

Models of Religious Education in Public Secondary Schools within European Research Context: The examples of France, Russia, and The Netherlands

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Introduction

Winston Churchill once said that prime ministers are envious of the influence of schoolteachers on the nation.^[1] In other words, the foundational upbringing of a nation is in the hands of education. The famous Russian scientist Dmitriy Mendeleev strongly believed that education without spiritual and moral upbringing is a sword in a mad man's hand.^[2] This means that education on any level, which is done in any society and supervised by any ethnic or religious group, is incomplete if it is only focused on the intellectual development of an individual and ignores the cultural-religious heritage of a pupil. Thus, religious education has a significant role in the promotion of spiritual, moral, social, and cultural developments of individuals and entire people groups.^[3]

However, the existing fast-changing plurality of contemporary society makes it to be a difficult task to fulfil.^[4] It is stated in the White Paper on Intercultural Dialogue "Living Together as Equals in Dignity", the part of Europe's rich cultural heritage of past and present is a variety of religious and secular conceptions of the purpose of life; in spite of this, cultural-religious her-

^[1] Oleksandr Vialov, *Christian Values in Ukraine's Educational Context*, Religious Information Service of Ukraine, 12-01-2006, <<http://www.risu.org.ua/eng/kaleidoscope/article;8678/>> (17-07-2006).

^[2] Ibid.

^[3] Qualifications and Curriculum Authority (QCA) and Department for Education and Skills (DfES), *Religious Education: The Non-Statutory National Framework*, London Qualifications and Curriculum Authority, "About Religious Education in the Curriculum: The Contribution of Religious Education to the School Curriculum", 2004, Aim 2, p. 8.

^[4] Wim Westerman, *Youth and Adulthood in Children's and Adult's Perspectives*, in "Spiritual Education: Cultural, Religious, and Social Differences. New Perspectives for the 21st Century", Series Spirituality in Education (Brighton, Portland: Sussex Academic Press, 2001), 256.



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itage of a pupil should be taken into consideration in all areas of public interest, inclusive education.^[5] Therefore, a solid combination of religion and intercultural dialogue in education is crucial for binding and strengthening the present day society.^[6]

It is crucial, especially now, when old approaches and methods of managing a cultural and religious diversity is no longer adequate and applicable to fast-growing and fast-changing contemporary society.^[7] The Council of Europe, after working for more than the last three decades on the process of cultural adaptation and social integration of different people groups existing within ever-expanding European borders,^[8] put forward a recommendation to the ministers of education of all member states to “pursue initiatives in the field of intercultural education relating to the diversity of religions and non-religious convictions in order to promote tolerance and the development of a culture of living together”.^[9]

Evaluation of Existed Models of Religious Education in the European Research Context

Robert Jackson mentions that “issues about the study of religion in public education are being discussed internationally as never before.”^[10] This is partially due to the events of the September 11, 2001 in the USA when the world “held his breath” observing the consequence of the terrorist attack motivated by religious reasons. This event, and many other similar to it, indicated that religious motivations, being not in correlation with citizenship upbringing, can contain public threat to the social safety.

Therefore, considering the globalization of the communications strategies in the contemporary world, the relevance of religious education in a particular country should not be evaluated only within the educational public boundaries of this particular society, but should go beyond being compared and tested in accordance with other existed models of religious education.

In respond to this need of international (inter-European) evaluation, this article presents a comparison and contrast of existing models of religious education in public secondary schools in European states. According to the research of Jean-Paul Willaime,

^[5] Council of Europe, *White Paper on Intercultural Dialogue “Living Together as Equals in Dignity”*, Council of Europe, F-67075 Strasbourg Cedex, Ministers of Foreign Affairs, 118th Ministerial Session in Strasbourg, 7 May 2008.

^[6] Cok Bakker and Karin Griffioen, *Introduction to the Religious Dimensions in Intercultural Education*, in “Religious Dimensions in Intercultural Education: Theory and Good Practice,” Cok Bakker and Karin Griffioen, eds. (Netherlands: Dutch University Press, 2001), 9.

^[7] Council of Europe, *White Paper on Intercultural Dialogue “Living Together as Equals in Dignity”*, p. 9.

^[8] Council of Europe, Resolution (70) 35 (1970), Recommendation 786 (1976), Resolution 807 (1983), Recommendation R (84) 18 (1984), Recommendation 1093 (1989), Recommendation 1111 (1989), Recommendation 1346 (1997), Recommendation No. R (98) 5 (1998), Recommendation No. R (99) 2

(1999), Recommendation No. R (2000) 4, Recommendation Rec. (2002) 12, Resolution Res. (2003) 7.

^[9] Council of Europe, *Recommendation CM?Rec (2008)12 of the Committee of Ministers to member states on the dimension of religions and non-religious convictions within intercultural education*, adopted by the Committee of Ministers on 10 December 2008 at the 1044th meeting of the Ministers’ Deputies.

^[10] Robert Jackson, *European Institutions and the Contribution of Studies of Religious Diversity to Education for Democratic Citizenship*, in “Religion and Education in Europe: Developments, Context, and Debates”, Robert Jackson, Siebren Miedema, Wolfram Weisse, Jean-Paul Willaime, eds., series Religious Diversity and Education in Europe, Cok Bakker, Hans-Gunter Heimbrock, Robert Jackson, Geir Skeie Wolfram Weisse, eds., vol 3 (Münster, New York; München, Berlin: Waxman, 2007), 27.

three main models of religious education exist within the European continental borders; other situations with religious education are variable combinations of them. Therefore, this study investigates the three main models of religious education in public secondary schools within the European continental borders and can serve as informative material for regulating the education relations between Church and State in question of citizenship development.

Table 1: Existed Models of Religious Education in Europe.

