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DOCUMENTS

OSCE **Resolution on the unacceptability of discrimination and intolerance with regard to Christians, Muslims and members of other religions**

Minsk Declaration and Resolutions adopted by the OSCE Parliamentary Assembly at the twenty-sixth annual session, Minsk, 5-9 July 2017. Here, see an extract, pp. 57-58 :

1. Recalling the relevant international legal provisions on human rights set out in the United Nations Charter, the Universal Declaration of Human Rights, the 1975 Helsinki Final Act, in which participating States pledged to “respect human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief, for all without distinction as to race, sex, language or religion”, the International Covenant on Civil and Political Rights, the International Convention on the Elimination of All Forms of Racial Discrimination and other international instruments,
2. Stressing its commitment to the relevant OSCE obligations and underscoring its rejection of all forms of discrimination on grounds of religious affiliation or belief as violations of human rights and fundamental freedoms,
3. Noting the provisions of the OSCE Declaration on Enhancing Efforts to Combat Anti-Semitism, adopted at the Ministerial Council in Basel in 2014, which encourages participating States to elaborate Ministerial Council declarations on enhancing efforts to combat intolerance and discrimination, including against Christians, Muslims and members of other religions,
4. Expressing alarm about the growing number of manifestations of intolerance, discrimination, violence and terrorist acts on grounds of religious affiliation or belief with regard to Christians, Muslims and members of other religions,
5. Noting the importance of the obligations entered into by OSCE participating States to implement policies that promote respect for, and protect places of, worship and religious study, religious monuments, burial places and shrines,

the OSCE Parliamentary Assembly:

6. Reaffirms that everyone has the right to freedom of thought, conscience, religion or belief, including freedom to have or to adopt a religion or belief of one’s own choice; the right not to have or manifest any religion and to change one’s religion or belief; and freedom to practise and manifest one’s religion or belief, either individually or in community with others, according to the dictates of one’s own conscience;
7. Calls on political, religious and community leaders to mobilize efforts to prevent and counter manifestations of intolerance and discrimination on grounds of religious affiliation or belief with regard to Christians, Muslims and members of other religions;
8. Notes the importance of fostering mutual tolerance and respect between those who practise a religion and those who do not, and of promoting interfaith dialogue and co-operation;
9. Firmly condemns all manifestations of intolerance and discrimination, including violence and terrorist acts, with regard to Christians, Muslims and members of other religions;
10. Firmly declares that terrorist acts perpetrated by persons or groups associating themselves with a particular religion or belief cannot serve as a pretext for religious intolerance;
11. Stresses that it is absolutely unacceptable to equate terrorism and violent extremism with any specific religion;
12. Calls on the OSCE participating States to take firm measures to counter all manifestations of intolerance and discrimination on grounds of religious affiliation or belief, and associated crimes, with regard to Christians, Muslims and members of other religions, whilst demonstrating full respect for fundamental freedoms, human rights and due process of law, including an effective and complete investigation of all incidents of this nature;
13. Calls for a consolidation of the position of the international community on the unacceptability of manifestations of intolerance, discrimination, violence and harassment with regard to Christians, Muslims and other religions;
14. Calls for an early adoption by OSCE participating States of declarations on enhancing efforts to combat intolerance and discrimination against Christians, Muslims and members of other religions, as

envisaged in the Declaration on Enhancing Efforts to Combat Anti-Semitism adopted at the Ministerial Council in Basel in 2014.

■ <https://www.oscepa.org/documents/all-documents/annual-sessions/2017-minsk/declaration-25/3555-declaration-minsk-eng/file>

ETINED **Plate-forme du Conseil de l'Europe sur l'éthique, la transparence et l'intégrité dans l'éducation** - 7e session du Forum de Prague, 08/09/2017.

À la suite de l'engagement politique clair pris par les ministres européens de l'Éducation lors de la Conférence ministérielle d'Helsinki en avril 2013, le Conseil de l'Europe a inauguré sa plate-forme sur l'éthique, la transparence et l'intégrité dans l'éducation (=ETINED). Réseau de spécialistes représentant les 50 États parties à la Convention culturelle européenne, ETINED lance diverses initiatives aux niveaux européen, régional et national pour prendre des mesures efficaces contre la corruption et encourager toutes les parties prenantes de la société à s'engager pleinement en faveur d'un ensemble de principes éthiques fondamentaux pour la vie publique et professionnelle.

Ce document (édité par le Conseil de l'Europe, 202 pages, version anglaise et française, et pdf) reprend les discussions qui se sont déroulées lors de la 7e session du Forum de Prague 2017 et témoigne de la volonté de promouvoir en Europe une éducation de qualité, exempte de corruption, et fondée sur des principes éthiques communs. En proposant de nombreux exemples et bonnes pratiques à l'échelon national dans ce domaine, il aborde aussi plusieurs questions relatives au comportement éthique de tous les acteurs du secteur de l'éducation, à l'intégrité et au plagiat dans l'enseignement supérieur, ainsi qu'à la reconnaissance des qualifications obtenues à distance et des formations en ligne. Il expose par ailleurs la manière dont la plate-forme ETINED a vu le jour et s'est développée dans divers pays.

■ <https://book.coe.int/eur/fr/politiques-educatives/7438-etined-plate-forme-du-conseil-de-leurope-sur-lethique-la-transparence-et-lintegrite-dans-leducation-volume-1-7e-session-du-forum-de-prague.html>

ONU **Plan of action and education for religious leaders or actors to prevent incitement to violence**

A total of 232 religious leaders and actors from 77 countries took part in the consultations. Participants included Buddhists, Christians, Muslims, Hindus, Jews and Sikhs from different groups and denominations, as well as representatives from various religious minorities, including Baha'i, Kakai, Yazidi, and Candomblé, as well as humanists. At least 30 percent of participants at all meetings were women. (...) As efforts to prevent atrocity crimes and their incitement are most likely to succeed when different actors are working in collaboration, the *Plan of Action* also includes recommendations for other actors, including States and state institutions and civil society, including new and traditional media. The Plan of Action is founded on human rights principles, in particular the right to freedom of expression and opinion, freedom of religion and belief and the right of peaceful assembly. The Plan contains three main clusters of recommendations that aim to prevent, strengthen and build. Each cluster includes recommendations that are organised according to thematic focus. The Plan of Action consists of nine groups of thematic recommendations. The 4th group includes **Enhance education and capacity-building** to prevent incitement to violence (pp. 12-13 of the *Advanced copy*, 30 pp, July 14, 2017):

Objectives: (i) Instill knowledge and belief of respect and non-discrimination, equal citizenship and human rights; (ii) Mainstream appreciation of all cultures/religions or beliefs and the importance of civil co-existence; (iii) Provide sound/wise religious knowledge and understanding; (iv) Strengthen the religious knowledge of "intermediaries" and gate openers within various religious communities; (v) Address cultural attitudes that underpin the use of violence.

Target I: Religious leaders and actors

- Seek opportunities to strengthen own expertise, including on interfaith knowledge and dialogue, the use of social media and youth engagement;
- Address the lack of religious literacy and religious freedom literacy by providing followers with information about different religions and cultures as well as about freedom of religion or belief;
- Identify and share religious texts and influential theological writings and pedagogical materials that could be used to support the promotion of mutual respect and understanding;
- Educate members of own community to understand and interpret religious messages and teaching in order to be able to identify and respond to both positive and negative messages.

Target II: Religious institutions

- Promote critical thinking, respect for international human rights standards and the knowledge of the “other” to increase understanding and respect for other religions and beliefs and to ensure that religious identity does not become a source of division, tensions and violence;
- Include in education curricula for religious leaders and actors instruction on: - *Different religions and beliefs*; - *Intercultural and interreligious communication*; - *International norms and standards on freedom of religion or belief*; - *Global citizenship*; - *Peaceful conflict resolution and management*; - *The role of religion in fuelling or mitigating violence*; - *The history and prevention of atrocity crimes, including on understanding the risk factors for violence and its incitement; their consequences and impact; as well as possible measures and strategies to prevent and/or counter violence*;
- Develop profiles (or minimum qualifications) for religious leaders and actors;
- Lobby national education ministries to promote diversity and equality in schools curricula;
- To encourage the integration of religious leaders and actors who have received their religious training abroad, support the development of local education programs, courses and curricula;
- Engage religious institutions to provide scholarships to train religious leaders locally;
- Allow and encourage seminaries to invite religious leaders and practitioners from other faiths to address students.

Target III: State and State institutions

- Promote a human rights-based approach to education;
 - Embed critical thinking in youth education;
 - Develop school curricula for public schools that include teaching about religions and beliefs as a subject that is inclusive of different traditions; promotes respect for diversity and is taught by people of different faiths;
 - Include in school curricula - from early childhood to university-level education - civic and peace education, as well as the history of atrocity crimes and how to prevent their future recurrence;
 - Remove negative stereotypes from teaching materials in schools;
 - Ensure that both civilian and uniformed Government personnel have basic knowledge of all religions and human rights standards, and are trained to rise above prejudice and discrimination and engage with sensitivity with religious or belief communities;
 - If the State provides public funding to religious schools, it should make this funding available without discrimination;
 - Create spaces where youth from different religions, beliefs and cultures can meet and interact.
- <http://www.un.org/en/genocideprevention/documents/Plan%20of%20Action%20Advanced%20Copy.pdf>

AMNESTY INTERNATIONAL « **L'ampleur grandissante des politiques sécuritaires dans les pays de l'UE est dangereuse** ». Le Rapport 2017

Ce Rapport (76 pages, en version originale anglaise, et disponible également en français) cherche à donner une vue d'ensemble de l'état de la sécurité nationale en Europe. Il montre à quel point la «sécurisation» de l'Europe s'est étendue et enracinée depuis 2014. Ce rapport révèle un monde dans lequel la peur, l'aliénation et les préjugés rognent progressivement les pierres angulaires de l'UE que sont la justice, l'égalité et la non-discrimination. Le rapport met l'accent sur 8 thèmes principaux:

État d'urgence/Lois d'exception - Principe de légalité - Droit à la vie privée/surveillance - Liberté d'expression - Droit à la liberté - Droit de circuler librement - Déchéance de nationalité – Principe de non-refoulement (interdiction de renvoyer qui que ce soit dans un endroit où cette personne risque réellement d'être torturée ou maltraitée).

Les exemples de violations des droits humains ou de préoccupations en matière de droits humains présentés dans ce rapport sont issus de 14 États membres de l'UE et de programmes de lutte contre le terrorisme mis en œuvre au niveau de l'ONU, du Conseil de l'Europe et de l'UE. Les pays figurant dans les parties de ce rapport sont: l'Allemagne, l'Autriche, la Belgique, la Bulgarie, le Danemark, l'Espagne, la France, la Hongrie, l'Irlande, le Luxembourg, les Pays-Bas, la Pologne, le Royaume-Uni et la Slovaquie.

■ <https://ccdh.public.lu/fr/archives/2017/Rapport-2017.pdf>

ECRI **À l'Est, l'intégration par l'éducation : les rapports de monitoring 2017 sur le Monténégro et l'Ukraine**

[19/09/2017] La Commission européenne contre le racisme et l'intolérance (ECRI) a publié des rapports de monitoring sur le Monténégro et l'Ukraine analysant les évolutions récentes et les questions en suspens, et donnant des recommandations aux autorités. Malgré certaines évolutions positives, note l'ECRI, des défis restent à relever : sur le plan juridique ainsi que sur le plan éducatif et scolaire.

■ <https://mail.google.com/mail/u/0/?tab=wm#inbox/15e998e49b78355c>

RELIGION MONITOR **Clear progress for integration of Muslims in Western Europe**

[24/08/2017] The integration of Muslim immigrants in Western Europe is making clear progress. By the second generation at the latest, the majority have entered mainstream society. This is evident in the findings of our Religion Monitor 2017, which investigated the language competence, education, working life and interreligious contacts of Muslims **in France, the UK, Austria, Germany and Switzerland**. The successful integration is all the more notable because none of these five countries offer consistently good opportunities for participation, and Muslims encounter open rejection from about one fifth of the population. Despite their different countries of origin, different creeds and different reasons for migrating, the integration of the nearly 14 million Muslims in these five countries tends to run a similar course. Muslims seize the opportunities for participation that arise, and they want to continue practicing their religion. Although the latter is not readily accepted by mainstream society, it does not hinder integration. "Islam is not an obstacle to integration. Muslims, even the highly religious, learn the new language and strive for higher education levels just as much as other immigrants," says Stephan Vopel, our expert on social cohesion.

The Religion Monitor 2017 has identified **three core strategies for advancing integration** and cohesion in Western European societies: First, improve opportunities for participation, especially in the employment and **educational systems**. Second, accord Islam the same legal status as other institutional religious groups, thereby recognizing religious diversity. And third, promote intercultural contacts and interreligious discussion, for example **in schools**, in neighborhoods and in the media.

■ <https://www.bertelsmann-stiftung.de/en/topics/aktuelle-meldungen/2017/august/clear-progress-for-integration-of-muslims-in-western-europe/>

COUNTRY BY COUNTRY

BALKANS **Militances confessionnelles et militances humanistes se disputent la place à l'école**

Humanistes et militants de la laïcité des républiques de l'ex-Yougoslavie mettent en garde que l'expansion de l'éducation religieuse dans les écoles publiques menace de saper le caractère laïque de leurs pays. Pendant l'ère socialiste (1945-1990), la Yougoslavie a mis des limites à l'activité des institutions religieuses, entre autres par la nationalisation des terres possédées par les Églises. Cependant, comme la plupart des dirigeants de ces Églises et des communautés musulmanes ont coopéré avec les autorités communistes, l'État tolérait et parfois même soutenait l'activité du secteur religieux. Mais l'éducation religieuse restait confinée dans les institutions religieuses, un peu comme le catéchisme en France ou l'école du dimanche aux USA.

Pendant la période de transition vers la démocratie qui a suivi l'éclatement de la Yougoslavie dans les années 1990, l'influence politique des institutions religieuses s'est renforcée. La plupart des idéologies nationalistes balkaniques ont considéré la possession d'une identité religieuse particulière comme un élément essentiel à la construction d'un patriotisme plus robuste. Ce qui explique en partie pourquoi des études menées dans les États post-communistes ont montré des niveaux élevés de sentiment religieux dans les populations. À l'exception de la Slovanie, de l'Albanie et du Monténégro, les pays des Balkans ont instauré une certaine dose d'éducation religieuse dans leurs programmes scolaires. Un sujet

permanent de polémique et parfois de débats virulents sur les médias sociaux en Serbie, Croatie, Macédoine et Bosnie-Herzégovine.

Pour commencer, la désignation de l'éducation religieuse en croate, serbe et macédonien (respectivement "vjeronauk", "veronauka" et "веронаука") est dérivée de la combinaison des mots "foi" (vjera ou vera) et "nauk" ou "nauka", qui par le passé s'appliquait à "l'étude", mais en langage contemporain signifie principalement "science". On peut donc la traduire littéralement par "science religieuse". Les critiques affirment que cela crée la confusion pour comprendre ce qui différencie les enseignements des religions des disciplines scientifiques réelles comme la physique ou la biologie.

- La **Croatie** a été la première ex-république yougoslave à introduire l'éducation religieuse dans les écoles publiques pendant les années 1990. Les cours promeuvent les enseignements de L'Église catholique romaine, la religion majoritaire dans le pays. La matière est optionnelle, mais sans alternative : les enfants dont les parents ont choisi de ne pas la leur faire suivre doivent généralement patienter dans les couloirs déserts ou à la bibliothèque de l'école pendant la durée du cours. Il arrive que, sous la pression de leurs pairs, les enfants d'athées, de chrétiens orthodoxes ou de musulmans assistent à ces cours et aux diverses activités religieuses connexes, comme le théâtre chrétien.

- L'alternative en **Macédoine** : 'Morale des religions'- Le gouvernement de droite à la tête de la Macédoine de 2006 jusqu'au printemps 2017 a instauré la matière de l'éducation religieuse comme option dans les écoles publiques en 2008. Ses deux versions reflètent les enseignements des deux principales institutions religieuses dans ce pays : l'Église orthodoxe macédonienne et la communauté musulmane. Une matière appelée "Se familiariser avec les religions" a été présentée comme une alternative laïque. Les parents ont critiqué l'éducation religieuse parce qu'elle imposait aux enfants de déclarer leur identité religieuse, une expérience pouvant être traumatisante pour des enfants en minorité parmi leurs camarades. En 2009, la Cour Constitutionnelle a invalidé l'article prévoyant l'éducation religieuse dans la loi sur l'enseignement primaire, au motif qu'il était contraire au caractère séculier de l'État. Les autorités la remplacèrent par une matière intitulée "Morale des religions" supposée être une introduction objective à la question. ■ <https://fr.globalvoices.org/2017/08/08/214089/>

BELGIQUE Le Parlement approuve l'extension du CPC au secondaire officiel dès septembre 2017

Bruxelles, 18 juillet 2017 - Malgré l'appel d'une partie des enseignants concernés à reporter d'un an l'application de la réforme, la plénière du parlement de la Fédération a approuvé, mardi 18 juillet, l'extension du cours de philosophie et de citoyenneté (CPC) à tout l'enseignement secondaire officiel dès la rentrée de septembre prochain. La majorité (en sursis) PS-cdH a en effet adopté un ultime décret fixant différents éléments d'opérationnalisation du nouveau cours qui remplacera dès septembre une des deux heures de morale ou religions dispensées jusqu'ici. Quelque 140.000 élèves du secondaire sont concernés par l'extension du nouveau cursus. Les jeunes qui le souhaiteront pourront demander à être dispensés de l'heure résiduelle de morale ou religion au profit d'une seconde heure hebdomadaire de CPC. Vu les grands problèmes organisationnels rencontrés l'an dernier lors de l'introduction du nouveau cours dans le primaire, nombre d'enseignants du secondaire redoutent de vivre ces mêmes difficultés, raison pour laquelle ils demandaient un report de la réforme.

■ <http://www.lalibre.be/actu/belgique/le-parlement-approuve-l-extension-du-cours-de-philosophie-et-citoyennete-au-secondaire-des-septembre-596e4baacd706e263ee1eaf7>

DEUTSCHLAND Konfessionelle Kooperation im Religionsunterricht an allgemeinbildenden Schulen in Baden-Württemberg

Stuttgart, Januar 2017 - Im Jahr 1998 trafen die Deutsche Bischofskonferenz und die Evangelische Kirche in Deutschland eine gemeinsame Vereinbarung zur Kooperation von evangelischem und katholischem Religionsunterricht. Dieses Dokument war Grundlage und Ausgangspunkt für eine Vereinbarung zwischen der Evangelischen Landeskirche in Baden, der Evangelischen Landeskirche in Württemberg, der Erzdiözese Freiburg und der Diözese Rottenburg-Stuttgart zur konfessionellen Kooperation im Religionsunterricht an allgemeinbildenden Schulen in Baden-Württemberg vom 1. März 2005.

Im Zuge der Bildungsplanreform 2016 wurde eine Novellierung erforderlich, die von den Verantwortlichen der Diözese Rottenburg-Stuttgart, der Erzdiözese Freiburg, der Evangelischen Landeskirche in Baden und der Evangelischen Landeskirche in Württemberg am 1. Dezember 2015 unterzeichnet wurde.

Mit der vorliegenden Broschüre halten Sie die grundlegenden Texte aus den Jahren 1998 und 2005 und den aktuell gültigen verbindlichen Rahmen von 2015 für die Genehmigung und Umsetzung des konfessionell-kooperativ erteilten Religionsunterrichts in Händen. Wir wünschen Ihnen für die Arbeit in Ihren konfessionell-kooperierenden Lehrerteams ein gutes Miteinander und viele bereichernde Entdeckungen mit Ihren Schülerinnen und Schülern.

[Herausgeber: Evangelische Landeskirche in Baden, Evangelische Landeskirche in Württemberg, Erzdiözese Freiburg und Diözese Rottenburg-Stuttgart; Januar 2017, 16 Seiten]

■ http://schulen.drs.de/fileadmin/HAIX/KoKo/WEB_Kooperation_RU_A5.pdf

> Islamic theology in Germany: Spanning the divide - Five German universities have been offering degrees in Islamic theology since 2010. How successful are these courses and how much influence do the universities have? More than four million Muslims live in Germany and 750,000 pupils of Muslim faith attend German schools. Islam is one of Germany's religions – that is no longer a provocative statement, but a simple fact. Nonetheless, Islamic theology was not offered by German universities for many years, nor were schoolchildren offered Islamic religious education in German. The German Council of Science and Humanities, the leading advisory body in German education policy, therefore recommended in 2010 that degree courses in Islamic studies be established at German universities. This would allow theologians, imams and, above all, Islamic religious studies teachers to be trained. The Federal Ministry of Education and Research provided a total of 20 million euros in funding over the course of five years to pay for Islamic centres at the universities of Munster, Osnabruck, Frankfurt am Main, Tübingen and Erlangen-Nuremberg. Annette Schavan, the minister of education at the time, was the driving force behind the project: she hoped to create courses in theology that would succeed in bringing religion into the present day. The new subject was also supposed to serve as a milestone in terms of integration. *More:*

■ <https://en.qantara.de/content/europe-and-its-muslims-islamic-theology-in-germany-spanning-the-divide>

> Islam tedesco cercasi ? - In diversi Paesi d'Europa si dibatte sulla necessità di formare esperti religiosi in scuole locali, per evitare interferenze estere e l'azione di predicatori fai-da-te. A preoccupare è la diffusione non soltanto di idee contrarie all'integrazione delle comunità islamiche sul Continente, ma anche il rafforzarsi di ideologie radicali. Per evitare tutto questo, la Germania ha pensato alla creazione di istituti di Teologia islamica. Alla Germania occorre una "legge sull'Islam", che regoli le comunità islamiche e garantisca sermoni nelle moschee in lingua tedesca, in favore della "trasparenza", ha detto a inizio aprile Jens Spahn, politico conservatore e uno dei membri del comitato esecutivo dei Cristiani democratici della cancelliera Angela Merkel. Spahn ha inoltre risollevato una questione che da anni si affronta non soltanto in Germania, ma ovunque in un'Europa in cui cresce la presenza musulmana: la formazione degli imam. Nel 2010, quando è stato lanciato un programma in Teologia islamica all'università di Osnabrück, in Bassa Sassonia, nel Nord-ovest del Paese, sia la stampa tedesca sia quella internazionale hanno usato proprio questa espressione. E a giudicare dalle parole di Rauf Ceylan, ancora oggi professore di Sociologia delle religioni a Osnabrück, quella era l'idea anche dei fondatori del progetto: «Abbiamo bisogno di imam socializzati e di casa in Germania – aveva detto allora al sito Islam Today. Influenzano l'orientamento religioso dei musulmani in Germania, hanno un forte impatto sulla versione di Islam che praticheranno i giovani musulmani, se tollerante, conservatore o estremista». (cf. R. Scolari, *Oasis* n. 25, 15 giugno 2017).

■ <http://www.oasiscenter.eu/it/articoli/religioni-e-spazio-pubblico/2017/06/15/islam-tedesco-cercasi>

ESPAÑA **El Congreso aprueba por un voto pedir cambiar la ley de libertad religiosa**

Junio 21 de 2017. Moción del grupo parlamentario Esquerra Republicana aprobada por el Pleno del Congreso de los Diputados para instar al gobierno a presentar un Proyecto de Ley Orgánica de Libertad ideológica, religiosa y de culto que cambie la Ley Orgánica de Libertad Religiosa de 1980. Motivos:

“Es necesario avanzar hacia una sociedad más laica, en la que la ciudadanía pueda ejercer sus derechos en condiciones de libertad e igualdad. Asimismo, todas las instituciones del Estado deben mantener una actitud de neutralidad religiosa. La laicidad debe ser vista básicamente como un hecho positivo, como una oportunidad no solo para regular la libertad de pensamiento y de conciencia, sino

también para actualizar una ley claramente obsoleta de libertad religiosa sobre la base y con sometimiento, sobre todo, al principio de igualdad y el principio de libertad.

La Ley Orgánica 7/1980, de 5 de julio de 1980, de Libertad Religiosa es una ley obsoleta que omite en su regulación y aplicación otras opciones de conciencia diferentes de las religiosas y deja al margen de toda regulación el tratamiento de la libertad ideológica. Debe garantizarse una igualdad de trato de todas las opciones de conciencia para garantizar la libertad de pensamiento sean o no de carácter religioso.

Por todo ello, se presenta la siguiente moción:

El Congreso de los Diputados insta al Gobierno español a presentar un Proyecto de Ley Orgánica de libertad ideológica, religiosa y de culto antes de finalizar el próximo periodo de sesiones que sustituya y actualice la actual Ley orgánica 7/1980 de Libertad religiosa". (21 de Junio de 2017).

■ http://www.congreso.es/backoffice_doc/atp/orden_dia/pleno_063_27062017.pdf

FRANCE **Nouvelle organisation de l'enseignement religieux en Alsace-Moselle**

Dans le cadre des dispositions du statut scolaire spécifique à l'Alsace-Moselle, le code de l'Éducation prévoit que la durée hebdomadaire de la scolarité des élèves dans les écoles élémentaires comprend une heure d'enseignement religieux. Cet enseignement doit être dispensé dans les mêmes conditions que les autres enseignements. Il est « par nature confessionnel. Seules les autorités religieuses autorisent la mise en place d'un enseignement religieux interconfessionnel ». Les parents choisissent l'enseignement religieux (catholique, ou protestant, ou juif) ou l'enseignement moral par une fiche qui leur est remise en début de scolarité. Les élèves non inscrits à un enseignement religieux reçoivent un complément d'enseignement moral assuré par ces enseignants qui ne sont pas volontaires pour dispenser l'enseignement religieux. Les maîtres volontaires s'engagent à dispenser l'enseignement religieux pour la durée de l'année scolaire. Une rétribution est prévue à tout enseignant à condition que son groupe ne soit pas inférieur à cinq élèves. Les élèves de différentes classes d'une même confession, minoritaire dans l'école, peuvent être regroupés pendant l'enseignement religieux (assuré par un instituteur ou un intervenant de religion) de façon à constituer un groupe suffisant. En aucun cas une école ne peut recruter un intervenant sans la validation des autorités religieuses. *Infos supplémentaires :*

<http://www.se-uns67.net/wp-content/uploads/2016/12/circulaire-enseignement-religieux-2017-2018.pdf>

> L'instituteur qui voulait étudier la Bible en classe a été muté d'office - L'affaire a fait grand bruit et ne s'est pas éteinte avec la fin de l'année scolaire : à Malicornay (Indre), un instituteur d'école publique a été suspendu puis sanctionné par l'Éducation nationale parce qu'il avait fait étudier des extraits de la Bible dans le cadre de ses cours de CM1-CM2. Le départ du maître suscite l'incompréhension et le désarroi des parents, qui se battent pour le faire revenir. Retour sur un emballement « laïque ». Début février, le maître d'école, très apprécié des parents et des élèves, a dû quitter sa classe brutalement en raison d'un manquement à la laïcité, dénoncé par une lettre anonyme adressée à l'inspecteur de l'Éducation nationale de La Châtre, la sous-préfecture dont dépend Malicornay. Après quatre mois de suspension, l'enseignant (qui souhaite garder l'anonymat) a été muté d'office dans une école à l'autre bout du département par les instances locales de l'Éducation nationale pour « faute professionnelle ». En cause ? Son « étude du christianisme par les textes » prévue sur 10 séances et qui présentait une partie du livre de l'Exode et des Évangiles. Impuissance, injustice, sidération... La mobilisation d'une bonne vingtaine de familles (sur 27 élèves) – sans compter les parents des anciens élèves et plusieurs élus locaux – a pris les couleurs d'un véritable combat contre les abus d'une administration opaque et néanmoins puissante.

