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Baseline Study
Religious Education (RE) in Spain



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IERS Project. *Intercultural Education through Religious Studies*

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Document: Baseline Study. Religious Education (RE) in Spain

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1. State, religion and RE

1.1. Introductory overview

The Catholic Church has exercised its power and played a highly important role in Spanish history, in relation to the state, in relation to society at large, *and* in relation to education in public and private state or state funded schools.

According to experts, the Catholic Church for centuries almost "held a monopoly over secondary education in Spain, and despite the numerous struggles it had to face, it was in a hegemonic position until the arrival of democracy", i.e. until the death of the dictator Francisco Franco in 1975 (see e.g. Griera 2007: 295). Nonetheless, the conservative political and ideological forces ('confessionalists') have, however, had to battle with more progressive forces ('laicists')¹, not least in regard to the desired or undesired influence of the Catholic Church on education in general and on religious education (RE) in special.

In 1913 it was hotly debated whether the decree on compulsory teaching of the catechism of the Church in primary schools should be modified. The 'solution' was to keep on with the catechism but allowing for parents to withdraw their children from such teaching/preaching. An offensive against the power of the Catholic Church peaked during the Second Republic 1931-1936 but this challenge to the Catholic Church came to a full stop with the dictatorship and politics of General Franco after the end of the Spanish Civil War in 1939.

The privileged position of the Catholic Church was crowned with the 1953 Agreement between the Spanish State and the Holy See (*Concordato entre el Estado Español y la Santa Sede*). Education was - as written by Griera (2007: 296) "developed on the basis of Catholic dogma and religious teaching was imparted in all schools, public, or private, and at all levels, even at the university".

Following some modifications in the educational system and some proposals as to a 'division of labor' between the Church, Catholic, but state subsidized, private schools and state schools in 1970, it was the death of Franco that paved the way for more recent developments.

However, not without continuous and bitter ideological and political struggles over the role of the Catholic Church in regard to education in general, including moral education, and, linked to that, RE.

¹In terms of political parties, the adversaries post-Franco have not in frequently been embodied in, respectively, Partido Popular (PP) and Partido Socialista Obrero Español (PSOE).

The 1978 Spanish Constitution, with the additional 1980 law on freedom of religion, and the 1979 Agreements between the Spanish State and the Vatican (Holy See), constitute the two basic pillars also in regard to RE. The state in principle is secular, and the state guarantees freedom of religion (§ 16)² and the right to education, and education (§ 27) "shall aim at the full development of the human personality with due respect for democratic principles of coexistence and the fundamental rights and freedoms". At the same time though, this right to education also secures the right of all parents to "obtain for their children a religious and moral instruction which is coherent with their own convictions" (§ 27.3)³.

The 1979 Agreements between the Spanish State and the Holy See⁴ in fact gives the Catholic Church a privileged position in regard to education: every school in Spain must offer *confessional* RE as a school subject. Due to its confessional character it must be *optional* but it *must* be there, and it is the Catholic Church (Spanish Episcopal Conference) that decides and provides the contents (curriculum) and the teachers and their education. But the state pays for it all.

Moreover, notice must be taken of the fact that some 20% of compulsory education, primary and secondary, in Spain takes place at Catholic private but state-subsidized schools (see Grier 2007 and 2014). The above mentioned school catechism has by now been separated from (confessional) religious education: teaching the catechism takes place in churches and confessional religious education takes place in public (and private) schools.

²Spanish Constitution. **Part I Fundamental Rights and Duties.** DIVISION 1.^a Fundamental Rights and Public Freedoms, Section 16 reads: *1. Freedom of ideology, religion and worship of individuals and communities is guaranteed, with no other restriction on their expression than may be necessary to maintain public order as protected by law. 2. No one may be compelled to make statements regarding his or her ideology, religion or beliefs. 3. No religion shall have a state character. The public authorities shall take into account the religious beliefs of Spanish society and shall consequently maintain appropriate cooperation relations with the Catholic Church and other confessions.* See http://www.lamocloa.gob.es/lang/en/espana/leyfundamental/Paginas/titulo_primerero.aspx (Last accessed March 14, 2016).