State Approach to Religious Education in Public Schools ¹¹	Description/ Chosen country	Model Named
No religious education	No religious instruction in state schools, substituted with humanistic or ideological education which are directed toward citizenship development ----- France	Humanist model of Religious Education
Confessional religious education	The right of religious instruction belong to a particular chosen religious group; religious groups outside of preferred religious tradition might have an option of being involved in private sphere of religious education; the privileged position of this religious group defined by historic, ethnic, cultural, or political ties with the particular society ----- Russia	Culturological model of Religious Education
Non-confessional religious education	The right of religious instruction belong to many/ or all religious groups and organizations that exist in the particular society; religious education can be delivered in public or private sector of education ----- The Netherlands	Pluralists model of Religious Education

Humanists Model of Religious Education (France)

France, a Catholic country with a secular culture,^[12] is being governed by the President who is elected for several years by universal surface, by Prime Minister who is appointed by the President, and by the Parliament which consist from two chambers (National Assembly and the Senate), and in the administrative sphere consists of three levels of

^[11] Three categories mentioned below are chosen from Jean-Paul Willaime, *Different Models for Religion and Education in Europe*, in “Religion and Education in Europe: Developments, Context, and Debates”, Robert Jackson, Siebren Miedema, Wolfram Weisse, Jean-Paul Willaime, eds., series Religious Diversity and Education in Europe, Cok Bakker, Hans-Gunter Heimbrock, Robert Jackson, Geir Skeie Wolfram Weisse, eds., vol 3 (Münster, New York; München, Berlin: Waxman, 2007), 60; Wanda Alberts, *Integrative Religious Education in Europe: A Study-of-Religions Approach*, “Religion and Reason”,

Winnifred Fallers Sullivan, ed, Vol. 47 (Germany, Berlin: Walter de Gruyter, 2007), 317.

^[12] Jean-Paul Willaime, *Teaching Religious Issues in French Public Schools: From Abstentionist Laïcité to a Return of Religion to Public Education*, in “Religion and Education in Europe: Developments, Context, and Debates”, Robert Jackson, Siebren Miedema, Wolfram Weisse, Jean-Paul Willaime, eds., series Religious Diversity and Education in Europe, Cok Bakker, Hans-Gunter Heimbrock, Robert Jackson, Geir Skeie Wolfram Weisse, eds., vol 3 (Münster, New York; München, Berlin: Waxman, 2007), 87.

decentralization introduced by the law of 2 March 1982: *commune*, the *département*, and the *region*.^[13] The 1982 law on decentralization transferred many powers of day-to-day life to municipal councils, general councils, and regional councils.^[14] According to this law of decentralization, powers in education are shared between State, which is responsible for the content of education and its inspection and local authorities with *département* being responsible for *collèges* and regional councils for *lycées*. In addition to this, local authorities are also present in the management boards in educational institutions. Correspondently to the distribution of power within education, the power on regulating the public involvement of religion in the social life in the Republic is also shared among management bodies of *commune*, the *département*, and the *region*.

The Constitution of French Republic, which stands above all other juridical regulations, protects religious and cultural plurality of French society:

France shall be an indivisible, secular, democratic and social Republic. It shall ensure the equality of all citizens before the law, without distinction of origin, race or religion. It shall respect all beliefs.^[15]

Table 2: Religion in French Society^[16]

Religious Affiliation	Percentage (Number)
Catholicism	62%
Islam	6% (around 4 000 000)
Protestantism	2% (around 1 200 000)
Judaism	1% (around 600 000)
Other	3%
No religious affiliation	26%

Respecting all religious believes, according to as it is stated in the constitution, the French school, at the same time, appears to represent the clearest and most radical position: performing well in math and mother-tong studies and relatively well in science,^[17] it offers no religious education at all – religions only receive notice in history and phi-

^[13] Classics and ICT Resource Course for Europe (CIRCE) with the use of works by Jean-Pierre Willems, *Vocational Education and Training in France* (Luxemburg: Office for Official Publications of the European Communities, published for European Center for the Development of Vocational Training, 2000), 13.

^[14] *Ibid.*, 14.

^[15] Constitution of French Republic, of October 4, 1958, “Preamble”, Article 1.

^[16] French Ministry of Foreign and European Affairs, *Society*, n.d. <http://www.diplomatie.gouv.fr/en/france_159/discovering-france_2005/france-from-to-z_1978/society_1987/_religion-and-values_1462.html> (24 January 2009); Jean-Paul Willaime, *Teaching Religious Issues in French Public*

Schools: From Abstentionist Laïcité to a Return of Religion to Public Education, in “Religion and Education in Europe: Developments, Context, and Debates”, Robert Jackson, Siebren Miedema, Wolfram Weisse, Jean-Paul Willaime, eds., series Religious Diversity and Education in Europe, Cok Bakker, Hans-Gunter Heimbrock, Robert Jackson, Geir Skeie Wolfram Weisse, eds., vol 3 (Münster, New York; München, Berlin: Waxman, 2007), 87.

^[17] Anne Corbett, *Secular, Free, and Compulsory: Republican Values in French Education*, in “Education in France: Continuity and Change in the Mitterrand Years, 1981-1995”, Anne Corbett and Bob Moon, eds., series International Developments in School Reform, Bob Moon, ed. (London and New York: Routledge, 1996), 11.

losophy lessons as abstract systems of ideas and believes.^[18] Even in these lessons, it is not the content of religions that is treated, but rather their contribution to the social and economic changes in the society. As Laurent Klein states: “Pupils and students may learn facts about the history of the Hebrews, the rise of Islam or the power of Church in the Middle Ages, but they will never be taught anything about religion: practice, their celebrations, and their philosophies about life and mankind.”^[19] In connection to other religious traditions besides Christianity, education in France only focuses on them as on existing philosophical thoughts or as a contributing factors to the development of the French nation in particular, or the whole human civilization in general. For instance, school textbooks make no connection to the present day Islam, but portrays this religious tradition as historically important religion that influenced on the political development of Mediterranean world and the spread of algebra, astronomy, medicine, geography, and commercial and agricultural techniques.^[20] Therefore, the pupils are being introduced not to the sacred content of religious movements, but on their positive contribution to the development of human civilization.