■ http://www.lavie.fr/actualite/societe/sanctionne-pour-avoir-fait-etudier-la-bible-en-classe-une-decision-infondee-et-ideologique-06-06-2017-82644_7.php

■ <http://www.lalumieredumonde.fr/2017/03/france-un-professeur-suspendu-pour-avoir-lu-la-bible-a-ses-eleves.html>

LUXEMBOURG **Le ministre : « Le cours Vie et société est une révolution »**

Un an après le lycée, c'est dans l'enseignement fondamental que va être introduit cette année le cours « Vie et société ». Cette disparition de l'Église de l'école est « un pas en avant », selon le ministre de l'Éducation nationale, Claude Meisch, qui a évoqué la rentrée scolaire 2017 à la presse. À l'heure où se profile la rentrée scolaire, le ministre de l'Éducation nationale, Claude Meisch, a indiqué que celle-ci avait

été «bien préparée» alors que va entrer en vigueur cette année toute une série de réformes qui toucheront tous les niveaux de l'enseignement, de la petite enfance au lycée. Parmi celles-ci, le cours «Vie et société», après le lycée l'an dernier, sera introduit dans le fondamental, avec de nouveaux manuels scolaires, élaborés par une commission dédiée, et surtout des enseignants – dont d'anciens professeurs de religion – spécialement formés à cet effet.

Le cours «'Vie et société' dans le fondamental est une révolution», a indiqué Claude Meisch, soulignant que si l'Église ne sera plus présente à l'école, «les sujets religieux ne disparaîtront pas pour autant». «Il s'agit là d'une suite logique de l'évolution de notre société, ainsi que, de manière plus générale, de l'évolution de l'approche des gens par rapport aux cultes et vis-à-vis de la diversité de notre société», a encore précisé le ministre. ■ <http://paperjam.lu/news/le-cours-vie-et-societe-est-une-revolution>

> Il nuovo curriculum di educazione ai valori anche nella scuola primaria - A partire dall'anno scolastico entrante, nelle scuole primarie non sarà più impartito il tradizionale insegnamento religioso confessionale. Al suo posto subentrerà un insegnamento neutrale di valori. Lo ha deciso l'11 luglio il parlamento del Granducato al termine di un acceso dibattito. Nelle scuole secondarie invece già da un anno l'insegnamento religioso facoltativo (cattolico e protestante) era stato sostituito da una nuova materia curricolare chiamata "Vita e società". Nei mesi scorsi, agli insegnanti di religione designati dall'arcidiocesi è stata offerta la possibilità di frequentare dei corsi di formazione per qualificarsi nella nuova materia. Hanno avuto inoltre l'opportunità di essere assunti come insegnanti dal Ministero della pubblica istruzione. In precedenza gli alunni del Granducato sceglievano tra l'insegnamento religioso e un corso di etica a-confessionale.

Il deputato del partito liberal-democratico al governo, Claude Lamberty, ha difeso la legge presentando il quadro di un'istruzione neutrale ma anche comparativa sulle religioni: "Vogliamo una scuola che, quando tratta dei grandi problemi della vita, non divida i nostri alunni. Vogliamo creare il dialogo tra le concezioni della vita e della fede. I ragazzi devono avere la possibilità di costruirsi da sé il proprio canone di valori". Invece il partito di opposizione social-cristiano ha respinto questo progetto di legge sostenendo che i genitori devono poter continuare a scegliere tra l'insegnamento religioso e quello dei valori: "Noi siamo e rimaniamo del parere che il desiderio dei genitori debba essere rispettato", ha dichiarato il segretario del partito. Il governo di Xavier Bettel, in carica dal 2013, mira a una più netta separazione nei rapporti tra Stato e Chiese. Le comunità religiose ricevono, in base a un'intesa del 2015, sempre meno sussidi dallo Stato. Di conseguenza, i responsabili del culto dovranno in futuro essere sovvenzionati dalle Chiese e dalle comunità dei fedeli anziché dallo Stato. (rid. da A. Dall'Osto, in:

■ <http://www.settimananews.it/educazione-scuola/lussemburgo-istruzione-scolastica-sempre-piu-neutrale>).

OLANDA **Quale religione a scuola se le chiese si svuotano?**

Nei Paesi sempre più scristianizzati del Nord Europa una grande quantità di chiese vengono chiuse e vendute, oppure anche demolite. Il paese dove il fenomeno, oggi, è particolarmente acuto è l'Olanda, per il fatto che il numero di coloro che frequentano le chiese, sia cattoliche sia protestanti, è in forte drammatica diminuzione. Basti pensare che nel 1960, per stare solo ai cattolici, coloro che partecipavano alla messa festiva erano il 90%, la quota più alta in assoluto dell'Europa; ora, a distanza di meno di una sessantina d'anni, la percentuale è precipitata al 10% e mentre nel 1958 i cattolici erano il 42%, nel 2013 erano scesi al 26%. Questa è la ragione per cui le chiese sono rimaste vuote e vengono vendute. Ogni settimana, in media, sono due quelle che chiudono e che vengono messe in vendita, per diventare hotels, centri sanitari, scuole e persino strutture sportive. Negli ultimi 25 anni ne sono state vendute circa 900. Attualmente possono essere comperate persino in Internet. Sono chiamate "chiese morte" perché nessuno più le frequenta. Una sorte simile è riservata a diversi conventi rimasti ormai disabitati. (A. Dall'Osto, in: <http://www.settimananews.it/societa/olanda-chiese-vuote-messe-vendita/>).

SVIZZERA **Misure per prevenire la radicalizzazione di giovani islamisti**

Il Centro svizzero *Islam e Società* (CSIS) dell'Università di Friburgo, sulla base di scambi con le comunità musulmane e in collaborazione con altre scuole universitarie e università in Svizzera e all'estero, promuove in Svizzera un'autointerpretazione scientifica dell'Islam inquadrandola nel contesto interdisciplinare dell'università. Il CSIS si concentra su tre campi d'attività: ricerca, insegnamento e formazione continua per operatori sociali, responsabili dei media e impiegati di amministrazioni pubbliche.

Il tema della radicalizzazione è parte integrante dell'offerta di formazione continua. Un'altra misura è l'insegnamento della religione islamica nel Comune di Kriens: le lezioni di religione sono state introdotte su iniziativa della comunità musulmana di Kriens. Sono facoltative, durano due ore e si tengono una volta alla settimana, di pomeriggio e al di fuori dell'orario scolastico, nei locali della scuola. La lingua d'insegnamento è il tedesco. Possono partecipare bambini dalla prima alla quinta classe provenienti da diverse scuole di Kriens. Il Comune affitta i locali e l'infrastruttura, distribuisce i moduli d'iscrizione e cura contatti informali con l'insegnante, cui fornisce anche supporto. L'insegnante riceve un'indennità dalla comunità islamica di Lucerna (*Islamische Gemeinde Luzern*, IGL) e il materiale didattico è fornito dall'Istituto di pedagogia interreligiosa e didattica (*Institut für Interreligiöse Pädagogik und Didaktik*, IPD) di Colonia, che offre anche una formazione a distanza sul tema.

■ https://staedteverband.ch/cmsfiles/rss_rapporto_prevenzione_radicalizzazione_luglio_2016.pdf

UNITED KINGDOM **Religious Studies is popular subject for school leavers**

Despite growing secularism in UK, religious studies is popular subject for school leavers. In the United Kingdom, regular church attendance continues to dive, but Religious Studies remains the fastest-growing exam subject among the arts, humanities, and social sciences in the country for people aiming to go college. It is the high school subject that is growing the second fastest after Further Maths, the Church Times reported, despite growing secularization of the society. More than 23,000 students who on Aug. 16 completed their examinations for subjects needed to gain university entry chose RS, as it is also known. The numbers are down four percent on last year, but still more than double the number taking the exam since 2003 (11,132 students), the newspaper reported. The nearest comparable subject was Political Studies, where interest has grown 90%. Among all subjects, only Further Maths had seen more rapid growth than RS, data provided by the Joint Council for Qualifications shows.

Of all RS students collecting results for the university exams known as A levels this week, 23.5% were awarded an A or an A* — higher than 13 other subjects, including English (17.9%), and Business Studies (15.2%), the data showed. The National Association of Teachers of Religious Education (NATRE) and the Religious Education Council of England and Wales (REC) emphasised the importance of the subject in Britain after the release of the data.

> **Universities accept value of religious literacy** - They said universities and employers are more and more accepting the value of religious literacy. Pointing to data from the Higher Education Career Services Unit, which suggests that 25 percent of university graduates in 2015 went on to work in the legal, social, or welfare sectors, NATRE and REC noted that career prospects are "very bright" for those studying RS or theology at degree level. They also said that in February this year there had been the creation of a diversity-and-inclusion training program from the analytics company Ernst & Young: Religious Literacy for Organisations, designed to help organisations better understand religious inclusion and its impact on business process and performance.

The chair of NATRE, Daniel Hugill, congratulated students sitting exams for university and teachers on the latest results. He said, "It is of little surprise to those of us who teach RS that it remains so popular amongst young people. RS A-level is an excellent preparation for both further study and for entering the world of work. The subject matter and approach of an RS A-level helps to equip students with the skills, knowledge, and attitudes necessary to succeed in modern Britain."

The chief executive of the REC, Rudolf Elliott Lockhart, said that, while its popularity and the results are encouraging, more needs to be done to support religious education in the United Kingdom: "This is a highly rated subject that offers pupils the opportunity to explore crucial questions in relation to beliefs, values, and morality. In doing so it provides an excellent preparation for living in a multifaith, multicultural world. I hope that the [UK] Government will want to work with us to turn enough of today's keen A Level pupils into tomorrow's teachers, to help meet the shortfall in appropriately qualified teachers of religious education that we currently face."

■ <http://www.ecumenicalnews.com/article/despite-growing-secularism-in-uk-religious-studies-is-popular-subject-for-school-leavers/60403.htm>

■ <https://www.churchtimes.co.uk/articles/2017/18-august/news/uk/religious-studies-a-popular-gateway-to-university-and-jobs>

AUSTRALIA **Current debate on Religious Education**

The role and place of religion in state schools has hit national headlines again in recent weeks. In Queensland, controversy has arisen over a proposed policy to restrict proselytising by students. And the New South Wales government's religious education program, in which students not taking part in the classes pick up litter or do colouring in, has come under renewed criticism.

Religion forms part of state schooling via specific religious instruction referred to as special religious education (SRE) or special religious instruction (SRI), the National School Chaplaincy Program (NSCP), and general religious instruction. The last of these forms part of a student's general cultural education, and rarely causes controversy. But the first two have been the source of intense debate. *More:*

■ <https://theconversation.com/religious-classes-in-schools-must-adapt-to-fit-a-changing-australia-81484>

TURCHIA **Nuovi impulsi all'islamizzazione della scuola**

"Dal prossimo anno, secondo le direttive del presidente della repubblica Erdogan, già annunciate nel 2012, per una scuola più fondata sull'identità nazionale e sull'islam, sarà abolito lo studio della teoria evoluzionistica (Darwin), che, secondo il funzionario del ministero dell'istruzione, risulterebbe poco comprensibile per gli alunni e se mai da affrontare solo all'università (tra parentesi: simile opposizione allo studio dell'evoluzionismo nelle scuole è presente anche nei liberi e democratici Stati Uniti d'America...). Meno spazio sarà dato anche al pensiero del fondatore Ata Kemal Atatürk, padre della Turchia laica, mentre si auspica l'inserimento dell'insegnamento ottomano e l'eliminazione dei vocaboli di derivazione occidentale. Moltissime scuole laiche saranno trasformate in scuole *iman-hatip*, nate inizialmente come "scuole vocazionali" riservate a chi voleva frequentare la facoltà di teologia, poi liberalizzate e comunque indispensabili per poter accedere all'università. Dunque non ci sono alternative per le famiglie. Già attualmente i numeri parlano chiaro.

Nel 2012, quando Erdogan salì al potere, vi erano 730 scuole confessionali con 94mila alunni iscritti alle medie, nel 2015-16 le scuole erano diventate 1622 con 458mila alunni. Nei licei l'aumento è stato ancora più forte: da 450 con 71mila studenti si è passati a 1149 con ben 555mila. Nessuno potrebbe criticare l'aumento della scolarizzazione, ma se gli istituti in cui si formano i cittadini turchi di domani sono guidati dalle direttive che Erdogan intende applicare, fondamentalismo islamico e nazionalismi si troveranno la strada spianata. Fornendo motivi ulteriori a chi, in Italia e in Europa vuol chiudere le frontiere agli immigrati". (Fonte: Marco Rostan, *Riforma*, 20/07/2017).

> Turkish parliament's education commission member says 'no use in teaching math to students who don't know jihad'

- A member of the Turkish parliament's national education commission has said there is no use in teaching mathematics to students who don't know jihad. Ruling Justice and Development Party (AKP) lawmaker Ahmet Hamdi Çamlı praised a recent move to include the concept of "jihad" to the country's new education curriculum, saying that "jihad is Islam's most prior element." "Jihad comes before prayer. When we look at Ottoman sultans, nearly all of them didn't even go to hajj in order not to abandon jihad," Çamlı told daily Habertürk on July 22. The final version of Turkey's national school curriculum has left evolution out and added the concept of "jihad" as part of Islamic law in books, Education Minister İsmet Yılmaz said on July 18, causing major controversy. "Jihad is an element in our religion; it is in our religion..."

The duty of the Education Ministry is to teach every concept deservedly, in a correct way. It is also our job to correct things that are wrongly perceived, seen or taught," Yılmaz had announced at a press meeting in the Turkish capital Ankara. Çamlı praised the ministry for including "jihad" in the curriculum. "Our ministry made a very on-point decision. If prayers are the pillars of the religion, jihad is the tent. Without the pillars the tent is useless. There's no use in teaching mathematics to a child who doesn't know jihad," Çamlı also said. (*Daily News*, 23/07/2017).

EN BREF • IN SHORT

Ankara - La presse turque rapporte que le Conseil de l'enseignement supérieur a décidé de retirer des manuels de biologie des élèves de troisième la théorie de l'évolution de Charles Darwin, jugée controversée et trop compliquée à comprendre pour les élèves. En accord avec « *les valeurs turques* », le chapitre intitulé « L'apparition de la vie et l'évolution » va être supprimé, a déclaré Alparslan Durmus, le président du conseil de l'enseignement supérieur, selon le *Hürriyet Daily News*. « *Nous sommes conscients que si nos enfants n'ont pas le bagage nécessaire ils ne seront pas capables de comprendre des thématiques soumises à controverse* », a-t-il précisé. Seuls les étudiants âgés de plus de 18 ans allant à l'université pourront accéder à ces documents. (*Le Monde* 23/06/2017)

Paris - Face aux nombreuses interrogations que suscite la pratique^[1] de l'islam dans la société et dans l'Église, l'Institut de Science et de Théologie des Religions a créé, en partenariat avec le Service National pour les relations avec les musulmans de la Conférence des évêques, une formation qualifiante : le Diplôme Universitaire « *Pastorale de la rencontre avec les musulmans* ». Unique en France, cette formation donne les outils, le recul et les perspectives nécessaires pour comprendre et entrer en dialogue avec les musulmans. Elle leur permet également de découvrir ou d'approfondir la dimension dialogale de la foi chrétienne. Elle permet ainsi à des chrétiens d'aider d'autres chrétiens à cheminer dans cette rencontre. (<https://enseignement-catholique.fr/la-pastorale-de-la-rencontre-a-son-diplome/>)

Milano – I dati ufficiali della diocesi di Milano confermano che nei suoi circa mille oratori il 25% degli utenti sono giovani islamici. Nelle scuole pubbliche, circa il 15% dei musulmani non chiede l'esonero dall'ora di religione cattolica, desiderando restare coi compagni di classe in un modulo formativo che non solo è privo di 'pericoli' di proselitismo, ma li vede talvolta come protagonisti in quanto maggiormente interessati alle tematiche trattate rispetto agli stessi compagni di classe locali. (Paolo Branca, *Vita e Pensiero*, 3, maggio-giugno 2017, p.137).

Mosca - Tornano le persecuzioni religiose in Russia? Perché crescono i sospetti sulla libertà religiosa nel paese? Cosa sta avvenendo nel cuore della Chiesa ortodossa russa? L'Unione Sovietica è stata per tutto il '900 il luogo di una violenza antireligiosa e anticristiana che ha pochi paragoni nella storia. Del milione e mezzo di martiri ipotizzati, una buona parte ha avuto luogo nei paesi a dittatura comunista. Con il crollo del regime è tornata la libertà religiosa e sono rifiorite le Chiese, in particolare quella ortodossa, e le altre religioni. Ma, dopo un decennio, il sistematico privilegio concesso al confessionnalismo ortodosso ha progressivamente allarmato (...) (L. Prezzi, <http://www.settimananews.it/religioni/liberta-religiosa-la-russia-suo-destino/>).

Toronto -- Students at an Ontario Catholic school board will soon have more flexibility to opt out of religious courses and programs thanks to a human rights settlement that could have implications across the province. A human rights complaint lodged against the Simcoe Muskoka Catholic District School Board by a former student has resulted in changes to the board's exemption policies and an agreement to encourage other boards to adopt a similar approach. (<http://www.ctvnews.ca/canada/ruling-allows-students-to-opt-out-of-religious-classes-at-catholic-school-1.3457390>).

Québec - Québec étend la portée de son projet de loi sur la neutralité religieuse. La volonté du gouvernement Couillard en matière de « *neutralité religieuse* » s'étendra aux élus municipaux, employés des villes, travailleurs, visiteurs et utilisateurs des musées et des transports en commun — qui devront tous se présenter « *à visage découvert* » pour fournir ou obtenir des services. C'est à tout le moins ce que prévoient les amendements présentés mardi par la ministre de la Justice, Stéphanie Vallée, à l'ouverture de l'étude détaillée du projet de loi 62. (http://www.ledevoir.com/politique/quebec/505771/quebec-etend-la-portee-de-son-projet-de-loi-sur-la-neutralite-religieuse?utm_source=infolettre-2017-08-16&utm_medium=email&utm_campaign=infolettre-quotidienne).

Moscow - For the start of the current academic year, the system of "spiritual and moral" education and training has been constructed from elementary school to the highest, all the way to awarding of academic degrees. Preliminary results of this work were presented at the first All-Russian Academic Conference of "Theology within the educational space of the humanities," organized with the support of the Russian Ministry of Education and Science. This was attended by the metropolitan of Tambov and other bishops of the Moscow patriarchate. "The next issue is the building up and strengthening of departments of theology," the federal minister of education and science, Olga Vasilieva, declared at the conference. She reported that in universities the number of budgeted slots in the "Theology" specialty will be increased. [...]Recently there was conducted the first defense of a kandidat's

dissertation in theology in Russia. This area of knowledge has been included in the list of academic dissertations, academic councils have been formed, and specialties in theology have been accredited by the Higher Accreditation Committee. <http://www2.stetson.edu/~psteeves/relnews/170828a.html>

Buenos Aires - Religious education in public schools: Joint presentation before the Supreme Court. The laws permitting religious education in the public schools of Salta province violate human rights and Argentina's constitution. CELS and five other members of the International Network of Civil Liberties Organizations (INCLO), acting as friends of the court, made a presentation today before the Argentine Supreme Court. A joint press release follows: <https://www.cels.org.ar/web/en/2017/08/ensenanza-religiosa-se-viola-el-derecho-a-la-autonomia-progresiva-de-los-ninos-ninas-y-adolescentes/>.

Torre Pellice (Torino) – “Il Sinodo dà mandato a Tavola valdese e Comitato permanente OPCEMI, nell’ambito del loro impegno federativo, affinché proseguano l’opera di sensibilizzazione, nelle sedi appropriate, per dare concreta attuazione al dettato costituzionale che prevede la libertà religiosa tra i diritti fondamentali della persona, libertà spesso disattesa o palesemente calpestata da norme anche locali; auspica che siano organizzati ulteriori momenti di formazione e informazione per sensibilizzare l’opinione pubblica sull’argomento e sia rinnovata nelle sedi opportune la richiesta di istituire a livello nazionale la *Giornata della libertà di coscienza, di religione e di pensiero* riferita al 17 febbraio”(dalle decisioni del Sinodo 2017 delle Chiese metodiste e valdesi, *Riforma* 8 sett.2017).

Paris - French Judge Orders Non-Pork Lunches for Muslim and Jewish Students. According to the Jewish and Islamic teachings, pork is an unclean source of meat, therefore, followers of these teachings do not consume pork. Owing to that, the town hall had been providing non-pork lunches to students coming from these faiths since 1984. This changed in 2015 when the Chalon-sur-Saône passed a decree for all local schools to do away with the meals.

Cairo - Egypt seeks to battle extremism through religious education. After six years, Egypt is reopening religious training camps to bring its employees and others up to speed on their education and give them the tools to guard against extremist thought. In addition to targeting imams, administrative staff and midlevel department heads, the camps will target students of Al-Azhar institutes and, for the first time, female preachers. The ministry also hopes the effort will strengthen its employees' "street cred," which has suffered among some young Muslims.

Roma - Continua inarrestabile la crisi delle scuole paritarie costrette a chiudere. I dati ufficiali del Portale Unico del Ministero (MIUR), aggiornati al 2017-18 relativamente alle scuole (in attesa dei prossimi dati sul personale e sugli alunni della statale e della paritaria), sono eloquenti: rispetto al 2015-16 il numero delle scuole paritarie è diminuito di 415 unità, per un decremento complessivo del 3,2%, mentre nello stesso periodo le scuole statali sono aumentate di 92 unità. Scompare dalla geografia della scuola italiana un altro pezzo (il 3,2% non è poco) di scuola paritaria. Mediamente, negli ultimi tempi, ogni anno chiudono i battenti più di 200 scuole paritarie.

London - The editors and members of the Editorial Board of the British Journal of RE have been involved in discussions with AULRE (Association of University Lecturers in RE), NATRE (National Association of Teachers of RE), and Culham St Gabriel's (a charity which funds RE innovation) about creating a new digital interface, *Research for RE*, for researchers and practitioners in religious education – this should have positive effects in making research more accessible to and useful for teachers, and enable researchers to focus on issues of real concern to teachers, as well as engaging some teachers in research. For more information, see www.reonline.org.uk, or contact dr. James Robson (james@cstg.org.uk).

Teheran – L’insegnamento religioso nelle scuole pubbliche iraniane non si limita al Corano e alla Sunna, ma affronta tutta la letteratura dei profeti dell’islam e ha una cospicua sezione dedicata alla moralità. Così come ampio spazio è dedicato alla storia della Persia, da Ciro in poi e dove, in età moderna, gli inglesi vengono descritti come conquistatori-invasori. Le minoranze religiose non sono obbligate a seguire i corsi di religione islamica e seguono i corsi specifici alla loro confessione (ebrei, cristiani e zoroastriani). Sono esclusi da questa eccezione i baha’i, minoranza religiosa non riconosciuta in Iran e quasi completamente espatriata. (Laura Silvia Battaglia, in “*Vita e Pensiero*”, n. 4, luglio-agosto 2017, p. 57).

DAILY PRESS REVIEW

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REFERENCE BOOKS • HANDBOOKS • REPORTS • YEARBOOKS

01. **International Handbooks of Religion and Education.** This series by Springer Publishing aims to provide easily accessible, practical, yet scholarly, sources of information about a broad range of topics and issues in religion and education. Each *Handbook* presents the research and professional practice of scholars who are daily engaged in the consideration of these religious dimensions in education. The accessible style and the consistent illumination of theory by practice make the series very valuable to a broad spectrum of users. Its scale and scope bring a substantive contribution to our understanding of the discipline and, in so doing, provide an agenda for the future. The last title of this series is: **Handbook of Islamic Education**, by Holger DAUN and Reza ARJMAND Eds., Springer (forthcoming March 2018) - <http://www.springer.com/la/book/9783319646824> - This Handbook traces and presents the fundamentals of Islam and their history and background, and provides a global and holistic, yet, detailed picture of Islamic education around the world. It introduces the reader to the roots and foundations of Islamic education; the responses of Islamic educational institutions to different changes from pre-colonial times, through the colonial era up to the contemporary situation. It discusses interactions between the state, state-run education and Islamic education, and explores the

Islamic educational arrangements existing around the world. The book provides in-depth descriptions and analyses, as well as country case studies representing some 25 countries. The work reflects the recent series of changes and events with respect to Islam and Muslims that have occurred during the past decades. The globalization of Islam as a religion and an ideology, the migration of Muslims into new areas of the globe, and the increasing contacts between Muslims and non-Muslims reinforce the need for mutual understanding. By presenting Islamic education around the world in a comprehensive work, this Handbook contributes to a deeper international understanding of its varieties.

02. ***Index to the Study of Religions. A Cross-searchable Database and Bibliography of Journal Articles***, Edited by Katja Triplett, Georg-August-Universität Göttingen - Associate Editors: Seong-Hee Choi and Friederike Böllmann - Contributors and Consultants: Wanda Alberts, Michael Pye and David Zbíral, Brill 2017 - <http://www.brill.com/publications/online-resources/index-study-religions-online> - 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.

03. Ayelet SHACHAR, Rainer BAUBÖCK, Maarten VINK, Irene BLOEMRAAD, ***The Oxford Handbook of Citizenship***, The Oxford University Press, 2017, 816pp - <http://global.oup.com/about/?cc=it> - Contrary to predictions that it would become increasingly redundant in a globalizing world, citizenship is back with a vengeance. *The Oxford Handbook of Citizenship* brings together leading experts in law, philosophy, political science, economics, sociology, and geography to provide a multidisciplinary, comparative discussion of different dimensions of citizenship: as legal status and political membership; as rights and obligations; as identity and belonging; as civic virtues and practices of engagement; and as a discourse of political and social equality or responsibility for a common good. This Handbook explores the state of citizenship today in an accessible and engaging manner that will appeal to a wide academic and non-academic audience. Chapters highlight variations in citizenship regimes practiced in different countries, from immigrant states to 'non-western' contexts, from settler societies to newly independent states, attentive to both migrants and those who never cross an international border. Topics include the 'selling' of citizenship, multilevel citizenship, in-between statuses, citizenship laws, post-colonial citizenship, the impact of technological change on citizenship, and other cutting-edge issues. This Handbook is the major reference work for those engaged with citizenship from a legal, political, and educational perspective. Written by the most knowledgeable senior and emerging scholars in their fields, this comprehensive volume offers state-of-the-art analyses of the main challenges and prospects of citizenship in today's world of increased migration and globalization. Special emphasis is put on the question of whether inclusive and egalitarian citizenship can provide political legitimacy in a turbulent world of exploding social inequality and resurgent populism.

04. ***Yearbook of International Religious Demography 2017***, edited by Brian J. Todd, M. Johnson, Vegard Skirbekk and Gina A. Zurlo, Brill 2017, 282pp - <http://www.brill.com/products/reference-work/yearbook-international-religious-demography-2017> - The *Yearbook of International Religious Demography* presents an annual snapshot of the state of religious statistics around the world. Every year large amounts of data are collected through censuses, surveys, polls, religious communities, scholars, and a host of other sources. These data are collated and analyzed by research centers and scholars around the world. Large amounts of data appear in analyzed form in the *World Religion Database* (Brill), aiming at a researcher's audience. The Yearbook presents data in sets of tables and scholarly articles spanning social science, demography, history, and geography. Each issue offers findings, sources, methods, and implications surrounding international religious demography. Each year an assessment is made of new data made available since the previous issue of the yearbook. The 2017 volume features a wide range of subjects, including religious demography in Botswana, Protestantism in Guatemala, life satisfaction in Japan, fertility rates in the West Bank and Gaza Strip, and the movement of Muslims from the Middle East to Europe.

