinctions*, International Journal of Constitutional Law, Vol. 17 (2019) 4, 1125–1145, <https://doi.org/10.1093/icon/moz087> - Published: 21 January 2020. This article argues that while they are often conflated, the right to freedom of religion and the right against religious discrimination are in fact distinct human rights. Religious freedom is best understood as protecting our interest in religious adherence (and non-adherence), understood from the committed perspective of the (non)adherent. This internal, committed perspective generates a capacious and realistic conception of religious adherence, which reflects the staggering plurality of forms of religiosity (or lack thereof) as extant in contemporary societies. The right against religious discrimination is best understood as protecting our non-committal interest in the unsaddled membership of our religious group. Thus understood, the two rights have distinct normative rationales. Religious freedom is justified by the need to respect our decisional autonomy in matters of religious adherence. The prohibition on religious discrimination is justified by the need to reduce any significant (political, sociocultural, or material) advantage gaps between different religious groups. These differences reveal a complex map of two overlapping, but conceptually distinct, human rights which are not necessarily breached simultaneously.

69. Tuuli LIPIÄINEN, Anna HALAFOFF, Fethi MANSOURI & Gary BOUMA, *Diverse worldviews education and social inclusion: a comparison between Finnish and Australian approaches to build intercultural and interreligious understanding*, British Journal of Religious Education, 2020. DOI: 10.1080/01416200.2020.1737918 - Ongoing global issues relating to the decline of the popularity of institutional religions, the rise of numbers of non-religious persons, and new models of spirituality in superdiverse societies have resulted in the need to reconceptualise religious diversity as worldviews diversity, and to critically examine increasing calls for the provision of worldviews education in schools. This paper first examines the key concepts of superdiversity and religious complexity in contemporary societies. It then presents an overview of scholarship pertaining to the concepts of worldviews and worldviews education. It next provides case studies of worldview/s education in Finland and Australia, drawing on data of recently completed qualitative and quantitative studies in the two countries. Finally, it concludes with a comparative analysis of the two contexts, and recommendations pertaining to worldviews education as a means of enhancing cross-cultural literacy, positive attitudes to religious diversity and thereby social inclusion.

70. Susanna MANCINI and Michel ROSENFELD, *Nationalism, populism, religion, and the quest to reframe fundamental rights* (August 19, 2020). Cardozo Law Review August 19, 2020, Forthcoming, Cardozo Legal Studies Research Paper No. 617, Available at SSRN: <https://ssrn.com/abstract=3677401> - The purpose of this article is to examine systematically how religious nationalism and religious populism mount a formidable challenge against liberal constitutionalism and one of its principal pillars, institutional secularism. As a consequence of the challenge in question, religious nationalism and religious populism seek to upend institutional secularism and to replace it where it suits their convenience by ideological secularism. Finally, the article will trace how religious nationalism and religious populism recast fundamental rights to conform with their anti-pluralist aims. This article will be divided into three parts. Part One will concentrate on how nationalism and populism can and have appropriated religion to erect an illiberal and anti-pluralist constitutional architecture and discourse. Part Two will examine how religious nationalism and religious populism undermines institutional secularism and how it seeks to replace it with, and make use of, ideological secularism to further its aims. And, Part Three will undertake a review of a select number of salient cases and initiatives from many jurisdictions illustrating how human rights and fundamental constitutional rights may be reinterpreted to fall in line with the essential dictates of religious nationalism or those of religious populism.

71. Bruce MAXWELL, Sylvane HIRSCH, *Dealing with illiberal and discriminatory aspects of faith in religious education: a case study of Quebec's Ethics and Religious Culture curriculum*, Journal of Beliefs and Values, vol. 41 (2020) 2, 162-178 - <https://www.tandfonline.com/doi/abs/10.1080/13617672.2020.1718911> - Taking Quebec's mandatory religious education curriculum, Ethics and Religious Culture (ERC), as a case study, this paper examines the question of whether it is legitimate to teach about the illiberal and discriminatory aspects of religious belief and practice—

misogyny, homophobia, racial discrimination and the like—in a religious education class. This paper seeks an answer the question by considering the pedagogical choice to raise a critical lens to the religions studied in class in relation to the cultural approach to religious education that ERC teachers are required to adopt, the critical, democratic and intercultural aims of ERC, and the legal constraints imposed on ERC by the Canadian and Quebecois constitutional framework. The conclusion of our analysis is that while the cultural approach to RE clearly rules out the use of learning activities specifically designed to reveal illiberal and discriminatory aspects of religions. However, perceived points of conflict with prevailing social values constitute a legitimate opportunity for religious education teachers to invest their specialised knowledge of religious traditions in the service of increasing pupils' religious literacy.

72. Christopher MC CRUDDEN, *Indirect religious discrimination: a European perspective*, Paper, March 2020 - <https://harvardhrj.com/2020/03/indirect-religious-discrimination-a-european-perspective/> - In this brief note on legal measures addressing indirect religious discrimination, I draw from the experience of the development and use of indirect religious discrimination in several European jurisdictions: the United Kingdom (including the somewhat different legal position in Northern Ireland), the European Union, and the European Convention on Human Rights (ECtHR). I do not address the use of indirect religious discrimination beyond these jurisdictions, and in particular I do not consider the approach taken in international human rights law under the United Nations Conventions.

73. Deirdre MEINTEL, *Religious authenticity and commitment*, Studies in Religion/Sciences Religieuses (univ. Montréal), publ. online 25 June 2020 - <https://journals.sagepub.com/doi/10.1177/0008429820930692?icid=int.sj-full-text.citing-articles.2> - In this article I deal with two questions: how does religious authenticity present itself at a the era of religious individualization. I find that those who are religiously active tend to emphasize the lived, personal and often embodied aspects of religious experience as evidence of authenticity and yet are likely to also have recourse to other types of claims to authenticity, such as tradition. I also raise the question of religious commitment; if religious authenticity is mostly conceived of in subjectivist terms, how is religious engagement possible over the long term? Here I examine several new types of groups that provide structure and community while leaving considerable space for individual religious experience. - Dans cet article, j'aborde deux questions : comment l'authenticité religieuse se présente-t-elle à l'ère de l'individualisation religieuse ? Je constate que ceux qui sont actifs sur le plan religieux ont tendance à mettre l'accent sur les aspects vécus, personnels et souvent incarnés de l'expérience religieuse comme preuve d'authenticité, tout en étant susceptibles d'avoir également recours à d'autres types de revendications d'authenticité, comme la tradition. Je soulève également la question de l'engagement religieux ; si l'authenticité religieuse est principalement conçue en termes subjectivistes, comment l'engagement religieux est-il possible à long terme ? J'examine ici plusieurs nouveaux types de groupes qui offrent une structure et une communauté tout en laissant une place considérable à l'expérience religieuse individuelle.

74. Christian J. MENDOZA, *Understanding immigration today: the importance of Religious Literacy on immigration and refugee crisis*, Communication, Society and Media, 3 (2020) 2, 79-95 - www.scholink.org/ojs/index.php/csm - This paper deals with the concept of immigrants and refugees when defining public policy. Public understanding of immigrants and refugees comes from political definitions and from secular and faith-based organizations. Most political definitions regarding immigrants and refugees are found in public policies: opening or closing borders, visa regulations, etc. These definitions include concepts regarding people who are object of the legislation under the mindset of people writing it. Sometimes the legislators don't understand the world vision of immigrants and refugees. And those who respect the law don't always know the mindset and motivations of the legislators. So a sort of common literacy is needed. This literacy is an essential part of this study. The objective of this paper is twofold. First, it aims to identify some of the general areas lacking research to adequately address the Refugee Crisis. Second, it aims to look forward for future research with representatives of key international entities helping immigrants and refugees. Its contents are organized in three parts: outlining the basic understanding of immigrants and refugees as it is found in contemporary academic literature, showing that without common concepts it is hard to reach agreements for social collaboration. making a call to action.