Correspondingly to antireligious politic of state education, confessional education is generally absent in French state schools because it aims on the absolute neutrality toward religious convictions and implies that no religious symbols or teaching should be found in public institutions.^[21] However, the private sector of education, which is divided between religious (mainly Catholic, Protestant and Jewish) and secular schools, subsidized and non-subsidized schools, is allowed to practice religious teaching if the content of the subject is in accordance with the national law.^[22] According to these, as Laurent Klein continues, on the base of the study done by Regis Debray a leftwing intellectual who was appointed by the French Ministry of National Education to launch a study about the teaching of religious facts in the system of public education, the distinction is made between two concepts of practicing religious teaching *éducation religieuse* (religious education) versus *enseignement du fait religieux* (teaching of religious facts); the teaching of religious facts and traditions from historical and social perspectives is preferable to instruction in religion and the French public is ready to introduce it.^[23] Concerning the use of religious symbols in educational institutions, the republican principle of secularism (*laïcité*) demands its complete removal from public sphere to be kept on the private level of individual. However, several religious conflicts that have been happening in France approximately during the last twenty years emphasize that attempts to force religion back into invisibility and make it be socially indecisive are not finding successful application.^[24] In reaction to this, five prominent French intellectuals published an open letter to the Prime Minister calling for his intervention with explicit reference to the meaning of *laïcité* in education:

^[18] Sabine Mannitz, *The Place of Religion in Four Civil Cultures*, in “Civil Enculturation: Nation-State, School and Ethnic Difference in The Netherlands, Britain, Germany, and France”, eds., Werner Schiffauer, Gerd Baumann, Riva Kastoryano, and Steven Vertovec (New York, Oxford: Berghahn Books, 2004), 89.

^[19] Laurent Klein, *Religious Education in France – Teaching Religion in the Country of “Laïcité”*, in

“Interreligious and Values Education in Europe: Map and Handbook”, Johannes Lähnemann and Peter Schreiner, eds. (Münster, Germany: Comenius-Institut, 2008), 24.

^[20] Mannitz, 2004, 91.

^[21] Ibid, 89.

^[22] Klein, 2008, 25.

^[23] Klein, 2008, 25.

^[24] Mannitz, 2004,90.

Laïcité is and principally remains a battle, like the public school, the republic and liberty itself... Pupils shall find the possibility of forgetting their community of descent and thinking of something other than what they are, in order to learn to think independently. If teachers are supposed to help with this and the school to remain what it is, a place of emancipation, affiliations must not be the decisive factor at school.^[25]

The propaganda of non-religious secular education in multicultural society of French Republic is also dictated by the *motto* of the Republic which says: "*Liberté, Egalité, Fraternité*, [Liberty, Equality, Fraternity]."^[26] However, looking on the historical meaning of *Laïcité* it becomes obvious that in its origin it did not mean complete neutrality toward any religious manifestation. It was rather a definitive position against existing religious schools.^[27] Since then, according to Jacqueline Costa-Lascoux, the development of the meaning of *Laïcité* passed through three main stages: (1) the historical separation of the religious and the political spheres, (2) a peaceful coexistence of two separate spheres, and, (3) nowadays, the fundamental liberty and total religious neutrality.^[28] In its original character *Laïcité* was a manifestation against the activity of existed religious schools of Catholic tradition and resulted in establishment of state-run non-religious schools to teach citizens republican tenets. It had no connection to moral or religious education and, in its nature, was rather focused on citizenship upbringing on behalf of the French Republic.^[29]

Therefore, general characteristic of education in France is that it is *national* and *secular*.^[30] In light of this characteristic, state school has to be function as a safeguard of the secularist political system and should create a quasi neutralized public setting to prepare faithful citizens with impartial humanist values.^[31]

Table 3: Religious Education in Public Schools in the French Republic.

Model named	Model explained
Humanist model of Religious Education	Neutral representation of religious facts, traditions – education <i>about</i> religion; absence of confessional religious education in public schools – no education <i>in or from</i> religion; strong focus on teaching of humanistic and citizenship values – religious education is mainly substituted with citizenship education.

^[25] Ibid, 90.

^[26] Constitution of French Republic, of October 4, 1958, Chapter I, Article 2; sometimes the *motto* is also used with *laïcité* in the end: "*Liberté, Egalité, Fraternité, Laïcité*", -

^[27] Mannitz, 2004, 90.

^[28] Jacqueline Costa-Lascoux, quoted by Sabine Mannitz, *The Place of Religion in Four Civil Cultures*, in "Civil Enculturation: Nation-State, School and Ethnic Difference in The Netherlands, Britain, Germany, and France", eds., Werner Schiffauer, Gerd Baumann,

Riva Kastoryano, and Steven Vertovec (New York, Oxford: Berghahn Books, 2004), 91.

^[29] Mannitz, 2004, 90.

^[30] Anne Corbett, *Secular, Free, and Compulsory: Republican Values in French Education*, in "Education in France: Continuity and Change in the Mitterrand Years, 1981-1995", Anne Corbett and Bob Moon, eds., series International Developments in School Reform, Bob Moon, ed. (London and New York: Routledge, 1996), 19.

^[31] Mannitz, 2004, 90.