³See Spanish Constitution. **Part I Fundamental Rights and Duties. DIVISION 1.^a Fundamental Rights and Public Freedoms:** http://www.lamocloa.gob.es/lang/en/espana/leyfundamental/Paginas/titulo_primerero.aspx (Last accessed March 14, 2016).

⁴1979 Agreements between the Spanish State and the Holy See: *Acuerdo entre el Estado español y la Santa Sede sobre enseñanza y asuntos culturales.* See: <http://www.boe.es/boe/dias/1979/12/15/pdfs/A28784-28785.pdf> In particular see sections II, III and VI. (Last accessed March 14, 2016).

1.2. Recent developments and challenges

What follows first is a quick overview of the most recent relevant developments and challenges to the traditional way of handling religious education in Spanish state schools, as well as in the subsidized private Catholic schools:

Firstly: Spain has, as many other European countries, experienced a growth in religious pluralism, due to individualization, globalization and immigration. Thus the number of immigrants has increased from 2.95% in 1998 to 14.15% in 2011 (Griera 2014: 152).

This has several consequences as regards RE. First, the state has had to provide confessional RE for not just the Catholic Church but also for the religious minorities of Jews, Muslims, and Protestants.

Cooperation agreements concluded by the Spanish State and the Federation of Evangelical Religious Entities of Spain, the Federation of Jewish Communities of Spain, the Islamic Commission of Spain were signed in 1992⁵. If a minimum of students/pupils/parents so wish, the state must provide teachers and classes in the respective 'confession'.⁶

This development thus is similar to the one encountered in e.g. Germany: A multi-confessional or plura-confessional system of religious education has come into being, even if it must be stressed that the conditions for the other religious groups are not as good as they are for the Catholic Church, and that the implementation of various kinds of non-Catholic confessional RE faces many obstacles, including continued resistance from the Catholic Church as well as from 'laicists'.

Secondly: the growing diversity, including an increased numbers of 'nones' (and of non-practicing adherents/believers to the Catholic Church), as well as the secular ideology of the socialists and the arguments of scholars and public opinion makers

⁵Law 24/1992: Agreement between the Spanish State and the Federation of Evangelical Religious Entities of Spain.

<https://www.boe.es/boe/dias/1992/11/12/pdfs/A38209-38211.pdf> (Last accessed April 5, 2016)

Law 25/1992: Agreement between the Spanish State and the Federation of Jewish Communities of Spain.

<https://www.boe.es/boe/dias/1992/11/12/pdfs/A38211-38214.pdf> (Last accessed April 5, 2016)

Law 26/1992: Agreement between the Spanish State and the Islamic Commission of Spain.

<https://www.boe.es/boe/dias/1992/11/12/pdfs/A38214-38217.pdf> (Last accessed April 5, 2016)

Cf. Griera 2007:302; Griera 2014 154-159 with references; Diez de Velasco 2009:501-504 and notes with details on the agreements and the developments within these different kinds of confessional RE

⁶For the legal situation in Spain as regards religions and denominations see Diez de Velasco 2009: note 8 and *idem* 2012: 22-25

has set in motion fierce debates (see inter alia Griera 2007, 2014; Diez de Velasco 2009) about the introduction of some kind of *non*-confessional RE dealing with *all* religions and for *all* pupils, i.e. some kind of *integrative* rather than *separative* RE based on a neutral study-of-religions point of view.

In order to not 'just' fight the Church but to try to construct a common ground for mutual understanding, tolerance, freedom of religion, better integration, social cohesion etc. proposals (see Diez de Velasco 2009:509-526) to that effect were put forward. By the socialist government in 1995 (*Sociedad, Cultura y Religión*), by the conservative government in 2003 (*Sociedad, Cultura y Religión no confesional*), and by the socialist government in 2007 (*Historia y Cultura de las Religiones*).

During the same time, in Spain as elsewhere, the need for a school subject aiming at social cohesion and secular moral upbringing has led to the introduction of a subject on *citizenship*, and the alternatives (see below) to confessional RE, apart from those that explicitly deals with religions in the plural, clearly aim at providing some kind of moral and societal values that may substitute or supplement the religious values hitherto promoted by the school in order for the citizens to become 'good citizens' and for society to be a 'good society'.