75. Francis MESSNER, *L'ordre public et les religions : ordre ou désordre ? (Avant-propos)*, Revue du droit des religions, n. 9, 2020 (online) - <https://journals.openedition.org/rdr/1082> - Le dossier de cette neuvième parution de la *Revue du droit des religions* est d'actualité. En effet, la thématique « ordre public et religion » est sous-jacente aux tensions qui traversent actuellement la société occidentale, et plus particulièrement française, souvent rétive au retour d'expressions religieuses jugées excessives. L'extension du champ de leur limitation peut constituer une tentation, si celle-ci est utilisée comme remède de manière systématique et récurrente. Or il convient de trouver un équilibre entre une population majoritairement sécularisée et la réapparition d'une visibilité religieuse que l'on estimait définitivement disparue à l'instar du chant du coq qui résonnait encore dans les années 1950-60 dans certains quartiers urbains. L'ordre public qui tend à prendre progressivement une position de surplomb en France n'a pas la même fonction dans d'autres États européens. En Allemagne, où la liberté de religion est inscrite dans le catalogue des droits fondamentaux placé en tête de la Constitution, l'ordre public passe au second plan au profit d'une régulation en termes de conflits entre droits fondamentaux et en prenant en considération le principe constitutionnel d'autodétermination des cultes.

76. Jason METCALFE & Daniel MOULIN-STOZEK, *Religious education teachers' perspectives on character education*, British Journal of Religious Education, 42 (2020) 3, 253-262 - DOI: [10.1080/01416200.2020.1713049](https://doi.org/10.1080/01416200.2020.1713049) - This article presents the findings of a qualitative interview study undertaken with RE teachers (n = 30), working in English schools with secondary status. Despite recent policy interest in character education, there is a lacuna of information about the extent RE contributes to character education. The present study focuses on teachers' perspectives on virtue literacy, a theme identified across participants in response to open-ended prompts about RE, religion and character. The participants in the sample hold different worldviews and work across a range of schools, providing a variety of informative perspectives. There were clear differences between the responses of participants' from faith and non-faith schools regarding the contribution of RE to pupils' virtue literacy. These findings mark a distinctive contribution to our understanding of the differences between RE in faith and non-faith schools.

77. Heiner MEULEMANN and Alexander W. SHMIDT-CATRAN, *Secularization - Still going strong? What remains when cross-sectional differences are eliminated from a longitudinal analysis*, Journal of Religion in Europe 12 (2019) 3, 231-259 [publ. May 2020], https://brill.com/view/journals/jre/12/3/article-p231_231.xml - The tendency of decreasing religiosity is explained by the theory of secularization through differentiation and pluralization. Using the ESS 2002–2016, the impacts of both on church attendance and self-ascribed religiosity are tested, controlling for determinants of religiosity - that is, for belonging (cohort and denomination) and choice (education, urban residence, marriage, parenthood, and employment) - with multi-level models separating between- from within-country effects. Without controls, time negatively affects religiosity: there is a secularization tendency. But controlling for cohort and denomination annihilates this effect and strongly reduces individual-level as well as country-level error variances. Effects of belonging are stronger than those of choice, cohort succession has a negative effect, and religiosity differs between denominations. Differentiation and pluralization have only a few effects between countries and only one within countries such that secularization theory is not confirmed.

78. Riikka MYLLYS, *Nowhere and everywhere. Everyday religion in the intergenerational transmission of craft making*, Temenos/Nordic Journal of Comparative Religion, vol 56 (2020) 1, 53-74 - <https://journal.fi/temenos/article/view/71104> - This article investigates the intergenerational transmission of craft making, including the role religion and spirituality play in this transmission. The theoretical approach is based on everyday religion and Bengtson's theory of intergenerational solidarity. The data for this qualitative study was collected in interviews. The results show that warm relationships and closeness between generations are at the heart of transmission: craft making brings different generations together, creates space for intimate relationships, and serves as a way of showing care for children and grandchildren. What about religion? At first glance it seems absent. However, a closer look reveals multiple religious aspects of this process, such as transmitted values and shared craft-making moments associated with religious memories and experiences. Above all, craft making is a venue for warmth and closeness between generations, which is at the heart of religious transmission.

79. Aria NAKISSA, *Cognitive science of religion and the study of Islam: Rethinking Islamic theology, law, education, and mysticism using the works of al-Ghazālī*, Method & Theory in the Study of Religion 32 (2020) 3, 205-232 - https://brill.com/view/journals/mts/32/3/article-p205_2.xml - Specialists in Islamic studies have taken virtually no interest in the influential and rapidly developing field of Cognitive Science of Religion (CSR). The present article seeks to address this problem by considering how insights from CSR can be systematically applied to reconceptualize Islamic theology, law, education, and mysticism. The article centers on what is probably CSR's most influential and well-established idea; namely, that religion is closely linked to an evolved "mindreading" ability (i.e., a "Theory of Mind Module"). It is argued that Islamic theology employs mindreading focused on events and objects in the universe, Islamic law and education employ mindreading focused on scriptural texts and embodied practices, and Islamic mysticism employs mindreading focused on psychological experiences. The article develops these ideas through an analysis of the Arabic-language writings of Abū Ḥāmid al-Ghazālī, the famous medieval Islamic theologian, jurist, and mystic.

80. Pia-Maria NIEMI, Anuleena KIMANEN, Arto KALLIONIEMI, *Including or excluding religion and worldviews in schools? Finnish teachers' and teacher students' perceptions*, Journal of beliefs and values, vol 41 (2020)1, 114-128 - <https://researchportal.helsinki.fi/en/publications/including-or-excluding-religion-and-worldviews-in-schools-finnish-2> - How schools navigate between the demands presented by secularisation, and the increasing plurality of religious traditions has become a very topical issue in many European countries, including Finland, in recent decades. The question is both practical and philosophical by nature because the ways in which various beliefs and values are represented in school practices and teaching content profoundly concern the educational mission of the schools. However, despite the topicality of the issue, little attention has been given to teachers' perceptions on whether public schools should, or should not, provide space for various religions and worldviews to become visible within the school life, and how schools should respond in practice to the perceived needs. In order to gain new knowledge on the topic, this study investigated Finnish teachers' and university students' (N = 181) perceptions of the representations of religions and worldviews, based on the perspectives of inclusion and exclusion. The statistical analysis revealed three factors titled as 'Religiously responsive
EREnews 2020_3

approach', 'Secularist approach' and 'Equal visibility approach'. According to the main findings, current and future educators show various degrees of inter-religious sensitivity but principally supported the equal visibility of various traditions, rather than favouring strongly inclusivist or exclusivist practices.

81. **Liav ORGAD, *Forced to be free: The limits of European tolerance***, Harvard Human Rights Journal, 34 (2020) 30 pp., Written: July 10, 2020, Posted: 17 Jul 2020 - https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3648135- This article addresses a long-established debate in political theory - under which circumstances is it legitimate to force people to be free? Focusing on recent cases in Europe -handshaking, gender-mixed swimming lessons, and burkini ban - the article reveals two types of moral hypocrisy. First, there is an increasing appeal to the notion of “forcing people to be free.” This seems counter-intuitive and the antithesis of freedom, yet it is often justified based on conformity with the “general will” and the avoidance of self-imposed “harm.” The article shows the dangerous use of the concepts of the general will and harm and claims that they are employed to legitimize the submission of the minority to the majority culture. Second, the article indicates the double standard of European policies. While religious symbols and ways of life of the majority are first culturalized and then universalized, symbols and ways of life of the minority, even when seen as cultural, are often regionalized and politicized. This legal façade enables the majority group to frame social reality as a direct conflict between universal morality and religious fundamentalism.

82. J. Carlos PAIVA, Miriam ROSA, J. Ricardo MOREIRA, et al., ***Science-Religion dialogue in education: Religion teachers' perceptions in a Roman-Catholic context***, Research in Science Educ. (2020). <https://doi.org/10.1007/s11165-020-09941-x> - This paper examines the relationship between science and religion in the education system of Roman-Catholic Portuguese society. In particular, we explored perceptions of the relationship between science and religion for religious education teachers. We surveyed 198 Portuguese religious education teachers about how they view science and religion. The questionnaires' results revealed a number of similarities: religious education teachers are highly involved in religious practices and exposed to science; they perceived a compatibility between science and religion; and they have an openness to dialogue between both. They do not adhere to anti-scientific perspectives, but they simultaneously try to limit what can be explained by science. Thus, an interpretative view of dialogue and/or integration seems to best explain the perceptions of religious education teachers of the relationship between science and religion. These findings allow a space of discussion, enabling teachers to possibly foster the science-religion dialogue in their contexts of pedagogical activity.