05. ***Yearbook of Muslims in Europe***, Volume 8, edited by Oliver Scharbrodt, *University of Chester*, Samim Akgönül, *Strasbourg University*, Ahmet Alibašić, *Faculty of Islamic Studies and Center for Advanced Studies, Sarajevo*, Jørgen S. Nielsen, *University of Copenhagen* and Egdūnas Račius, Brill 2017, XX-732pp - <http://www.brill.com/products/book/yearbook-muslims-europe-volume-8> - While the strength of the *Yearbook* has always been the comprehensive geographical remit, starting with volume 7 the reports primarily concentrate on more specific and topical information. The most current research available on public debates, transnational links, legal or political changes that have affected the Muslim population, and activities and initiatives of Muslim organizations from surveyed countries are available throughout the Yearbook. At the end of each country report, an annual overview of statistical and demographic data is presented in an appendix. By using a table format, up-to-date information is quickly accessible for each country. To see how these changes affect the articles, please read [this sample chapter about Austria](#). The *Yearbook of Muslims in Europe* is an essential resource for analysis of Europe's dynamic Muslim populations. Featuring up-to-date research from forty-four European countries, the reports provide cumulative knowledge of on-going trends and

developments around Muslims in different European countries. In addition to offering a relevant framework for original research, the *Yearbook of Muslims in Europe* provides an invaluable source of reference for government and NGO officials, journalists, policy-makers, and related research institutions.

06. Jens HOLGER SCHJØRRING, Norman A. HJELM (eds.), *History of Global Christianity*, vol. I (1500-1789) + forthcoming vol. II (19th century) and III (20th century), Brill 2017-18. This work deals with the history of Christianity and his global development over the past five centuries. Going above and beyond the subject of church history, it deals with the cultural role of Christianity in its widest sense: from the many interactions of Christianity within society, politics, economics, philosophy and the arts, to the myriad of ventures that form civilizations, nations and communities. How did Christianity involve itself in these overarching structures of human life? The reference work aims the trace the history of the global shift experienced by Christianity between the sixteenth century and the present day. Starting as a localized religion in Europe and Russia with small outposts in other parts of the world, that shift proceeded via missionary efforts that were accompanied by economic forces, movements of conquest, and trends of migration in its evolution toward the current stage; its demographic centers no longer only in the Northern Hemisphere, but most assuredly in the South as well. Readership: All interested in the global history of Christianity, its expansion, its relationship to societies and civilizations, and its internal confessional developments. Undergraduate and postgraduate students, and students and specialists in History, cultures, and ecclesiology.[*Brill Catalog* 2017].

07. Bettina E. SCHMIDT, Steven ENGLER (Eds.), *Handbook of Contemporary Religions in Brazil*, Brill 2017, XVI+552pp - <http://www.brill.com/products/book/handbook-contemporary-religions-brazil> -The Brill Handbook of Contemporary Religions in Brazil provides an unprecedented overview of Brazil's religious landscape. It offers a full, balanced and contextualized portrait of contemporary religions in Brazil, bringing together leading scholars from both Brazil and abroad, drawing on both fieldwork and detailed reviews of the literatures. For the first time a single volume offers overviews by leading scholars of the full range of Brazilian religions, alongside more theoretically oriented discussions of relevant religious and culture themes. This Handbook's three sections present specific religions and groups of traditions, Brazilian religions in the diaspora, and issues in Brazilian religions (e.g., women, possession, politics, race and material culture). "The book is an excellent instrument for scholars interested in the Brazilian religious scenarios and in the growing diversity of different religions in the large social religious market. It also is an excellent methodological instrument for those who wish to study religion as a concept that changes its meaning and significance in different contexts and to study as well the different approaches to religious phenomena that are not limited only to Europe and European scholarship." (A. G. Cordeiro de Oliveira, Pont. Univ. Católica de São Paulo, *International Journal of Latin American Religions* 1, 2017).

ESSAYS • MONOGRAPHS • THESES

08. M.H. de AGRELA GONÇALVES JARDIM, G. BEZERRA DA SILVA, M.L.SOUSA DIAS ALVES, *Values in students of higher education*, Scientific Research, vol. 8, n. 10, 2017 - <http://www.scirp.org/journal/PaperInformation.aspx?paperID=78501> The values of students occupy a central position in the cognitive system and on student's personality, because it includes components of knowledge, affective and behavioural, determining their attitudes and motivations. In order to respond to the question "what are the values in students of higher education", we have done a review of literature indexed in databases online, getting 23 articles published between 2008/2017. The reflection on the values of a student is of extreme importance to the educational system, due to the relationship between education and human values, resetting or recapturing the true role of the school in the formation of values. The results show that through the school it is possible to construct and develop human values in students, making it a place for this construction, without neglecting the importance of family. With the heterogeneity of methodologies of the studies, we suggest the development of more homogeneous research, materials and methods to evaluate the values of University students.

09. Clinton BENNETT, *Education of religious minorities in Muslim countries*, a chapter from *Handbook of Islamic Education*, by Holger Daun, Reza Arjmand editors, vol.7 of series *International Handbook of Religion and Education*, Springer 2018, pp. 1-12. DOI: 10.1007/978-3-319-53620-0_10-1. Beginning with a description of the status of non-Muslims in Muslim spaces during the classical period, this chapter surveys current practices in education provision in Muslim-majority states for non-Muslims. Muslim majority states range from states that self-define as Islamic, to states where Islam is the established or state religion, to states that are officially or in practice secular. Opportunities for the education of non-Muslims ranges from no special state funded provision where all students receive the same education to the existence of some special provision – usually in religious education. Or, as in Pakistan, non-Muslims are offered an alternative to Islamic instruction, which is not specifically religious in nature. The first category may deliver secular education (with no religious instruction) or it may include instruction in Islam for all students, whether Muslim or non-Muslim. Non-Muslim communities often run their own education institutions, in some instances with state support. Muslims may attend these institutions, some of which are regarded as prestigious. Where there are larger non-Muslim populations as well as more religious diversity, special provision is almost always provided. Where there are officially no non-Muslims or where non-Muslims are very few (or are non-citizens) such as in Saudi Arabia and in the Gulf States, no provision exists. Systems of universal, free public education almost all began under colonial rule. Post-independence,

secular systems left over from colonialism sometimes exist alongside distinctly Islamic schools, which may be privately funded or receive state funding.

10. Mario BOMBELLI, *L'albero, le radici e le fronde. Itinerario storico-religioso delle religioni [Historical and philosophical study of religions]*, Editrice: stampato in proprio, 2016, pp.353 - The study of religion is definitely a characteristic and vital feature of Western cultural tradition. It is difficult to find something similar in other cultural traditions. What is unique in ours is the ability to explore the different layers which compose the ground on which men live their religious experience. A ground which is varied on the surface but multi-layered in its composition. Fertile because of a humus, of a fertility which cannot remain concealed but which needs to be carefully and seriously investigated. The purpose of these lessons has been to give a shape to the "characteristic feature" in the study of religions. Methods, problems and common themes are the three fields specific to a research on religions. From monotheisms to Eastern religions, to the religious cultures of Central and South America to conclude with the new forms of religious experience. The landscape is really wide, as wide as the Earth. A constantly common feature, although present in different ways, is the theme of conflict. In simple words "violence *in* and *from* religions". The study has led to the conclusion that violence is generated by the idea that religious men have built for themselves about the divine in which they believe.

11. John C. CAIAZZA, *Religion, violence, and the secular State*, Routledge 2017, 140pp - https://books.google.it/books?id=R4U0DwAAQBAJ&lr=&hl=it&source=gbp_navlinks_s - *Religion, Violence, and the Secular State* assesses contemporary religious violence in the context of tensions between state secularism and religious ethics, and ultimately concludes that the West must reemphasize its own religious tradition in order to successfully combat the rise of a violent fundamentalism. The book presents an argument in three parts: first, an examination of the nature of religious violence; second, the effects of the present secularism of the American state on our ineffective ethical framework; and third, an advocacy for both the reasonableness of religious belief and the value of religiously based ethics (i.e., Jewish, Christian, and Muslim) as an influence within the modern state. The conclusion is that, with the arrival of violent Islam in the West, the presence of (traditional) religious influence in the United States needs to be reemphasized to combat religious terrorism. Islam represents a challenge to America and the West as a religious ideal that can only be successfully met by an energetic renewal of our own religious resources.

12. Ann CASSON, Trevor COOLING, Leslie J. FRANCIS, *Lessons in spiritual development: Learning from leading secondary schools*, Church House Publishing, 30 Aug 2017 - 288pp - Positive spiritual development is an obligation on all schools. This new source book for education professionals documents how ten leading Christian-ethos secondary schools have prioritized the spiritual development of their students. Each chapter tells the story of how one of the schools approaches this responsibility, showing the variety of innovation and creativity taking place within spiritual education. It offers wisdom from practitioners on the opportunities and challenges that exist, as well as inspiration to other schools wishing to improve their provision for spiritual development.

13. Andrew COPSON, *Secularism. Politics, religion, and freedom*, Oxford University Press, September 2017, 176pp - <https://global.oup.com/academic/product/secularism-9780198809135?cc=it&lang=en&#> - Today secularism is an increasingly hot topic in public, political, and religious debate across the globe. It is embodied in the conflict between secular republics - from the US to India - and the challenges they face from resurgent religious identity politics; in the challenges faced by religious states like those of the Arab world from insurgent secularists; and in states like China where calls for freedom of belief are challenging a state imposed non-religious worldview. In this short introduction Andrew Copson tells the story of secularism, taking in momentous episodes in world history, such as the great transition of Europe from religious orthodoxy to pluralism, the global struggle for human rights and democracy, and the origins of modernity. He also considers the role of secularism when engaging with some of the most contentious political and legal issues of our time: 'blasphemy', 'apostasy', religious persecution, religious discrimination, religious schools, and freedom of belief and thought in a divided world.

14. Darla K. DEARDORFF, Lily A. ARASARATNAM-SMITH (Eds.), *Intercultural competence in higher education: International approaches, assessment and application*, Routledge 2017, 312pp - <https://www.routledge.com/> - Intercultural Competence in higher education features the work of scholars and international education practitioners in understanding the learning outcomes of internationalization, moving beyond rhetoric to concrete practice around the world. Devoted exclusively to exploring the central learning outcomes of internationalization efforts, this edited volume contains a refreshing combination of chapters and case studies from interdisciplinary and cross-cultural contributors, including: cutting-edge issues within intercultural competence development, such as intersectionality, mapping intercultural competence, and assessment; the role of higher education in developing intercultural competence for peace building in the aftermath of violent conflict; facilitating intercultural competence through international student internships; interdisciplinary and cross-cultural contributions from over 19 countries including Japan, Russia, Serbia, South Africa, and Vietnam; the latest research and thinking on global, intercultural, and international learning outcomes, with a unique emphasis on newer voices.? Intercultural competence has become an essential element in international as well as domestic education. This text provides the latest thinking and research within the context of internationalization, presents practical case studies on how to integrate this into the preparation of global-ready students and will be of interest to postgraduate students, international education administrators, and practitioners, as well as scholars and researchers in a variety of disciplines who have an interest in intercultural and global competence.

15. John DOHERTY, *Two religious education practices at Mayapura, West Bengal. Examples of Community Sustainability Development Indicators*, Södertörn University The Library SE-141 89 Huddinge, Stockholm 2017, Thesis 106pp - www.sh.se/publications - This study looks into religious education practices at a traditional pilgrimage site in rural India as indicators of community sustainable development. Potentially, a role model for countless similar sites can be evinced, a contribution to the international development aim of eradication of poverty. By a religious diversity survey at a public primary school and participant-observation in private scriptural study, secularization theory is contrasted with religious identity. The Caitanya Vaisnavaheritage is a traditional form of Hinduism with a long history of peaceful Hindu and Muslim coexistence at Mayapura, West Bengal. The study shows that tangible community development and religious education are compatible if not mutually necessary. It is evident that religious education and its impact on community could be added as themes to the international discourse on Sustainable Development Indicators.

16. Johannes DUE ENSTADT, *Antisemitic violence in Europe, 2005-2015. Exposure and Perpetrators in France, UK, Germany, Sweden, Norway, Denmark and Russia*, Paper published by the Center for Studies of the Holocaust and Religious Minorities and Center for Research on Extremism (C-REX), University of Oslo, 32pp - http://www.hlsenteret.no/publikasjoner/digitale-hefter/antisemittisk-vold-i-europa_engelsk_endelig-version.pdf - How often do incidents of antisemitic violence occur in contemporary Europe, and what trends are showing? How exposed are Jewish populations in different countries? Who commits these crimes? We need to answer such questions as precisely as possible in order to effectively combat and prevent antisemitism in general and violent antisemitism in particular, but we lack the knowledge to do so because systematic studies of the subject are few and far between. As a step towards filling this research gap, the current report presents some tentative findings about violent antisemitism in a sample of European countries and proposes directions for further research. Combining incident data based on police reporting with a 2012 survey on antisemitism carried out by the European Union's Fundamental Rights Agency (FRA), this report tentatively compares the levels of antisemitic violence in different countries. The seven-country sample contains comparable data for France, UK, Germany and Sweden only. Among these countries, Jews' exposure to antisemitic violence appears to have been highest in France, lower in Sweden and Germany, and lowest in the United Kingdom. Figures for Norway, Denmark and Russia are not directly comparable because of differing data sources. However, Russia clearly stands out with a very low number of incidents considering Russia's relatively large Jewish population. Russia is also the only case in which there is little to indicate that Jews avoid displaying their identity in public.

17. Steffen FÜHRDING (Hg), *Method and Theory in the Study of Religion: Working Papers from Hannover*, Brill, Leiden 2017, 286 Seiten - https://www.ithrw.uni-hannover.de/tt_singlenews.html?&tx_ttnews%5BbackPid%5D=1836&tx_ttnews%5Bttnews%5D=10375&cHash=172a65ce2df03bde7355be7737184d97 - In zwölf Kapiteln setzen sich die elf international ausgewiesenen Autorinnen und Autoren mit der aktuellen Situation der Religionswissenschaft auseinander und richten ihren Blick auf zukünftige Herausforderungen für die Disziplin. Seit dem Niedergang der Religionsphänomenologie in den 1960er Jahren als leitendem Paradigma der Religionswissenschaft, reißen die Diskussionen um die methodologische und theoretische Ausrichtung des Faches nicht ab. Den Debatten inhärent ist die Frage nach der Identität der Religionswissenschaft als akademische Disziplin. Der vorliegende Band versammelt in den letzten Jahren in Hannover angestellte Überlegungen zu dieser Frage. Die Beiträge der elf Autorinnen und Autoren können als diagnostische Arbeiten gelesen werden, die das Anliegen verbindet, zentrale Probleme und Perspektiven der religionswissenschaftlichen Theorie und Methodologie zu beleuchten. Religionswissenschaft und einen Blick auf die Zukunft des Faches zu werfen. Mit Beiträgen von: Wanda Alberts, Peter Antes, Jenny Berglund, Willi Braun, Timothy Fitzgerald, Steffen Fühding, Alexander van der Haven, Bretislav Horina, Tim, Jensen, Russell T. McCutcheon und Leslie D. Smith.

18. Inger FURSETH, *Religious complexity in the public sphere: Comparing Nordic countries*, Springer 2017, 341pp - http://www.springer.com/it/book/9783319556772?wt_mc=GoogleBooks.GoogleBooks.3.EN&token=gbgen#otherversion=9783319556789 - This book is an empirical comparative study of the complexity of religion in the public spheres of the five Nordic countries. The result of a five-year collaborative research project, the work examines how increasingly religiously diverse Nordic societies regulate, debate, and negotiate religion in the state, the polity, the media, and civil society. The project finds that there are seemingly contradictory religious trends at different social levels: a growing secularization at the individual level, and a deprivatization of religion in politics, the media, and civil society. It offers a critique of the current theories of secularization and the return of religion, introducing religious complexity as an alternative concept to understand these paradoxes. This book is for scholars, students, and readers with an interest in understanding the public role of religion in the West.

19. Inger FURSETH, Lars AHLIN et al., *Changing religious landscapes in the Nordic countries*, a chapter from the *Palgrave Studies in Religion, Politics, and Policy*, Springer 2017, pp 31-80 - https://link.springer.com/chapter/10.1007/978-3-319-55678-9_2 - This chapter describes the transition from relative ethnic and religious homogeneity in Sweden, Norway, Denmark, Finland, and Iceland to more religiously diversity. The focus is on changes in the religious landscapes from the late 1980s until the present, which are discussed in relation to the economy, politics, immigration, and women's employment. In spite of the fact that the Evangelical Lutheran majority churches still have large percentages of the populations as members, there is a steady decline in membership, religious beliefs, practices, and a growing trend of people without religious affiliations. These trends can be signs of secularization at the individual level. Simultaneously, there is a growing religious diversity and alternative spirituality.

20. Gordon GRAHAM, *Philosophy, Art and Religion. Understanding Faith and Creativity*, Cambridge University Press 2017, 200pp - <https://philpapers.org/rec/GRAPAA-10> - At a time when religion and science are thought to be at loggerheads, art is widely hailed as religion's natural spiritual ally. Philosophy, Art, and Religion investigates the extent to which this is true. It charts the way in which modern conceptions of 'Art' often marginalize the sacred arts, construing choral and instrumental music, painting and iconography, poetry, drama, and architecture as 'applied' arts that necessarily fall short of the ideal of 'art for art's sake'. Drawing on both history of art and philosophical aesthetics, Graham sets out the historical context in which the arts came to free themselves from religious patronage, in order to conceptualize the cultural context in which religious art currently finds itself. The book then relocates religious art within the aesthetics of everyday life. Subsequent chapters systematically explore each of the sacred arts, using a wide range of illustrative examples to uncover the ways in which artworks can illuminate religious faith, and religious content can lend artworks a deeper dimension.

21. David HERBERT, *Religion and civil society: rethinking public religion in the contemporary world*, Routledge 2017, 336pp - <https://books.google.it/books?id=hOlADgAAQBAJ&dq=religious+sciences+teaching+about> - This book presents the first full-length study of the relationship between religion and the controversial concept of civil society. Across the world in the last two decades of the twentieth century religions re-entered public space as influential discursive and symbolic systems apparently beyond the control of either traditional religious authorising institutions or states. This differentiation of religion from traditional institutions and entry into secular public spheres carries both dangers and possible benefits for democracy. Offering a fresh interdisciplinary approach to understanding religion in contemporary societies, this book provides an invaluable resource for students and researchers in religious studies, sociology, politics and political philosophy, theology, international relations and legal studies. Part one presents a critical introduction to the interaction between religion, modernization and postmodernization in Western and non-Western settings (America, Europe, the Middle East and India), focussing on discourses of human rights, civil society and the public sphere, and the controversial question of their cross-cultural application. Part two examines religion and civil society through case studies of Egypt, Bosnia and Muslim minorities in Britain, and compares Poland as an example of a Christian majority society that has experienced the public reassertion of religion.

22. David Peter HILLEN, *An exploration of the role of beliefs (religious, spiritual, and secular) in path ways of recovery from problematic substance use*. Thesis, PhD Social Work School of Social and Political Science, University of Edinburgh 2016 - <https://www.era.lib.ed.ac.uk/bitstream/handle/1842/22874/Hillen2017.pdf?sequence=2&isAllowed=y> - This thesis aims to shed light on the role of religious, spiritual and secular beliefs in individuals' recovery from problematic substance use in Scotland. The findings are based on semi-structured interviews with twenty individuals, living in Scotland, who had past experience of problematic substance use. The methodology was influenced by narrative theory and the analysis drew on a thematic narrative approach. It is suggested that individuals in recovery construct personal belief systems by drawing chiefly on established cultural belief systems. Personal belief systems are learned and reinforced through practice, notably, engaging with belief-orientated communities and practising personal rituals. Participants use their personal belief systems as frameworks to interpret and give meaning to fundamental experiences that were part of their recovery. Personal belief systems are also integral to the construction of identity in recovery, helping individuals to establish a new self or reclaim an idealised past self. While personal belief systems did not often fit within neat religious, spiritual or secular categories, those with religious and/or spiritual beliefs often stressed the importance of their beliefs and associated practices to their recovery. Secular existential beliefs were also important to some people. The implications of these findings are discussed in terms of research, policy and practice.

23. Walter HOMOLKA, *Jewish theology in Germany: The co-existence of secular and religious discourse*, Springer 2017, <https://link.springer.com/article/10.1007/s12115-017-0164-3>, pp.1-6 - How often do secular and religious discourses communicate and interrelate at points where they intersect in society? When the Science of Judaism (*Wissenschaft des Judentums*) evolved at the beginning of the nineteenth century, it intended, through both theological and secular studies, to demonstrate the general value of Jewish culture and civilization. Although denied a place in the public university system until after the Shoah, Jewish Studies departments have since been established at various German universities, and, in 2013, the School of Jewish Theology of the University of Potsdam was opened as the first Jewish divinity school in the history of the German university system. With this, what was once a utopian dream became a reality, and both branches of the Science of Judaism, religious and secular, became undisputed parts of the German academic scene, using similar tools for differing aims. Two prime examples of the intersection of the secular and religious in Germany today are the proliferation of divinity schools at state universities, on the one hand, and the development of military chaplaincy in the armed forces, on the other. Both of these, through contractual agreements, aim to regulate and facilitate religious pluralism within a secular state. While the one has already begun to take place, the other is currently under discussion.

24. Robert J. JOUSTRA, *The religious problem with religious freedom. Why Foreign Policy Needs Political Theology*, Routledge 2018, 180pp - <https://www.routledge.com/The-Religious-Problem-with-Religious-Freedom-Why-Foreign-Policy-Needs/Joustra/p/book/9781138659469> - Rival understandings of the meaning and practice of the religious and the secular lead to rival public perspectives about religion and religious freedom in North America. This book explores how debates over the American Office of Religious Freedom and its International Religious Freedom Act (IRFA, 1998) and very recent debates over the Canadian Office of Religious Freedom (2013) have pitted at least six basic, but very different meanings of the religious and

the secular against each other in often undisclosed and usually unproductive ways. The book will be of great use to scholars and students in religion and foreign affairs, secularization, political theology, and political theory, as well as professionals and policy makers working in issues relating to religion, religious freedom, and foreign affairs.

25. Sérgio Rogério Azevedo JUNQUEIRA, Laude Erandi BRANDENBURG, Remi KLEIN (Organizadores – Eds.), *Compêndio do Ensino Religioso*, Editoras Sinodal/Vozes, São Leopoldo/Petrópolis 2017, 408 páginas - <https://www.editorasinodal.com.br/produto/793174/compendio-do-ensino-religioso> - Compendium of Religious Education is a work of 407 pages organized by the team of the Working Group Religion and Education of the Association of Graduate Programs in Science of Religion and Theology that brings together more than 20 Masters and PhDs in Sciences of Religion and Theology of the Brazil. It was four years of work bringing together 32 researchers representing the different regions of the country. This volume is composed of 43 entries divided into five parts: 01. History and Legislation; 02. Teaching and Learning; 03. Religious Education in school; 04. Training and research; 05. Different spaces for dialogue. This work is the result of a great Brazilian effort to systematize the proposal of a religious education that values the plurality of religious traditions and of a secular school that intends to educate to understand and respect diversity.

26. Karin KITTELMANN FLENSNER, *Discourses of religion and secularism in Religious Education classrooms*, Springer 2017, IX-182pp - http://www.springer.com/it/book/9783319609485?wt_mc=ThirdParty.SpringerLink.3.EPR653>About_eBook - This book answers the question on how students and teachers talk about religion when the mandatory and non-confessional school subject of Religious Education (RE) is on the schedule in the “world’s most secular country” To do this, it analyses discourses of religion as they occur in the classroom practice. It is based on findings from participant observation of RE lessons in several upper secondary schools in Sweden. The book discusses different aspects of the role and function of non-confessional integrative Religious Education in an increasingly pluralistic, multi-religious, yet also secularized society, at a general level. It looks at the religious landscape, different perspectives on school subjects, various models and the development of RE, and discourses of religion of a secularist, spiritual and nationalistic nature. RE is a school subject that manoeuvres in the midst of a field that on the one hand concerns crucial knowledge in a pluralistic society, and on the other hand deals with highly contested questions in a society characterized by diversity and secularity. In the mandatory, integrative and non-confessional school subject of RE in Sweden, all students are taught together regardless of religious or secular affiliation. The subject deals with major world religions, important non-religious worldviews and ethics, from a non-confessional perspective. Thus, in the classroom, individuals who identify with diverse religious and non-religious worldviews, with a different understanding of what religion could be and what it might mean to be religious, are brought together. The book examines questions raised in this pluralistic context: What discourses of religion become hegemonic in the classroom? How do these discourses affect the possibility of reaching the aim of RE which concerns understanding and respect for different ways of thinking and living in a plural society?

27. Karin KITTELMANN FLENSNER, *Concluding discussion*, a chapter from : Id., *Discourses of religion and secularism in Religious Education classrooms*, Springer 2017, pp 143-158 - https://link.springer.com/chapter/10.1007/978-3-319-60949-2_9 - Classroom practice reflects in many ways the society in which it comes into being, and in it traces of societal discussions and dilemmas are clearly discernible. However, different school subjects frame the discussion in different ways, and discourses found in a classroom where Mathematics or English is being taught will differ from those that emerge in the RE classroom. The aim of the study that was presented in this book is to examine and analyse how RE can be socially constructed in classroom practice in the contemporary, pluralistic context of Sweden. This has been done through analysing teachers’ and students’ articulations in relation to RE lessons in order to understand what discourses of religion, religions and worldviews might be articulated in the context of RE in classroom practice. The analysis has focused on the discourses and how they are articulated, and I will in this final chapter discuss the possible implications of these discourses in relation to the construction of the subject itself. First, a summary of the results will be presented, and thereafter a discussion of relations between the discourses and how different concepts emerged in different discourses will be given space. The difficulties in, and aspects of, analysing a subject in practice will be elaborated upon as will the didaktik implications of the discourses for RE practice.

28. Konstantin LINDNER, Mirjam SCHAMBECK, Henrik SIMOJOKI, Elisabeth NAURATH (Hg.), *Zukunftsfähiger Religionsunterricht: konfessionell - kooperativ - kontextuell*, Verlag Herder GmbH, Okt. 2017, 456 Seiten - <https://www.herder.de/> - Die Zugehörigkeiten von Schüler/-innen zu Religionen und Konfessionen verschieben sich. Gesellschaftlich ist in den nächsten Jahrzehnten die entscheidende Frage zu lösen, wie die Integration von Menschen aus anderen Kulturen und mit anderen Religionszugehörigkeiten gelingt. Der Religionsunterricht muss darauf Antworten finden, will er in Zukunft gesellschaftlich relevant und für Schüler/-innen ertragreich bleiben. Das Papier der Deutschen Bischofskonferenz vom Herbst 2016 versucht hierauf Antworten zu geben. Daran anknüpfend erörtern und entfalten führende Fachvertreter/innen der Religionspädagogik in diesem Band die Dimensionen eines zukunftsfähigen Religionsunterrichts.

29. Borislava MANOJLOVIC, *Education for sustainable peace and conflict resilient communities*, Springer 2017, 181pp - https://books.google.it/books?id=OXsyDwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s - This book articulates a practice and theory of education that aims to facilitate the emergence of sustainable peace and conflict-resilient communities in societies plagued by conflict. It does so by examining the agency of conflict-resilient communities and the dynamic processes of their interactions with larger societal structure. Although education is seen as a human

right, the design of education policies, schooling models and curricula has primarily been the prerogative of elites, be they governments, academics or international actors. The book argues for a different approach to education, contending for more inclusivity and open deliberation in modeling education frameworks. Drawing on case studies and interviews with practitioners, scholars, and policymakers, it applies the lenses of conflict resolution to a variety of education issues within fragile societies.

30. Roel MEIJER and Nils BUTENSCHØN (Eds.), *The crisis of citizenship in the Arab World*, Brill 2017, pp.XIV + 544 - <http://www.brill.com/products/book/crisis-citizenship-arab-world> - *The crisis of Citizenship in the Arab World* argues that the present crisis of the Arab world has its origins in the historical, legal and political development of state-citizen relations since the beginning of modern history in the Middle East and North Africa. The anthology covers three main topics. Part I focuses on the crisis of the social pact in different Arab countries as it became manifest during the Arab Uprisings. Part II concentrates on concepts of citizenship in Islamic doctrine, Islamic movements (Muslim Brotherhood and Salafism), secular political movements and Arab thinkers. Part III looks into the practices that support the claims to equal rights as well as the factors that have obstructed full citizen rights, such as patronage and clientelism.