Thirdly: the Catholic schools, according to Griera *et al.* (Griera 2007: 203) face a challenge in the shape of parents and pupils who are not actually Catholic and who do not pick the Catholic school because it is Catholic but because it is supposed to be good as regards education in general. Or, parents as well as pupils are members of the Catholic Church but neither practicing nor 'good' believers. Also immigrants frequent the Catholic schools. Here, as elsewhere in Europe (cf. Willaime 2007), the confessional RE and the RE teachers thus face a challenge (see also Griera 2007: 304).

Fourthly: various organizations represent and deal with Catholic education, vis a vis the Catholic schools and training centers, the Spanish state, the regional authorities, and the Vatican too. One such is [FERE-CECA](#) (Spanish Federation of Religious Education) and another one is the EyG (Education and Management). Besides, the Spanish Catholic Church is not united in its attitudes to education and the role of the church. There are many and various fractions also within the Church (see Griera 2014: 150-151, and Diez de Velasco 2012: 175-205), and, following Vatican II, it was also evident that some fractions were in favor of changes and accepted some kind of loss of monopoly in regard to moral and religious education while others continued to be in favor of some sort of monopoly, also seeing the school and education as an important 'bastion' in a struggle to not lose even more influence in Spanish society and culture at large. Some of the changes remarked by e.g. Griera (2014) also

regards the stance towards moral education: does it have to come in the explicit shape a dogma-bound catechism-like teaching and preaching or can it be imparted in another more indirect way?

1.3. Religion and religiosity in Spain

According to the foremost Spanish expert in the field, Prof. Francisco Diez de Velasco, the most important figures as of 2012 (Diez de Velasco 2012: 22) are as follows, in numbers and percent of the total population:

- Catholic Christians: 33-36 million = 70-75% (with some 15% practicing on a weekly basis, some 60% never or very rarely practicing, and some 25% practicing from time to time),
- Non-religious or atheists: 10-12 million = 20-25%
- Muslims: 1,2 million = 2.5%
- Evangelical Christians: 1.2 million = 2,5%
- Orthodox Christians: 200.000 - 400.000 = 0.4-0.6%
- Jews: 40.000-50.000 = 0.1%
- Jehovah Witnesses: 110.000 = 0.25%
- Mormons: 40.000 = 0.1%
- Buddhists: 50.000 - 60.000 = 0.1%
- Hindus: 25.000-30.000 = 0.05%
- NRMs/alternative spiritualities: 100.000 = 0.2%

Consequently, Spain is still predominantly Catholic but secularization is growing and so is religious pluralism, and this pluralism also pertains to Christianity. In regard to schools and RE, however, Grier (2014: 151) has an important remark: Spain is, to a large degree, a federal state. The educational politics to a large degree thus is dependent on the various regions ('comunidades autonomas') and thus differs from region to region. The degree of autonomy is fairly high on the regional level. What also differs is the socio-religious make-up of the regions. In some of the regions, e.g. Extremadura, Catholicism still reigns mightily, and 92.6 % of the pupils opt for the offered Catholic confessional RE. In other regions, e.g. Catalonia, the number of pupils choosing confessional RE is 43.6%.

2. Educational system(s) and law(s)

The ideological and political struggles mentioned above are also shown in the fact that almost every government since Franco has introduced its own new educational system and law. In this brief study and overview mention is made only of the two most recent ones, both of which are, in the moment of writing (autumn 2014), in function or in the process of initial implementation.

The old law (2006) launched by the socialist government is called L.O.E. (*Ley Orgánica de Educación* = 'Organic Law of Education')⁷ and the new (2013) law, launched by the current conservative government, is called L.O.M.C.E. (*Ley para la mejora de la calidad educativa* = 'Organic Law to Improve Education').⁸ LOMCE is to be implemented at the various levels over the next years.