83. Marco PARISI, ***Credo ateistico organizzato e libera comunicazione propagandistica degli orientamenti ideal-spiritali***, Rivista telematica “Stato, chiese e pluralismo confessionale”, newsletter 13, 2020, pp. 67-93. https://www.statoechiese.it/images/uploads/articoli_pdf/Parisi.M_Credo.pdf?pdf=credo-ateistico-organizzato-e-libera-comunicazione-propagandistica-degli-or - “Sebbene non si possano nascondere le difficoltà tecniche e pratiche di includere le organizzazioni ateistiche nel novero delle confessioni religiose strettamente intese, la possibile applicazione ai movimenti areligiosi di tutte le tutele costituzionali disegnate per l'associazionismo spirituale strutturato - anche a mezzo di una interpretazione evolutiva e progressista del dato costituzionale offerta dalla (ormai da anni) discussa e attesa legge organica in materia di libertà religiose - non andrebbe ritenuta eccentrica nel momento in cui, come si è sostenuto, la legislazione prodotta in sede sovranazionale europea pone una relazione di forte continuità tra la fenomenologia sociale religiosa e quella ateistica. Una connessione che viene sostenuta non solo in riferimento alla dimensione individuale, ma anche per quanto concerne la realtà delle esperienze collettive, concorrendo a sostenere la menzionata esigenza di rispetto e di tutela delle organizzazioni dei credenti e non credenti pure a livello di concreta applicazione delle indicazioni costituzionali in tema di libertà ideali. Ciò, nella convinzione per cui “[...] l'utilizzo dell'unità di misura delle convinzioni di coscienza, e della connessa libertà di coscienza, permette di configurare una grande categoria delle manifestazioni dello spirito umano (filosofiche, religiose, morali, ecc.), rispetto alle quali vige il principio della pari dignità della coscienza che non tollera differenziazioni di trattamento” (p.85-86).

84. Janise S. PARKER, Kierra FULMORE, Elisabeth MARANO, et al., ***Religion and spirituality as diversity topics in school psychology publications: A content analysis of school psychology journals***, Contemporary School Psychology (2020). <https://doi.org/10.1007/s40688-019-00271-y> - Religion and spirituality are identified as important aspects of adults' and adolescents' lives in the USA. Though research can strengthen school psychologists' capacity to effectively serve religiously and spiritually diverse clients/students, limited scholarship relative to these areas of human diversity has been published in the professional school psychology literature. The purpose of this study was to review articles published in nine major school psychology journals from 2003 to 2018 to determine the extent to which the journals included diversity content related to religion and spirituality. We employed a content analysis, where six researchers used a systematic coding process to analyze the data descriptively. Of the 4534 articles we reviewed, only 17 (0.4%) articles addressed religion and spirituality. Most articles were empirical studies and included a general review of cultural issues or implications for assessment and/or intervention implementation. Implications for the field of school psychology are provided.

85. Jamie PITTS and Peter-Ben SMIT, *Jesus, religion, gender. Introduction*, Religion and Gender 10 (2020) 1, 5-16 - https://brill.com/view/journals/rag/10/1/article-p5_2.xml - This special issue of *Religion and Gender* explores gendered presentations and constructions of Jesus from antiquity to the present. Sharing a broadly intersectional approach to gender analysis, the authors in this issue offer new insights into the dynamics of religion and gender, particularly as these dynamics concern central religious figures such as Jesus. The issue sheds new light on a diverse religious tradition by analyzing the gendering of one of its key protagonists in multiple receptions within the tradition. Scholars from various disciplines and fields will benefit from engaging this issue-long case study of several varieties of religious genderings of Jesus. The remainder of this introduction brings forward the historic question of Jesus' identity, surveys the topic of the gendered reception of Jesus, and introduces the issue articles within the context of the wider field.

86. Didier POLLEFEY, *Religious education as opening the hermeneutical space*, Journal of Religious Education 68 (2020)2, 115–124. <https://doi.org/10.1007/s40839-020-00105-7> - A hermeneutic-communicative model of RE is proposed which is grounded in a Christian anthropology. The human person is presented as a 'fragile hermeneutical space'-consisting of a radical openness to reality, an essential indeterminateness and an ability to transcend his or her own reality. This means that people have an inbuilt capacity for receiving meaning. One of the tasks of RE is to allow children and young people to discover this hermeneutical space within themselves and others. The radical openness of the human person to God is discussed, as are the deficiencies of mono-correlational pedagogies in a pluralised context and the importance of teachers having something to say about the Christian tradition and the way they have integrated it in their own lives.

87. Marc RASTOIN, *Quale futuro per l'Europa?* La Civiltà Cattolica, 171 (2020) n. 13, 3-17. La crisi sanitaria ed economica legata al covid-19 ha colpito l'Unione Europea, ma ha rivelato questioni antiche più di quante ne abbia create di nuove. Ha messo in luce con crudezza la questione demografica degli anziani e quella dell'invecchiamento. Si sono acuiti i problemi legati alla globalizzazione e alle sue conseguenze per le classi lavoratrici e le nuove generazioni. Si è ulteriormente incrinata la già fragile solidarietà politica (Brexit). In definitiva, si pongono queste domande: l'Europa, che ho dominato il mondo in così tanti modi, ma che ha anche abbandonato le sue velleità colonialistiche, ha ancora un futuro? Essa, che in realtà non è nemmeno un continente geografico, ma solo una propaggine del continente asiatico – per cui sorgono le questioni russa e turca – può ritrovare un ideale che la impegni per il futuro? Può rintracciare, come afferma il poeta Tennyson, le ragioni “per combattere, cercare, trovare, e per non cedere”? Che ne sarà di questo spazio culturale, di questo laboratorio etico, contrassegnato fin dai suoi esordi da Atene, Roma e Gerusalemme?

88. Inkerin RISSANEN, Martin UBANI, Tuula SAKARANHAHO, *Challenges of religious literacy in education: Islam and the governance of religious diversity in multi-faith schools*. In: Sakaranaho T., Aarrevaara T., Konttori J. (eds), *The challenges of Religious Literacy*, Springer Briefs in Religious Studies. Springer, Cham. First online 25 July 2020 - https://doi.org/10.1007/978-3-030-47576-5_4. This chapter seeks take part in an emerging research where religion is approached as a whole school endeavor. Previous research and policy recommendations typically focused on teaching about religion in school, but the accommodation of religious diversity in the wider school culture merits more attention. Based on observations in our multiple case studies, we discuss the multi-level governance of religious diversity in Finnish multi-faith schools with a particular focus on the challenges of religious literacy for educators. The three examples we present focus on the inclusion of Muslims in Finnish schools and in particular on the challenges for educator (1) in interpreting the distinction between religion and culture, (2) in recognizing and handling intra-religious diversity, and (3) in being aware of Protestant conceptions of religion and culture. A theme cutting across these examples is how they reflect the tendencies either to see different situations merely through the lens of religion (religionisation), or not to recognize the importance of religion at all (religion-blindness). We argue that religious literacy should be recognized and developed as a vital part of the intercultural competencies of educators.

89. Bert ROEBBEN, „*What if God was one of us?*“ *Über die Theologizität religiöser Bildung in der Schule*, in: D.T. Bauer, T. Klie, M. Kumlehn und A. Obermann (Hg.), *Von semiotischen Bühnen und religiöser Vergewisserung. Religiöse Kommunikation und ihre Wahrheitsbedingungen*, Berlin/Boston, Walter de Gruyter, 2020, 385-401. „Meine These lautet: Religiöse Bildung in der Schule ist ein Ort par excellence, um die Transzendenz- oder Gottesfrage grundsätzlich und neu zuzulassen. Um dieses Gedankenexperiment erfolgreich durchzuführen, sollte zunächst meine Perspektive zur religiösen Bildung in der Schule erläutert werden. Ich muss die äußeren und inneren Herausforderungen für den Religionsunterricht heute kontextualisierend schildern und danach einen Religionsunterricht entwerfen, der in der Schule diesen Herausforderungen entgegentreten kann. Dementsprechend werde ich Religionsunterricht als Persönlichkeitsbildung entfalten – begründet in einer Bildungsidee, die radikal offen ist für Transzendenzerfahrungen. Im dritten Teil werde ich diese Idee im Rahmen der katholischen Tradition theologisch verankern sowie ein Plädoyer für die Theologizität der religiösen Bildung halten. Abschließend gehe ich von einer kosmopolitisch verstandenen religiösen Bildung aus und eröffne in diesem Zusammenhang weiterführende Forschungsperspektiven“ (S. 386).