31. Angus J.L. MENUGE, *Religious liberty and the law: theistic and non-theistic perspectives*, Routledge 2017, 240pp - <https://www.routledge.com/> - Questions of religious liberty have become flashpoints of controversy in virtually every area of life around the world. Despite the protection of religious liberty at both national and supranational levels, there is an increasing number of conflicts concerning the proper way to recognize it – both in modern secular states and in countries with an established religion or theocratic mode of government. This book provides an analysis of the general concept of religious liberty along with a close study of important cases that can serve as test beds for conflict resolution proposals. It combines the insights of both pure academics and experienced legal practitioners to take a fresh look at the nature, scope and limits of religious liberty. Divided into two parts, the collection presents a blend of legal and philosophical approaches, and draws on cases from a wide range of jurisdictions, including Brazil, India, Australia, the USA, the Netherlands, and Canada. Presenting a broad range of views, this often provocative volume makes for fascinating reading for academics and researchers working in the areas of law and religion, legal philosophy and human rights.

32. Maria Teresa MOSCATO et alii, *L'esperienza religiosa. Linguaggi, educazione, vissuti*, FrancoAngeli editore, Milano 2017, pp. 368 – Libro nato dai risultati di un'indagine conoscitiva a mezzo di un articolato questionario somministrato a raggio nazionale a circa tremila persone, nell'intento di rilevare l' "esperienza religiosa" (non necessariamente confessionale) colta nella sua genesi, nei suoi vissuti, nei suoi codici espressivi. Al di là della dichiarata neutralità scientifica, documentata dallo spettro degli approcci multidisciplinari, evidente l'intenzione pedagogica di fondo. Ne risulta comunque una ricca polifonia di letture che mirano a definire e problematizzare il caleidoscopico mondo della religiosità, specialmente di tradizione italiana, vista nelle sue componenti, nei suoi derivati, e pure nelle sue derive.

33. Mark MUHANNAD AYYASH and Ratiba HADJ-MOUSSA (Eds.), *Protests and generations. Legacies and emergences in the Middle East, North Africa and the Mediterranean*, Brill 2017, 290pp - <http://www.brill.com/products/book/protests-and-generations-legacies-and-emergences-middle-east-north-africa-and-mediterranean> - The aim of *Protests and Generations* is to problematize the relations between generations and protests in the Middle East, North Africa and the Mediterranean. Most of the work on recent protests insists on the newness of their manifestation but leave unexplored the various links that exist between them and what preceded them. Mark Muhannad Ayyash and Ratiba Hadj-Moussa argue that their articulation relies at once on historical ties and their rejection. It is precisely this tension that the chapters of the book address in specifically documenting several case studies that highlight the generating processes by which generations and protests are connected. What the production and use of generation brings to scholarly understanding of the protests and the ability to articulate them is one of the major questions this collection addresses.

34. Marcello OSTINELLI, Michele MAINARDI (eds.), *Un'etica per la scuola. Verso un codice deontologico dell'insegnante*, Carocci 2017 p.120. http://www.carocci.it/index.php?option=com_carocci&task=schedalibro&Itemid=72&isbn=9788843085040 Il volume offre un'approfondita riflessione sui principi, sui valori e sulle norme di un codice di condotta professionale dell'insegnante; ne discute la legittimità entro le mura della scuola pubblica democratica e l'opportunità nel contesto della società contemporanea. Dai diversi autori emerge la comune convinzione che la definizione di un'etica della professione e l'adozione di un codice di condotta costituiscono due tappe essenziali del processo di professionalizzazione dell'insegnamento. In appendice è pubblicata una Proposta di codice deontologico redatta da Eirick Prairat che, assieme agli altri contributi del testo, rappresenta un'occasione importante per aprire un dibattito pubblico sull'etica e sulla deontologia dell'insegnante, sulla sua identità professionale e più in generale sui principi e sui valori della scuola pubblica nella società contemporanea.

35. Farid PANJWANI, Lynn REVELL, Reza GHOLAMI, Mike DIBOLL, *Education and extremism: Rethinking liberal pedagogies in the contemporary world*, Routledge 2017, 260pp - This book addresses one of the most pressing questions facing societies today: how is education to respond to the challenge of extremism? It argues that the implementation of new teaching techniques, curricular reforms or top-down changes to education policy alone cannot solve the problem of extremism in educational establishments across the world. Instead, the authors of this thought-provoking volume argue that there is a need for those concerned with radicalisation to reconsider the relationship between instrumentalist ideologies shaping education and the

multiple forms of extremism that exist. Beginning with a detailed discussion of the complicated and contested nature of different forms of extremism, the authors show that common assumptions in contemporary discourses on education and extremism are problematic. Chapters provide a careful selection of pertinent and topical case studies, policy analysis and insightful critique of extremist discourses. Taken together, the chapters make a powerful case for re-engaging with liberal education in order to foster values of individual and social enrichment, intellectual freedom, open-mindedness, flexibility as antidotes to extremist ideologies. Recognising recent criticisms of liberalism and liberal education, the authors argue for a new understanding of liberal education that is suitable for multicultural societies in a rapidly globalising world. This book is essential reading for academics, researchers and postgraduate students with an interest in religion, citizenship education, liberalism, secularism, counter-terrorism, social policy, Muslim education, youth studies and extremism. It is also relevant to teacher educators, teachers and policymakers.

36. Marc A. PUGLIESE, Alexander Y. HWANG, *Teaching interreligious encounters*, Oxford University Press 2017, 384pp - <http://global.oup.com/?cc=it> - In *Teaching Interreligious Encounters*, Marc A. Pugliese and Alexander Y. Hwang have gathered together a multidisciplinary and international group of scholar-teachers to explore the pedagogical issues that occur at the intersection of different religious traditions. This volume is a theoretical and practical guide for new teachers as well as seasoned scholars. It breaks the pedagogy of interreligious encounters down into five distinct components. In the first part, essays explore the theory of teaching these encounters; in the second, essays discuss course design. The parts that follow engage practical ideas for teaching textual analysis, practice, and real-world application. Despite their disciplinary, contextual, and methodological diversity, these essays share a common vision for the learning goals and outcomes of teaching interreligious encounters. This is a much-needed resource for any teacher participating in these conversations in our age of globalization and migration, with its attendant hopes and fears.

37. Roberto ROMIO, Sergio CICALTELLI (eds.), *Educare oggi. La didattica ermeneutica esistenziale*, Elledici, Torino 2017, pp. 240 – Per abbozzare una sintesi ragionata dell'azione e degli scritti del prof. don Zelindo Trenti (1934-2016), una ventina di studiosi – in genere suoi colleghi ed ex studenti dell'Università salesiana – offrono qui una miscellanea multidisciplinare, tesa a illustrare le diverse sfaccettature di quel ramo della Pedagogia della religione, che, innescato sul filone delle filosofie dell'esistenza tipiche del secondo Novecento europeo, si è poi convenuto chiamare "Didattica ermeneutica esistenziale"; didattica che in Italia ha trovato una delle sue declinazioni plausibili nell'insegnamento neo-concordatario della religione, intorno al quale appunto il prof. Trenti ha profuso riflessioni teorico-educative e modelli collaudati di applicazione didattica. Il volume – oltre la dovuta documentazione bio-bibliografica e un grappolo di significative testimonianze - spazia dai presupposti filosofici, psicologici e teologici della visione ermeneutica alle condizioni dell'istruzione religiosa nella scuola italiana e della ricerca pedagogico-religiosa a raggio europeo (fp).

38. Martin ROTHGANGEL, Kerstin von BRÖMSEN, Hans-Günter HEIMBROCK, Geir SKEIE (Eds.), *Location, space and place in Religious Education*, Waxmann Verlag 2017, 234pp - People form attachments to their home, their neighbourhood and environment, to the region and nation to which they belong. They express feelings about space and place, especially so in 'globalized times'. In religious studies, in theology, and in education, there is a growing interest in spatial theories either as constructed within national borders, or within international and transnational spaces. The 'spatial turn' has become an acknowledged term in interdisciplinary discourses. Although every practice of religious education is situated and contextually dependent, religious education (RE) research until now has not systematically paid attention to this fundamental insight. This volume is devoted specifically to clarifying the close relationship between RE practice and spatial and situational conditions. After clarifying the main concepts in Part 1, Part 2 includes chapters related to classroom studies, while Part 3 focuses on studies about teachers of religious education. Part 4 contains studies beyond the classroom, such as school chapels, churches, and 'inner space'. All contributions to this volume were developed in the context of the European Network for Religious Education through Contextual Approaches (ENRECA) which has focused recently on the central issue of space and place.

39. Benjamin SCHEWEL, *Seven ways of looking at religion: The major narratives*, Yale University Press 2017, 248pp - https://books.google.it/books?id=Y0QzDwAAQBAJ&lr=&hl=it&source=gbv_navlinks_s - Western intellectuals have long theorized that religion would undergo a process of marginalization and decline as the forces of modernity advanced. Yet recent events have disrupted this seductively straightforward story. As a result, while it is clear that religion has somehow evolved from its tribal beginnings up through modernity and into the current global age, there is no consensus about what kind of narrative of religious change we should alternatively tell. Seeking clarity, Benjamin Schewel organizes and evaluates the prevalent narratives of religious history that scholars have deployed over the past century and are advancing today. He argues that contemporary scholarly discourse on religion can be categorized according to seven central narratives: subtraction, renewal, transsecular, postnaturalist, construct, perennial, and developmental. Examining the basic logic, insights, and limitations of each of these narratives, Schewel ranges from Martin Heidegger to Muhammad Iqbal, from Daniel Dennett to Charles Taylor, to offer an incisive, broad, and original perspective on religion in the modern world.

40. Marian de SOUZA, Anna HALAFOFF (Eds.), *Re-enchanting education and spiritual wellbeing: Fostering belonging and meaning-making for global citizens*, Routledge 2017, pp220 - https://books.google.it/books?id=Xa41DwAAQBAJ&lr=&hl=it&source=gbv_navlinks_s - For many people, there has been a shifting influence of and allegiance away from traditional religious frameworks with the emergence of new religious movements, both peaceful and violent, and a rise in popularity of

spirituality and non-religious worldviews which provide alternate frameworks for living healthy and ethical lives. In order to prepare today's student for tomorrow's world, one which is confronted by a range of risks and crises and which is being shaped by rapidly changing technologies, educators and researchers are investigating new ways of equipping students to deal with these challenges and opportunities, including the nurturing of spiritual wellbeing. This book brings together the voices of many experienced educators to discuss ways to re-enchant education and re-enliven learning programs in response to these 21st century issues in an increasingly interconnected world. It examines a range of international contexts, including secular and religious educational settings, and provides an avenue for visionary voices that identify problems and offer solutions to help shape a more promising education system that will prepare children more constructively and beneficially to flourish in their future worlds.

41. Pierfrancesco STAGI (ed.), *L'Europa e le religioni*, Castelveccchi, Roma 2017, pp. 278 – www.castelveccchieditore.com – La religione rappresenta oggi un argomento di sfida che unisce le comunità, le polarizza, così come le disgrega e le frammenta. Cercare di comprendere le ragioni della religione e di ciò che la lega alla comunità significa penetrare nel magma confuso delle società contemporanee per iniziare il difficile compito di una loro decifrazione. Il potenziale etico delle religioni, che sembrava scomparso tra le maglie della secolarizzazione, torna oggi drammaticamente attuale con l'insorgere di antiche culture e tradizioni religiose, in Europa e non solo. Qual è il compito del pensiero democratico di fronte a tali fenomeni? Alcune delle principali voci internazionali della filosofia della religione (Ch. Taylor, G. Vattimo, Ph. Nemo, G.E. Rusconi, G. Filoramo, P. Stagi, P. Coda, C. Ciancio, M. Nicoletti, il card. K. Lehmann) sono state chiamate a esprimersi su questi interrogativi, dando vita a un volume in cui la cultura occidentale si confronta con “quanto di più antico torna a visitarla: l'Estraneo”.

ARTICLES in ACADEMIC JOURNALS, e-JOURNALS

42. Melanie ADRIAN, *Religious freedom at risk. The EU, French schools, and why the veil was banned*, Springer 2017, <http://www.springer.com/services+for+this+book?SGWID=0-1772415-3261-0-9783319214450> - This book examines matters of religious freedom in Europe, considers the work of the European Court of Human Rights in this area, explores issues of multiculturalism and secularism in France, of women in Islam, and of Muslims in the West. The work presents legal analysis and ethnographic fieldwork, focusing on concepts such as laïcité, submission, equality and the role of the state in public education, amongst others. Through this book, the reader can visit inside a French public school located in a low-income neighborhood just south of Paris and learn about the complex dynamics that led up to the passing of the 2004 law banning Muslim headscarves. The chapters bring to light the actors and cultures within the school that set the stage for the passing of the law and the political philosophy that supports it. School culture and philosophy are compared and contrasted to the thoughts and opinions of the teachers, administrators and students to gauge how religious freedom and identity are understood. The book goes on to explore the issue of religious freedom at the European Court of Human Rights. The author argues that the right to religious freedom has been too narrowly understood and is being fenced in by static visions of Islam. This jeopardizes the idea of religious freedom more broadly. By becoming entangled with regional and domestic politics, the Court is neglecting important nuances and is jeopardizing secularism, pluralism and democracy. This is a highly readable and accessible book that will appeal to students and scholars of law, anthropology, religious studies and philosophy of religion.

43. Dino BARBERIS, *Da religione a spiritualità. Un cambio di paradigma nelle ricerche sulla religiosità giovanile*, Archivio Teologico Torinese, 23(2017)1, 145-160. Dopo l'uscita di *La prima generazione incredula* di Armando Matteo si è avviato un dibattito che ha cercato di porre dei distinguo e di indagare più in profondità la religiosità giovanile. Le ultime ricerche, grazie a strumenti di indagine qualitativi, indicano un mutamento di paradigma e introducono nuove categorie concettuali. Quelle tradizionali (identità, appartenenza, fiducia) continuano a segnalare un allontanamento dei giovani dalla religione e una crescita dell'incredulità. Introducendo però nuove categorie (individualizzazione, percorso, spiritualità) si coglie un panorama più variegato in cui l'incredulità può diventare una terra di mezzo tra credenti convinti e atei dichiarati, in cui i giovani sperimentano percorsi personali che possono portare a una adesione tutta nuova della fede. Questo richiede anche di approfondire lo stesso concetto di spiritualità, che ormai esce fuori dai confini delle religioni tradizionali e si articola nei percorsi più svariati.

44. Harry Harun BEHR, *The 3rd Scheme between Secularism and Religion*, from Symposium: Peter Berger's “Two Pluralisms” in Europe, first online: 22 August 2017 - <https://link.springer.com/article/10.1007/s12115-017-0163-> Muslim societies and Islam in the West are in need of an anthropological shift in Islamic thought. Global regimes abuse the religious argument for the purpose of obedience towards totalitarian rule. Hence, Islam as a kind of regal religion becomes the basis for the violation of the ethical standards it stands for: peace, justice and security. However, the contingent situation between religious and secular world-views requires new pragmatic approaches in terms of conflicting assumptions of authority. The Koran entails some intriguing answers to this challenge that deserve further attention.

45. Nancy BOUCHARD, Marie-France DANIEL et Jean-Claude DESRUISSEAU, *L'éducation éthique dans les orientations du programme québécois Éthique et culture religieuse : une éducation au vivre-ensemble?* Éducation et francophonie, vol. 45, No 1, Printemps 2017, pp. 60-88 - <https://www.erudit.org/fr/revues/ef/2017-v45-n1-ef03155/1040721ar/> - Cette étude analyse le programme québécois *Éthique et culture religieuse* (ECR) dans le cadre de nos travaux sur l'éducation éthique et au vivre-ensemble. Bien que le vivre-ensemble soit une préoccupation majeure en éducation, il demeure un concept au statut incertain.

Pour tenter de dépasser cette incertitude, nous nous sommes penchés dans notre étude sur l'analyse de programmes dont est attendue une telle éducation. À cette fin, nous avons construit un modèle d'analyse en sept composantes éthiques : trois composantes simples et quatre composantes maillées. Nous avons utilisé ce modèle comme grille pour étudier les compétences déployées dans le programme ECR. Dans ce texte, nous présentons les résultats de l'analyse. Le portrait qui s'en dégage montre qu'une éducation au vivre-ensemble est présente sous forme de pratique de délibération dans le dialogue et sous forme d'acquisition de connaissances sur les cultures religieuses. Il montre aussi que le vivre-ensemble s'apprend en sollicitant plus particulièrement la dimension cognitive et rationnelle de l'élève en tant que citoyen. Par ailleurs, l'analyse révèle que la réflexion critique sur ses propres modèles de référence ainsi qu'une approche compréhensive de l'autre et la connaissance de ce qui nous structure socialement restent faibles ou absentes.

46. Michael S. BURDETT, *Assessing the field of science and religion: Advice from the next generation*, Zygon-Journal of Religion & Science, 2017 - <http://onlinelibrary.wiley.com/doi/10.1111/zygo.12352/full> - The field of science and religion is undergoing a transition today requiring assessment of its past movements and identifying its future trajectories by the next generation of science and religion scholars. This essay provides such assessment and advice. To focus efforts on the past, I turn to Ian Barbour's own stock taking of the field some forty years ago in an essay entitled *Science and Religion today* before giving some personal comments where I argue that much of the field has traditionally focused on the conversation between Christianity and the natural sciences. At present, however, we are beginning to see that the future of the conversation lies beyond the dialogue between the natural sciences and Christianity. I suggest that the future dialogue will and ought to expand in several directions: (1) into non-Christian religions and theology, (2) into the human sciences, (3) into science and technology Studies, and (4) into the humanities more broadly.

47. Matthew CLAYTON (University of Warwick) and David STEVENS (University of Nottingham), *What is the Point of Religious Education?* Theory and Research Education, online first (in press), 29pp - http://eprints.nottingham.ac.uk/46582/1/s1-ln27747985-518477880-1939656818Hwf-7149588831dV156165074027747985PDF_HI0001.pdf - Some liberal societies continue to require their schools to offer non-directive, but specifically religious education as part of the curriculum. This paper challenges that practice. It does so by articulating and defending a moral principle, which asserts that education policy must be regulated by principles that are acceptable to reasonable people. Thereafter, we argue that the leading arguments for prioritizing the study of religion in schools - arguments that claim that religion is special or that assert that the majority or parents are morally permitted to prioritize religion in schooling - are incompatible with the acceptability requirement. Conclusion: "We have presented arguments that challenge the priority that is often given to the study religion in state-maintained schools. No doubt, other arguments for the priority of religion model might be given that we have not considered. Nevertheless, we hope we have shown that the acceptability requirement is both attractive and has significant consequences for the design of the curriculum, particularly for education in matters concerning how to live well, the right way to treat others, and our place in the universe. While consideration of the further implications of our position must be left to another occasion, it is clear that, if it the acceptability requirement is sound, then religion cannot continue to be the primary reference point for teaching about ethical and normative matters".

48. Monique van DIJK-GROENEBOER, *Religious education in the secularised Netherlands*, International Studies in Catholic Education, vol. 9 (2017)1, 17-28 - <http://www.tandfonline.com/doi/full/10.1080/19422539.2017.1286907> - Being a religious educator in Western Europe, especially in the highly secularised Netherlands, is a complicated job. There are concepts to be taught to a generation that is mostly religiously analphabetic. Religion is subject to many discussions that foremost include the media's coverage of extremist versions of religion. It has become more difficult to teach children about religion and to have a narrative dialogue with them. In our research, we focus on different types of young people that can be found in the classroom; mixed patterns of commitment to religious institutes and variable amounts of concern with religion in forming their identity. A five yearly survey gives insight into values that pupils find important in their lives and shows whether they think of themselves as religious or believing, or not. Secondly, together with theological students and secondary school teachers, we have created and developed possible strategies for RE. Developed lessons, activities and materials can be practiced and used by RE teachers to educate the pluralistic but spiritual classroom they are faced with.

49. Christian EARLY (ed.), *Philosophical anthropology, ethics, and love: Toward a new religion and science dialogue*, Zygon-Journal of Religion & Science, vol. 52 (2017) 3, 847-863 - <http://onlinelibrary.wiley.com/doi/10.1111/zygo.12351/full> - Religion and science dialogues that orbit around rational method, knowledge, and truth are often, though not always, contentious. In this article, I suggest a different cluster of gravitational points around which religion and science dialogues might usefully travel: philosophical anthropology, ethics, and love. I propose seeing morality as a natural outgrowth of the human desire to establish and maintain social bonds so as not to experience the condition of being alone. Humans, of all animals, need to feel loved - defined as a compassionate present-with in dynamic dyadic relation such that one experiences the sense of mattering - but that need has an equally natural tendency to be met by creating biased us-and-them distinctions. A "critical" natural ethics, then, is one in which we become aware of and work to undermine our tendency to reify in-group distinctions between "us" and "them." Religious communities that work intentionally on this can be seen, to some extent, as laboratories of love - or as sites for co-creating knowledge in perilous times.

50. Leslie J. FRANCIS, David W. LANKSHEAR & Emma L. ECCLES, *Assessing student attitude toward Christianity in Church in Wales primary schools: does aided status make a difference?* British Journal of Religious Education, vol. 39 (2017) 3, abstract published 06 Sept.2017 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2017.1373067> - As a consequence of the 1944 Education Act church schools were given the choice of opting for voluntary controlled status or for voluntary aided status. In voluntary aided status the Church had more control but carried greater costs. Within England and Wales this distinction is still maintained. This study measures the attitude toward Christianity of 4581 year 4, 5 and 6 students (8- to 11-years of age) attending 87 Church in Wales primary schools, and compares the responses of 1678 students attending controlled schools with the responses of 2903 students attending aided schools. After controlling for sex, age and frequency of church attendance, voluntary aided status is associated with a more positive attitude toward Christianity. In other words, aided status does make a difference to the attitudinal dimension of students' religiosity.
51. Leni FRANKEN, *Country report. Belgium: Flemish Community*, British Journal of Religious Education, 39 (2017) 3, pp.234-239: <https://doi.org/10.1080/01416200.2017.1345514>; and Caroline SÄGESSER, *Country report. Belgium: French Community*, ibidem, 39 (2017) 3, 240-246. Une double mise à jour des conditions juridiques et organisationnelles de l'enseignement religieux dans le cadre trilingue du système belge, qui, à partir du *Pacte scolaire* adopté depuis 1959, comprend une large majorité d'écoles libres intégrées et reconnues à part entière comme publiques (au même titre que les écoles officielles d'Etat). L'évolution des différents profils des enseignements religieux pratiqués arrive jusqu'à nos jours, en incluant l'innovation toute récente de la matière parallèle obligatoire *Education à la Philosophie et à la Citoyenneté*.
52. Lucien JAUME, Bernard BOURDIN, *Aux sources de la laïcité et de la nation française : émancipation ou influence du religieux ?* Transversalités, 2017/3, n. 142, 99-122 - http://www.cairn.info/revue-transversalites-2017-3-p-99.htm?WT.mc_id=TRANS_142 - La question de la laïcité et de l'identité nationale sont des thèmes qui secouent régulièrement les débats de la société française. Lucien Jaume et Bernard Bourdin reviennent sur ces notions pour en expliquer à la fois les origines historiques ou théologiques mais aussi les liens qui se sont noués depuis entre le politique et le religieux. Tout en expliquant que la Révolution a souhaité s'affranchir de l'Église, les auteurs rappellent que le thème de la laïcité ou de l'unité sont en réalité de source chrétienne. Aussi, l'émancipation du religieux, qui s'est inscrite dans notre histoire politique depuis la Révolution, ne peut faire oublier que l'apport du christianisme et de l'Église dans la civilisation occidentale est fondamental et explique en partie notre regard sur la liberté, sur la nation ou encore sur la laïcité.
53. Ana Thea FILIPOVIĆ, Stanko RIHTAR, *The characteristics of RE teachers and respecting diversity in Religious Education in Croatia*, Religious Education 2017, 366-380 - <http://dx.doi.org/10.1080/00344087.2016.1278137> -The first part of the article deals with the European and, specifically, Croatian sociopolitical and cultural framework of inclusive pedagogy and presents its basic postulates. The second part contains answers to questions linked to the treatment of differences in religious education in Croatia and characteristics of teachers that can be linked to this theme. It presents and interprets the results of a quantitative study conducted in April 2015 among religious education teachers of various religious communities that teach religion in schools (N = 471).
54. Claude GENDRON et Mathieu GAGNON (sous la direction), *L'éthique en éducation : fondements et orientations actuelles de la recherche*, Éducation et francophonie, Vol. 45, No 1, Printemps 2017, pp. 1-13 - <https://www.erudit.org/fr/revues/ef/2017-v45-n1-ef03155/1040717ar/> - Editorial du numéro monothématique. Sans résumé.
55. Anne-Claire HUSSER, *L'enseignement des faits religieux et l'enseignement moral et civique « à la française » : des éthiques en tension?* Éducation et francophonie, Vol. 45, No 1, Printemps 2017, pp. 42-59 - <https://www.erudit.org/fr/revues/ef/2017-v45-n1-ef03155/1040720ar/> - Si la relance de l'éducation morale à l'école constitue un thème récurrent dans le débat public depuis les années 1980, l'entrée en vigueur à la rentrée 2015 d'un nouvel enseignement moral et civique dans les établissements du premier et du second degré apporte avec elle un certain nombre de nouveautés par rapport aux anciens programmes d'instruction ou d'éducation civique, posant ainsi des questions inédites aux professionnels chargés de les mettre en oeuvre. Le propos de cet article n'est pas de traiter des enjeux de l'enseignement moral et civique dans sa généralité, mais de montrer comment celui-ci ouvre de nouvelles perspectives pour parler des religions à l'école laïque en faisant un pas de côté par rapport à l'approche socio-historique qui préside depuis les années 1980 à la promotion de l'enseignement des faits religieux. Il s'agira de montrer qu'en tant qu'éléments de curriculum résultant de politiques scolaires distinctes ainsi qu'en raison du type d'assise qu'ils peuvent trouver dans les pratiques enseignantes, l'enseignement des faits religieux et l'enseignement moral et civique tendent à véhiculer des approches différentes mais complémentaires de ce que peut être une pédagogie laïque.
56. Pantelis KALAITZIDIS, *Les rapports de l'Eglise et de l'Etat dans le monde orthodoxe et la discussion sur la place de la religion dans l'espace public. Avec une note sur l'enseignement religieux à l'école publique (en Grèce)*, Irenikon, tome 89 (2016) pp. 181-219. The present paper offers at first some introductory remarks of historical and sociological order, and a brief critical theological reflection on the byzantine ideal of 'symphonia' as a common politico-cultural background behind the different types of relationship between Church and State in the Orthodox world. Secondly, it confronts the dominant model of Church-State relations in the so-called Orthodox countries with the fundamental principles of secularization, and poses the

crucial question of the compatibility between Orthodoxy and Modernity, as well as the more general question of the place of the religion in the public space. In the last part, and with regard to the previous discussion, a brief note follows on religious education in Orthodox countries members of the European Union (with particular attention on the Greek case), while the conclusion of the paper mainly deals with the public witness of the Church and theology in the framework of post-modern pluralistic societies. The guiding idea is that an Orthodox answer to modern challenges cannot be found on the side of the Byzantine 'symphonia' nor on that of the 'nationalized Orthodoxy' and the Orthodox statism. Inspired by the eschatological self-consciousness of the Church, and the dialectic between the 'already' and the 'not yet', the paper calls for an engagement of the Orthodox Church in a struggle for internal spiritual reformation, as well as the adoption of an ecumenical discourse, free from the continuous references to the nation and to the outward forms of the Constantinian era, as an absolutely urgent prerequisite, and inviolate condition for Orthodoxy, to participate in the century in which we live away from any escapist move towards the past.