2.1. L.O.E., RE and Alternatives

2.1.1. Sections of L.O.E. on confessional RE

[...] *Second additional ruling. Religious teaching.*

1. The teaching of the Catholic religion shall comply with the provisions of the Agreement on Education signed between the Holy See and the Spanish State (1979). To that end and in accordance with the directive of the agreement, the Catholic religion will be included as an area or subject in the educational levels, which will be mandatorily offered by the centers and voluntarily chosen by students.

2. The teaching of other religions shall comply with the provisions of the cooperation agreements concluded by the Spanish State and the Federation of Evangelical Religious Entities of Spain, the Federation of Jewish Communities of Spain, the Islamic Commission of Spain and, where appropriate, to which in the future may subscribe to other faiths.

3. The determination of curriculum and learning standards that allow checking the achievement of objectives and acquisition of skills relevant to the subject Religion is a matter for the respective religious authorities. Decisions about use of textbooks and teaching materials and, where appropriate, supervision and approval thereof correspond to the respective religious authorities in accordance with the provisions of the agreements signed with the Spanish State.

Third additional ruling. Teachers of religion.

1. Those who teach religion, must meet the qualification requirements established for the different studies regulated by this Law, as well as those set out in the agreements between the Spanish State and the different religious confessions.

⁷ See *Ley Orgánica 2/2006, de 3 de mayo, de Educación*:

<http://www.boe.es/boe/dias/2006/05/04/pdfs/A17158-17207.pdf> (Last accessed April 5, 2016)

⁸ See *Ley Orgánica 8/2013, de 9 de diciembre, para la mejora de la calidad educativa*:

<http://www.boe.es/boe/dias/2013/12/10/pdfs/BOE-A-2013-12886.pdf> (Last accessed April 5, 2016)

2. Teachers who do not belong to the bodies of school officials, but provide education of religion in public schools, will do it under a labor contract, in accordance with the Workers' Statute and the respective competent authorities. The regulation of their working arrangements will be made with the participation of representatives of teachers. It will access the destination using objective criteria of equality, merit and ability. These teachers receive remuneration corresponding to the respective level of education to supply teachers. In any case, the proposal for teaching religious institutions shall be automatically renewed each year. The determination of the contract, full time or part time as required by the needs of schools, it is for the competent authorities. The removal, where applicable, shall comply with law.

2.1.2. RE and alternatives on the various levels in school⁹.

Education Levels	Confessional RE	Alternatives	Number of hours
Pre-school (<i>Educación Infantil</i> , Segundo ciclo) 3 to 6 years of age	Catholic ¹⁰ Protestant Jewish Muslim	MAE Medidas de atención educativa (educational attention measures)	Not fixed at national level.
Primary School (<i>Educación Primaria</i>) six years of schooling 6 to 12 years of age	Catholic Protestant Jewish Muslim	MAE Medidas de atención educativa (educational attention measures)	105 hour / year
Compulsory Secondary Education (ESO: <i>Educación Secundaria Obligatoria</i>) four years of schooling - 12 to 16 years of age	Catholic Protestant Jewish Muslim	MAE Medidas de atención educativa (educational attention measures) Or History and Culture of Religions	140 (1th, 2th and 3th year) and 35 (4 th)
Post-Compulsory Education (<i>Bachillerato</i>)	Catholic Protestant Jewish	Non-specified The option to offer an	70 hours in total

⁹ See Esteban Garcés 2007 for the scheme adopted. As for the relevant laws, see:

- Pre-school: [REAL DECRETO 1630/2006](#) (Last accessed April 5, 2016), de 29 de diciembre, por el que se establecen las enseñanzas mínimas del segundo ciclo de Educación infantil. [...] *Additional ruling. Religious teaching*

- Primary School: [REAL DECRETO 1513/2006](#) (Last accessed April 5, 2016), de 7 de diciembre, por el que se establecen las enseñanzas mínimas de la Educación primaria. [...] *First additional ruling. Religious teaching*

- Compulsory Secondary Education: [REAL DECRETO 1631/2006](#) (Last accessed April 5, 2016), de 29 de diciembre, por el que se establecen las enseñanzas mínimas correspondientes a la Educación Secundaria Obligatoria [...] *Second additional ruling. Religious teaching*