90. Bert ROEBBEN, Catharina WELLING & Laura WIEMER, *Steps towards a pedagogy of pilgrimage. Introducing the research findings of SpiRiTEx I in Belgium*, in: Michael MEYER-BLANK, *Nach der Reformation. Deutsch-Polnische Beiträge im europäischen Kontext*, Leipzig: Evangelische Verlagsanstalt, 2019, S. 155-167. In this chapter we present the central findings of the first round of the SpiRiTExProject »Sacred Spaces, Rituals and Texts in European Teacher Education«, which was conceived as a pilot project, running in the Northern part of Belgium (Flanders) from the 21st till the 25th of May 2018. The general aim of the project is to introduce future teachers of religious education (RE) in powerful learning environments, in which they can discover the spiritual and religious capital of Europe. Through direct experiences they are invited to learn in the presence of European fellows in theology and RE teacher education to perceive and to understand the value of the spiritual sources of space, ritual and text. We believe that the confrontation with these meaningful sources can support them in their religious identity formation and in the development of their professional role as future RE teachers. The basic assumption of the project is that the three spiritual sources can become vital re-sources for personal and professional development, when they are re-created, re-defined and re-appropriated in the very act of learning. This paper offers an empirical insight in the first pilot project in Flanders, which focused on the element of space. It contains five paragraphs: the research context and question, a short presentation of the theoretical framework, the research design and set up, the presentation and discussion of the first results and finally some elements for further development of the project (*Introduction*, p. 155).

91. Bert ROEBBEN, *Religieuze educatie in post-corona Europa. Een theologisch perspectief*, in *Narhex* 20 (2020) 61-70. The Corona crisis is forcing scholarly circles of religious education not only to answer local organizational questions, but above all to start a more general self-reflection on what the fundamental contribution of religious education at school could be in times of deep social and existential crises. In this contribution, a narrative and performative reconstruction of the European learning space of religion and worldview education is undertaken. In three biographical steps, the author goes on a journey in Central-Europe, deals with the writings of John Amos Comenius and reconsiders his own work in the light of the ongoing struggle with uncertainty and ambiguity. Of central concern is the issue of working “on equal terrain”, the necessary connection of generations, seeking together shared perspectives for the future.

92. Anondah R. SAIDE and Rebekah RICHERT, *Socio-cognitive and cultural influences on children's concepts of God*, *Journal of Cognition and Culture*, 20 (2020) 1-2, 22-40 - https://brill.com/view/journals/jocc/20/1-2/article-p22_2.xml - The current study examined (a) the impact of religious socialization practices and parents' concepts on the development of an abstract religious concept (i.e., God) in young children, and (b) whether or not children's socio-cognitive ability moderates the relationship between their religious concept and sources of information about the concept. 215 parent-child dyads from diverse religious backgrounds (Protestant Christian, Roman Catholic, Muslim, non-affiliated) participated. Children were between the ages of 3.52 and 6.98 years of age ($M = 4.770$, $SD = .767$). Four main findings emerged from this study. First, children conceptualized God as more humanlike than their parents did. Second, younger children were more likely to have a humanlike conception of God than older children. Third, parents' concept of God and children's concept of God had a stronger relationship when the child's mental-state reasoning was more accurate. Fourth, the frequency of children's engagement in religious practices was unrelated to children's concept of God after controlling for child's age. Taken together, these findings lend support for the view that social cognition is an important factor in young children's acquisition of cultural information about abstract entities.

93. Tuula SAKARANAHO, *The challenges of Religious Literacy: the case of Finland*, Springer Nature 2020, 84 pages. https://books.google.it/books?id=W_vyDwAAQBAJ&printsec=frontcover&hl=it#v=onepage&q&f=false - This open access book presents religious literacy as the main explanatory factor when dealing with certain ethnic groups that attract stereotypes which gloss over other personal factors such as age, class, gender and cultural differences. It discusses freedom of religion, and the Christian revival movement. It examines religious literacy and religious diversity in multi-faith schools. It looks into the role of Mosques and Islamic divorce. Finally, it discusses the prevention of violent radicalization and extremism in Finland. Using recent data on Finnish secular society, the book promotes a new understanding which is needed with respect to popular and media portrayal of religion, or with respect to public discussion about religion. It addresses actors in civic society, public servants and higher education.

94. Bernd SCHROEDER, *Historical research in the Didactics of religion*, *Theo Web. Academic Journal of Religious Education*, 19 (2020) 2, 31-52. DOI: <https://doi.org/10.23770/tw0120> | Date: 06/25/2020 <https://www.theo-web.de/en/magazines/2020/19th-edition-2020-magazine-1/news/historische-forschung-in-der-religionsdidaktik/> - There is no doubt that there is historical research in religious education studies and also in religious didactics. All relevant studies have a design that can be identified as "historical" on the basis of the underlying question, the epistemological interest, the subject, the methods and theories of reference. The article offers, in addition to scientific theoretical considerations, a material overview of historical research in the field of religious didactics. But it concludes that it would be misleading at present to speak of an established format of historical-religious-didactic research.

95. Martha SHAW, *Towards a religiously literate curriculum – religion and worldview literacy as an educational model*, Journal of Beliefs & Values, 41 (2020) 2, 150-161 - <https://www.tandfonline.com/doi/abs/10.1080/13617672.2019.1664876> - The phrase ‘religious literacy’ whilst contested, is increasingly used both within Religious Education and more broadly in a range of professions and settings to describe a level of knowledge and understanding about the diverse religion and belief landscape and the skills to be able to engage with that diversity in a positive way. Taking as a starting point a four-part theoretical framework for religious literacy, consisting of a) *category* b) *disposition* c) *knowledge* and d) *skills*, this is examined in relation to learning about religion and worldviews in schools and developed into an educational model. Drawing on data from a national study into stakeholders’ views on the future of teaching and learning about religion and worldviews in schools, this article explores the potential of ‘religion and worldview literacy’ to reconcile stakeholders’ aspirations for the purpose and content of learning in RE. Religion and worldview literacy is presented as a model with potential to bridge perceived tensions between intrinsic and instrumental aims of RE and concerns around its knowledge-base.

96. Brad STODDARD, *Constructing spirituality in the cognitive science of religion*, Method & Theory in the Study of Religion 32 (2020) 3, 288-298 - https://brill.com/view/journals/mts/32/3/article-p288_7.xml - Seven researchers in the growing field of the cognitive science of religion recently claimed to have documented the unique neural correlates of spirituality separate from and independent of religion. They claimed that spirituality is therefore a natural part of human cognition and suggested that they proved definitively that spirituality is substantively different than religion. Using insights developed by scholars associated with the critical religion approach to the academic study of religion, this article identifies a series of methodological errors that undermine the researchers’ project and that potentially impacts the larger academic study of the cognitive science of religion.

97. Alfredo TEIXEIRA, Helena VILAÇA et al., *Believers without religion. Trends and paradoxes in Portuguese society*, Journal of Religion in Europe (Advance article, May 2020, 29pp), <https://brill.com/view/journals/jre/aop/article-0.1163-18748929-20201474/article-10.1163-18748929-20201474.xml> - By analysing the result of a survey conducted in 2018 in the most populated metropolis in Portugal, this study seeks to make a sociological characterisation of ‘believers without religion’ from a dual perspective: on one hand, their proximity to the non-believers groups regarding religious practices; on the other hand, their adjacency to Portuguese cultural Catholicism with respect to beliefs and attitudes. The growth of this population expresses a paradox: their identity accounts for the subsistence of fragments of a late traditional religiosity, but also points to the emergence of new forms of individual beliefs, strongly marked by the effects of the ‘subjective turn.’ In this context, the lack of institutional regulation does not convey an undetermined universe of believers. Paradoxically, references to cultural Catholicism endure; however, they do so hand in hand with forms of religious abandonment, giving rise to various paths that lead to a growing estrangement from Catholicism.

98. Peder THALÉN & David CARLSSON, *Teaching secular worldviews in a post-secular age*, Religion & Education, 47 (2020) 2 - DOI: [10.1080/15507394.2020.1785811](https://doi.org/10.1080/15507394.2020.1785811) - <https://www.tandfonline.com/doi/full/10.1080/15507394.2020.1785811> - This paper discusses how secular worldviews could be included in non-confessional RE. Knowledge about secular worldviews can be understood in different ways. The paper distinguishes between two types of knowledge: the standard model of secular worldviews and the nonstandard model. The first model reflects the self-understanding of modernity, while the second represents a more critical stance influenced by late modern thinking. The nonstandard model is presented as a hermeneutical approach for teaching secular worldviews in non-confessional religious education, using atheism as an example. In the paper, this model is elaborated on, as it is argued that only the nonstandard model is suitable for religious education in schools if the aim is to conduct an inclusive, non-confessional education.