57. Nancy KLANCHER, *Public deliberation in interfaith pedagogies: Interfaith leaders in the public sphere*, The Journal of Interreligious Studies 20 (March 2017), 9-28 - http://irstudies.org/wp-content/uploads/2017/03/JIRS_Issue-20-1.pdf - This article argues that as the emerging field of interfaith studies defines the skills and knowledge base required for students to become public interfaith leaders, it must include the practice of public deliberation and collaborative problem-solving in its curricula. It begins with a delineation of fundamental questions about the place of religion in the public sphere and ways that these questions surface in interfaith studies classrooms. It then describes in detail a developmental, metacognitive pedagogy for engagement in interreligious deliberation at the first-year level. The article concludes with thoughts on how our students may move beyond dyadic thinking about secular and religious reasoning in public deliberation.

58. Connie L. KVARFORDT, Michael J. SHERIDAN, Ori TAYLOR, *Religion and Spirituality in social work curriculum: A survey of Canadian educators*, The British Journal of Social Work, bcx069, <https://doi.org/10.1093/bjsw/bcx069> - While attention has been given to religion/spirituality in social work practice, only a handful of studies from various countries have examined the views of faculty. Findings from this first national, cross-sectional, online survey of Canadian social work educators teaching across the curriculum ($N = 190$) suggest an overall favourable view towards religion/spirituality in social work practice, and general support for including content on the topic within social work educational programmes. However, only one-third reported such content is included in their BSW or MSW curriculum, with most indicating inclusion at instructors' discretion. Discriminant function analysis revealed two predictors of support for a specialised course: attitudes towards the role of religion/spirituality in practice and agreement with a rationale that content on religion/spirituality is relevant to human existence and behaviour. The greatest concerns about inclusion of this content were the possibility of faculty or students presenting their own biases and faculty lack of knowledge and experience. Implications include the importance of considering contextual issues in developing curricula, including the overall religiosity of the country and the diversity of religious/spiritual perspectives within the population, especially among marginalised groups. Another implication highlights the need for students gaining the necessary knowledge and skills to work effectively across religious/spiritual differences.

59. Steven LEWIS MARSHALL, *Experimental and applied religious studies for reducing religious intolerance*, The Central European Journal of Social Sciences and Humanities, issue 3, 2017, 15-26 - <http://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.desklight-246f2711-273e-4a63-9eac-caf0970e1200> - If we wish to increase peace in the world, we must reduce religious intolerance. Potentially, the way we learn about religion and conceive religion can be a strategy toward this goal. How might we design and continually improve learning about religion if our intention is specifically to reduce religious intolerance? This requires experimentation to determine demonstrably effective solutions. In this paper, I briefly unpack the challenge at hand, describe an approach toward collaborative experimentation, and outline a set of mutually-supporting hypotheses with which to design solutions.

60. Dominic McGOLDRICK, *Religious symbols and State regulation*, Religions & Human Rights, online August 2017 - <http://booksandjournals.brillonline.com/content/journals/10.1163/18710328-12231155> - Religious symbols are historically significant and socially powerful. They have many forms and functions. Their legal regulation presents difficult challenges for courts, particularly international courts. This article examines how the European Court of Human Rights has approached the regulation of the regulation of religious symbols by national jurisdictions. It submits that the fundamental touchstone of the Court's jurisprudence lies in its approach to secularism. It has accepted secularism as consistent with the values underpinning the Convention. This is a strategic and sensible approach. There are limits imposed by the prohibitions on discrimination and indoctrination. Beyond secularism there have been tentative steps towards a balancing / reasonable accommodation approach but the Court appreciates that the balances are difficult ones on which reasonable people, and even reasonable states, may legitimately disagree.

61. James MURPHY, *Beyond "Religion" and "Spirituality". Extending a "Meaning Systems" approach to explore lived religion*, Archive for the Psychology of Religion, vol. 39 (2017) 1, 1-26 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15736121-12341335> - A review of recent research suggests that academic and popular distinctions between "religion" and "spirituality" are unfounded. Working from a meaning systems perspective, it is argued that recognizing that "religious" and "spiritual" are part of the same broad category does not go far enough. It is argued that a wider perspective that considers the interplay of many different cultural and social factors on both beliefs and practices is more useful. This broadening

of the multi-level, interdisciplinary paradigm to examine all existential cultures, including the secular and non-religious, offers the potential to better understand the complexity and diversity of lived religion. Increased use of idiographic methodologies and a more reflective approach to the constructs used in nomothetic methodologies are advocated as a way to advance the field and better explore beliefs and practices in a more ecologically valid way.

62. Magdalena NORDIN, *Secularization, religious plurality and position: Local inter-religious cooperation in contemporary Sweden*, Social Compass, First published July 21, 2017 - <http://journals.sagepub.com/doi/abs/10.1177/0037768617713659> - Swedish society is characterized by secularization, and at the same time, as a result of migration, the country has become more pluralistic. An important consequence is the increasing possibilities for cooperation between different religious communities, and a variety of inter-religious cooperation are currently taking place in Sweden. The aim of the article is to show how inter-religious cooperation arises and is maintained at a local level in Sweden today, but also to highlight what the hurdles are. The article is based on interviews with people who in different ways were involved, or had chosen not to be involved, in inter-religious cooperation at a local level in Sweden. It is also based on participation in five local inter-religious groups during 2010 and 2011. The study shows that inter-religious cooperation at local level in Sweden is largely influenced by differences in conditions between religious communities. These differences mainly derive from the positions the religious communities have in society, i.e. there is a strong power imbalance between the religious communities that is clearly reflected in the inter-religious cooperation.

63. Cynthia PAES DE CARVALHO, Maria Elizabete NEVES RAMOS, *Religion and schooling success at the municipal school system of Rio de Janeiro*, Educ. rev. vol.33 Belo Horizonte 2017, e-pub July 24, 2017 - <http://dx.doi.org/10.1590/0102-4698162025> - The paper presents research results about the relation between family belonging to a religious group and the schooling success or failure revealed by student age-grade discrepancy. We have analyzed information from the official register of the students who attended the municipal elementary school system of Rio de Janeiro, filled by parents during their enrollment in the system in 2011. We have used a logistic regression model to investigate to what extent the effect of belonging to a certain religious group influences the possibilities for the student to be belated. The results indicated a statistically significant association between family religion and the schooling discrepancy. We have discussed as well other characteristics and family practices, correlated to the belonging to a certain religious denomination that might promote a successful schooling.

64. Willy PEDERSEN, Viggo VESTEL, Anders BAKKEN, *At risk for radicalization and jihadism? A population-based study of Norwegian adolescents*, Cooperation and Conflicts, first published July 4, 2017 - <https://doi.org/10.1177/0010836717716721> - Little is known about attitudes among ordinary adolescents in favour of the use of political violence and radicalization. We draw on a survey from a population sample of adolescents (n = 8627) in the Norwegian capital, Oslo. We first compared adolescents with Muslim, Christian and no religious affiliation with regard to attitudes in favour of the use of violence for political purposes and support of those who go to Syria to take part in active combat. Muslim youth reported higher levels of support for the use of violence to obtain societal change than did other adolescents. The same pattern was revealed with regard to support for the fighters in Syria. After control for other variables, Muslim affiliation had no impact on attitudes in favour of politically motivated violence, though it remained significant for support for the fighters in Syria. However, here as well we found associations with poor school grades, conduct problems and exposure to violence, possibly indicating an emerging adolescent 'outsider' position. Political activity on social media also played a role. Such attitudes rarely develop into politically motivated violence and jihadism. However, for a small minority, they may represent the first step in that direction.

65. Erik RENKEMA, André MULDER, Marcel BARNARD, *Key values of a Dutch cooperation school and the practice of religious education*, British Journal of Religious Education, vol. 39 (2017) 3, abstract 31 Aug 2017, pp.1-15 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2017.1361380> - This article presents the results of a single case study from a cooperation school in the Netherlands. A cooperation school is the result of a merger between a public and a denominational school. Pupils from secular and religious backgrounds meet in the classroom. This religious diversity in this school is explored by an empirical research study. The research question was how key values of the school and of its teachers are exerted in religious education. Content analysis of interviews and videos of the 'moment of contemplation' show that there is a discrepancy between the school values and the practice of this moment. Conclusions concerning a social and a substantive perspective are drawn in the light of theoretical insight concerning diversity in religious education.

66. Arianne ROBICHAUD, *Le développement moral de l'individu : penser Habermas contre Habermas pour l'éducation éthique au primaire et au secondaire*, Education et francophonie, vol. 45, no.1, Printemps 2017, pp. 28-41 - <https://www.erudit.org/fr/revues/ef/2017-v45-n1-ef03155/> - Jürgen Habermas est, sans conteste, l'un des plus importants théoriciens de l'éthique au XXe siècle : ses ouvrages jouissent d'une réputation bien établie en morale, en droit ou en bioéthique, et le concept de rationalité développé en 1981 dans sa Théorie de l'agir communicationnel s'avère particulièrement riche pour caractériser les différents types de discussion prenant place entre les acteurs sociaux. Toutefois, la pensée habermassienne est toujours peu mobilisée dans la recherche francophone et québécoise en sciences de l'éducation, notamment au regard de ce qu'elle peut offrir pour une exploration des fondements des cours d'éthique et de culture religieuse obligatoire pour les élèves du primaire et du secondaire au Québec. Dès lors, que nous dévoile-t-elle sur le développement moral et éthique des enfants et quel est l'état actuel de la recherche concernant les principales idées défendues par Habermas dans le cadre de sa théorie développementale? Quelles critiques pouvons-nous formuler à l'endroit de ce modèle et des différentes recherches qui le

convoquent en éducation? Telles sont quelques-unes des questions auxquelles tente de répondre ce texte, qui vise une réactualisation de la pensée habermassienne pour l'éducation éthique au primaire et au secondaire.

67. Raja M. Ali SALEEM, *Islamization and Religious Education*, a chapter from book *State, Nationalism, and Islamization Historical Analysis of Turkey and Pakistan*, Springer 2017, pp. 199-236 - <https://link.springer.com/book/10.1007/978-3-319-54006-1> - The final indicator of Islamization of government is the government's support for religious education. Three types of government support are analyzed: religious education in public schools, (public) religious schools, and assistance to private religious education. In the first part, the initial rejection and subsequent wholehearted acceptance of religious education in public schools and Imam-atip schools by the Turkish elite is examined. In the case of Pakistan, the growth of religious education from a few hours at elementary level to being mandatory up to graduation level is analyzed. The chapter also discusses the growth of madrassas in the 1980s and 1990s, and the decade-long, largely unsuccessful attempts of the governments to control them.

68. Hiemke K. SCHMIDT, Dietmar GRUBE and Martin ROTHGANGEL, *The relevance of prior content knowledge regarding bioethical dilemmas: Religious Education in dialogue with empirical studies of educational psychology*, Journal of Empirical Theology, vol. 30 (2017) 1, 68-96 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15709256-12341350> - In religious education classes bioethical topics are part of the curriculum. Research on religious education mostly reflects on bioethical topics theoretically. From the perspective of educational psychology, this article concentrates on one of the most important prerequisites for learning - prior knowledge. It combines prior knowledge with learning through argumentation and considers its relevance for learning bioethical topics. Finally an overview over four studies on prior knowledge in bioethical discussions is presented and the results discussed.

69. Julian STERN, *Critical exchanges: Religion and schooling in conversation*, Research in Education, vol. 97 (2017) 1, 16-26 <https://doi.org/10.1177/0034523717697517> - Given the complex and messy contexts of schooling, conversations between religion and schooling can be 'admitted' as examples of the sort of situated conversation that goes beyond the 'false necessity' of universal state-controlled school-based education. There are distinct claims to be made about religion and schooling in general, and about the pupils and staff in the school (implied by a model of school as community, like a household), and about the school curriculum (where religious and related issues are difficult to address without a subject that is, or is like, religious education). The incorrigible plurality of life encourages a lively conversation between religion and schooling.

70. Peter STRANDBRINK, *Tolerance and neutrality in civic and religious education*, a chapter from the book *Civic education and liberal democracy*, Palgrave Mcmillan 2017, pp.133-159 - https://link.springer.com/chapter/10.1007/978-3-319-55798-4_5 - That liberal democratic political authority should cultivate a tolerant and neutralist approach in the face of normative pluralism and diverging conceptions of the good life is a mainstay in liberal political thought as well as a kernel tenet in civic and religious education. This chapter subjects this doctrine and its implications to critical review in two ways. First, by arguing that there is no zero position outside of culture from where to project confessionally and civically neutral, non-biased normative education. Second, by inferring that the distribution of subjects and objects of tolerance in any society is structured by people's and groups' asymmetrical relations to political power/statehood. Hence, these have to be assessed to understand both the meaning and practice of tolerance. The chapter deconstructs the triadic logic of the subject of tolerant and neutralist political regimes.

71. Timothy J. SUTTON, *Orthodoxy revisited: the post-secular classroom*, Journal of Beliefs & Values Studies in Religion & Education, <http://tandfonline.com/toc/cjbv20/19/2?nav=tocList&> - published online 11 July 2017, pp.1-14 - As is the case with many new intellectual concepts, the definitional parameters of the term 'post-secular' are in flux and ultimately will shape its critical usefulness. This article represents an effort to participate in this discussion with a particular emphasis on the pedagogical importance of the tenets of religious orthodoxy when discussing spiritual matters in the university-level liberal arts classroom. The analysis is contextualized by reflection on the place of religion in the public sphere by various scholars, including Jürgen Habermas and Rowan Williams. This analysis establishes that the study of traditional religious positions in the university classroom can enrich the discourse of the liberal arts; however, neither proselytization nor an emotion-based spiritual paradigm bereft of intellectual rigor will serve these ends. I argue that the re-introduction of religion into analytical discourse in the humanities classroom will be successful if the discussion of religion is complemented by the recognition of the serious study of religious thought and scholarship. The argument is then developed through a pedagogical case study of Evelyn Waugh's *Brideshead*. Revisited that illustrates how the discussion of orthodox positions can enhance discussion of the novel in the post-secular classroom.

72. Denis VILLEPELET, *Les arts contemporains et la transmission de la foi*, Transversalités, 2017/3 n. 142, 123-142 - http://www.cairn.info/revue-transversalites-2017-3-p-123.htm?WT.mc_id=TRANS_142 - L'article reprend la leçon académique proférée par l'auteur lors de sa retraite universitaire le 13 septembre 2016. Il y traite du problème du lien possible entre l'action catéchétique et la pratique artistique contemporaine. Son analyse souligne la résonance remarquable entre les vitraux de Pierre Soulages dans l'abbatiale de Conques et la théologie de la lumière de Denys l'Aréopagite. Il en induit que seul un processus catéchétique d'initiation peut faire entendre cette résonance et montrer que l'art contemporain n'est pas complètement étranger à la foi à condition de ne pas nécessairement l'interpréter à partir de la tradition iconique de l'image chrétienne.

73. Giovanni G. VOLTOLINA, *I processi di radicalizzazione religiosa nelle seconde generazioni*, Paper della Fondazione ISMU/Iniziativa e Studi sulla Multietnicità, Milano luglio 2017, 12pp - http://www.ismu.org/wp-content/uploads/2017/07/Valtolina_Paper_radicalizzazione_luglio-2017.pdf - Non ci sono interpretazioni univoche sul perché si diventi jihadista: alcuni studiosi si concentrano sulle condizioni legate alle società dove vivono questi giovani con un background migratorio, altri parlano di ragioni di carattere psichico, di ragioni legate alla storia personale dell'individuo. In generale, la maggior parte degli studiosi oggi concorda sul fatto che la scelta di unirsi ad al-Qaeda o all'Isis non abbia a che fare con le condizioni economiche e che è necessario considerare anche le molte differenze che esistono da paese a paese. Secondo l'islamologo Olivier Roy, "a trionfare oggi non sono le forme religiose tradizionali, bensì alcuni gruppi e movimenti all'interno di esse. Nel cattolicesimo si fanno strada movimenti carismatici, caratterizzati da una marcata radicalizzazione. Nel protestantesimo, i più attivi sono l'evangelismo e il pentecostalismo, mentre nell'islam è il salafismo. Si tratta di forme religiose di stampo integralista, caratterizzate dal rifiuto dei valori della cultura occidentale. Il salafismo, che ispira molta parte dei fondamentalisti musulmani, è simile all'evangelismo protestante: sono accomunati dalla necessità di riconvertirsi e riaffermare la propria fede in rottura con la propria tradizione culturale". Il sociologo Alessandro Orsini dell'università Luiss ha elaborato un modello, che riassume in quattro fasi il fenomeno della radicalizzazione e che ha come acronimo "DRIA", ovvero: Disintegrazione dell'identità sociale; Ricostruzione dell'identità attraverso la conversione a un'ideologia estremista; Integrazione in una setta rivoluzionaria; Alienazione dal mondo circostante. Quest'ultimo passaggio favorisce la disumanizzazione dell'altro, rendendo così più facile commettere stragi e omicidi.

74. Hans-Georg ZIEBERTZ, *The impact of Religious and National Belonging on attitudes concerning the social importance of Religion. A cross-cultural explorative empirical analysis*, Journal of Empirical Theology, vol. 30 (2017) 1, 41-67 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15709256-12341347> - Culture and religion are both collective phenomena. Social identity theory shows how both can function as a connective frame of reference for a certain group of human beings. Frames are unique; nevertheless, different frames can overlap each other. In this research, both big categories will be used to explore if and how they predict attitudes towards the social importance of religious institutions. Religious institutions are guided by religious authorities and these authorities have a specific responsibility to keep these institutions alive and prepare them for the future. In this research, respondents were asked how religious institutions can best be prepared for the future: whether they should use their social, moral, spiritual or cultural authority? The second and main question is: can the appreciated social importance of religious institutions be predicted by religious or non-religious reasons, i.e. by either respondents' religious belonging or their national identity? A requirement for such research is the availability of a cross-cultural and cross-religious sample. In this paper, data were taken from the "Religion and Human Rights" programme and respondents from 14 countries (N=13.004) were included in the analysis. The findings show that respondents regard the social importance of religion differently and that differences depend on respondents' country of citizenship and their religious belonging. If the weight of these influences is compared, respondents' views are more strongly predicted by their national than by their religious belonging. The findings also show that there is an overlap between national culture and religion, which explains a certain percentage of the variance.

EDUCATIONAL TOOLS

75. *Compass: Manual for Human Rights Education with Young people*, edited by Council of Europe, ¹2002, ²2010, ³2015 (2017) - <http://www.coe.int/en/web/compass/religion-and-belief> - The programme was created because human rights education (HRE) – meaning educational programmes and activities that focus on promoting equality in human dignity – was, and remains, of incalculable value in shaping a dimension of democratic citizenship for all young people and in promoting a culture of universal human rights. Contents of the chapter *Religion and Belief*: What is religion and belief? – Freedom of religion or belief in human rights instruments – Challenges to and violations on the freedom of religion or belief – Discrimination and intolerance on grounds of religion and belief – Intolerance and discrimination against Muslims (Islamophobia) – Anti-Christian sentiments (Christianophobia) – Antisemitism – The work of the Council of Europe – Youth work and religion and belief.

76. Associació UNESCO per al Diàleg Interreligiós, *Diccionari de les Religions, per a noies i nois de 10 a 14 anys*, Generalitat de Catalunya, Direcció General d'Afers Religiosos, Barcelona 2016 desembre, 96 pàgs, il·lustr. – <http://governacio.gencat.cat/afersreligiosos> - "La publicació és el resultat del treball conjunt d'experts en ciències de les religions, pedagogs, ensenyants i persones significatives i de referència de les diferents comunitats religioses. Es una obra dialogal, de consens i d'inclusió, de rigor i de voluntat pedagògica, amb voluntat de ser una eina bàsica al servei de l'educació en el coneixement de la diversitat religiosa i cultural del nostre país. Mereix una menció singular l'obra artística de la il·lustradora Leticia Ruiz, que dona al llibre una qualitat especial, perquè facilita la comprensió del significat de les paraules als nois i noies de 10 a 14 anys" (Francesc Torradeflot, *Introducció*, p.11).

77. *Codex. 2000 ans d'aventure chrétienne*, 2017 n.2, Dossier *L'affaire Galilée* et son décryptage. Le dossier du nouveau numéro de Codex, version entièrement rénovée d'*Histoire du Christianisme Magazine* illustre tout à fait l'objectif de cette revue: mettre rigueur scientifique et souci de vulgarisation au service d'une meilleure compréhension de l'héritage chrétien de nos sociétés européennes. <https://enseignement-catholique.fr/la-revue-de-lhistoire-chretienne/>.

78. Video: *How to tell the difference between the EU Charter and the Human Rights Convention*: <https://rightsinfo.org/video-tell-difference-eu-charter-human-rights-convention/>

Cittadinanza europea e libertà di credo: un compito strategico - Sull'elaborazione di una politica europea armonica di cittadinanza libera ed eguale nell'educazione sulla religione (traduco così l'espressione convenzionale *education about religion*), pesano i conflitti in materia, la paura delle maggioranze, l'oppressione delle minoranze, e l'arroccamento dei paesi membri in difesa di una priorità nazionale. Sono esemplificative in proposito le condanne a Strasburgo di Norvegia e Turchia nel 2007 per la violazione dei diritti delle minoranze nei rispettivi sistemi confessionali di insegnamento della religione nella scuola pubblica, e la vicenda italiana del crocifisso culminata nel caso Lautsi: in questi casi, e in molti altri, il conflitto è sfociato in tensioni nazionali, poi proiettate sulla scena europea, con effetti negativi sul percorso verso un migliore sistema educativo sulla religione. Il compito strategico per gli attori europei, pubblici e privati, religiosi e non, è ora riprendere i *Toledo Guiding Principles on teaching about religions and beliefs in public schools* elaborati dall'OSCE/ODIHR nel 2007, aggiornarli e avviare una nuova stagione di impegno sul tema dell'«insegnamento sulla religione» nell'educazione pubblica.

Marco Ventura, *La libertà di religione o di credo nella cornice dei diritti di cittadinanza dell'Unione europea*, in "Coscienza e libertà", 2016, n. 53.

La morale : la transmettre, ou la questionner ? – Puisque « les institutions de la transmission sont en train de s'écrouler » (Michel Serres), chez nous l'Education nationale se pose la question de ce qu'elle peut transmettre en matière de morale et, à la rentrée 2015, un enseignement morale et civique a été institué de l'école primaire au lycée. La question cruciale qui émerge est : comment transmettre une morale ? Hors de question de faire une morale « à la papa », avec des maximes apprises par cœur. Des débats ont éclaté : l'école a été accusée de vouloir transmettre une sorte de 'catéchisme républicain' ou de morale d'Etat. Dans ce contexte il me semble intéressant de réfléchir à la manière dont cette institution pourrait transmettre un enseignement des valeurs sans énoncer une morale en tant que vérité toute faite. Je réponds en philosophe, c'est-à-dire par le questionnement.

Abdenour Bidar, philosophe, *Le monde des religions*, sept.-oct. 2017, n. 85, p. 70-71.

The Children's Irish Minister Katherine Zappone says it is important their views are heard, but religion should not govern politics. "To fully separate the Church from the State, that there is no religious tradition, Catholic, Baptist, Jewish, Muslim, that influences the laws of the State is something, again, that will take time, especially for Ireland, in order to achieve. Every step that brings us closer to that is a step in the right direction," she said. <http://www.irisht Examiner.com/breakingnews/ireland/katherine-zappone-calls-for-separation-of-church-and-state-804242.html>

La ERE? Es un derecho, no una imposición. De hecho, en cada curso hay una petición mayoritaria de los padres para que sus hijos la cursen con la dignidad curricular como cualquier otra materia, y ello, en un contexto legislativo que, año tras año, no resulta el más idóneo para nuestra materia. En toda Europa, salvo Francia (exceptuando Alsacia y Lorena), con total normalidad se tiene integrada la enseñanza de la Religión en sus respectivos sistemas educativos y no se ha hecho de ella un asunto problemático, como ha ocurrido en España. Deseamos que prime la cordura y que la enseñanza de la Religión, no solo de la católica, también de las que tienen convenios para su impartición, no sea ni el motivo para no llegar a un pacto ni sea tampoco moneda de cambio para alcanzarlo.

Antonio Sala Ximelis, <http://www.periodistadigital.com/religion/opinion/2017/04/24/la-religion-y-el-pacto-por-la-educacion-religion-iglesia-opinion-abbacanto.shtml>

The Rights of Parents against the State in the fields of Religion and Education, by Grégor Puppink*

Education and religion are closely connected, as the Church has been the teacher of Europe. Hundreds of thousands of members of the clergy have dedicated their lives to teaching and instruction. In Europe, knowledge was preserved and cultivated within monasteries during the Middle Ages, and the classic heritage was transmitted thanks to the religious tradition in the Renaissance period. The great minds of modernity - Erasmus, Descartes, Pascal, Spinoza or Kant - are the heirs of the religious faith, culture, and tradition.

The secularisation of teaching is a recent and incomplete phenomenon. It is only with the emergence of the atheistic and rationalist school of thought that education and religion were presented as incompatible. The pretension that rationalism could explain everything negated the epistemological legitimacy of religions.

Contemporary Europe inherited this conflict, which intensified with the fight of secular school against religious teaching, as evidenced by the dramas of the first half of the twentieth century, marked by the prohibition and expulsion of teaching religious congregations by the French Republic in 1901 and the prohibition of religious

institutions by the Soviet and Nazi regimes. The first half of the twentieth century was marked by the State's desire to have a stranglehold on the youth through schools, to impose its ideology.

At the end of the Second World War, European states managed to escape this conflict by guaranteeing freedom of conscience and religion, and by respecting the rights of parents concerning the religious teaching of their children.

Against a statist and totalitarian system that imposes itself upon the people top-down, European human rights documents emerged from a cultural context shaped, on the one hand, by a *positive* vision of family, intermediate bodies, and of religions and, on the other hand, a *negative* vision of the State, statism, and atheistic ideologies. This organic and natural view of society stressed *subsidiarity*. The aim was to rebuild society from the its roots, “bottom-up,” basing it upon the dignity of persons and the importance of natural families.

Family is then recognised as the *fundamental and natural unit of society*. Thus, the 1948 Universal Declaration of Human Rights declares that “parents have a prior right to choose the kind of education that shall be given to their children.” This priority is the expression of the precedence and superiority of the rights of parents over those of society; it is exercised against the State and all other social groups. The role of the State is subsidiary; it must not absorb or substitute itself for the families, but on the contrary recognize and help them in accomplishing their own responsibilities, and, supplement the failings of parents when children are deprived of proper teaching. *Read more:*

■ <https://acton.org/publications/transatlantic/2017/08/22/rights-parents-educating-their-children>

* *Grégor Puppink, PhD, the director of the [European Centre for Law and Justice \(ECLJ\)](#), held a conference at the European Court of Human Rights on the rights of families over education and religion. Puppink reminded its members that the Universal Declaration of Human Rights extols the importance of [subsidiarity](#) and affirms the natural rights of parents to raise and educate their children, guaranteeing this right against the stranglehold of the State. Puppink delivered a [slightly longer version](#) of this address on April 28, 2017.*

Recortes horarios - En muchas comunidades autónomas de España estamos sufriendo recortes horarios reduciendo las sesiones de clase a 45 minutos (Primaria) o eliminando horas (ESO) o incluso la oferta de enseñanza religiosa (Bachillerato). Estas comunidades aluden que la LOMCE se lo permite y que incluso el propio Ministerio de Educación que lo ha hecho en las ciudades autónomas de Ceuta y Melilla. Lo que no dicen es que el Ministerio, desde el curso 2016-2017, al menos, publica unas instrucciones donde se especifican las funciones y actividades que pueden realizar el profesorado de Religión de dichas ciudades para que no disminuya el horario que estipula su contrato.