Culturological Model of Religious Education (Russia)

After the breakdown of the Soviet Union, religion replaced educational philosophy of scientific atheism and Marxism-Leninism and started a spiritual revival in Russia.^[32] As Lauwers says, former homogeneous society with dominating atheistic ideology developed into democratic society that accepts the existence of religious and ideological plurality.^[33] *The Constitution of the Russian Federation* protects the plurality of Russian society:

...Ideological plurality shall be recognized in the Russian Federation. No ideology may be instituted as a state-sponsored or mandatory ideology...^[34]

...The Russian Federation shall be a secular state. No religion may be instituted as state-sponsored or mandatory religion. Religious associations shall be separated from the state, and shall be equal before the law...^[35]

...All people shall be equal before the law and in the court of law. The state shall guarantee the equality of rights and liberties regardless of sex, race, nationality, language, origin, property or employment status, residence, attitude to religion, convictions, membership of public associations or any other circumstance. Any restrictions of the rights of citizens on social, racial, national, linguistic or religious grounds shall be forbidden...^[36]

After the proclamation of the abolition of the predominant position of atheistic Communism ideology in education,^[37] different religious groups revealed their interest in educating their own clergy and begun claiming the state recognition for their norms and values in education. These resulted in religious education becoming a subject of intensive pedagogical discussions in modern Russia.^[38] One of the main dilemmas was the choice between scientific religious education and developmental religious education: should the new subject be taught from phenomenological or developmental perspective – education *into* religion, or education *about* religion, or education *from* religion? However, according to the law of Russian Federation *On Education*, education should be secular in its character with implication of freedoms and pluralism^[39] and should format spiritual and moral being of pupils.^[40] In spite of this task for formatting the spiritual being of

^[32] Gracienne Lauwers, *The Impact of the European Convention on Human Rights on the Right to Education in Russia: 1992-2004* (The Netherlands, Nijmegen: Wolf Legal Publishers, 2005), 67.

^[33] Lauwers, 2005, 67.

^[34] *The Constitution of the Russian Federation*, Section 1, Chapter I, Article 13.

^[35] *The Constitution of the Russian Federation*, Section 1, Chapter I, Article 14.

^[36] *The Constitution of the Russian Federation*, Section 1, Chapter II, Article 19.

^[37] Fedor Kozyrev and Vladimir Fedorov, *Religion and Education in Russia: Historical Roots, Cultural Context and Recent Developments*, in "Religion and Education in Europe: Developments, Context, and Debates", Robert Jackson, Siebren Miedema, Wolfram Weisse, Jean-Paul Willaime, eds., series Religious

Diversity and Education in Europe, Cok Bakker, Hans-Günter Heimbrock, Robert Jackson, Geir Skeie Wolfram Weisse, eds., vol 3 (Münster, New York; München, Berlin: Waxman, 2007), 133.

^[38] Fedor Kozyrev, *Changing Perspective in Religious Education: From Religious Tradition to Religious Culture*, presentation given at Finnish-Baltic Initiative (FBI) conference in developing Teacher Training for Religious Education, "Holistic Education and Teacher Training", Riga, Latvia, 2-5 October 2007, OrtoWeb, n.d., 3-05-2008, < http://www.ortoweb.fi/FBI/Changing_perspective_in_RE_Fedor.htm>.

^[39] *The Law of the Russian Federation On Education*, Chapter I, Article 2.

^[40] *The Law of the Russian Federation On Education*, Chapter II, Article 14.

the pupil, state-run schools are not allowed by the law to organize any religious educational instruction outside of the given restrictions which are the following:

- “the children’s parents, or their substitutes, should request religious instruction;
- children should agree to this teaching;
- the school administration have agreed the content of religious instruction with local governing authorities.”^[41]

However, only religious organizations that possess adequate registration can be engaged in educational activity in the frameworks as it is laid down in *The Constitution of the Russian Federation* and the *Law On Freedom on Conscience and Religious Organizations*, and *Law on Education*.

The 1990 law *On Freedom of Consciences and Religious Organizations* was replaced in 1997 with new addition. According to this new addition, as Lauwers proves, the privileged position is given to three traditional religions – Christianity, Islam, and Judaism – and, especially, to *The Russian Orthodox Church* within traditional Christianity.^[42] The other ideological groups in Russia can provide the education if competent church authorities have approved the decision;^[43] in this case the authorization should be issued by the religious authorities of *The Russian Orthodox Church*. However, to achieve permission for public educational activity, a particular religious organization should belong to the three aforementioned traditional religious branches; even more, if this particular religious organization does not belong to the *Russian Orthodox Church*, it should have legal records of fifteen years of active existence on the territory of Russia.^[44]

These new implementations in the juridical regulations concerning restrictions of educational activity of religious organizations resulted into protest against limitation of human rights. According to *The Constitution of the Russian Federation*, the state should not prioritize between different religious organizations that exist on its territory:

Everyone shall be guaranteed the right to freedom of conscience, to freedom of religious worship, including the right to profess, individually or jointly with others, any religion, or to profess no religion, to freely choose, possess and disseminate religious or other beliefs, and to act in conformity with them.^[45]

Everyone shall have the right to freedom of thought and speech. Propaganda or campaigning inciting social, racial, national or religious hatred and strife is impermissible. The propaganda of social, racial, national, religious or language superiority is forbidden.^[46]

The Russian Federation shall be a secular state. No religion may be instituted as state-sponsored or mandatory religion. Religious associations shall be separated from the state, and shall be equal before the law.^[47]

^[41] Magarita Kostikova and Valentin Kozhuharov, *Religious Education in Russia*, in “Religious Education in Europe: Situation and Current Trends in Schools”, Elza Kuyk, Roger Jensen, David Lankshear, Elisabeth Loh Manna, and Peter Schreiner, eds. (Oslo, Norway: IKO Publishing House, 2007), 156.

^[42] Lauwers, 2005, 78.

^[43] *Ibid.*, 79.

^[44] Law of Russian Federation *On Freedom of Conscience and Religious Organizations*, Article 27.3.

^[45] The Constitution of the Russian Federation, Section 1, Chapter II, Article 28.

^[46] The Constitution of the Russian Federation, Section 1, Chapter II, Article 29.

^[47] The Constitution of the Russian Federation, Section 1, Chapter I, Article 14.