99. Lars UNSTAD and Henning FJØRTOFT, *Disciplinary literacy in religious education: the role and relevance of reading*, British Journal of Religious Education, vol 42 (2020) - DOI: [10.1080/01416200.2020.1754164](https://doi.org/10.1080/01416200.2020.1754164) - Although religion has played a key role in reading instruction in many education systems, this position has been challenged by increasing religious diversity and the spread of non-religious worldviews. Simultaneously, there has been growing interest in the role of disciplinary literacy in education (i.e. the ways in which a discipline’s knowledge is created, shared and evaluated) as well as the role of the reader. Drawing on classroom observations and interviews in an exploratory study, the article focuses on how adolescents experience reading in religious education (RE). The study shows that students relate meaning-making in RE to developing respect and tolerance, that teachers focus on conceptual understanding while students request a focus on lived religion, and that student meaning-making in RE thrives in a learner-active setting. We discuss the findings in the light of disciplinary reading theory and point towards some disciplinary traditions that should be considered while designing and developing educational practice.

100. Danielle VACLAVIK, Kelly VELAZQUEZ and Jacob CARBALLO, *A journey not walked alone: Who are the influential adults identified by Catholic-Raised young adults during their religious identity development?*, Journal of Youth and Theology, 19 (2020) 1, 4-24 - https://brill.com/view/journals/jyt/19/1/article-p4_4.xml - Interactions with adults may play a crucial role in youths’ religious identity development. However, who these adults are and how they are

influential is under explored. Twelve Catholic and twelve former Catholic college students were interviewed about their experiences growing up Catholic focusing on influential adults. Interviews were analyzed using modified grounded theory. Adult type categories were identified. Implications and future studies are discussed.

101. Wibren VAN DER BURG and Wouter DE BEEN, *Social change and the accommodation of religious minorities in the Netherlands*. *New diversity and its implications for constitutional rights and principles*, Journal of Law, Religion and State, vol. 8 (2020) 1 – DOI: <https://doi.org/10.1163/22124810-> The toleration of religious minorities is changing in the Netherlands. In this paper we analyze three recent developments in Dutch society that are important for understanding the way the Dutch regime of religious tolerance is adjusting to 21st century circumstances. The first one concerns the growing homogenization of Dutch society and the emergence of a secular and liberal majority. The second is the dominance in policy and public debate of a “Protestant” conception of what religion amounts to. The third development is the fragmentation of religion and its simultaneous combination into new networks and groups made possible by new information and communication technologies. These developments pose challenges to constitutional rights and principles. There are no simple solutions to these challenges, but the Dutch tradition of consociationalism, as a liberal tradition in its own right, may provide some valuable perspectives.

102. Francisco VARGAS HERRERA, *Acerca de los fines y el sentido de la ERE (Educación Religiosa Escolar)*. *¿Con qué soñamos?*, in J.D.Tejo (ed.), *Apóstoles en la línea del fuego*, Ed. Universidad Finis Terrae 2020, pp. 140-145 – www.escueladelafe.cl – El Autor, académico de la Pont. Universidad Católica de Valparaíso: “Necesitamos una ERE abierta a los *cambios sociales* y que se deje permear por todos los *saberes escolares*. (...) Creo que la ERE tiene hoy la tarea irrenunciable de ser *contracultural*, en el sentido de ayudar a los estudiantes a reflexionar críticamente y generar resistencia frente a todo aquello que imponga criterios deshumanizantes en nuestra sociedad. Todo esto la ERE debería hacerlo desde lo que es propio y exclusivo: su *dimensión curricular*. Un segundo aspecto relevante sería que la ERE ayudara a sus estudiantes a valorar el *aporte de las religiones* en el contexto social. (...) La ERE, igual que toda actividad humana, *no es neutra*; somos los educadores los primeros llamados a decidir si queremos una escuela para la igualdad o para la exclusión, si queremos transformar o transmitir, si queremos formar para la producción mercantil o para el sentido. La ERE debería ayudar también a nuestros estudiantes en el proceso de reconocerse como seres eminentemente *relacionales*. El desafío educativo del que hablo es entonces de carácter educativo, cultural, ético y político”.

EDUCATIONAL RESOURCES for RE

103. *Religious diversity in the classroom*. Teaching Tolerance and the [Tanenbaum Center for Interreligious Understanding](http://TanenbaumCenter.org) teamed up to offer educators a free webinar series: *Religious Diversity in the Classroom*. The five-part series and accompanying resources (described in detail below) examine how awareness of religious diversity affects global citizenship, and how teaching about religion across grade levels and subject areas can help meet academic standards. <https://www.tolerance.org/professional-development/religious-diversity-in-the-classroom>

104. Video *Faith in action for children live interfaith prayer with children and religious leaders in the wake of the global Covid-19 pandemic*. On 22 April 2020, religious leaders and children from around the world came together to participate in the Interfaith Prayer with children during the Covid-19 pandemic organised by Arigatou International in collaboration with partners. <https://arigatouinternational.org/en/live-interfaith-prayer>.

105. Javier Díaz TEJO (ed.), *Apóstoles en la línea del fuego*. *Vivencias y reflexiones desde la EREC ante la pandemia*, Ediciones Universidad Finis Terrae, 2020, ed.digital, pp. 149 – www.escueladelafe.cl – “(...) Al conocer y al escuchar del esfuerzo diario de varios colegas por realizar sus clases o encuentros virtuales, no pude sino preguntarme: ¿cómo estarán sobrellevando esta difícil situación las y los docentes de Religión de nuestro país? Por ello, me contacté primero con cierto número de profesoras y profesores de Religión (la mayoría, pero no todos, católicos). Les propuse redactar brevemente parte de las vivencias que, como docentes, han tenido durante los últimos meses. Como contrapunto, me pareció pertinente conocer qué opinan sobre esta situación quienes tienen una visión teórica del proceso de desarrollo profesional docente. Con ese fin me comuniqué con académicos de diversas instituciones universitarias que han tenido programas de pregrado en Religión. A estos expertos les solicité una breve reflexión para ayudar a las y los docentes de Religión a interpretar de modo adecuado lo que están viviendo. Pedí que pusieran particular cuidado en qué metas (en el plano pedagógico, institucional o personal) tendrían que plantearse en orden a enfrentar satisfactoriamente los desafíos que, sin duda, ya están tensionando su desarrollo profesional” (*Presentación*, pp.9-10).

106. Rob FREATHY, Anneke SCHMIDT and Helen C. JOHN (eds.), *Working with ‘Big Ideas about’ the Study of Religion(s) and Worldview(s)*. *Multi-disciplinary and multi-methodological re: a handbook for teacher educators, teachers and teacher trainees*, University of Exeter March 2020, pages 92 - https://www.teachre.co.uk/wp-content/uploads/2020/04/BIA-Handbook_April-2020.pdf - The aim of this handbook is to offer you a range of theoretical

and practical resources for exploring – together with us – a multi-disciplinary/multi-methodological approach to the study of religion(s) and worldview(s), specifically designed to encourage students to think about the significance of different methods of inquiry in RE and to reflect on the role of different perspectives or ‘positionality’ from which the study of religion(s) and worldview(s) can be approached. The handbook builds upon the ‘RE-searchers’ approach to Religious Education, developed at the University of Exeter for use in primary schools (Freathy, G. et al. 2015; Freathy, R. et al. 2017) and the textbook *Who Is Jesus? Supplementary Materials for Religious Education in the Upper Secondary School* (Freathy et al. 2018), also developed at Exeter.

107. *How to talk about Human Rights under Covid-19*, by Dr. Israel Butler, Head of advocacy, Civil Liberties Union for Europe, April 2020. This guide from [Liberties](https://liberties.org/) offers suggestions on how to frame human rights when speaking about measures that authorities are taking (or failing to take) to halt the spread and minimise the impact of coronavirus. It is intended for anyone working in the human rights sector who wants people to appreciate the importance and usefulness of their rights in creating the lives they want to live and the communities they want to live in. <https://theewc.org/resources/how-to-talk-about-human-rights-under-covid19/>.

108. Syllabus: *Cambridge IGCSE® Religious Studies 0490. For examination in November 2020 and 2021.* <https://www.cambridgeinternational.org/Images/415072-2020-2021-syllabus.pdf> - Cambridge Assessment International Education prepares school students for life, helping them develop an informed curiosity and a lasting passion for learning. We are part of the University of Cambridge. Our international qualifications are recognised by the world’s best universities and employers, giving students a wide range of options in their education and career. As a not-for-profit organisation, we devote our resources to delivering high-quality educational programmes that can unlock learners’ potential.