Bati Chat: ■ <http://profesoradoreligion.blogspot.it/>

La felicità del filosofo – Ho cercato di lavorare negli anni sul concetto di felicità. Per arrivare alla conclusione che la felicità coincide con la gioia o con il godimento, ma piuttosto con quella particolare *Stimmung*, con quella tonalità di fondo della nostra relazione con il mondo, che fa tutt’uno con la pienezza di intensità dell’esperienza. Tale pienezza è irraggiungibile se non si è in grado di vivere intensamente tutti i momenti della nostra vita: non solo i momenti di gioia ma anche e soprattutto i momenti di dolore. Chi rimuove l’esperienza del dolore dall’orizzonte della propria vita non può sapere cosa sia la felicità.

Giacomo Marramao

docente di filosofia politica all’Univ. Roma Tre, in “Confronti”, settembre 2017, p. 52.

L’Europe aveuglée – D’une part, l’Europe est la région du monde où le processus de sortie de la religion est de loin le plus avancé. D’autre part, elle a sur la conscience un passé difficile à assumer, pour avoir pratiqué un impérialisme colonial qui a laissé des traces ambiguës. Il nous faut sortir de la naïveté présentiste libérale où sont plongées nos sociétés pour retrouver à la fois le fil de notre histoire et la capacité de penser d’autres cultures, d’autres civilisations. Ce qui suppose d’être capable de penser le fait religieux. Mais les sociétés de l’économie n’aiment pas penser les sociétés de la religion. **Marcel Gauchet**, in *Le monde des religions*, sept-oct. 2017, p. 23

Florence, the starting point of Renaissance - Why did Theresa May pick a famous church in Florence to offer an olive branch, of sorts, to her negotiating partners in Europe? As she explained her choice, the Italian city was the starting point of the Renaissance, a glorious episode in cultural history that “*inspired centuries of creativity and critical thought across our Continent and which in many ways defined what it meant to be European.*” The prime minister had read her guide-book. The magnificent place of worship where she spoke, Santa Maria Novella, is seen as a bridge between the Gothic and Renaissance styles. Its amazing marble front (pictured), finished in 1470, heralded a time when the continent rediscovered its classical Greco-Roman roots, and there was a rich pan-European dialogue between learned humanists whose common language was Latin. One such scholar was a bold Dutch churchman called Erasmus.

(Erasmus, *The Economist*, 24 Sept. 2017)

CALL FOR PAPERS - CONFERENCES

PROVO (Utah), 1-4 October 2017. The 24th Annual International Law and Religion Symposium — **Religion and Religious Freedom in a Changing World** — to be held 1-4 October 2017 at Brigham Young University in Provo, Utah. The sessions will be streamed live, beginning at 7 pm MST (UTC-7), to listeners worldwide. Due to space limitations, the Symposium is open to invited participants only. Info: <https://www.iclrs.org/index.php?pageId=2>

TRENTO, 10-12 October 2017: International Conference **Exiting violence: the role of Religion. from texts to theories** (Trento, Italy, Centro per le Scienze Religiose (ISR) at the Fondazione Bruno Kessler in collaboration with Reset Dialogues on Civilizations, and the Berkley Center for Religion, Peace, and World Affairs at Georgetown University). Registration: segreteria.isr@fbk.eu

MODENA, anno accademico 2017-18. **Dottorato di ricerca in Filosofia, Scienze religiose, Antropologia e Sociologia** Anche per l'anno accademico 2017/2018 la Scuola Internazionale di Alti Studi della Fondazione Collegio San Carlo di Modena bandisce un [concorso](#) per il triennio di dottorato (2017-2020) e per la specializzazione annuale (2018). La Scuola si caratterizza per i percorsi di ricerca in Filosofia, Scienze religiose, Antropologia e Sociologia. Il titolo rilasciato a chi frequenterà il triennio di perfezionamento è equipollente al dottorato di ricerca. Nel caso del dottorato sono banditi *cinque posti* per laureati di cittadinanza europea. L'offerta formativa è consistente: 250 ore di seminari di alta formazione in ognuno dei primi due anni di frequenza. I posti di dottorato prevedono una borsa di studio annuale di 6.000 euro per gli allievi italiani e 7.000 per gli studenti stranieri, il soggiorno gratuito nel Collegio della Fondazione e un contributo per soggiorni di ricerca all'estero. Info: Fondazione Collegio San Carlo di Modena: sas@fondazionesancarlo.it; www.fondazionesancarlo.it

VIENNA, 12-13 November 2017: the European Union Agency for Fundamental Rights is hosting an expert meeting on **Religion and human rights to re-acknowledge and explore the shared space of religion and human rights**. The meeting will bring together international experts in religious studies, human rights law, religious thinkers, policy makers and representatives from international organisations and non-governmental organisations. It will be an opportunity to identify how people motivated by religion and people motivated by human rights can better come together to help shape fair and just societies. Info: <http://fra.europa.eu/en/event/2017/re-acknowledging-shared-space-religion-and-human-rights>

BOSTON, 17 November 2017: **Practical Skills for the Public Scholar**, Boston, Massachusetts. The 2017 Annual Meeting of the *American Academy of Religion*. In this extraordinary time of political and social unrest, scholars of religion are frequently called upon – or feel compelled – to share their knowledge and perspective with those outside the academy. In this role as public scholars, they may speak with journalists, write for a broad audience, engage with policymakers or elected officials, meet with religious communities or local schools, or more. At this workshop, participants will work with professionals from government, the media, advocacy groups and others in a series of case studies, simulations, and conversations designed to hone the practical skills of the public scholar. In this three-hour workshop, participants will be given the opportunity participate in two practically-focussed sessions of 80 minutes each, following a short introductory session. A range of professionals has been invited to facilitate 5 sessions. http://www.religiousfreedomcenter.org/event/2017-11-17-p/?instance_id=97

CAMBRIDGE, 30th Nov – 1st Dec 2017: **Religious? Secular? Re-thinking Islam and Space in Europe**. University of Cambridge. “We invite scholars to present their work for a this two-day inter-disciplinary workshop. This workshop offers a much-needed opportunity to evaluate questions of space within the study of Islam in Europe. It will take place at the University of Cambridge, bringing together established academic speakers and postgraduate researchers. The workshop will be inter-disciplinary in character, connecting fields such as religious studies, geography, politics, anthropology, and architecture. We will look to tackle the subject both in breadth (in terms of content and concepts under discussion) and depth (with particular, but not exclusive, interests in German and UK contexts). Confirmed keynote speakers are Prof Kim Knott (Lancaster University), Prof Riem Spielhaus (Univ. of Göttingen), and Dr Marian Burchardt (Univ. of Leipzig). Info: islam.space.workshop@gmail.com.

MALTA, 07-10 February 2018. University of Malta and La Salle Academy for Faith Formation and Religious Education Australian Catholic University announce the **1st International Conference on Catholic Religious Education in Schools**. *Venue*: Catholic Archbishop's Seminary, Rabat, Malta. *Conveners*: Professor Adrian-Mario Gellert Professor Michael T. Buchanan Conference Email, sponsored by the La Salle Academy for Faith Formation and Religious Education and the Ministry for Education and Employment. For those who intend to participate but not present a paper, please note that early bird registration ends on 26 October 2017. Further details may be obtained from: <https://www.um.edu.mt/events/iccre2018>.

CHICOUTIMI, 15 février 2018. Appel à contribution. Colloque **L'éducation à la religion, le développement spirituel et les fondamentalismes à l'école laïque. Quelle « neutralité » pour les enseignants ?** Infos, contacts : jacques_cherblanc@uqac.ca. Cet appel de proposition concerne un colloque organisé dans le cadre du congrès 2018 de l'Association francophone pour le savoir. Il se concentrera sur l'articulation actuelle ou souhaitée entre l'éducation au fait religieux et les croyances plurielles des élèves ou de leurs parents dans le cadre de l'école publique laïque. Il permettra aux experts, chercheurs, étudiants et intervenants

du milieu éducatif de réfléchir aux enjeux théoriques et pratiques de l'éducation culturelle à la religion face à deux thèmes : a) comment répondre à la demande de favoriser le développement spirituel des élèves ; b) comment gérer l'expression des croyances fondamentalistes ou radicales en classe. Voici quelques questions que ce colloque pourrait aborder concernant notamment la posture des enseignants de culture religieuse :

- *Qu'entend-on par neutralité, objectivité ou impartialité ?*
- *Comment penser la place et le rôle de la religion et de la quête spirituelle, mais aussi de diverses croyances de type fondamentaliste ou radical à l'école laïque ?*
- *Quels sont les rapports entre croyances, neutralité et laïcité ?*
- *Quelles stratégies d'enseignement et d'apprentissage pourraient permettre de favoriser le développement spirituel et la distance critique par rapport aux croyances de type fondamentaliste tout en conservant une « neutralité » enseignante ?*
- *Quelles compétences, quelles approches ou balises devrait-on privilégier pour faire face aux fondamentalismes ou pour accompagner le développement spirituel des élèves en formation à la culture religieuse ?*

VECHTA (Deutschland), 23-24 Februar 2018: **Interkulturelle Kompetenz in der Schule** [...] Die Religionspädagogik ist in besonderer Weise gleich auf mehreren Ebenen angefragt. Neben ihrer offensichtlichen Aufgabe, durch den Religionsunterricht einen Beitrag zur interreligiösen Kompetenz und im Sinne des christlichen Menschenbildes auch zur interkulturellen Kompetenz zu leisten, kann ihr besonderer Blick auf religiöse Pluralität und Gesellschaft wichtige Impulse für die Arbeit in Schulen geben. Auf der Tagung soll der Frage nachgegangen werden, inwiefern Theologie einen Beitrag zur interkulturellen Kompetenz in der Schule leisten kann. Es werden verschiedene Schwerpunktthemen in den Blick genommen. Dabei sucht die Religionspädagogik bewusst einen Dialog mit der systematischen und islamischen Theologie. Call for Paper, Infos: <http://akrk.eu/Veranstaltung/interkulturelle-kompetenz-in-der-schule/>

BERN (CH), 17-21 June 2018: **Multiple Religious Identities – Individuals, Communities, Traditions** - 6th Annual Conference of the EASR. Regional Conference of the IAHR. The organisers of the conference invite contributions from all areas and disciplines of the study of religion to allow for broad, interdisciplinary discussion of the conference topic *Multiple Religious Identities – Individuals, Communities, Traditions*. More information can be found in: www.easr2018.org.

Remember: everybody is free to subscribe or cancel at any moment just contacting the Editor



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See following Supplement !

RELIGIOUS EDUCATION IN EUROPE

according to Report 2016 on Religious Freedom, edited by U.S. State Department (August 2017)

*As required by Congress, the U.S. State Department has issued its annual Report on the status of religious freedom around the world. What about freedom of Religious Education in European education systems? We select **45 European countries**, and we extract – among other different information – status of the “religion/s” in their educational systems. Report’s perspective is legal rather than educational. Obviously, it is preferable to read the entire political/religious context concerning each country. Read more:*

■ <https://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm#wrapper> - available since 15/08/2017

ALBANIA

[...] Public schools are secular, and the law prohibits religious instruction in them. Private schools may offer religious instruction. According to official figures, religious groups, organizations, and foundations have 125 affiliated associations and foundations managing 116 educational institutions, including universities, primary and secondary schools, kindergartens, vocational schools, and orphanages. By law, the Ministry of Education and Sport must license these institutions, and nonreligious curricula must comply with national education standards. Catholic, Muslim, and Orthodox groups operate numerous state-licensed kindergartens, schools, and universities. Most of these do not have mandatory religion classes, but offer them as an elective. The Muslim community runs seven madrassahs that teach religion in addition to the state-sponsored curriculum.

- In April Prime Minister Edi Rama announced a pilot project in 10 of the country’s secondary schools to introduce a new curriculum aimed at promoting religious tolerance. The prime minister and minister of education stated the initiative would not affect the country’s secular education system, and would serve as a way to counter violent extremism. Some religious communities expressed disappointment over what they saw as the limited consultation with them prior to the announcement. Religious leaders also expressed concern regarding the capacity of teachers to teach the new religious curriculum, as well as their own capacity to contribute to this initiative. While the government did not present a full version of the new curriculum by year’s end, it introduced elements of the new curriculum into the normal civics courses of several secondary schools.

- [...] The US embassy continued to work with religious communities, along with nongovernmental actors, to decrease the potential appeal of violent extremism connected with religion to the country’s youth. The embassy continued its civic education program in which embassy officers spoke to students at Islamic, Catholic, and Orthodox religious schools, public high schools, and other educational institutions to promote tolerance. As part of the program, students of several religious educational institutions planned and carried out projects celebrating religious diversity. Additionally, seminars with key religious figures and discussions with leaders in government, law enforcement, and academia stressed the compatibility between democracy and religious faith.

ANDORRA

Instruction in the Catholic faith is optional in public schools.

The Catholic Church provides teachers for religion classes, and the government pays their salaries.

The Ministry of Education also provides space in the public schools where the religion classes are taught.

The government continued to fund three Catholic schools at the primary and secondary level.

AUSTRIA

The government funds religious instruction for children on a proportional basis in public schools, government-accredited private schools, and places of worship for any of the 16 officially recognized religious societies. The government does not offer such

funding to other religious groups. A minimum of three children is required to form a class. Attendance in religious classes is mandatory for all students unless they formally withdraw at the beginning of the school year; students under the age of 14 require parental permission to withdraw from religious classes. Instructors are provided by religious groups and funded by the government. Religious instruction takes place either in the school or at sites organized by religious groups. Some schools offer ethics classes for students not attending religious instruction. Religious education and ethics classes include the tenets of different religious groups as comparative religious education. The curriculum for both public and private schools includes compulsory antibias and tolerance education, including religious tolerance, as part of civics education across various subjects, including history and German-language instruction. Holocaust education is part of history instruction and appears in other subjects such as civics.

- [...] The Ministry for Education and Women conducted teacher-training projects with the Jewish Anti-Defamation League (ADL). Seminars were available on Holocaust education, and Holocaust survivors talked to school classes about National Socialism and the Holocaust. In the course of the year, ADL conducted two one-day seminars promoting diversity for teachers in technical schools, and 20 three-day workshops in police schools. There were also three-day refresher courses for trainers. The Division of Dialogue of Cultures and Religions within the Ministry of Foreign Affairs organized a conference in September on Austrian constitutional and legal frameworks used to promote interreligious harmony, with a focus on Islam, examining whether the country could serve as a model in Europe. Several European countries participated and announced they would continue this exchange.
- In November the heads of the Muslim and Jewish Communities met and discussed ways to collaborate on a religious education project. The Archdiocese of Vienna published a brochure aimed at explaining Christian symbols and culture to Muslim migrants. The Catholic Church said it hoped to become involved in the integration of new migrants in the country. The Catholic charity Caritas counseled predominantly Muslim asylum seekers and provided housing to them in Catholic Church facilities.

BELARUS

The law permits associations and national associations to establish schools to train clergy, but does not permit religious communities to do so. The law only permits registered religious groups which are members of national religious associations to organize extracurricular religious activities at educational institutions. The law states the national religious association must first conclude an agreement on cooperation with the MOE. Students who wish to participate in voluntary “moral, civic, and patriotic education” in collaboration with religious groups must either provide a written statement expressing their desire to participate or secure their legal guardians’ approval. According to the law, “such education shall raise awareness among the youth against any religious groups whose activities are aimed at undermining Belarus’ sovereignty, civic accord, and constitutional system or at violating human rights and freedoms.” The law prohibits religious groups from conducting activities in schools without identifying themselves. It also prohibits visits from representatives of foreign religious groups; missionary activities; collections of donations or fees from students for religious groups or any charity; distribution of religious literature, audio, video, and other religious materials; holding prayer services, religious rituals, rites, or ceremonies; and placing religious symbols or paraphernalia at educational institutions. The law does not allow homeschooling for religious reasons, or private religious schools.

- [...] The government continued the requirement for students to use textbooks which representatives of nontraditional religious groups said promoted intolerance towards them, citing chapters in the books which labeled such groups as “sects” as discriminatory. The government continued to make no changes to these textbooks despite requests from religious groups. School administrators continued to cooperate only with the BOC [Belarus Orthodox Church] among registered religious groups based on the BOC’s concordat with the government. School administrators continued to invite BOC priests to lecture to students, organize tours of BOC facilities, and participate in BOC festivities, programs, and humanitarian project.

BELGIUM

All public schools offer mandatory religious instruction or, alternatively, “moral” instruction (which is oriented towards citizenship and moral values), although parents in Flemish schools may have their children opt out of such courses. A constitutional court ruling in 2015 allows French community parents to opt out of primary school religion and ethics classes for their children, pursuant to the court’s finding those classes not to be “objective, critical, and pluralistic.” Schools provide teachers for each of the recognized religious groups, as well as for secular humanism, according to the student’s preference. The public education system requires neutrality in the presentation of religious views outside of religion classes. Teachers of religion are permitted to express their religious beliefs and wear religious attire, even if school policy otherwise forbids such attire. Public school religion teachers are nominated by a committee from their religious group and appointed by the linguistic community government’s education minister. Private, authorized religious schools following the same curriculum as public schools are known as “free” schools. They receive government subsidies for operating expenses, including building maintenance and utilities. Teachers in these schools, like other civil servants, are paid by their respective linguistic community governments.

- On February 1, the Council of State issued a ruling allowing teachers of Islam to wear headscarves, including for activities in the school other than teaching. The Flemish Community Education Network refused to alter its general ban on the headscarf, arguing the ruling referred to a specific case in a specific school (a school in Flanders where an Islamic teacher was denied the right to wear a headscarf outside her classroom). Individual public schools continued to have the right to decide whether to impose a ban on religious attire or symbols such as headscarves on schoolteachers, students, and staff. Most public schools continued policies restricting headscarves. Bans on headscarves remained in place in at least 90 percent of public schools sponsored by the francophone community and in virtually all Flemish public schools. Three (out of 98) Brussels public schools allowed headscarves. In August a school for adult learners in Uccle (Brussels) first forbade two veiled students from taking their exams, and then allowed them to take the exam later the same day. On September 1, the school changed its internal regulations to ban headscarves. The minister for continuing education of the French-speaking community stated the school's actions were contrary to the objectives of education in general and of social promotion schools in particular. She urged the school to demonstrate a solid rationale for the ban.
- [...] Some Muslim parents reportedly withdrew their children from Gulenist schools in Flanders following verbal and physical attacks and vandalism of buildings across the country after the July coup attempt in Turkey. Flemish Minister President Geert Bourgeois expressed concern over parents being pressured to remove their children from the Lucerna Schools, saying it should not happen. The municipality of Molenbeek announced it had closed a small Quranic school for young children. The municipality cited violations of building safety codes and a lack of training of the instructors. Primary school religion teachers in French-speaking schools reportedly expressed concern registration for their classes would decline following the 2015 constitutional court ruling allowing parents to opt out of religion and ethics classes for their children.

BOSNIA and HERZEGOVINA

A concordat with the Holy See recognizes the public juridical personality of the Catholic Church and grants a number of rights, including establishing educational and charitable institutions, carrying out religious education, and official recognition of Catholic holidays. The commission for implementation of the concordat comprises five members from the government and five from the Holy See. A similar agreement exists with the SOC, but a commission for implementation does not yet exist. The law affirms the right of every citizen to religious education. The law calls for a representative of each of the officially registered religious communities to be responsible for teaching religious studies in all public and private pre-, primary, and secondary schools and universities. Children from minority religious groups are entitled to religious education only when there are 18 or more students from that religious group in one class. Religious communities train and select their respective religious education teachers. These individuals are employees of the schools in which they teach, but receive accreditation from the religious body governing the curriculum.

- The IC, the SOC, and the Catholic Church develop and approve religious curricula across the country. Public schools offer religious education in a school's majority religion, with some exceptions. Secondary students who do not wish to attend the religion class have the legal right to opt out if their school offers a class in ethics as an alternative, which many schools do. Primary school students may do the same at their parents' request.

In the Federation's five Bosniak-majority cantons, primary and secondary schools offer Islamic religious instruction as a twice-weekly course. In cantons with Croat majorities, Croat students in primary and secondary schools attend an elective Catholic religion course twice a week. In the 13 primary and secondary Catholic schools in the Federation, parents may choose either an elective Catholic religion course or a course in ethics. In Sarajevo and Tuzla, primary and secondary students may either opt out or take ethics courses in lieu of religious education classes. The Sarajevo Canton Ministry of Education offers Orthodox and Protestant religious education in addition to classes offered to the Muslim and Catholic communities.

- Officials continued not to implement provisions in the law regarding religious education, particularly in segregated school systems or where there was resistance from party officials at the municipal level. In the RS, parents of more than 500 Bosniak returnee children in several communities, including Konjevic Polje in the Bratunac municipality and Vrbanjci in the Kotor Varos municipality, continued to boycott public schools for a fourth year, choosing instead to send their children to alternative schools organized by the IC and financed by the Federation Ministry of Education. Parents organized the boycott in response to a refusal by the RS Ministry of Education to approve a group of national subjects, including religious education, for the Bosniak returnee community. According to academics and representatives from NGOs, students from both majority and minority religious communities continued to face social pressure from teachers and peers to attend instruction in their respective religions.

BULGARIA

By law public schools at all levels are allowed, but not required, to teach the historical, philosophical, and cultural aspects of religion and introduce students to the moral values of different religious groups as part of the core curriculum. A school may teach any registered religion in a special course as part of the elective curriculum upon request of at least 13 students, subject to

the availability of books and teachers. The Ministry of Education and Science approves and provides books for these special religion courses. If a public school is unable to pay for a religion teacher, it may accept financial sponsorship from a private donor or a teacher from a registered denomination. The law also allows registered religious groups to open schools and universities. Education in schools operated by religious groups must meet government standards for secular education. Schools banned the wearing of religious symbols, including the hijab and cross, and local governments continued to deny requests to construct new mosques or other religious buildings or repair existing ones.

- The government continued to recognize Orthodox Christianity, Hanafi Sunni Islam, Judaism, and Roman Catholicism as holding a historic place in the country's culture, expressed a willingness to work more closely with these groups, and provided specific funding for them in the national budget.

CROATIA

The Catholic Church receives state financial support and other benefits established in four concordats between the government and the Holy See. These agreements allow state financing for salaries and pensions of some religious officials associated with religious education through government-managed pension and health funds. These agreements also stipulate state funding for religious education in public schools. The law stipulates the same rights and benefits for other registered religious groups as those specified for the Catholic Church in the concordats, which were signed first. The government requires religious education be offered in public schools, although attendance is optional. The Catholic catechism is the predominant religious text used. Nineteen additional religious communities offer religious education in schools in which there are seven or more students of a given faith. Eligible religious groups provide the instructors and the state pays their salaries. Students may opt out of religious education without providing specific grounds.

CYPRUS

The government requires Greek Orthodox religious instruction and attendance at religious services before major holidays in public primary and secondary schools. The Ministry of Education may excuse primary school students of other religious groups from attending religious services and instruction at the request of their guardians, but Greek Orthodox children in primary school may not opt out. All secondary school students may be excused by the Ministry of Education from religious instruction on grounds of religion or conscience, and they may be excused from attending religious services on any grounds at the request of their guardians, or at their own request if over the age of 16.

- [...] In August the ombudsman issued a report on a complaint submitted by the Cyprus Humanists Association against the Ministry of Education that a state nursery school took students to a church to worship "holy remains" without the consent of the parents. The ombudsman concluded the visit was incompatible with the principles of religious freedom and state's neutrality towards all religions. The report said schools should abstain from such activities and called on the Ministry of Education to take appropriate action to prevent recurrence. Reacting to the ombudsman's report, the archbishop of the Church of Cyprus stated on September 22 that it was not the ombudsman's job to tell people how to practice their faith and she should not involve herself in matters of faith.

Commenting on the relevant Ministry of Education circular on rules exempting students from religious instruction in schools, the Commissioner for the Protection of the Rights of the Child, an independent state official with oversight on children's rights, wrote in August that students and/or their guardians should not be required to state the reasons they requested exemption from religious instruction.

CZECH REPUBLIC

The constitution does not explicitly address religious freedom, but the Charter of Fundamental Rights and Freedoms, a supplementary constitutional document, guarantees freedom of religious conviction and the fundamental rights of all regardless of their faith or religion. It states every individual has the right to change religion or faith; to abstain from religious belief; and to freely practice religion, alone or in community, in private or public, "through worship, teaching, practice, or observance." The charter defines religious societies, recognizing their freedom to profess their faith publicly or privately and to govern their own affairs, independent of the state. It stipulates conscientious objectors may not be compelled to perform military service and the conditions for religious instruction at state schools shall be set by law. The charter states religious freedom may be limited by law in the event of threats to "public safety and order, health and morals, or the rights and freedoms of others." The law permits second-tier registered religious groups to apply through the MOC to teach religion in state schools; 11 of the 22 second-tier groups have applied and received permission. The teachers are supplied by the religious groups and paid by the state. If a state school does not have enough funds to pay for its religious education teachers, teachers are paid by parishes or dioceses. Although the law makes religious instruction in public schools optional, school directors must introduce instruction in the beliefs

of a religious group if seven or more students of that religious group request it, in which event the religious instruction is provided only to the students who requested it.

The government does not regulate instruction in private schools.

- [...] In November media reported on the trial of a state nursing school head teacher being sued by a former Muslim student. The student said she was discriminated against in 2013 because she was prohibited from wearing a hijab during classes. The school said the complaint was untrue. The court ruled in favor of the school, finding the student had not been formally enrolled in the school. In May the government approved the Strategy to Combat Extremism, which outlined tasks for various ministries, such as the MOI, Ministry of Justice, Ministry of Education, and Ministry of Culture, in fighting extremism, including religiously motivated extremism. The tasks included improving communication with the public, combating hate speech on the internet, and educating the public about extremism and crime prevention.

DENMARK

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

- [...] In May the publicly funded Center for Adult Education in Lyngby prohibited six Muslim women from wearing the *niqab* in school and referred them to the center's e-learning service. School officials stated the *niqab* limited the interaction between teacher and student. Minister of Education Ellen Trane Noerby supported the school's decision, stating to the Danish Broadcasting Corporation that she fully supported the management's right to enforce the prohibition so that training could take place "in an orderly manner." She added that the education center was an independent entity and agreed with its argument that interaction between student and teacher was an important part of the learning experience, with which the *niqab* interfered. Schools had the option to ban prayer during school hours. In June a Muslim student and teaching assistants at a publicly funded school for healthcare in Hilleroed were informed by the school director that prayer would no longer be possible during school hours. In a Facebook post, a student protested the decision, prompting hundreds of responses approving or denouncing the ban. The school's director stated that he was unable to grant religion-specific requests or accommodations. Member of Parliament (MP) Alex Ahrendtsen of the Danish People's Party gave his full support to the ban. A similar ban was put in place in an Aarhus region high school in September, where the majority of the students were Muslim. Schools offered foods that satisfied different religious requirements. The options varied by school. Some schools offered halal meals while others did not serve pork.

- [...] In January the Randers city council voted that traditional meals, including pork-based meals, would be mandatory in the municipality's public institutions, including schools and day care centers. The text of the bill stated that "nobody must be forced to eat anything that is against their attitude or religion," and alternative meal options continued to be provided. Martin Henriksen, a spokesman for the Danish People's Party that backed the measure, explained on his Facebook page that the bill would help uphold Danish culture, stating that his party was: "...fighting against Islamic rules and misguided considerations dictating what Danish children should eat." Some members of the Muslim community and migration advocates objected to the bill as stigmatizing Muslims.