In addition to protecting human rights for religious plurality, *The Constitution of Russian Federation* also grants equality for the right for education to all its citizens and preservation of cultural identity:

Everyone shall have the right to education.^[48]

Citizens of the Russian Federation have right to receive general education in their native ethnic language and further education in accordance with choices offered.^[49]

Everyone shall have the right to use his native language, freely choose the language of communication, education, training and creative work.^[50]

According to Fedor Kozyrev, the aforementioned discussions on the nature of and right for religious education revealed that in Russia “there is no ordinary religious education in schools”^[51] and that Russia needs “to develop its own domestic school of religious pedagogy, which, while coordinating its activities with clergy, should remain consistently secular”.^[52]

Due to these debates and irregularities, starting from 2002, Russian Ministry of Education, in cooperation with Russian Orthodox Church, promotes *culturological* approach to studying religious phenomena.^[53] Culturological approach is meant to studying religion from scientific perspective, i.e. religion as one of the components of a particular culture. This approach is chosen in reason to avoid teaching religion with purpose of denominational upbringing of pupils in faith-claims of any particular religious organization. However, as Fedor Kozyrev states, many religious educators suggest that it is unrealistic to avoid indoctrination in teaching religion.^[54] From one side, the application of this approach found positive response since, as Perry Glanzer states, there is a great deal of similarities between social communism and Christian ethics.^[55] For many Russian teachers it did not require a great deal of adjustments in changing from teaching communist ideology to Christian moral standards.^[56] Concerning this fact, a teacher from St. Petersburg said: “I decided to teach this curriculum to the children because I felt our children didn’t get enough spiritual values in their family, and they had an empty place in their soul.”^[57]

From the other side, religious organizations that exist outside of the Orthodox tradition and registered on the territory of the Russian Federation in accordance with reg-

^[48] The Constitution of the Russian Federation, Section 1, Chapter II, Article 43.

^[49] The Law of the Russian Federation *On Education*, Chapter I, Article 6.

^[50] The Constitution of the Russian Federation, Section 1, Chapter II, Article 26.

^[51] Johannes Lähnemann, *Introduction – Interreligious and Values Education: Challenges, Development and Projects in Europe*, in “Interreligious and Values Education in Europe: Map and Handbook”, Johannes Lähnemann and Peter Schreiner, eds. (Germany, Münster: Comenius Institut, 2008), 9.

^[52] Fedor Kozyrev, *On the Place and Role of Religious Education in Russian Schools: Retrospection and Forecasts*, “International Association For Religious Freedom [IARF]”, n.d. <[http://www.iarf.net/RE-](http://www.iarf.net/RE-Booklet/Russia.htm)

[Booklet/Russia.htm](http://www.iarf.net/RE-Booklet/Russia.htm)>, (26 January 2009).

^[53] Fedor Kozyrev, *Changing Perspective in Religious Education: From Religious Tradition to Religious Culture*, presentation given at Finnish-Baltic Initiative (FBI) conference in developing Teacher Training for Religious Education, “Holistic Education and Teacher Training”, Riga, Latvia, 2-5 October 2007, OrtoWeb, n.d., 3-05-2008, <http://www.ortoweb.fi/FBI/Changing_perspective_in_RE_Fedor.htm>.

^[54] Ibid.

^[55] Perry L. Glanzer, *The Quest for Russia’s Soul: Evangelicals and Moral Education in Post-Communist Russia* (Waco, Texas: Baylor University Press, 2002), 95.

^[56] Glanzer, 2002, 96.

^[57] Ibid, 90.

ulations as it is stated in *The Constitution of the Russian Federation* and the law of the Russian Federation *On Freedom of Conscience and Religious Organizations* were granted the right to establish educational institutions for non-military training;^[58] however, these educational institutions are considered as non-state educational establishments and do not have a right for state accreditation or state financial sponsorship for its existence.^[59]

Therefore, the main characteristic of religious education in Russia is that it is *national* and *cultural*. It is national, since it is focused on the development of the national identity by integration of different ethnic backgrounds. It is cultural, since it offers religious instruction based on the traditions of Russian Orthodox Church due to Russian culture having many historic attachments to the Orthodox tradition.

Table 4: Religious Education in Public Schools in Russian Federation.

Model named	Model explained
Culturological model of Religious Education	Representation of religious facts and traditions from cultural perspective; preferable religious movement is represented as a part of daily life [culture]; neutral representation of polyconfessional religious facts and traditions; absence of confessional religious education in public school outside of preferable religious tradition; religious education is incorporated into citizenship education.

Pluralists Model of Religious Education (The Netherlands)

The Kingdom of the Netherlands, being one of the leading countries of the European Union, provides a unique model of religious education based on the pluralistic values which are incorporated in *The Constitution of the Kingdom of the Netherlands*. *The Constitution of the Kingdom of the Netherlands* protects religious freedom of its citizens and provides juridical shelter for peaceful coexistence of religious and ethnic differences:

...All persons in the Netherlands shall be treated equally in equal circumstances. Discrimination on the grounds of religion, belief, political opinion, race or sex or on any other grounds whatsoever shall not be permitted...^[60]

...Everyone shall have the right to profess freely his religion or belief, either individually or in community with others, without prejudice to his responsibility under the law....^[61]

^[58] The Law of the Russian Federation *On Education*, Chapter II, Article 11.

^[59] The Law of the Russian Federation *On Education*, Chapter II, Article 12.

^[60] *The Constitution of the Kingdom of the Netherlands*, Chapter I, Article 1. (Quotations are used from English version of *The Constitution of the Kingdom of the Netherlands* published by The Ministry of the Interior and Kingdom Relations, Constitutional Af-

fairs and Legislation Department, in collaboration with the Translation Department of the Ministry of Foreign Affairs.)

^[61] *The Constitution of the Kingdom of the Netherlands*, Chapter I, Article 6.

^[62] FORUM: Instituut voor Multiculturele Ontwikkeling, *The Position of Muslims in the Netherlands: Facts and Figures*, in "Factbook 2008" (Utrecht, The Netherlands: Forum, 2008), 33.