109. Sergio CICALTELLI, *Prontuario giuridico IRC*. Raccolta ragionata della normativa che regola l’insegnamento della religione cattolica nelle scuole italiane, Queriniana, 1988, 2020¹⁰, pp. 296 – <https://www.queriniana.it/libro/prontuario-giuridico-irc-2073> - Ampia e articolata introduzione alla normativa statale, canonica e concordata, con espansioni online fruibili dal sito istituzionale dell’editrice, man mano che usciranno aggiornamenti legislativi o organizzativi in materia.

LE OPINIONI

■ Anni fa, a proposito di secolarizzazione, si parlava di un mondo “uscito da Dio”. In realtà oggi più esattamente andrebbe detto che il mondo è uscito dal cristianesimo e dalla chiesa, e cioè da tutte le mediazioni religiose (e non solo) di tipo istituzionale. Non è uscito invece dal religioso e dal sacro. Infatti, la richiesta di servizi religiosi e la ricerca del sacro sembrano più vive che mai, e ormai non solo in riferimento alle chiese cristiane. L’approccio con cui anche le nostre parrocchie sono fatte segno d’interesse hanno spesso questo carattere genericamente religioso e sacrale. ● **Mariano Crociata**, *Il Regno-att.* 15 giugno 2020, p. 323.

■ Education of young generations to gender equality is a priority at every level. It is a fundamental tool in avoiding and eliminating forms of harassment, discrimination and violence misconducts, changing mindsets and reducing cultural tolerance of sexism and sexual harassment. We need to introduce educational programmes, materials including textbooks and debates on this topic in schools. Technology and especially browser based software in the classroom must meet the requirements of EU-youth protection regulations. Such education will be the very basis for the birth of a new generation of citizens, aware of the right of everyone to be respected and to be defended. *S&D position paper European Education Area: our reality for 2025(June 2020).*

■ Bisogna essere consapevoli che l’antieuropeismo è solo un movimento anti-universale, e in questo senso un movimento antimoderno e antilluminista, ma che si presenta con la maschera conservatrice del cristianesimo. L’antiglobalizzazione, che si propone come tutela e difesa del cristianesimo, è in realtà un cristianesimo divenuto ideologia. Il vero cristianesimo non costruisce muri, ma ponti. Questa identità è stata ed è la grandezza d’Europa, che in tutta la sua storia non è mai stata una realtà unitaria e identitaria: dal suo inizio e in tutta la sua storia l’Europa è stata un crocevia, uno spazio e un processo d’incontri e di mutua penetrazione di culture diverse (nel passato le culture ebraica, greca, romana, celtica, germanica, slava, normanna, senza dimenticare la cultura araba musulmana e dell’Illuminismo moderno). L’Europa non è mai stata monoetnica; l’impero

medievale non fu sicuramente una realtà pluralista nel senso moderno, tuttavia costituì un'unità composta da popoli, principati e regni diversi, città imperiali e monasteri indipendenti. • **Walter Kasper**, card., *Chiesa in Italia – Annale 2020*, ed. Il Regno srl, p. 176.

■ Negli Usa le scienze sociali post-coloniali hanno messo sul banco degli imputati la cultura e il cristianesimo europei. Non c'è dubbio sul fatto che il cristianesimo europeo ha collaborato alle imprese coloniali in tutti i continenti, Nordamerica incluso. Il fatto però è che non ci sono culture o religioni totalmente innocenti. Un certo furore ideologico negli Usa ormai rende difficile se non talvolta impossibile, anche in alcune università cattoliche, insegnare agli studenti le fonti della tradizione, come per esempio i Padri della Chiesa. Questo rifiuto è proclamato in nome di una necessità di purificare la memoria. Però rivela una incapacità di comprendere il passato come qualcosa di diverso da una lista di buoni e di cattivi. • **Massimo Faggioli**, storico della chiesa, Università di Villanova (Philadelphia, Usa), *Jesus*, agosto 2020, p. 19.

■ Esta asignatura [*Bases curriculares y los nuevos Programas de Religion en Chile, desde 2020*] no es catequesis ni se reduce a una actividad de la pastoral educativa en horario de clases. Esto significa entender que la asignatura no tiene como objetivo primero suscitar la fe, sino que es una propuesta formativa para la búsqueda trascendente, religiosa, existencial, valórica y de construcción de una sociedad más justa. Además, las bases curriculares buscan dialogar con otras disciplinas, de manera que la clase de Religión no es una parcela del currículo, sino que se conecta con los otros saberes de forma integral, propiciando la interdisciplinariedad. • **Lorena Basualto Porra**, in: *Apóstoles en la línea del fuego*, coord. J.D.Tejo, Univ.Finis Terrae, p.32.

■ Per uno strano concorso di cause, nel post Covid-19 si apre la possibilità per la religione di farsi carico di una antropologia politica dove il richiamo alla trascendenza di Dio non sia strumentale alla questione della sovranità e del potere, ma istruttivo di pratiche di giustizia che rendano onore sia all'umano essere al mondo, sia all'ambiente e all'ecosistema che un antico sogno di dominio tecnico ha messo in grave pericolo di estinzione. Intorno a questa antropologia politica, ancora tutta da scrivere e soprattutto da attuare, devono convergere le religioni nella pluralità delle loro fedi e tradizioni. L'impatto brutale del Covid ha drammaticamente riaperto la questione del destino del mondo così come lo conosciamo, e chiede alle religioni una riconfigurazione politica, a favore dell'umano comune a tutti noi, nel differenziale teologico della destinazione ultima dell'umanità e del creato. • **Marcello Neri**, *Il Mulino*, 3, 2020, p. 487.

■ La nostra teologia [in Italia] nasce e si elabora quasi esclusivamente *intra moenia*, con la conseguenza che si rivolge principalmente a coloro che fanno parte dei nostri recinti, *in primis* i candidati al sacerdozio (seminaristi e religiosi), seguiti da un numero inferiore di giovani laici che intendono conseguire il titolo per l'insegnamento della religione cattolica e di un ancor più inferiore numero di coloro che intendono approfondire la propria fede attraverso lo studio della teologia. Senza voler sminuire la funzione ecclesiale della teologia, e senza sottacere il fatto che a qualunque luogo appartenga (stato e/o Chiesa), la teologia obbedisce ai rapporti di forza che in ogni caso la sostanziano, mi chiedo però quali stimoli – in primo luogo a livello di ricerca e di metodi – possa mai ricevere una teologia costituita entro le sole mura ecclesiastiche. Una teologia che non abita altri luoghi del sapere, è inevitabilmente portata a non avvertire il “fiato sul collo” di altre istanze di pensiero, e questo perché, già a livello di semplici spazi, non si trova a coabitare nei medesimi luoghi dove sono presenti altri corsi di laurea. • **Giuseppe Guglielmi**, *Settimana News*, 11 agosto 2020.

■ Il tema dell'insegnamento religioso trova oggi solido fondamento, non sulle richieste d'una o più Chiese, bensì nel diritto della famiglia, dei genitori, a una educazione coerente con scelte e valori loro propri. Dobbiamo allora chiederci: quale formazione religiosa può darsi in realtà globalizzate e informatizzate come quella attuale? Anzitutto dobbiamo avere coraggio, capire ciò che avviene attorno a noi, il crescente pluralismo religioso, l'interdipendenza tra conoscenza e strumenti medial, la vastità del sapere cui i giovani sono chiamati. Al tempo stesso, dobbiamo guardare più in profondità, non farci fuorviare da un neo-secolarismo che riemerge sotto forma pseudo-scientista, che vuole ricondurre ogni cosa a un apprendimento tecnico, privo di valori, che stempera la gioia e lo stupore per la crescita della persona. • **Carlo Cardia**, università Roma Tre, in: *Scuola, religione, giovani generazioni*, Giappichelli, 2020).