- Post Compulsory Education: [REAL DECRETO 1467/2007](#) (Last accessed April 5, 2016), de 2 de noviembre, por el que se establece la estructura del bachillerato y se fijan sus enseñanzas mínimas. [...] *Third additional ruling. Religious teaching*

¹⁰ *ORDEN ECI/1957/2007, de 6 de junio, por la que se establecen los currículos de las enseñanzas de religión católica correspondientes a la educación infantil, a la educación primaria y a la educación secundaria obligatoria.*

two years of schooling 16 to 18 years of age	Muslim	alternative at this level depends on the regional governments	
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Comments:

1. The second additional ruling of L.O.E. 2006 implies, inter alia, that the Catholic religion must be included as an area or subject at all the educational levels. Confessional RE in line with the other religions or confessions mentioned above, must comply with the provisions of the agreements concluded in 1992 between the Spanish State and the Federation of Evangelical Religious Entities of Spain, the Federation of Jewish Communities of Spain, and the Islamic Commission of Spain and, if appropriate, to agreements which in the future may be made between the state and other religions.

2. At the beginning of the course, at all levels, adult students, parents or guardians of minor students are asked to express their choice as to receive or not receive confessional RE.

3. At all levels, according to the decrees (see sources above) establishing the core curriculum for each level, the schools shall provide the necessary organizational frames enabling them to provide proper educational care of those pupils or students who have opted out of confessional RE, ensuring in any case, that the choice made does not result in discrimination. This attention to 'educational care', however, does not force the schools to provide an alternative subject, for instance a study-of-religions based non-confessional RE or any other alternative subject.

4. Only at the level of Secondary Compulsory Education (ESO) the national law of L.O.E. established as an alternative the non-confessional teaching about "History and Culture of Religions".

5. The assessment (grading) of the pupils in confessional RE as well as the non-confessional 'History and Culture of Religions' are to be conducted on the same terms and with the same effect as the other subjects of the stage. However, according to L.O.E. the evaluation shall not be included and count in academic record of the pupil.

6. The curriculum of confessional RE is the responsibility of the relevant religious authorities. The curriculum of 'History and Culture of Religions' shall be established by decree on the same terms as are the other subjects of the stage.

7. Teachers of confessional RE are selected by the religious authorities.

2.1.3. Main characteristics and innovations of L.O.E. in regard of RE:

- That the assessment (grading) in the subject (confessional RE as well as 'History and Culture of Religions') does NOT count in regard to the pupil's progress into the next class, or in regard to winning awards and being granted scholarships.
- The introduction of 'History and Culture of Religions' with an innovative syllabus (see below 2.3).¹¹
- A compulsory subject, 'Citizenship Education and Human Rights' was added to the curriculum of primary and secondary school (ESO). It was introduced by the socialist government upon the recommendation of the Council of Europe thus to promote civic and human values¹².

2.2. Confessional Catholic RE: L.O.E.

The curriculum/syllabus, the contents, aims and evaluation criteria of confessional RE is, as said, determined by the Catholic Church.

2.2.1. Catholic RE ESO level

A translation of some of the most telling sections devoted to the secondary level (ESO) reads¹³.

OBJECTIVES

At the end of Compulsory Secondary Education, it is intended that the students are able to:

1. Understand and interpret the different elements of the religious phenomenon in its structure and historical expressions as a basis for understanding the different religions.
2. Discuss in a rational way the answers given by the major religions to the questions posed by human beings as regard man and his ultimate destiny.
3. Know the Bible, in its origin, structure, purpose and relevant interpretation related to the history and religious experience of Israel, and as an expression of the revelation of God the Father to mankind.
4. Know the contents of Christianity underlying the notion of human beings as created by God and destined to be His son.

¹¹ It must be added that this innovative RE never became a success in terms of number of pupils choosing it.

¹² This subject, sometimes in other countries linked to RE, was in Spain opposed by conservatives, and it has been removed from the curriculum of L.O.M.C.E. by the current (2014) conservative government.