- In November 8, the municipality of Copenhagen and the Jewish community inaugurated an information center to educate teachers who would then visit schools, other educational institutions, and youth clubs to inform the general population about the Jewish minority. The municipality funded the Jewish community-run center. Copenhagen Mayor of Employment and Integration Anna Mee Allerslev told the media in February that "we have too many instances of anti-Semitism or hatred of Jews and we want to help break down prejudices and...eliminate discrimination and hate crimes."

- [...] Under the auspices of the Ministry of Education, the private think tank Danish Institute for International Studies (DIIS) offered lectures on the Holocaust from national and international experts for students in lower and upper secondary schools and provided teachers with materials on the Holocaust to use in their classes.

ESTONIA

Optional basic religious instruction is available in public and private schools, funded by the state. A school must offer religious studies at the primary or secondary level if at least 12 students request it. Courses offer a general introduction of different faiths.

Religious studies instructors may be lay teachers or clergy provided by religious groups. There are no restrictions on private religious schools.

On January 29 the ministry of education and research in cooperation with other organizations sponsored a seminar for history and civics teachers to introduce them to best practices in the classroom for Holocaust commemoration. The education ministry and embassy jointly funded the travel of two teachers to a summer teacher-training program on Holocaust education in the United States. The teachers incorporated the training into the Holocaust education program included in the national curriculum.

FINLAND

U.S. embassy staff met with government officials and law enforcement to discuss religious instruction in schools and the rights of conscientious objectors. Embassy staff met with religious leaders from the Jewish and Muslim communities, the Finnish Ecumenical Council, and Muslim youth groups to discuss the state of religious freedom, including Jewish and Muslim leaders' concerns about a ban on certain forms of animal slaughter and government guidelines discouraging male circumcision. Parents may determine their child's religious affiliation if the child is under 12 years of age. The parents of a child between the ages of 12 and 17 must pursue specific administrative procedures with their religious community and the local population registration officials to change or terminate religious affiliation.

All public schools provide religious teaching in accordance with students' religions. Students who do not belong to a religious group study ethics. Students 18 or older may choose to study either subject. Schools must provide religious instruction in religions other than the Lutheran faith if there is a minimum of three pupils representing that faith in the municipal region, the religious community in question is registered, and the students' families belong to the religious community. If a student belongs to more than one religious community, the parents decide in which religious education course the student participates.

Religious education focuses on familiarizing students with their own religion, other religions, and general instruction in ethics. Although teachers of religion must have the required state-mandated training for religious instruction, they are appointed by the state and are not required to belong to any religious community. The National Board of Education provides a series of textbooks about Orthodox and Lutheran Christianity, Catholicism, Judaism, and Islam, as well as a textbook on secular ethics.

FRANCE

The government continued to enforce laws prohibiting face coverings in public spaces and government buildings and the wearing of "conspicuous" religious symbols at public schools, which included a ban on headscarves and Sikh turbans. Public schools are secular. The law prohibits public school employees and students from wearing "conspicuous religious symbols," including the Muslim headscarf, Jewish skullcap, Sikh turban, and large Christian crosses. Religious instruction is not provided in public schools, except in Alsace-Lorraine, French Guiana, and overseas departments and territories. Information about religious groups, however, is taught as part of the history curriculum. Parents who wish their children to wear conspicuous religious symbols or to be given religious instruction in school may homeschool or send their children to a private school. Homeschooling and private schools must conform to the educational standards established for public schools.

By law the government subsidizes private schools, including those affiliated with religious organizations. In 98 percent of private schools, in accordance with the law, the government pays the teachers' salaries, provided the school accepts all children regardless of an individual child's religious affiliation. The law does not address the issue of religious instruction in government-subsidized private schools or whether students must be allowed to opt out of such instruction.

- [...] On June 8, the Observatory for Secularism, a body comprised of 15 senior civil servants, parliamentarians, legal experts, and intellectuals who advise the government on the implementation of the "principle of secularism," released its third annual report evaluating secularism in schools, public spaces, and hospitals. The 400-page document analyzed religion's place during a year marked by terrorist attacks and heated debate on the influence of Muslim fundamentalist networks in the country. The report notably did not recommend legislating against the wearing of religious symbols – including headscarves – at universities. It noted that economic and social crisis, insufficient mixing of different groups in certain neighborhoods and schools, and the international situation had led in some cases to "reinvented and radical religious practices." It praised efforts by the ministries of education and interior to encourage greater social mixing and to pursue an open dialogue with religious groups.

- The Ministry of Education continued to mandate nationwide courses and exams designed to educate students about discrimination and tolerance. It partnered with the NGO International League Against Anti-Semitism and Racism to educate students and teachers about anti-Semitism and racism by including more discussion of these topics in the national curriculum. Beginning in September 2015, the national curriculum mandated an additional 300 hours over the course of a pupil's academic career, from elementary school to high school, dedicated to "moral and civic education," including "issues of combating racism, anti-Semitism, prejudice, and all forms of discrimination." At the same time, the education ministry launched an online platform to provide training, teaching materials, and resources for teachers on issues of secularism, antidiscrimination, racism, and anti-Semitism.

- The education ministry also sponsored the Week of Education and Actions Against Racism and Anti-Semitism on March 21-28. The ministry created an interactive internet-based platform to highlight the nearly 200 projects and activities by youth, education, and cultural associations to prevent racism and anti-Semitism.
- In collaboration with Catholic universities and local mosques, the Ministry of Interior continued to provide funding for an education program in Lyon, Paris, Strasbourg, and Aix-en-Provence aimed at providing students, including future clergy members, with a broad understanding of national legal, historical, and social norms on secularism and fostering integration. The program lasted one academic year, from September to June. Government officials collaborated with academic specialists to create the curriculum. The training was open to high-level officials and clergy from all religious groups. Muslims continued to express the greatest interest in the program, which included French language training, since most imams came from abroad and did not speak the language, hindering communication with their congregations. Students were primarily immigrants from North and sub-Saharan Africa.

GEORGIA

Although the law states public schools may not be used for the purposes of religious indoctrination, proselytizing, or forcible assimilation, the concordat gives the GOC [Georgian Orthodox Church] the right to teach its religion in educational institutions and authorizes the state to pay for GOC religious schools. The law states students have the right to pursue religious study and practice religious rituals in schools “of their own accord” for the purpose of acquiring religious education, but only after school hours. The law cites no special regulations for private religious schools. Outside instructors, including clergy, may only attend or direct student religious education or activities if they are directly invited to do so by the students themselves. School administration and teachers may not be involved in this process. NGOs continued to report cases of religious discrimination in schools, including incidents involving the promotion of GOC theology in religion courses, GOC prayers conducted in classrooms, and the display of icons and other religious symbols in schools, despite prohibition of proselytization in the law. In its annual report, the PDO stated students adhering to minority religions not observing the same religious rituals as the GOC did not feel free to disclose their religion and felt forced to participate in the GOC religious rituals against their will. The Ministry of Education's general inspection department continued to be responsible for dealing with complaints of inappropriate teacher behavior.

GERMANY

The Basic Law, which fulfills the role of the constitution, prohibits discrimination on the basis of religious opinion and provides for freedom of faith and conscience and the freedom to profess a religious or philosophical creed and to practice one's religion. The Basic Law also prohibits a state church. It stipulates people shall not be required to disclose their religious convictions or be compelled to participate in religious acts. The Basic Law states religious instruction shall be part of the curriculum in public schools and parents have the right to decide whether children shall receive religious instruction. It recognizes the right to establish private denominational schools. According to a ruling by the Federal Constitutional Court, headscarf bans for teachers at public schools are a violation of religious freedom, but implementation is left to the states. For example, the state of North-Rhine Westphalia (NRW) changed its laws to enable headscarf-wearing women to work as teachers, whereas Bavaria and Saarland render decisions on a case-by-case basis.

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

- The wearing of headscarves by public schoolteachers and courtroom officials generated significant debate about religious freedom and requirements that civil servants refrain from displaying religious symbols. On November 28, the Federal Constitutional Court ruled in favor of a Muslim kindergarten educator in Baden-Wurttemberg who had challenged a written warning from her employer after she refused to take off her headscarf at work.

Berlin-based NGO Network against Discrimination and Islamophobia reported a teacher was rejected in 2014 from a position at a Berlin elementary school because she wore a headscarf at work. In April the Berlin city labor court ruled against her and in favor of the Berlin state neutrality law which prohibits public employees from wearing headscarves or other religious symbols.

- Unlike Catholic, Protestant, and Jewish groups, the Muslim community did not have one sole representative body to work with states to plan the curriculum for religious classes. Some states, such as Baden-Wurttemberg, formed advisory councils with representation from several Muslim groups to assist in planning the curriculum for Islamic classes. The Alevi community continued to offer separate religious lessons in schools in seven federal states for approximately 1,500 students.
- In July the Berlin state government announced it would fund a new academic center in Islamic theology – headed by a chairperson at the city’s Humboldt University – to train imams and religious teachers as of 2018. Humboldt would become the sixth university in the country with a chair in Islamic theology.
- In February the Dortmund Technical University closed its nondenominational meditation space after Muslim students turned it into a prayer room with a separate space for women and laid out Qurans and prayer rugs. When more than 40 students complained about the closure, the university leadership published an open letter stating the university had an obligation to maintain gender-equal treatment and the space was neither intended to be gender-separated nor to be converted into a Muslim prayer room. The Technical University (TU) of Berlin and the University of Essen Duisburg also closed their prayer rooms. The president of TU Berlin stated higher education and religion should be kept separate, while the University of Essen Duisburg stated in an official letter that with over 130 nations represented at the university, rooms could not be offered for every religion and culture.
- On August 24, the Dusseldorf Jewish community opened the “Albert Einstein Gymnasium,” the first Jewish high school in NRW and the second in the country. Starting with 37 enrolled students, the school’s goal was to increase the student body to 500, from all religious backgrounds, in coming years. The school included Hebrew instruction and mandatory Jewish religion classes. The Dusseldorf Jewish community also operated a primary school in the city.

GREECE

Greek Orthodox religious instruction in primary and secondary schools is included in the official school curriculum. School textbooks include some basic information on other known religions but focus mainly on Greek Orthodox teachings. Students may be exempted from religious instruction upon request, but parents of students registered as Greek Orthodox in school records are required to state the students are not Greek Orthodox believers in order to receive the exemption. There are no private religious schools, although individual churches may teach optional religious classes on their premises, which students may attend on a voluntary basis. The law provides for optional Islamic religious instruction in public schools in Thrace for the recognized Muslim minority and optional Catholic religious instruction in public schools on the islands of Tinos and Syros.

- In Thrace, the government operates secular Greek-Turkish bilingual schools and two Islamic religious schools. The law in Thrace provides for Islamic religious instructors to teach Islam to the Muslim minority in Greek-language public schools in lieu of mandatory twice weekly Greek Orthodox religious courses. Muslim students in Thrace who wish to study the Quran may also attend after-hours religious classes in mosques. The law establishes an annual 0.5 percent quota for admission of students from the recognized Muslim minority to universities, technical institutes, and civil service positions. A new presidential decree requires that 2 percent of students entering the national fire brigade school and academy be from the Muslim minority in Thrace.
- The government continued to state that Muslims who were not part of the recognized minority created by the Treaty of Lausanne were not covered by that treaty and therefore did not have the rights related to it, such as right to bilingual education, special quotas for university entry and jobs in the public sector, the use of sharia in family matters, and optional Islamic religious classes in public schools. The Greek Orthodox Church received direct support from the government, including payment of salaries, religious training for clergy, and funding for religious instruction in schools. It maintained an institutionalized link to the Ministry of Education and Religious Affairs, which continued to partially fund retirement pensions of Orthodox monks and monitor vocational training for Orthodox clergy. The Ministry of Education, Research, and Religious Affairs assigned three Islamic experts to offer religious services in camps hosting Muslim refugees and migrants in the region of central and eastern Macedonia. The three experts included an imam from Xanthi, the director of one of the two Islamic religious schools in Thrace, and a scholastic expert in Islamic law and studies.
- On March 30, the media reported on a new circular by the Ministry of Education, Research, and Religious Affairs restricting the presence of outside visitors in school classes for the remainder of the school year. Speeches and presentations by outside visitors to school audiences had to take place strictly after hours, and only following authorization from school principals and teachers and the written consent of parents. Some Greek Orthodox Church leaders interpreted the policy as a government effort to restrict access of priests to schools for purposes other than teaching formal religion classes.
- In September the Ministry of Education, Research, and Religious Affairs sent new guidelines to school principals and staff for the teaching of religion class in schools. According to the guidelines, religious education should not be based solely on the official textbook – which primarily covers Greek Orthodox doctrine – and teachers were urged to discuss and initiate projects dealing with other religions. The government stated students needed to become more familiar with other religions present in the

country and the world. Greek Orthodox Church leaders objected and reacted publicly to this change, stating the government was disrespectful to the constitution and to the faith of the majority of the country's citizens.

- On January 22, the Ministry of Education, Research, and Religious Affairs issued a circular urging regional primary and secondary school directorates and principals to dedicate two hours of their school program to Holocaust-related activities on January 27, in commemoration of Holocaust Remembrance Day. In response, Thessaloniki Mayor Yiannis Boutaris called on schools to add more hours of Holocaust education into their curricula. Boutaris publicly stated the term Holocaust is wrongfully used to describe different tragedies such as mass killings of unarmed populations during the Nazi occupation and argued the misuse of the term Holocaust was aimed at lessening the importance of the Holocaust.

HUNGARY

Incorporated churches and religious organizations receive a per capita subsidy, based on the number of students enrolled, from the state for employee wages at their schools, but only incorporated churches automatically receive a supplementary subsidy for operating expenses. According to the law, religious organizations may apply to the MHC for a supplementary operational subsidy covering approximately 30 percent of their total costs for schools, and the MHC decides whether to grant it on a case-by-case basis. One-hour-per-week faith and ethics or ethics-only education is mandatory through the first eight grades of public school. Students and their parents choose between the faith and ethics class provided by an incorporated church of their choice and a generic ethics course taught by public school teachers. Churches are entitled to prepare their own textbooks and determine curricula for their faith and ethics classes. Private schools are not obligated to introduce faith and ethics or ethics classes. Unincorporated religious organizations are not entitled to provide religious education as part of the mandatory curricula in public schools, but they may offer extracurricular, optional religious education in public schools if requested by students or parents. Incorporated churches and religious organizations have the right to open their own schools. In addition, the law affords incorporated churches and religious organizations the right to assume operation of public schools through a formal agreement with the MHC. Religious communities, school teachers, the affected parents, or the operator of the school can initiate such transfers, but they can only be executed if the designated religious community is able to collect the signatures of more than 50 percent of the parents and adult students enrolled at the school. Whether newly established or converted from public status, religious schools are free to conduct their own religious teaching without government input and to make faith education mandatory and not substitutable with an ethics class. The government inspects both religious and public schools every two years to ensure standards conform to those of government-run schools.

- Of elementary and secondary schools, 14.2 percent were operated by incorporated churches and 0.1 percent by religious organizations in the 2015-2016 school year. Of preschools (ages 3-7), 6.9 percent were operated by incorporated churches and 0.1 by religious organizations. Approximately 204,000 students studied at preschools and elementary and secondary schools operated by registered religious communities (incorporated churches and religious organizations), compared to 200,000 in 2014.

ICELAND

By law, "learning and teaching objectives and the manner of operation of compulsory schools shall be such as to prevent discrimination" on the basis of religion. Grades one through 10 (ages six-15) in public and private schools must provide instruction in social studies, which includes subjects such as Christianity, ethics, and theology. Regular staff teachers teach these classes. The law also mandates that "the Christian heritage of Icelandic culture, equality, responsibility, concern, tolerance, and respect for human value" shape general teaching practices. The compulsory curriculum for Christianity, ethics, and theology takes a multicultural approach to religious education and emphasizes teaching a variety of beliefs.

Parents wishing to exempt pupils from compulsory instruction in Christianity, ethics, and theology must submit a written application to the school principal. The principal may request additional information, if necessary. The principal then registers the application as a "special case" and writes an official response to the parents, accepting or denying the request. School authorities are not required to offer other religious or secular instruction in place of these classes.

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

organizations. The other six municipalities have either adopted or adapted guidelines on these interactions that the Ministry of Education, Science, and Culture has set. The ministry's guidelines are broadly similar to those of Reykjavik and Hafnarfjörður.

IRELAND

The government permitted, but did not require, religious instruction in public schools. In January the then-minister for education abolished a 50-year-old official rule that said religious instruction was the most important part of the school curriculum. Religious patrons continued to define the ethos of most schools and determine the development and implementation of religious education in primary schools. Most schools are privately owned but publicly funded, and the law permits over-enrolled schools with a religious patron to discriminate in admissions on the basis of religion. Parents of non-Catholic children reported difficulty enrolling their children in local schools, which in most cases were Catholic. In June Minister for Education Richard Bruton said he wanted to accelerate divestment – the process of denominational schools becoming nondenominational – of Catholic primary schools, but none were divested during the year. The constitution guarantees freedom of religion, subject to public order and morality. The constitution prohibits promotion of one religious group over another, as well as discrimination on the grounds of religion or belief. The law does not restrict the teaching or practice of any faith.

Under the constitution, the Department of Education provides funding to all public schools, which can be government owned or privately owned but publicly funded. Most schools are privately owned but publicly funded, with the government paying most of the building and administrative costs, teachers' salaries and a set amount per pupil. In funding schools, the government is mindful of the "rights of parents, especially in the matter of religious and moral formation."

Almost all primary schools and about half of the secondary schools are religiously affiliated. At the primary level, 90 percent of all schools are Catholic, 6 percent Church of Ireland, 2 percent multid denominational, 1 percent other religious groups, and 1 percent are not religiously affiliated. Most school boards are appointed by patrons, similar to trustees, who are usually members of religious groups. These groups often provide land for schools and also contribute to building and administrative costs. The law permits schools with a religious patron to discriminate in admissions on the basis of religion.

The government permitted, but did not require, religious instruction, faith-based classes or general religion classes, in public schools. Although religious instruction was part of the curriculum of most schools, parents could exempt their children from such instruction. Catholic majority schools teach about Catholicism but multid denominational schools generally teach about religion in a broader context. Students who opt out sit in another classroom. The government funds salaries for those teachers who teach a religion class in public schools.

- In September the Archbishop of Dublin said that the process of divestment – the process of denominational schools becoming nondenominational – was too slow. He also said he did not believe it was appropriate for school enrollment to depend on a baptismal certificate. In June Minister for Education Richard Bruton said he wanted to accelerate the divestment of some Catholic primary schools, but there were no schools divested during the year. He outlined plans to provide an average of 20 new multid denominational and nondenominational schools per year by 2030.

- The government began to open more schools with nonreligious patronage. The New Schools Establishment Group advised Minister Bruton on patronage of new schools to be established. In November the minister announced nine new post-primary schools (total of 8,200 places) would be established in 2017 and 2018, under the patronage of nondenominational groups Educate Together and the Education and Training Boards (statutorily based local authorities) as recommended by the New Schools Establishment Group. Five new nondenominational primary schools opened in September including four Educate Together schools. A similar number is to open in September 2017 and 2018 but no decision has yet been made on who should run the new schools.

School patrons, generally affiliated with religious denominations, continued to define the ethos of the schools and determine the development and implementation of religious education curriculum in primary schools. The curriculum varied by school and could include teaching about the patron's religion, the religious history of the country, or an overview of world religions. The NGO Equate released the results of a survey conducted in 2015 in which 87 percent of respondents agreed the government had a responsibility to ensure children did not experience religious discrimination in school curricula and 84 percent agreed the education system should be reformed so no child was excluded because of his or her religion or lack of religion.

- Parents of non-baptized children continued to report difficulty in enrolling in some local, religiously based schools that were oversubscribed because schools were allowed to accept Catholic children first. In rural areas, parents said finding alternatives to schools with Catholic patrons was especially difficult. According to the media website *TheJournal.ie*, parents were angry with the slow divestment process and reported feeling they had no other option than to have their children baptized in order to obtain admission into their only local school, which in most cases was Catholic. Other parents said they refused to baptize their children and demanded the provision of a baptismal certificate be dropped as a requirement for school enrollment. In a January compliance review of the country by the UN Committee on the Rights of the Child, the committee raised concerns at the small number of nondenominational schools in the country and with discriminatory practices in admissions policies on the basis of a

child's religion. The NGO Education Equality organized a march, which gathered 600 participants, in July to call for equality in the provision of education regardless of religion.

ITALY

The constitution protects freedom of religion and the right of religious communities to establish their own institutions. The constitution specifies the state and the Catholic Church are independent, their relations governed by a concordat granting the Church a number of privileges and benefits, as well as financial support. Other religious groups must register to receive tax and other benefits. Registered groups may request an accord with the state that provides most of the same benefits granted the Catholic Church. Muslims continued to report difficulties in acquiring permission from local governments to construct mosques. The law allows the Catholic Church to select teachers, paid by the state, to provide instruction in weekly "hour of religion" courses taught in public schools. The courses are optional, and students who do not wish to attend can study other subjects or, in certain cases, leave school early with parental consent. Church-selected instructors are lay or religious, and the instruction includes material determined by the state and relevant to non-Catholic religious groups. Government funding is available only for these Catholic Church-approved teachers. If a student requests a religion teacher from a non-Catholic religious group, that group must cover the cost of instruction. Some local laws provide scholarship funding for students to attend private religiously affiliated schools, usually but not always Catholic, that meet government educational standards.

- In March the newly appointed Archbishop of Bologna, Matteo Maria Zuppi, called for the construction of a mosque in the city at a conference organized by the local Muslim community. He also called for the inclusion of Islamic celebrations in schools, "as already requested by Archbishop of Milan Angelo Scola." He stated, "We shouldn't be carried away by hateful generalizations, like the comparison between Muslims and terrorists."
- On June 11, the national daily *Il Giornale* distributed free copies of an annotated version of Adolf Hitler's *Mein Kampf* to readers who bought the newspaper and the first volume of William Shirer's book "The Rise and Fall of the Third Reich," generating protests from Jewish community leaders and the Israeli embassy. The president of the Union of the Jewish Communities of Italy, Renzo Gattegna, characterized the initiative as "indecent" and "light years away from any logic of study and research on the Holocaust." Then-Prime Minister Matteo Renzi also criticized the giveaway, tweeting that it was "sleazy." The editor of the newspaper, Alessandro Sallusti, defended the decision, stating that, to understand the birth of pure evil, it was necessary to go to the source.

KOSOVO

According to the law, "public education institutions shall refrain from teaching religion or other activities that propagate a specific religion." The government took steps to counter radicalization and violent extremism related to religion. According to religious communities, the government continued to respond to societal violence and vandalism against several religious minority communities. The government worked with the BIK and civil society groups to combat violent extremism. As part of the government's strategy, the BIK held sessions in its madrassahs and Islamic studies facilities that urged students not to fall prey to extremism.

Some school officials applied a mandatory administrative instruction previously issued by the Ministry of Education, Science, and Technology prohibiting primary and secondary students from wearing religious garb on school property; others did not. According to the BIK, public schools did not expel any students for wearing headscarves while attending classes. The Ombudsperson Institution did not receive any reports of a school barring students wearing religious garb, such as headscarves, from attending classes. Some members of the BIK, however, reported girls were forced to remove headscarves in order to study in public schools. The central government provided some funding to Islamic education in BIK madrassahs in Pristina, Prizren, and Gjiilan/Gnjilane. The government did not provide funding for religious education to any other religious group. Some members of other religious groups and secular representatives voiced concern about the government's funding of religious education in madrassahs over others.

Kosovo Serbs, Kosovo Gorani, Kosovo Croatians, and some Kosovo Roma attended Serbian-language public schools that followed a curriculum designed by the Serbian government, based on municipal education laws and in coordination with the education ministry. Restrictions on religious education did not apply to these public schools. Most ethnic Serbs elected to enroll in Serbian Orthodox religious classes instead of civic education. The Serbian government funded the salaries of all teachers in Serbian-language schools, including religious instructors. The Kosovo government supplemented the salaries of some teachers and staff in Serbian-language schools.

LATVIA

The constitution states everyone has the right to "freedom of thought, conscience, and religion" and "the church shall be separate from the state." It allows restrictions on the expression of religious beliefs in order to protect public safety, welfare, morals, the

democratic structure of the state, and others' rights. The law gives eight "traditional" religious groups – Lutherans, Catholics, Latvian Orthodox Christians, Old Believers, Baptists, Methodists, Seventh-day Adventists, and Jews – some rights and privileges not given to other religious groups, including the right to teach religion courses in public schools.

The government provides funding for religion and ethics classes in public schools. The school must receive the approval of the parents of at least 10 students in order to hold religion classes; if such approval is not obtained, students take courses on general ethics. The Center for Educational Content at the Ministry of Education must review the content of the classes to verify they do not violate freedom of conscience. First- to third-grade public school students must take either a class on religious beliefs or an ethics class; for older students, religious subjects are incorporated into elective ethics and social science classes. If there is a demand, schools are permitted to teach classes on the history of religion. Students at state-supported national minority schools may attend classes on a voluntary basis on the religion "characteristic of the national minority." Other religious groups without their own state-supported minority schools may provide religious education only in private schools. Religion courses in public schools range from doctrinal instruction by church-approved government-certified instructors (usually at the lower grades), to nondenominational Christian teachings or overviews of major world religions by certified teachers suggested by a religious group and approved by the Ministry of Education (usually at higher grades).

LIECHTENSTEIN

The law requires religious education be included in the curriculum in public schools, both at the primary and secondary levels. Catholic or Protestant religious education is compulsory in all primary schools; exemptions are available for children whose parents request them from the Office of Education. Parents are not required to give a reason for exemptions. Islamic education is not compulsory but offered in primary school and funded partly by the respective Muslim community, which provides the teachers, and partly from the government's integration budget. The Catholic Church determines the Catholic curriculum, with minimal supervision from municipalities. Religious groups provide teachers who are partially supported by the government. At the secondary school level, parents and students may choose between a course on Catholic religious education, which the government finances and the Catholic religious community organizes, and a general course in religion and culture taught from a sociological perspective.

LITHUANIA

The constitution acknowledges the freedom of parents or guardians to oversee the religious and moral education of their children without interference and stipulates public education shall be secular, although schools may provide religious instruction at the request of parents. The constitution grants recognition to "traditional" religious groups and provides for recognition of other religious groups if they have support in society and their teachings and practices do not conflict with law or public morals. It states the status of religious groups shall be established by agreement or law and recognized religious groups shall be free to carry out their activities as long as they are not in conflict with the constitution or laws.

The law permits and funds religious instruction in public schools for traditional and other state-recognized religious groups. Parents may choose either religious instruction or secular ethics classes for their children. Schools decide which of the traditional religious groups will be represented in their curricula on the basis of requests from parents for children up to age 14, after which students present the requests themselves.

- There are 30 private religious schools with ties to Catholic or Jewish groups, although students of different religious groups may attend these schools. All accredited private schools (religious and nonreligious) receive funding from the Ministry of Education and Science through a voucher system based on the number of pupils. This system covers only the program costs of school operation. Founders generally bear responsibility for covering capital outlays; however, the Ministry of Education and Science funds capital costs of private schools of traditional religious groups where the government has signed an international agreement with a religious group to do so. To date the Catholic Church is the only religious group with such an agreement, which the government signed with the Holy See. Under this accord, the government funds both the capital and operating costs of private Catholic schools.

LUXEMBOURG

In July parliament passed a new law that legally formalized the 2015 conventions between the government and six recognized principal religious communities, including, for the first time, the Muslim community. The law also provides for other significant changes. The government no longer pays the salaries or provides pensions for newly hired religious workers, although previously employed workers were grandfathered into the previous system. The state continues to provide funding for religious communities, based on the number of adherents, but available funding is capped at one-third of the total amount previously available. Parliament enacted legislation abolishing Catholic religious instruction in public schools and replacing it with a secular ethics course, effective in 2016 in secondary schools and in 2017 in primary schools. Pursuant to a convention it signed with the

Catholic Church in 2015, the government directed communes to reach a consensus with local Church councils regarding which buildings would belong to the communes and which would be transferred to the central fund of Church assets by Jan. 1, 2017. Previously, religious instruction in public schools was managed locally, coordinated between representatives of the Catholic Church and 105 communes. Parents and pupils chose between instruction in Catholicism or an ethics course, and government-salaried Catholic religious instructors taught the religion and ethics courses at all levels in public schools. Schools exempted students from the Catholic or ethics instruction on an individual basis.