■ La opinión general hoy es que la República Checa es un país donde los procesos de secularización y descristianización han ido más lejos, por lo que la sociedad checa es considerada la más atea del mundo. La fuerza del sentimiento religioso y las expresiones de comportamiento religioso han cambiado. La experiencia de la diáspora católica moderna entre los checos es, de alguna manera, realmente única porque es una diáspora múltiple o doble. Los católicos tienen un sentido de alienación en la era moderna, que comparten con todos los católicos o cristianos en general de Europa. La disminución del número de fieles, la disminución de la influencia de la Iglesia en la sociedad, la erosión de las normas originalmente cristianas en la sociedad moderna, a menudo evoca un sentido de alienación y nostalgia, al menos en la área de la fe y la pertenencia a la Iglesia. La mayor parte de la sociedad continúa alejada de la fe religiosa, que a su vez se convierte en una alternativa, mientras que la corriente dominante, innovadora y normativa se dirige a otra parte. El cristianismo es solo una de las corrientes minoritarias alternativas, pero, a veces, esta cargada de una tradición problemática y de prejuicios. ● **Tomas Petršek**, *Sinite* n. 183, 1/2020, 60-61.

■ Ciò che non si può nascondere (e che dunque occorre pensare) è che *il cristianesimo è definitivamente una «minoranza»* nell'Italia del secondo decennio del XX secolo. Prendere atto di questo, nella cruda evidenza dei dati, è un atto di umiltà e di lucidità, di coraggio e di attenzione. Lo è non solo sul versante della «dottrina», ma degli stessi «temi etici». Non solo quelli classici (e ripetuti sino alla noia) inerenti all'etica sessuale, prima, e poi alla bioetica, ma anche – e questo dovrebbe preoccupare – nell'ambito dell'etica sociale, economica, politica e ambientale. Quei temi che hanno sempre rappresentato una sincera condivisione con altre realtà culturali. ● **Davide Guenzi**, presidente della Associazione teologica italiana per lo studio della morale (Atism) http://www.ilregno.it/moralia/blog/credenti-creativi-di-pier-davide-guenzi?utm_source=newsletter-mensile&utm_medium=email&utm_campaign=202015

■ La preghiera ebraica che i figli recitano per la morte dei propri genitori è il *Qaddish*, un testo in cui non si parla mai di morti. Non lo si recita in favore di chi ci ha lasciato, lo si pronuncia dopo di lui e in virtù del suo esserci stato: senza quella vita non ci sarebbe neppure quella dei figli. La formula ebraica per onorare un defunto è: «il suo ricordo sia in benedizione». La prima e più concreta forma di memoria benedizione è la vita stessa di chi deve la propria esistenza a quella vita che ora è stata sottratta ai suoi occhi. Accanto a questo legame di figliolanza primaria, ce ne sono però tanti altri legati a un ricordo e a una benedizione estese nelle azioni, nei comportamenti, nella presenza, negli affetti, nelle amicizie, nei gesti, negli insegnamenti, nelle parole orali o scritte. ● **Piero Stefani**, ebraista, facoltà teologica di Milano, presidente SAE, *Myblog*, in memoria di Amos Luzzatto: pierostefani.myblog.it/2020/09/12/646-per-ricordare-amos-luzzatto/.

■ A me sembra che tutte le religioni, e tutte le espressioni più alte di una civiltà e di una cultura, abbiano un denominatore comune, che è quello di salvaguardare il bene delle creature, la capacità di bellezza, la tensione alla verità, la ricerca della dignità di ogni singolo vivente. In pratica, tutti i valori che sono proclamati nella *Dichiarazione dei diritti dell'uomo*. Ma tutte, ahimè, inciampano nella rivendicazione identitaria, nel desiderio di sopraffazione, nell'idolatria. Non c'è una salvezza proclamata una volta per tutte. Il lavoro è incessante e non prevede tregua. ● **Gabriella Caramore**, saggista, *Riforma*, n. 15, 18 sett 2020.

■ Y a-t-il un plus grand danger de contagion dans les églises que dans les salles de cinéma ou dans les salles de spectacle? Y a-t-il lieu de placer nos églises dans la même catégorie que les bars et les karaokés? Cela est tout simplement inconcevable. ● **Sébastien Froidevaux**, *Le Devoir*, 25 sept. 2020.

■ Non sono d'accordo sul diritto alla blasfemia, praticato dal settimanale satirico francese *Charlie Hebdo* e ribadito in tv dal presidente Macron: esiste il diritto alla libertà di espressione, ma non può esistere il diritto alla libertà di blasfemia. All'università un docente di filosofia ci spiegava che se uno non crede in Dio può mettersi al tavolo e scrivere la *Critica della Ragion Pura*, ma non può girare per le strade col megafono bestemmiando ad alta voce. Sono arrivato alla convinzione che i redattori di *Charlie Hebdo* non vogliono ragionare e dialogare, vogliono irridere, sbeffeggiare, insultare e profanare. Non di nascosto ma pubblicamente. Non solo all'interno del loro foglio ma deliberatamente dalla copertina. Non per i lettori di quel giornale ma per tutti passanti che transitano davanti all'edicola. [...] Le città francesi sono piene di

musulmani per i quali camminare per le strade e vedere il loro profeta bestemmiato come pedofilo o assassino è una coltellata. A mio parere questa non è democrazia, non è concittadinanza. Non è libertà d'espressione. E' solo insulto e sopraffazione. • **Ferdinando Camon**, scrittore, *Avvenire*, 27 settembre 2020.

HIGHER EDUCATION CURRICULA – FORTHCOMING EVENTS – CALL FOR PAPER

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• *Perché una laurea in scienze delle religioni?* Il Corso di laurea magistrale in Scienze delle religioni (LM-64) forma specialisti dotati degli strumenti necessari ad analizzare e comprendere il fenomeno religioso nella complessità dei suoi aspetti, nonché a coglierne le interazioni con le dinamiche sociali e politiche. L'acquisizione di questi strumenti risulta indispensabile per ottenere una conoscenza critica dei fenomeni religiosi, per comprendere le trasformazioni del mondo contemporaneo e anche per rispondere, attraverso la creazione di specifiche figure professionali, al bisogno di organizzare e gestire strategie di mediazione socio-culturale rese necessarie dal sempre più frequente confronto – tanto in ambito pubblico che privato – fra le differenti tradizioni religiose. Interdisciplinarietà e multidisciplinarietà sono caratteristiche peculiari di questo Corso di laurea che è in grado di offrire un ampio ventaglio di insegnamenti sia sotto il profilo dell'approfondimento storico, filosofico, giuridico, linguistico di numerose tradizioni religiose, sia sotto il profilo antropologico, pedagogico, psicologico e sociologico.

• *Quali insegnamenti?* Fra gli insegnamenti previsti dal curriculum si segnalano: Storia delle religioni - Storia del cristianesimo antico, medievale, moderno e contemporaneo - Religioni antiche e moderne - Filosofia teoretica- Filosofia del diritto - Filosofia della religione - Storia della filosofia medioevale - Psicologia della religione - Sociologia della religione - Pedagogia della religione - Diritto canonico - Diritto africano, cinese, indiano, musulmano - Antropologia - Semiotica delle culture religiose - Letteratura cristiana antica - Lingua, letteratura, civiltà e filologia italiana, latina, greca, bizantina, copta - Storia, filosofia e religioni dei paesi islamici di Asia, India, antica Mesopotamia e Africa - Lingua e letteratura ebraica, araba, sanscrita, cinese, giapponese, hindi - Etnologia e linguistica africana.

• *Percorsi di studio.* Il Corso di laurea in Scienze delle religioni è ad accesso libero, per chi sia in possesso dei requisiti di ammissione, e senza numero programmato. Prevede un approccio di triplice articolazione: - una formazione di base comune sulle discipline storico-religiose, assicurata da una solida conoscenza dei fattori salienti e dell'evoluzione della storia religiosa dall'antichità all'epoca contemporanea, nonché delle fonti nelle quali le religioni si sono espresse e si esprimono; - l'analisi e la verifica delle potenzialità dei diversi approcci disciplinari ed ermeneutici (antropologici, filosofici, giuridici, politologici, psicologici, sociologici) applicati ai fenomeni religiosi; - l'approfondimento di singole tradizioni religiose antiche e moderne, da realizzarsi anche attraverso un'adeguata conoscenza di discipline linguistico-filologiche. Si aggiungono al progetto formativo lo studio di una lingua straniera (francese, inglese, tedesco o spagnolo) e attività utili all'inserimento nel mondo del lavoro (attività di tirocinio e/o laboratori). Sono poi previsti due profili di specializzazione: 1) esperto nella ricerca e nella comunicazione del fenomeno religioso: una figura professionale capace di gestire informazioni specializzate nel settore delle scienze religiose e di organizzare correttamente le diverse modalità di ricerca, analisi e divulgazione; 2) operatore nel campo dello studio e della gestione della mediazione interreligiosa: una figura professionale capace di svolgere attività di orientamento e di coordinamento nelle politiche di mediazione interculturale e interreligiosa attuate da soggetti pubblici e privati.