¹³ See *Boletín Oficial del Estado* (BOE) núm.158 (03/07/2007) pages 28282-28685

5. Identify Jesus Christ as the Son of God, savior incarnate among men, through knowledge and analysis of his message and his life and the presence of the Holy Spirit.
6. Analyze and evaluate the meaning and purpose of the Church as an institutional embodiment of the humanizing service and salvation that Christ offers to human beings, and discover their contribution to the most important processes of the Spanish and European history.
7. Understand and assess the response of believers to the message and the Christian accomplishment, taking place with and in the Church.
8. Understand and distinguish the salvific action of Christ, and the celebratory nature of each one of the sacraments.
9. Discover the rational and revealed justification of moral education of the Catholic Church guiding man's relationship to God, himself, others and the world.
10. Analyze the requirements and commitments of Christians in their relationship to God, themselves and others, relating it to other options in society and within the major religions.
11. Recognize and appreciate the milestones of the Christian faith in the history of Church, in the great works of culture and festivals, considering also the contributions from other religions.
12. Analyze the principles underlying the Christian faith in eternal life, valuing critically the proposal of the great religions.

FIRST SCHOOL YEAR.

CONTENTS.

1. The primitive human being confronted with nature, death and the afterlife. The sense of funeral worship and sacrificial rites.
2. The mythical stories about man and God in the religions already disappeared: Mesopotamia, Egypt, Greece and Rome.
3. The multiplicity of gods in Hinduism. Its sacral meaning of life and the presence God.
4. Creator Father God, merciful and provident. Christian concept of life. Management of human activity for the good of creation.
5. The human being as created by God. Unity body and spirit. Man the son of God.
6. Man breaks with God through the sin. Rectification and improvement in Christ. Pain and death.
7. God is revealed in Jesus Christ. Salvation and redemption of Jesus Christ. The Resurrection and eternal life.
8. Sense and meaning of some names of Christ in the New Testament, Son of God, the Messiah, the Lord.
9. Kingdom of God and Church. Meaning, realization and transcendence.
10. The Beatitudes, joyful proclamation of God and his reign. Monitoring and identification with Jesus Christ.
11. Life as a personal project. The dignity of the person. The human being, main concern of the Church. The moral of love.
12. Sense and basic purpose of sexuality. Inclusive value of sexuality as a gift of God. Respect and appreciation of both sexes.
13. The Sacrament of marriage and morals. Educational responsibility of the family. Divorce and its problems.
14. The morality of acts in Christianity and its relation to moral proposed by Buddhism (meaning 'happiness') and Islam (moral value of 'work').
15. The Virgin Mary, model of the believer.

EVALUATION CRITERIA

1. Notice the elements of primitive religions that have some relation to the current religious culture.
2. Distinctions between mythical tales of antiquity and revelation of God in Christianity.
3. Develop the concept of man in Christianity and its impact on the foundation of the rights and duties of human beings.
4. Explain the origin and meaning of the world and life, as a result of the loving plan, merciful providence of God the Father.
5. Know how to relate Jesus Christ to the expectations of the Old Testament.
6. Learn how to reason the meaning of salvation from sin and death that Jesus Christ offers the believer.

7. Acknowledge the message of the Kingdom and the Beatitudes as a form of life of those Christians who identify with Jesus Christ, and to know how to attribute to the Church the parables of the Kingdom of God.
8. How to discuss in a reasoned way the principles and values that underpin Christian morality, applying especially current problems of life.
9. Learn to provide arguments for the value of sexuality as a gift from God and in collaboration with Him in the creation, and know how to apply the fundamentals of Christian morality to sexual life.
10. Deduct from the sacrament of Matrimony the values of total dedication, commitment, loyalty and sense of procreation.
11. Compare the meaning of happiness, and the means to attain moral proposal Buddhism, Christianity and Islam

SECOND SCHOOL YEAR.