Religious freedom is the oldest fundamental right in the Netherlands.^[62] It was laid down in 1579 in the Union of Utrecht, which unified the Northern provinces against the dominance of Spain. Since that time it is one of the main philosophical foundations of the multicultural and religiously plural Dutch society. However, as Wim Westerman mentions, after Pim Fortuyn, a populist who promoted himself as candidate prime minister, was killed in May 2002, just a few days before the election, and Theo van Gogh, a journalist and filmmaker, was killed in November 2004, number of leading thinkers and other authorities, such as former member of the lower house of the Dutch parliament Mrs. Ayaan Hirsi Ali and the Minister for Integration, Rita Verdonk, came to conclusion that “in a democracy as The Netherlands the constitutional rights of thoughts and expression rank higher on the constitutional scale than the constitutional freedom of religion”.^[63] As Wim Westerman continues, Ayaan Hirsi Ali and Rita Verdonk openly voiced what was repeatedly said in the guarded terms ever since the events of September 11, 2001.^[64] However, contrary to these, in regards to the multicultural and religiously plural society like The Netherlands, the constitutional law on freedom of speech and expression should not outlaw the constitutional principles of freedom of religion: “For some...the freedom of expression is narrowed down to the total freedom to blame religions for everything that is wrong in society.”^[65] In this respect, Job Cohen, the former mayor of the city of Amsterdam, in his New Year’s Address 2002 called to people not to underestimate the unifying role religion could play in contemporary multicultural and religiously divided society.^[66]

Multicultural and ethnic division in Dutch society, according to *Factbook 2008* issued by *FORUM: Instituut voor Multiculturele Ontwikkeling*, is represented as follows:

Table 5: Ethnic Division in the Netherlands^[67]

Percentage	Ethnic Belonging
80	Netherlands
11	Non-Western
9	Other Western

^[63] Wim Westerman, *A Cultural Crisis about Tolerance – The Netherlands*, in “Interreligious and Values Education in Europe: Map and Handbook”, Johannes Lähnemann and Peter Schreiner, eds. (Germany, Münster: Comenius Institut, 2008), 31.

^[64] Westerman, 2008, 31.

^[65] Westerman, 2008, 33.

^[66] Ina ter Avest, Cok Bakker, Gerdien Bertram-Troost, and Siebren Miedema, *Religion and Education in the Dutch Pillarized and Post-Pillarized Educational System: Historical Background and Current Debates*, in “Religion and Education in Europe: Developments, Context and Debates”, Robert Jackson, Siebren Miedema, Wolfram Weise, Jean-Paul Willaime, eds., Series Religious Diversity and Education in Eu-

rope, REDCo project, volume 3 (Waxmann Münster/New York; München/Berlin; 2007), 205; Wim Westerman, *A Cultural Crisis about Tolerance – The Netherlands*, in “Interreligious and Values Education in Europe: Map and Handbook”, Johannes Lähnemann and Peter Schreiner, eds. (Germany, Münster: Comenius Institut, 2008), 32.

^[67] FORUM, 2008, 7.

^[68] Elza Kuyk, *Religious Education in The Netherlands*, in “Religious Education in Europe: Situation and Current Trends in School”, Elza Kuyk, Roger Jensen, David Lankshear, Elisabeth Löh Manna, and Peter Schreiner, eds. (Oslo, Norway: IKO Publishing House, 2007), 135.

Table 6: Religious Division in the Netherlands^[68]

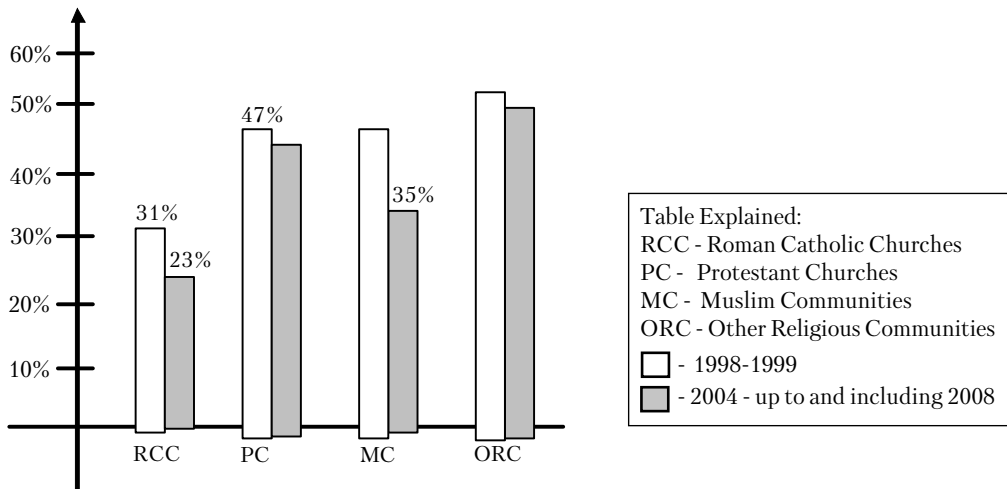
Percentage	Religious Belonging
17	Roman Catholic
10	Protestant
6	Muslim
4	Other
63	None

Table 7: Ethnic Minorities in the Netherlands^[69]

Percentage	Ethnic Belonging
34	Other Non-Western
21	Turkey
19	Morocco
19	Suriname
7	Antillean

Diagram: Declining of Church and Mosque Attendance in The Netherlands^[70]

Attendance in %^[71]



^[69] FORUM, 2008, 7.

^[70] Centraal Bureau voor de Statistiek (CBS), Minder vaak naar kerk of moskee, July 29, 2009, <[http://www.cbs.nl/nl-NL/menu/themas/vrije-tijd-cultuur/publicaties/artikelen/archief/2009/2009-](http://www.cbs.nl/nl-NL/menu/themas/vrije-tijd-cultuur/publicaties/artikelen/archief/2009/2009-2853-wm.htm?Languageswitch=on)

2853-wm.htm?Languageswitch=on> (August 12, 2009).

^[71] Church attendance by Protestants and other religious organizations is fairly stable.

As the aforementioned tables show, approximately 1.7 million (of total population of 16.4 millions) people in the Netherlands originate or have ethnic ties to non-Western countries with religious tradition other than Christianity.^[72] The existence of this percentage of non-Western people with religious ties different than Christianity requires higher standards of pluralism and tolerance incorporated into all aspects of social life. According to Būnyamin Duran, pluralism, in its general description, requires that people make a genuine effort to understand their similarities and differences through encounter with one another;^[73] this understanding should provide a base for tolerant coexistence of different people group living together.