Under the July 15 law, as well as laws enacted on May 27 and July 7, religious education in public schools was abolished and replaced by a course called *Life and Society*. The July 15 law mandated the new course. The May 27 law effected the change for primary schools, beginning in the 2017-18 scholastic year. The July 7 law applied the change to secondary schools, effective in the 2016-17 year. According to the laws, religious instructors affected by the change in law may teach the new *Life and Society* course if qualified under the new provisions (including holding a bachelor's degree), agree to adhere to the new curriculum, and participate in a "reorientation" course. In an informational flyer provided to parents, the government stated the new *Life and Society* course that replaced religion in public schools was a result of conventions signed between the government and religious communities in 2015 and was developed in concert with all concerned parties.

MACEDONIA

The law does not permit religious groups to operate primary schools, but allows them at the secondary level and above. The Ministry of Education requires sixth-grade students and above to take one of three elective courses, two of which have religious content: Introduction to Religions and Ethics in Religion. According to the ministry's description, these courses teach religion in an academic, non-devotional manner. The courses are usually taught by priests or imams. The Ministry of Education states that all teachers of these subjects receive training from accredited higher education institutions taught by professors of philosophy or sociology. If students do not wish to take a course on religion, they may take the third option, Classical Culture in European Civilization.

- Responding to a 2015 request from the ombudsman's office, the Ministry of Education Inspectorate investigated and determined that a student march a public school organized in Bitola in celebration of what the media called "good Orthodox holidays" was not a planned activity. The inspectorate reprimanded four elementary schools and their teaching staff.

MALTA

The constitution provides for freedom of conscience and religious worship and prohibits religious discrimination. It establishes Roman Catholicism as the state religion and mandates Catholic religious education in state schools, but allows students to opt out of such classes. The constitution and law make Catholic education, which does not have to be taught by Catholic teachers, compulsory in public schools but allows students, with parental consent if the student is under the age of 16, to opt out of these classes and instead take an ethics course if one is available. If a school does not offer an ethics course, students may still opt out of the religion class.

Enrollment in private religious schools is permitted. The law does not regulate religious education in private schools. The law does not allow homeschooling for religious or other reasons except for physical or mental infirmity.

- The government continued to implement a pilot program to offer ethics education in state schools as an alternative to the 6 percent of students who reportedly did not attend Catholic religious classes. In December 2015, 40 teachers graduated from a specialized course to prepare them to teach the ethics classes. A total of 419 primary school students took ethics education classes during the 2015-16 school year. During the 2016-17 school year, the Ministry of Education extended the pilot project to nine more schools, expanding the program to a total of 1,073 students, or approximately three percent of all students.

- In July the Ministry of Education launched a public consultation process on proposed changes to the education law, including the introduction of the option of homeschooling for parents. Public consultations ended in October.

MOLDOVA

The constitution provides for freedom of religious education and stipulates the state educational system "shall be of a lay nature." According to the law, religion classes in state educational institutions are optional. Students submit a written request to the school's administration to enroll in a religion class. Religion classes are offered in grades 1-9. No alternative classes are offered for those who choose not to enroll in religion classes. The religion curriculum offers two types of courses: one for Orthodox denominations and Roman Catholics, and the second for evangelical Christians and Seventh-day Adventists. The religious curriculum for Orthodox and Catholic groups derives from instructional manuals developed by the Ministry of Education with input from the MOC and includes teaching guidelines developed with the support of the BOC. Teachers and Orthodox priests teach these optional courses, which focus on Orthodox Christianity. Teachers and representatives of the Evangelical Christian Church

teach the second course, which is based on translated religious manuals and literature from Romania, the United States, and Germany. Both courses teach religious doctrine as well as moral and spiritual values. The law mandates immunization of all children and before they can enroll in kindergarten. It does not provide an exception for religious reasons.

- Human rights NGOs, including CIDO, CREDO, and Promo-Lex, continued to criticize the Ministry of Education for allowing the optional religion course for Orthodox Christians and Catholics to cover only Orthodox Christian doctrine, to the exclusion of other religious teachings. The same NGOs stated there was a high level of Christian Orthodox influence in schools, through such means as the classes on Orthodox Christian faith; mandatory extracurricular religious activities for students, including attending Mass or ceremonies, for example at the start of the school year, officiated by Orthodox priests; the presence of religious symbols, such as crosses or icons, in school; and messages from teachers.

MONACO

The constitution guarantees freedom of religion and its public expression and prohibits compelling participation in religious ceremonies. Roman Catholicism is the state religion and state ceremonies often included Catholic rituals. Religious groups had to apply to the Minister of Interior to build a public place of worship. Optional Catholic religious instruction was available in public schools. The constitution states Roman Catholicism is the state religion.

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

MONTENEGRO

By law religion is not taught in public primary or secondary schools.

NETHERLANDS

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

The constitution stipulates public education shall pay due respect to the individual’s religion or belief, and the law permits religious education in public schools. All schools are obligated to familiarize students with various spiritual movements in society regardless of the religious affiliation of the school. Religion-based schools are free to shape religious education, as long as the education inspectorate sees that such education does not incite criminal offenses.

- The Ministry of Education commissioned a report on discrimination in education, which commented extensively on deep-rooted anti-Semitism in classrooms in certain schools with a high percentage of migrant Muslim students and how teachers felt helpless combatting these sometimes violent sentiments. The report cited one Amsterdam high school teacher, who recalled an incident in which a female student of Moroccan descent stood up and pronounced, “If I had a Kalashnikov [automatic rifle], I’d gun down all the Jews.”

NORWAY

Public schools include a mandatory course on Christian Knowledge and Religious and Ethical Information (CKREE) for grades one through 10 (generally ages six to 16). CKREE is taught by teachers employed by the state and covers world religions and philosophies while promoting tolerance and respect for all religious beliefs, as well as for atheism. Up to 50 percent of the CKREE course content is devoted to Christianity. Students may not opt out of this course. Religious ceremonies are not permitted in schools, but schools may organize religious outings, such as attending Christmas services. Parents may request their children be exempted from participating in or performing specific religious acts, such as a class trip to a church. The parents need not give a reason for requesting an exemption. The government continued to permit individual schools to decide whether to implement bans on religious clothing such as burqas or *niqabs*. Two university colleges, University College of Southeast Norway and Ostfold University College, maintained bans. In October some politicians, including the minister of education and research, expressed support in the media for a national ban on students wearing the burqa or *niqab* in school.

Many non-Christian religious organizations, such as the Norwegian Humanist Association, continued their objections to the specific reference to “Christian Knowledge” in the title of the mandatory school course on religion, stating it promoted Christianity over other religions.

- The Ministry of Education continued grants for school programs raising awareness about anti-Semitism. Schools nationwide continued to observe Holocaust Memorial Day on January 27. High school curricula included material on the deportation and extermination of Jewish citizens from 1942 to 1945. The DMT received grants for a program where young Jews talked to high school students about Judaism and being a Jew in the country. The government indicated it planned to expand the program through the national action plan to counter anti-Semitism.

The government continued to support an extracurricular program that took some secondary school students to the Auschwitz-Birkenau death camp in Poland and to other Nazi concentration camps to educate them about the Holocaust.

- The HC (Center for Studies of Holocaust) conducted programs against anti-Semitism with financial support from the government. The HC used instructional materials it developed in high schools nationwide to promote tolerance for religious diversity. It also screened materials used in public schools for anti-Semitic content.

POLAND

The constitution states “churches and other religious organizations shall have equal rights.” It stipulates the relationship between the state and churches and other religious organizations shall be based on the principle of respect for autonomy and mutual independence. The constitution specifies that relations with the Catholic Church shall be determined by an international treaty concluded with the Holy See and by statute. Relations with other churches and religious organizations shall be determined by statutes adopted pursuant to agreements concluded between their appropriate representatives and the Council of Ministers. In accordance with the law, all public and private schools teach voluntary religion classes. Schools must provide instruction in any of the registered faiths if there are at least seven students requesting it. Each registered religious group determines the content of classes in its faith and provides the teachers, who receive salaries from the state. Students may also request to take an optional ethics class instead of a religion class.

PORTUGAL

The constitution affords each religious community the freedom to teach its religion and to use its own media to disseminate public information about its activities. Public secondary schools offer an optional survey course on world religions taught by lay teachers. Optional religious instruction is available at government expense if at least 10 students attend the class. Religious groups are responsible for designing the curriculum of the religious classes and providing and training the teachers, who are lay. Private schools are required to offer the same curriculum as public schools but may provide instruction in any religion at their expense. All schools, public and private, are required to accommodate the religious practices of students, including rescheduling tests if necessary.

- On September 5, the CLR [Commission for Religious Freedom] sponsored a conference debate on “Religious Pluralism and Citizenship” at the Calouste Gulbenkian Foundation in Lisbon. Speakers included the new CLR chairman, the minister of justice, constitutional scholars, and representatives of various religious denominations and focused on “Religious Freedom and Portuguese Secularism – The principles of the separation and cooperation between the State and Religious Communities.” At the closing of the conference, 21 churches and religious communities signed a declaration for dialogue, religious tolerance, and peace. Among other obligations and responsibilities, the signatories pledged their commitment to a collaborative dialogue with other religious groups and an appreciation of diversity.

ROMANIA

Groups having the legal status of religions are eligible for state support. They have the right to teach religion classes in public schools, receive government funds to build places of worship, partially pay clergy salaries with state funds, broadcast religious programming on radio and television, and apply for broadcasting licenses for their own stations. Both religions and religious associations may own or rent property, publish or import religious literature, proselytize, establish and operate schools or hospitals, own cemeteries, and receive tax exemptions on income and buildings used for religious, educational, or other social purposes.

Religious education in public schools is optional. The 18 recognized religions are entitled to hold religious classes in public schools. The classes entail the teachings of the denomination to which the student belongs. Religion teachers are government employees, but the religious group in question approves their appointment and retention.

Religious proselytizing in schools is forbidden.

Although students have the right to attend religion classes in their faith irrespective of their number, the law allows for exceptions where the right cannot be implemented “for objective reasons,” without detailing what these reasons may be. Alternatively, students who want to study religion may also do so within religious structures outside the school system, and may bring certificates from their respective denominations stating they are doing so, to receive academic credit. Under the law, parents of students under 18 years of age are required to request student participation in religious classes, while students 18 and older may

request participation themselves. The law on religious freedom provides that the religion of a child who has turned 14 may not be changed without the child's consent, and from age 16, an individual has the right to choose her/his religion.

- The government continued to include the Holocaust in history courses in the seventh, eighth, 10th, and 12th grades. During the 2016-2017 school year, 2,984 students in more than 100 classes from 75 schools nationwide enrolled in the optional course entitled History of the Jews – The Holocaust.

RUSSIA

Religious education or civil ethics classes are compulsory in all secondary schools, public and private. Students may choose to take a course on one of the four traditional religions, a general world religions course, or a secular ethics course. Regional and municipal departments of education oversee this curriculum at the local level in accordance with their capacity to offer the courses, and according to the religious makeup of the given location. Amendments to the law, enacted in July 2015 based on a 2009 ruling of the European Court of Human Rights (ECHR) in a case brought by the Jehovah's Witnesses, cancel the requirement for representatives of religious organizations to be licensed to conduct religious education activities in Sunday schools and home schooling. Religious instructors in any other state or private school must be licensed to teach religious courses.

- The government continued to grant privileges to the ROC [Russian Orthodox Church] accorded to no other church or religious association, including greater access to public institutions such as schools, hospitals, prisons, police, and the military forces. The Chairman of the ROC's Department for Relations of the Church with Society and News Media, Vladimir Legoida, in an interview in January with the newspaper *Sankt Peterburgskie Vedomosti*, stated the government did not interfere in the internal affairs of the ROC, but it did provide support in the form of what he termed "opportunities to study Orthodox culture" in schools alongside other traditional religions, as well as government assistance in restoring ROC buildings.

SAN MARINO

There are no private religious schools, and the law requires religious education in public schools. Only Catholic religious instruction is offered. The state approved curriculum includes comparisons between Christianity and other religions and between the Bible and other religious texts. Teachers are selected by the Church and may be religious or lay. Religious instruction is funded by the government. The law also guarantees students the right to choose not to participate in religious instruction without penalty. Students (or the parents, if the student is under 18) must choose to opt out at the beginning of each school year.

SERBIA

The constitution states parents and legal guardians shall have the right to ensure the religious education of their children in conformity with their own convictions. By law, religious education is only offered in public schools for the seven traditional groups. Students in primary and secondary schools are required to attend classes in one of the seven traditional religions or an alternative civic education class. Parents choose which option is appropriate for their child. The curriculum taught in the religion classes varies regionally, reflecting the number of adherents of a given religion in a specific community. The Commission for Religious Education appoints religious education teachers. The commission is comprised of representatives of traditional religious groups, the Ministry of Education, Science and Technology, and the Directorate for Cooperation with Churches and Religious Communities. Representatives of the Islamic Community of Serbia and the Islamic Community in Serbia participate in the work of the commission. Following a decline in the number of teachers representing the Islamic Community in Serbia, the education minister on September 9 added 40 religious teachers from the Islamic Community in Serbia back into the religious education program, most of who had previously worked in the program at some point. The education minister also signed a decision allowing classes with fewer than 15 students (the minimum number required for elective courses) to organize instruction about their religion in agreement with local school directors.

SLOVAK REPUBLIC

The constitution states the country is not bound to any particular faith and religious groups shall manage their affairs independently from the state, including in providing religious education and establishing clerical institutions. The constitution guarantees the right to practice one's faith privately or publicly, either alone or in association with others. A concordat with the Holy See provides the legal framework for relations between the government and the domestic Catholic Church and the Holy See. Two corollaries cover the operation of Catholic religious schools, the teaching of Catholic religious education as a subject, and Catholic priests serving as military chaplains. An agreement between the government and 11 of the 17 other registered religious groups provides similar status to those groups. The unanimous approval of the existing parties to the agreement is required for other religious groups to obtain similar benefits.

All public elementary school students must take a religion or an ethics class, depending on personal or parental preferences. Individual schools and teachers decide what material to teach in each religion class. Although the content of the courses in most schools is Catholicism, parents may ask a school to include teachings of different faiths. Private and religious schools define their own content for religion courses. In both public and private schools, religion class curricula do not mention unregistered groups or some of the smaller registered groups, and unregistered groups may not teach their faiths at schools. Teachers from a registered religious group normally teach about the tenants of their own faith, although they may teach about other faiths as well. The government pays the salaries of religious teachers in public schools.

SLOVENIA

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

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

SPAIN

The government generally provided funding for Catholic, Islamic, and Protestant instruction in public schools (Jewish groups declined the funding). The Catholic Church is the only religious group explicitly mentioned in the constitution. Authorities investigated and prosecuted several cases of anti-Semitic and anti-Muslim hate speech and reversed a Valencia regional government ban against a schoolgirl wearing a hijab to school.

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

- In March the government published new guidelines for teaching Islam in public schools. The CIE [Commission of Spanish Islam] drafted the guidelines and the Ministry of Education approved them. The guidelines stress what they call moderate Islam in worship practices, with emphasis on plurality, understanding, religious tolerance, conflict resolution, and coexistence. Requirements for Islamic education instructors are developed on a region-by-region basis, and call for personal data of the potential employee, proof that he or she has not been dismissed from the educational authority of the state where he or she is applying to work, a degree as required by the state, and a certificate of training in Islamic education.

Federal and regional governments employed 50 Islamic education instructors nationwide, according to the CIE, which certified teachers. The CIE stated this number was far fewer than the more than 700 Islamic teachers it estimated would be required to meet demand, and called on regional governments to extend Islamic education to secondary schools. CIE representatives, however, commended the region of Castilla y Leon for adding its first Islamic education instructor in September. In response to Muslim community complaints about insufficient Islamic teachers, the MOJ stated the regions were responsible for providing instructors, since most regions oversee education. The MOJ said the CIE's prior governing structure of two secretaries general created an impasse for providing Islamic education instructors because the two secretaries general maintained separate lists of approved instructors. The MOJ said it expected the reorganization of the CIE in July under a single president would rectify the problem.

- Implementation began of a 2015 requirement by the Ministry of Education, Culture, and Sport that Holocaust education take place in the fourth year of compulsory secondary education geography and history class, and the first year of high school contemporary history of the world class. Jewish community members described the Holocaust and Sephardi education provided in public schools as inadequate.

In September Takwa Rejeb, a citizen, was not allowed to attend her new school in Valencia wearing a hijab. The school argued that the headscarf violated the school's dress code. After the student appealed the decision to the regional directorate of education, the regional minister of education ordered that she be allowed to attend classes wearing the hijab. The regional government followed with an announcement that it would draft updated regulations regarding student dress. Foundation representatives cited the case as indicative of the government's rapid response to cases involving religious freedom.

- On September 17, the United Nations Educational, Scientific, and Cultural Organization Association for Interreligious Dialogue organized in Barcelona the "Night of Religions," with the participation of 24 religious centers representing 12 different faiths. The groups shared their religious traditions with the public. During Ramadan, more than 30 Muslim prayer centers organized iftars open to other faiths and the general public.

SWEDEN

The government provided grants to religious groups for religious education and spiritual work in the healthcare sector, refugee reception and integration efforts, and security measures. Some Muslim groups continued to express concerns about profiling in anti-terror legislation. The police continued to implement and develop a national strategy to combat hate crimes. The government funded a project to train up to 300 teachers on how to combat anti-Semitism. Religious education to include all world religions is compulsory in public and private schools. Teachers use a curriculum that encompasses lessons about the major world religions without preference for any particular religious group. Parents may send their children to government-supported independent religious schools that must adhere to government guidelines on core academic curricula, including religious education. Hate speech laws prohibit threats or expressions of contempt for persons based on several factors, including religious belief.

- On November 24, the government released a "national plan to combat racism, similar forms of hostility, and hate crimes," including anti-religious hate crimes. The plan contained an additional SEK 40 million (\$4.4 million) to combat anti-religious sentiments and other forms of hate crimes in 2017, expand the mandate and funding for the Living History Forum (a program which combats religious and other discrimination, including in government agencies), and carry out a study on hate crimes perpetrated online.

- The government-funded Living History Forum continued its efforts to educate youths about intolerance to Jews, Muslims, and other groups, using the Holocaust and other crimes against humanity as its starting point. The forum hosted a number of exhibits on religious tolerance and disseminated information to schools about past crimes against humanity. Schools continued to sponsor visits to Holocaust sites such as Auschwitz as educational tools. Students participated in such trips regardless of religious background.

SWITZERLAND

The cantons of Basel, Zurich, and Vaud also offer religious communities legal recognition as private entities. This gives them the right to teach their religions in public schools. The constitution sets education policy at the cantonal level, but municipal school authorities have some discretion in implementing cantonal guidelines. Most public cantonal schools offer religious education, with the exception of schools in Geneva and Neuchatel. Public schools normally offer classes in Catholic and/or Protestant doctrines with the precise details varying from canton to canton and sometimes from school to school; a few schools provide instruction on other religions. The municipality of Ebikon in the Canton of Lucerne offers religious classes in Islamic doctrine, as does the municipality of Kreuzlingen in the Canton of Thurgau.

In some cantons, religious classes are voluntary, while in others, such as in Zurich and Fribourg, they form part of the mandatory curriculum at the secondary school level; however, waivers are routinely granted for children whose parents request them.

Children from minority religious groups may attend classes for their own faith during the religious class period; these classes must be organized and financed by the minority religious groups and are held outside of the public schools. Parents may also send their children to private religious schools at their expense or homeschool their children. Most cantons complement traditional classes in Christian doctrines with more general classes about religion and culture. There are no national guidelines for waivers on religious grounds from classes other than religious instruction, and practices vary.

- Government Practices: Basel denied citizenship to two Muslim schoolgirls because they refused to take part in required swimming classes, and a court in St. Gallen Canton fined a father for forbidding his Muslim daughters from taking mandatory swimming classes. The city of Basel suspended a Muslim family's citizenship application after two members of the family, students at a high school, refused to shake a teacher's hand for religious reasons. The school punished the students and rejected an appeal of the decision by the family. A regional court in Bern Canton ruled a private company's dismissal of a Muslim woman for wearing a headscarf to work was illegal. In November the Federal Court, the country's highest court, dismissed the al Huda Islamic Association's complaint regarding the Zurich educational authority's 2015 rejection of the association's application to establish a private Islamic nursery school to educate children in Arabic and on the Quran. The Federal Court ruled the intended school's operational concept failed to comply with the legal requirements of a religiously-oriented private school.

According to the Federal Court, al Huda's concept lacked the separation of religious and secular content and overemphasized the association's viewpoint of religion forming the basis of all acquired knowledge, thereby exceeding the extent to which a faith-based school was allowed to give weight to religion in its teachings.

- In March SIG stated increasing exemption requests by Muslims resulted in public schools granting fewer allowances regarding religious attire and dispensations from classes for religious reasons. SIG added stricter school policies not only constrained Muslim students' religious practices, but also had the potential to increasingly restrict Jewish students' religious expressions, such as wearing the Jewish skullcap (kippah). In June the city of Basel denied Swiss citizenship to two Muslim sisters aged 12 and 14 years, due to the girls' refusal to participate in mandatory school swimming classes and school camps for religious reasons. Basel's naturalization committee based its decision on a 2013 Federal Court ruling that declared school swimming lessons part of compulsory education. The committee said citizenship applicants must fulfill all the requirements of compulsory education to qualify for naturalization. There was no legal mechanism for appealing the decision.
- In June the district court of Rheintal in St. Gallen Canton sentenced a Muslim father to a suspended fine of 3,000 Swiss francs (\$2,944) and an additional, unsuspended fine of 1,000 Swiss francs (\$981) for neglecting his welfare and educational duties towards his children, as well as for breaching the cantonal education law and failing to respect official orders after he forbade his daughters, for religious reasons, from participating in compulsory school swimming lessons and a school camp. The judge stated the man's behavior was hindering the integration of his children. Reportedly in reaction to this incident, the Basel education directorate informed schools in the Basel region they could fine parents up to 5,000 Swiss francs (\$4,907) if their children repeatedly refused to adhere to a school's code of conduct, which may include an obligation to shake hands with teachers. In June members of the Jewish community spoke out against the ruling.
- In March Freiburg Canton declared a proposed referendum by the anti-immigration Swiss People's Party (SVP), which collected signatures for a cantonal vote against the establishment of an Islamic Center in the University of Fribourg, was invalid. The cantonal parliament said the referendum would have violated the federal constitution's prohibition against religious discrimination.

UKRAINE

The law allows religious groups to establish theological schools to train clergy and other religious workers, and to seek state accreditation for their curriculum. The law states theological schools shall function on the basis of their own statutes, which are registered by the Ministry of Culture. The law prohibits the teaching of religion as part of the mandatory public school curriculum and states public school training "shall be free from interference by political parties, civic and religious organizations." Public schools include ethics of faith or similar faith-related courses as optional parts of the curriculum.

The law provides for antidiscrimination screening of draft legislation and government regulations, including on the basis of religion. The law specifies the screening will be conducted in accordance with instructions developed by the Cabinet of Ministers, with the legal department of each respective agency responsible for verifying the draft legislation does not contain discriminatory language and requiring changes if it does. Religious groups may participate in the screening of draft legislation at the invitation of the respective agency.

- On July 15, the Ministry of Education formed a commission for the recognition of academic degrees awarded by theological schools and on September 21 the Commission made its first decision to recognize such degrees.

UNITED KINGDOM

In the absence of a written constitution, the law establishes the Church of England as England's state church and the Church of Scotland as Scotland's national church. The government introduced a national database of individuals governing schools after parents and teachers complained about Muslim infiltration of school boards in Birmingham. Politicians and political parties made anti-Semitic and anti-Muslim statements.

Throughout the country the law requires religious education (RE) and worship for children between the ages of three and 13 in state-run schools, with the content decided at the local level. At age 13, students may choose to stop RE or continue and study two religions rather than one. Nonreligious state schools require the curriculum to reflect "Christian values," be nondenominational, and refrain from attempts to convert students. The curriculum must also teach the practices of other principal religions in the country. Teachers have the right to decline participation in collective worship, without prejudice, unless they are employed by faith-based schools.

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

Only denominational (faith-based) schools in Scotland practice daily collective prayer or worship.

- In Bermuda, the law requires students attending public (state) schools to participate in collective worship, characterized by educational officials reciting the Lord's Prayer, but prohibits worship "distinctive of any particular religious group." The law allows parents to withdraw their children from participation and allows homeschooling as an approved educational alternative for religious or other reasons. At the high school level, students are offered a course that explores various religions.
 - The government funded 6,848 "faith schools" in England (34.1 percent of all schools) in 2015. Of these, 4,609 (23 percent) were Church of England, 1,985 (9.9 percent) Catholic, 26 Methodist, 145 "other" Christian, 48 Jewish, 18 Muslim, eight Sikh, four Hindu, two Greek Orthodox, one Quaker, one Seventh-day Adventist, and one United Reformed Church. There were 370 denominational schools in Scotland: 366 Catholic, three Episcopalian, and one Jewish, all of which were government-funded. If a school is not oversubscribed, then the school must offer a place to any child, but if the school is oversubscribed it may use faith as a criterion for acceptance. The government determines whether to establish a faith-based school when there is evidence of demand such as petitions from parents, religious groups, teachers, or other entities. Nonstate faith-based schools are eligible to claim "charitable status," which allows for tax exemptions.
 - Almost all schools in Northern Ireland receive state support, with approximately 90 percent of the students attending predominantly Protestant or Catholic schools. Approximately 7 percent of school-age children attend religiously integrated schools with admissions criteria designed to enroll equal numbers of Catholic and Protestant children without the intervention of the state, as well as children from other religious and cultural backgrounds. These integrated schools are not secular, but are "essentially Christian in character and welcome all faiths and none." RE – a core syllabus designed by the Department of Education, the Church of Ireland, and the Catholic, Presbyterian, and Methodist churches – is compulsory in all government-funded schools, and "the school day shall include collective worship whether in one or more than one assembly." All schools receiving government funding require RE; however, Catholic-managed schools draw uniquely on the Roman Catholic tradition for their RE while other schools may draw on world religions for their RE.
 - Government Practices - In September the government introduced a national database, to which all school governors were required to subscribe, to increase transparency about who governed schools, following criticism and an official independent inquiry of the Department of Education for failing to keep any register of who governed its schools. The government had commissioned the inquiry following allegations from parents and teachers that some Birmingham schools were being infiltrated by fundamentalist Muslims through school board elections, who had replaced moderate staff, driven out staff, undermined head teachers, and interfered in the running of the schools. The official inquiry concluded there had been "coordinated, deliberate and sustained action" by a number of individuals to introduce an "intolerant and aggressive Islamic ethos" into a few schools in the city, and that "there were those who either espoused, sympathized with, or failed to challenge extremist views."
 - In November the Scottish government announced a consultation would be held on whether students aged 16 and above could opt out of religious observance in schools. The move followed criticism by the NGO Humanist Society Scotland, which pledged to seek a judicial review of the policy that required all students to attend religious observances unless they had the consent of their parents.
- The government required schools to consider the needs of different cultures, races, and religions when setting dress code policy – recognizing and accommodating students who conformed to a particular dress code to manifest their beliefs. This included wearing or carrying specific religious artifacts, not cutting their hair, dressing modestly, or covering their head. Schools were required to balance the rights of individual students against the best interests of the school community as a whole. ■