CONTENTS

1. The religious phenomenon and its language. The search for God and its religious expression, historical, cultural and social.
2. Religious experience as an anthropological reality. The sense of transcendence. The big questions of man in which religion is rooted.
3. The fullness of religious experience: the encounter between man and God. Christianity and the revelation of God in the events and words attested by the Bible.
4. Evil and sin. The break between man and God. The value of mediation.
5. Jesus Christ, true God and true Man, our Mediator.
6. Jesus Christ reveals to man his origin, his condition and his destiny as a child of God.
7. The confession of faith in the Incarnation, Death and Resurrection of Jesus in the first Christian communities. The presence of Mary in the mystery of Christ.
8. The living presence of God in the Church, the universal sacrament of salvation. The Church continues the work of Jesus Christ, animated by the Holy Spirit.
9. Faith and monitoring. Holiness as the goal of every Christian.
10. Manifestations of God's grace: origin, purpose and meaning of the sacraments of Baptism, Reconciliation, Eucharist and Anointing of the Sick. Relations between these sacraments and human life.
11. The liturgy as an expression of God's relationship with men and men with Him. Origin and present. The value of prayer.
12. Moral of the relations between man and God: 1st, 2nd and 3rd commandments.
13. Moral regarding truth and personal authenticity. His presence in the media communication.
14. Christian commitment in building the earthly city and valuing the contributions of other religions.
15. The civilization of love: God promises a new heaven and a new earth.

EVALUATION CRITERIA

1. Identify the main elements that constitute the religious phenomenon and its expression in Christianity in particular.
2. Describe the meaning of life from the religious experience in the major religions.
3. Discuss personal responsibility that comes with sin as a harm to oneself, as against others and as separation from God.
4. Explain the meaning of Christian faith and identification with Jesus Christ and its full realization in eternal life.
5. Know how to use the message of some texts and biblical events to check the manifestations of God, and learn to argue that Jesus Christ is true God and true man.
6. Interpret the death and resurrection of Jesus Christ as the source of love, forgiveness, hope and new birth for the children of God.
7. Specify concrete signs of the presence and action of God in the life of the Church.
8. Explain why Christians love and celebrate God's love as the root of their parentage.
9. Be able to establish relationships between human life and the sacraments of Baptism, Reconciliation, Eucharist and Anointing of the Sick.
10. Report in the liturgy God's relationship with his sons and their response.

11. Can identify in some specific situations and attitudes facts that go against the truth.
12. Illustrate with examples the social actions performed by their church institutions.
13. Explain why, according to Christian faith, God's Kingdom will reach its fullness in new world, recreated by God.

THIRD SCHOOL YEAR CONTENTS

1. God's plan for man according to Judaism, Christianity and Islam.
2. The progressive revelation of God to the people of Israel. Judaism.
3. Sources of the revelation of God: Scripture, Tradition and Magisterium.
4. Basic elements of interpretation of the Bible. Genres. The books of the Old Testament and New Testament: division, description and authors.
5. God, mystery of communion: the Trinity. Biblical foundation and formation of the Trinitarian doctrine.
6. Analysis of the sources (Jewish, Roman and Christian) about the life of Jesus and his time. The historicity of the Gospels. Jesus Christ, true God and true man.
7. Jesus calls together and assembles the community of his disciples. The Church, a mystery of communion. The Holy Spirit: the strength and life of believers.
8. The Church, the People of God. The mission of the Church: catholic and missionary character. The sacraments of Confirmation and Holy Orders.
9. The Faith, Christian response to the person of Jesus Christ. Reasons to believe and attitudes of believers. the Beatitudes
10. Fundamentals of the moral dimension of the person. The moral conscience. The relationship with God and with others. Freedom and voluntary pursuit of the good.
11. Moral of human life and current problems: genetic engineering, abortion, euthanasia, self-defense, death penalty, drugs and alcoholism.
12. The early Church in the Acts of the Apostles. Its implementation in the second and third centuries. Domestic Church. First persecution. Ministries in the early communities.
13. First Christian Art: the Good Shepherd, the catacombs, Christian symbols apostolic communities.
14. The influence of monotheistic religions in shaping the Spanish history and culture. Presence of some artistic elements.
15. Mary, the embodiment of hope.
16. The coming of the Lord, judgment and eternal life.