However, as Gerd Baumann shows, the Dutch way of facing the multicultural challenge is definitely different than in other countries of European Union.^[74] In case with so called State-Church relationships, unlike the French and Russian cases, the separation of State and religion is not implied in the national juridical foundations^[75] and religion is not related to any negative assumptions associating religion with a previous stage of development, rather it appears as variable contribution to the human life.^[76] Because of the absence of negative assumptions concerning religious presence, there is no any pressure on concealing religious association in the public.^[77] This tolerant attitude to the presence of religion in public finds its reflection in approach to religious education in the academic curricula. In school curriculum the attention is given to toleration of religious and ethnic differences of the multicultural Dutch society, as it is described in *The Constitution*.^[78]

The Constitution of the Kingdom of the Netherlands grants freedom in education in spite of racial, ethnic, or religious belonging:^[79]

...All persons shall be free to provide education, without prejudice to the authorities' right of supervision and, with regard to forms of education designated by law, their right to examine the competence and moral integrity of teachers, to be regulated by Act of Parliament...

...Education provided by public authorities shall be regulated by Act of Parliament, paying due respect to everyone's religion or belief...

...The standards required of schools financed either in part or in full from public funds shall be regulated by Act of Parliament, with due regard, in the case of private schools, to the freedom to provide education according to religious or other belief...

According to Wanda Alberts, one of the distinctive features of the education system in the Netherlands is its strong private sector.^[80] One of the significant factors in

^[72] The numbers of population and ethnic minorities were taken from FORUM, 2008, 7.

^[73] Būnyamin Duran, *Cooperation in Interreligious Learning and Teaching Based on Common Abrahamic Principles*, in "Interreligious Learning", Didier Pollefeyt, ed. (Leuven, Belgium: Leuven University Press, 2007), 89.

^[74] Gerd Baumann, *Introduction: Nation – State, Schools, and civil Enculturation*, in "Civil Enculturation: Nation-State, School and Ethnic Difference in The Netherlands, Britain, Germany, and France", eds., Werner Schiffauer, Gerd Baumann, Riva Kastoryano, and Steven

Vertovec (New York, Oxford: Berghahn Books, 2004), 1.

^[75] Ina ter Avest, Cok Bakker, Gerdien Bertram-Troost, and Siebren Miedema, 2007, 203.

^[76] Mannitz, 2004, 113.

^[77] Mannitz, 2004, 113.

^[78] Ibid, 116.

^[79] *The Constitution of the Kingdom of the Netherlands*, Chapter I, Article 23.

^[80] Wanda Alberts, *Integrative Religious Education in Europe: A Study-of-Religions Approach*, series "Religion and Reason", ed. Winnifred Fallers Sullivan, vol. 47 (Germany, Walter de Gruyter, 2007), 343.

development of private sector of education is that mainly all private schools in the Netherlands receive full state funding; respectively, they achieve standards of education and accreditation prescribed by the *Act of Parliament*.^[81]

Table 8: Division of School Education Sector in the Netherlands^[82]

Percentage	School Education Sector
75	Private schools (<i>bijzondere scholen</i>)
25	Public state schools (<i>openbare scholen</i>)

Table 9: Division of Private Sector of School Education in the Netherlands^[83]

Division	Example
Denominational	Catholic, Protestant, Others
Pedagogical	Montessori, Anthrosophical, Jenaplan, Dalton, Others

Table 10: Religious Affiliation of Private Schools in the Netherlands^[84]

Percentage	Religious Affiliation
30	Roman Catholic
30	Protestant
15	Only several schools of this number has specific pedagogical or philosophical background; some also regard themselves as being in the Christian tradition

There are no compulsory religious lessons in state-run schools in the Netherlands.^[85] From the other side, there is no required absence of religious lessons from the state approved curriculum; the school can offer lessons in religion if they are considered to be useful in pedagogical agenda.^[86] If individual does not agree that school is not offering religious lessons, he can choose for another school. It can be said that the existence of denomination schools, that exercise a great freedom given to private schools,^[87] liberated state school from offering religious lessons.^[88] As the table above shows, denomination schools vary by their practice of religious traditions or any other religious involvement. According to Bakker, about 65% of all primary schools in the Netherlands officially affiliate themselves with Christianity.^[89] From the other side, around seven per-

^[81] *The Constitution of the Kingdom of the Netherlands*, Chapter I, Article 23.

^[82] Alberts, 2007, 343.

^[83] Kuyk, 2007, 135.

^[84] Cok Bakker, *Teachers in Tension? Teachers Between 'The Formal Christian Identity of the School' and 'Religious Diversity'*, in "Interreligious Learning", ed. Didier Pollefeyt, Series Bibliotheca Ephemeridum Theologicarum Lovaniensium, CCI, edited by the

board of Ephemeridum Theologicarum Lovaniensium (Belgium, Leuven: Leuven University Press, 2007), 292.

^[85] Mannitz, 2004, 110.

^[86] Ibid, 110.

^[87] Alberts, 2007, 345.

^[88] Mannitz, 2004, 110.

^[89] Bakker, 2007, 292.

cent of all schools in the Netherlands offer Islamic religious education (up to three hours a week).^[90] However, on the level of the primary school (*basisschool*) the actual involvement in teaching religion varies based not on the general identity of the school, but on the real situation that depends on the religious affiliation of pupils.^[91] For example, the examination of the Protestant primary school in Rotterdam in 1998-1999 shows following facts on actual religious affiliation of pupils:

Table 11: Religious Affiliation of Pupils from a Protestant primary school in Rotterdam in 1998-1999.^[92]

Religious Affiliation of Pupils	Percentage
Christian	11%
Muslim	48%
Hindu	17%
No specific religious background	24%

In addition, the level of involvement in religious education also depends on the request of the parents; for instance, some schools only offer extending religious educational lessons and other practice “religious start of the day” when teachers and pupils come together to pray before the lessons.^[93]

In conclusion, it can be mentioned that living together in multicultural and religiously plural society involves a moral duty to respect existing differences.^[94] For this purpose, the system of religious education in the Netherlands, based on the foundations of *religious pluralism* and *multicultural tolerance*, provides opportunities for different ethnic and religious groups to express themselves freely and to add their flavor to forming the cultural identity of the future citizen of the Kingdom of the Netherlands.^[95]

Table 12: Religious Education in Public Schools in The Netherlands.