• *Verso il lavoro.* Il Corso di laurea mira a favorire l'accesso a sbocchi professionali (differenziati secondo i due suddetti profili di specializzazione) presso: 1) istituti o enti di ricerca pubblici e privati; case editrici; enti o aziende operanti nei settori della comunicazione (reti televisive, radiofoniche, istituti cinematografici); uffici stampa di aziende, istituzioni pubbliche e private; 2) aziende pubbliche e private; enti locali; scuole (pubbliche e private); ospedali, presidi sanitari (pubblici e privati) e istituti penitenziari; sindacati, partiti e movimenti politici. Il conseguimento della laurea magistrale in Scienze delle religioni consente di accedere alle classi di concorso per l'insegnamento A-18 (Filosofia e Scienze umane) e A-19 (Filosofia e Storia), previo inserimento degli esami richiesti da ciascuna classe.

Sede e strutture: 10124 Torino, Palazzo Nuovo, via Sant'Ottavio 20. Corso di studi: <https://religioni.campusnet.unito.it>
Dipartimenti: www.dipstudistorici.unito.it www.dfe.unito.it Scuola: www.scienzeumanistiche.unito.it

Contatti Corso di laurea: scienzedellereligioni@unito.it; Tutorato: tutorato-magistrali.studistorici@unito.it

Referente prof. Andrea Nicolotti: www.dipstudistorici.unito.it/do/docenti/pl/Show?id=anicolot

► **ATHENS**, Greece. The Education Unit of ATINER and the *Athens Journal of Education* would like to bring three upcoming academic events:

(a) the Symposium on **Global Education**, 18-19 December 2020, Athens (www.atiner.gr/cbcedu)

(b) the 23rd Annual International **Conference on Education**, 17-18 May 2021, Athens (www.atiner.gr/education)

(c) the 5th Annual International Symposium on **Higher Education in a Global World**, 5-6 July 2021, Athens (www.atiner.gr/coledu).

► **ISRAEL**. Call for papers for theme issue on **Conversion, Proselytization, Secularization** Deadline for manuscripts: November 1st, 2020 The phenomena of moving from one religion to another, as well as leaving or joining any religion, raise interesting questions when considered in conjunction with basic democratic values, especially freedom of religion. There are democratic states that have restrictions in this regard, like prohibiting promising money to entice potential converts, or restricting targeting minors to change their religious identity. In states where religious affiliation has legal consequences, the possibility of change might raise questions regarding the criteria in determining religious affiliation(s) of citizens. These are also internal questions in religious institutions and traditions, throughout the ages. Religions differ in their attitude towards mission/conversion, and the legitimate means – convincing, pressuring, forcing - to pursue it. They differ in their approach to member that leave them, before, during and after the act. The *Journal of Law, Religion and State* (Brill, <https://brill.com/view/journals/jlrs/jlrs-overview.xml>) will publish a special issue on *State, Law and Conversion, Proselytization and Secularization*. We're interested in both the religious internal point of view and the church state interface. We call for full papers (between 8,000-10,000 words) with a significant theoretical, historical or comparative contribution (preferably at least two of the three). We also invite short case studies (up to 4000 words) which should include a contextual or theoretical explanation, and some generalizable insight or comparative component, beyond the case presented. Please submit articles to <https://www.editorialmanager.com/jlrs/> Default.aspx. Instructions for authors see here: https://brill.com/fileasset/downloads_products/Author_Instructions/JLRS.pdf. The issue will be published in 2021. For more information, please contact the deputy editor, Amos Israel, at aisrael@mail.sapir.ac.il.

► **TRENTO**, Italia - **Artificial Intelligence and Religion: AIR 2020/21**. Center for Religious Studies, Fondazione Bruno Kessler, Trento, 16 September 2020 - 21 April 2021. The biweekly webinars will explore current interactions between research and innovation in artificial intelligence (AI) on the one hand, religious communities, institutions, practices, precepts, beliefs, and rites on the other. The series will bring together speakers from AI, religious studies, anthropology, economics, legal studies, philosophy, and sociology. It is structured into three thematic sections:

(A) **Sociological, Anthropological, and Religious Studies Approaches to AI and Religion**

(B) **Utopian and Dystopian Techno-Futures: AI, Transhumanism, and Religion**

(C) **Values and AI: Machines, Ethics, and Religion**

Among the topics to be covered:

- the role of religious vocabulary in popular AI narratives and techno-utopian or dystopian visions of human futures,
- the involvement of religious actors in shaping current debates over AI governance,
- the impact of AI technologies on freedom of religion or belief,
- the value alignment problem for AI with regard to religiously grounded values,
- and the discrepancy between non-expert perceptions of AI and the current state of the art in AI research, development and innovation.

The AIR2020/21 webinar series is embedded in the [mission on religion and innovation](#) of the Center for Religious Studies at Fondazione Bruno Kessler (FBK), as articulated in the Center's [2019 position paper](#), and it continues our 2018/19 workshop and lecture series [Religion and Innovation](#), with a specific focus on innovations in AI and their impact on religion. While focusing on research on AI and religion, the series is also to be seen within the context of FBK-ISR's work on AI governance and policies, which involves extensive consultations with religious actors. In particular, FBK-ISR is currently drafting a paper in response to the public consultation on the [White Paper on Artificial Intelligence](#), launched by the European Commission in February 2020. Our position paper proposes a set of eleven recommendations concerning action research in religion and innovation that can benefit societal actors in their attempts to strengthen the interaction between religion and innovation. For an account of FBK-ISR's work on religion and innovation please consult our booklet [Religion & Innovation at FBK](#). The conference is organised by the Center for Religious Studies ([FBK-ISR](#)) in collaboration with FBK's Center for Information and Communication Technology ([FBK-ICT](#)). Attendance is free. Registration will open soon.

For further information about the webinar series please email to: AIR2020@fbk.eu

► **PARIS**. IESR, **Sciences des Religions : Cours du soir 2020-2021**. Dans le cadre de la formation continue de l'École Pratique des Hautes Études (EPHE), grand établissement d'enseignement supérieur, l'Institut Européen en Sciences des Religions (IESR) propose un programme de conférences sur les religions et sur la laïcité, conçu dans une perspective scientifique. Qu'ils soient anthropologues, historiens, juristes, sociologues ou philosophes, nos conférenciers (chercheurs

et enseignants de l'EPHE ou d'autres institutions académiques) ont à cœur de transmettre les acquis de leurs recherches à des publics variés (aucun prérequis n'est nécessaire pour suivre ces cours). Dans ces cycles de conférences, les religions sont abordées à travers les textes fondateurs, la réflexion philosophique, les témoignages archéologiques et le patrimoine artistique (architecture, peinture, musique ...), en intégrant la dimension anthropologique, ou encore géopolitique. L'IESR est un institut public d'expertise et de formation sur la laïcité et les religions. Il a été fondé à l'initiative de Régis Debray au sein de l'École Pratique des Hautes Études (EPHE) par le ministre de l'Éducation, de l'Enseignement supérieur et de la Recherche. Contacts : IESR Campus Condorcet 14 cours des Humanités 93322 Aubervilliers Cedex - Mail : iesr@ephe.psl.eu - Téléphone : 01 88 12 02 99 - Site internet : iesr.ephe.sorbonne.fr - Carnet de l'IESR : iesr.hypotheses.org - Twitter : @IESR_EPHE - Facebook : @IESRephe

► **ISTANBUL**. 28-29 January 2021: **XV International Conference on Educational Values and Values Education** aims to bring together leading academic scientists, researchers and research scholars to exchange and share their experiences and research results on all aspects of Educational Values and Values Education. It also provides a premier interdisciplinary platform for researchers, practitioners and educators to present and discuss the most recent innovations, trends, and concerns as well as practical challenges encountered and solutions adopted in the fields of Educational Values and Values Education.

Call for contributions - Prospective authors are kindly encouraged to contribute to and help shape the conference through submissions of their research abstracts, papers and e-posters. Also, high quality research contributions describing original and unpublished results of conceptual, constructive, empirical, experimental, or theoretical work in all areas of Educational Values and Values Education are cordially invited for presentation at the conference. The conference solicits contributions of abstracts, papers and e-posters that address themes and topics of the conference, including figures, tables and references of novel research materials.

Info: <https://waset.org/religious-education-conferences-in-january-2021-in-istanbul>

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l'augurio di una serena ripresa
dell'anno accademico e scolastico*

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