Model named	Model explained
Pluralists model of Religious Education	Representation of religious facts and traditions from neutral (state schools) and confessional (private schools of confessional religious character) perspectives; no state preferable religious movement; religious and philosophical plurality of educational tradition; religious education <i>cooperates</i> with citizenship education

^[90] Shadid A. Wasif and Pieter Sjoerd van Koningsveld, *Islamic Religious Education in the Netherlands*, “Abstract”, in *European Education: A Journal of Issues and Studies*, vol. 38, n. 2 (Armonk, NY: M. E. Sharpe, Inc., 2006), 76.

^[91] Bakker, quoted in Alberts, 2007, 343.

^[92] Cok Bakker, *The Netherlands as a Multi-Cultural Society*, in “Religious Dimension in Intercultural Education: Theory and Good Practice”, Cok Bakker and Karin

Griffioen, eds. (Dutch University Press, 2001), 2001.

^[93] Mannitz, 2004, 111.

^[94] Ibid, 113.

^[95] Wim Westerman, *Van godsdienstige naar levensbeschouwelijke opvoeding. Een noodzakelijke paradigmawisseling*, in “Levensbeschouwelijk leren samenleven: Opvoeding, Identiteit, & Ontmoeting”, Siebren Miedema and Gerdien Bertram-Troost (Zoetermeer, Uitgeverij Meinema, 2006), 212.

Summary

As it was mentioned above, Winston Churchill once said that prime ministers are envious of the influence of schoolteachers on the nation;^[96] it means that the foundational upbringing of a nation is in the hands of education. In addition to these, according to Mendeleyev, education without spiritual and moral upbringing is a sword in a mad man's hand.^[97] Therefore, education on any level, which is done in any society and supervised by any ethnic or religious group, is incomplete if it is only focused on the intellectual development of an individual and ignores the cultural-religious heritage of a pupil. Consequently, religious education has a significant role in the promotion of spiritual, moral, social, and cultural developments of individuals and entire people groups.^[98]

In respond to ever-changing multicultural and religious plurality of the contemporary European society, as it is stated in the *White Paper on Intercultural Dialogue "Living Together as Equals in Dignity"*, a solid combination of religion and intercultural dialogue in education is crucial for binding and strengthening the present day society.^[99]

As it is aforementioned, the relationship between school and religion in each state is very nationally characterized and its further development should correspond to the needs and expectations of each particular nation and its juridical principles. Nevertheless, the relevance of religious education in a particular country should not be evaluated only within the educational public boundaries of this particular society, but should go beyond being compared and tested in accordance with other existed models of religious education.

The article reveals that three main models of religious education exist within the European continental borders. The main models of religious education in public secondary schools in Europe varies from each other in the level of *religiosity* of religious education: scientific religious education verses confessional religious education or phenomenological religious education verses developmental religious education – education *about* religion, education *in* religion, and education *from* religion. Also the relation of religious education toward citizenship education depends on religious character or tolerance of each particular state. Therefore, as the tables below summarize, three main models of religious education exist in public secondary schools within the European continental borders; other situations with religious education are variable combinations of them.

^[96] Oleksandr Vialov, *Christian Values in Ukraine's Educational Context*, Religious Information Service of Ukraine, 12-01-2006, <<http://www.risu.org.ua/eng/kaleidoscope/article;8678/>> (17-07-2006).

^[97] Ibid.

^[98] Qualifications and Curriculum Authority (QCA) and Department for Education and Skills (DfES), *Religious Education: The Non-Statutory National Framework*, London Qualifications and Curriculum

Authority, "About Religious Education in the Curriculum: The Contribution of Religious Education to the School Curriculum", 2004, Aim 2, p. 8.

^[99] Cok Bakker and Karin Griffioen, *Introduction to the Religious Dimensions in Intercultural Education*, in "Religious Dimensions in Intercultural Education: Theory and Good Practice," Cok Bakker and Karin Griffioen, eds. (Netherlands: Dutch University Press, 2001), 9.

Table 13: Religious Education Verses Citizenship Education.

Model	State	Relation to Citizenship Education
Humanist model of Religious Education	France (FR)	Religious education is <i>substituted</i> by citizenship education
Culturological model of Religious Education	Russia (RU)	Religious education is <i>incorporated</i> into citizenship education
Pluralists model of Religious Education	The Netherlands (NL)	Religious education <i>cooperates</i> with citizenship education

Table 14: Comparison of Models of Religious Education in Three Chosen Countries: The Netherlands, French Republic, and Russian Federation.

	French Republic (FR)	Russian Federation (RU)	The Netherlands (NL)
Educational approach	Humanist	Culturological	Pluralist
Powers in education	Decentralized ¹⁰⁰	Centralized	Centralized/ private [pillarized] ¹⁰¹
Attitude to Religion	Religiously neutral ¹⁰²	Religiously plural, historicity preferred. ¹⁰³	Religiously plural ¹⁰⁴
Character of Religious Education	Secular, humanistic ¹⁰⁵	Culturological, based on historical domination ¹⁰⁶	Multicultural, interreligious, and religiously plural

^[100] CIRCE, 2000, 14.

^[101] Alberts, 2007, 343.

^[102] Costa-Lascoux, quoted in Mannitz, 2004, 91.

^[103] Lauwers, 2005, 78, 80.

^[104] Mannitz, 2004, 116.

^[105] Corbett, 1996, 19.

^[106] Kozyrev, presentation, 2-5 October 2007.

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