EVALUATION CRITERIA

1. Differentiate the basic elements of God's plan for man in monotheistic religions.
2. Identify the genre and the author of several texts of the Bible.
3. Link texts of the Bible, Tradition and the Magisterium of the revelation of God.
4. Learn to relate the experience of liberation of Israel with the presence of God as a loving Father in the midst of his people.
5. Chronologically place the most important milestones of the revelation of God to prepare the incarnation of the Son, and to note the historical sources on the life and work of Jesus Christ.
6. Discuss the foundation of the Church as communion, its signs and consequences in believer's life by the Spirit.
7. Discuss how the charismata and ministries develop the mission of the Church.
8. Distinguish faith as a gift of God and as a reasonable response by the human being.
9. Describe the essential features of the faith of Christian communities in the three first centuries, and its expression in art.
10. Discuss the value of freedom as a choice of truth and goodness, and following the responsibility for one's own actions.
11. Learn how to synthesize from the Beatitudes, a code of conduct for the Christian person.
12. Apply the moral principles of Christianity to today's most pressing problems on life.
13. Show some input from the monotheistic religions to the Spanish culture.
14. Find some biblical texts about the trial and fate, and be able to relate the feast of the Assumption of the Virgin with the hope of eternal life.

FOURTH SCHOOL YEAR

CONTENTS

1. The mystery of the Church. Visible and spiritual reality. Mystery of the union of mankind with God.
2. The presence and embodiment of the notes of the Church throughout history.
3. The Church, Christian unity in one body, whose life is Christ.
4. End of the period of paganism and spread of Christianity in the Roman Empire. Constantine and the Edict of Milan. St. Jerome and St. Augustine. Councils of Ephesus and Chalcedon. Some doctrinal deviations. Dialogue between faith and culture in the early centuries.
5. The ancient Christian culture. The early Christian basilica. "Confessions of St. Augustine".
6. The evangelization of Europe. Monasticism: the Benedictine rule. Muhammad: the Islamic Messianism and the iconoclastic dispute. Third Council of Toledo. San Isidoro. Charlemagne and Christian Europe. Foundation of the Papal States. Christianity in Muslim Spain. The Mozarabic rite.
7. The Visigoth and Romanesque basilicas: architecture, sculpture and painting.
8. The first turn of the millennium. Schism. Pilgrimages: "Camino de Santiago", unifying Europe. Preservation of the Holy Places: the Crusades. The military orders. Reform of monasticism: Cluny and San Bernardo. The motion for poverty and the mendicant orders: St. Francis of Assisi and St. Dominic Guzman. Avignon and the Great Schism.
9. The Gothic Cathedral: architecture, sculpture and stained glass. Gregorian chant.
10. Christianity during the Renaissance and Baroque. The importance of the University: Duns Scots, St. Anselm, St. Thomas. The Protestant Reformation. Trento and reform Catholic. New religious orders. Great saints and Spanish mystics St. Teresa of Avila, St. John of the Cross and St. Ignatius of Loyola. The Inquisition. The evangelization of the New World: the defense of the Indians and reductions Paraguay.
11. Christian Art in the Renaissance and Baroque. The mystical literature. Music as expression of religious experience.
12. The Church in the contemporary world. The faith-reason conflict. Concern for social issues. The new religious orders, pioneers in education, health and care. Great Christian educators. The missionary expansion and the presence of the Church in the "fourth world". Science and religion.
13. The contemporary expression of Christian art. The resurgence of mystical painting and ecumenical. Modern religious conception in architecture. Current religious music. Mystical poetry today.
14. The encounter with modernity and contemporary interior renovation of the Church: Vatican II. Outlines of the Constitutions. Totalitarian state and its moral catastrophe. The Holocaust. Contemporary Judaism and Islam: tradition and modernity.
15. The second change of millennium. The presence of religion in the media and the virtual creation of public opinion.

EVALUATION CRITERIA

1. Argue about the service that the Church offers throughout the centuries to convey the message integrity and life of Jesus.
2. Appreciate that the holiness of the Church is effective, despite the sinfulness of its children.
3. Situate in historical context some facts of the Church as a service to the faith.
4. Describe the service that models of Christian life have provided for the culture of each period.
5. Discuss the service of the councils of the Church to the transmission of the faith.
6. Explain the meaning of religious pilgrimages.
7. Discuss the meaning of the reform of the Church as a renewal evangelically rooted.
8. Locate the contributions of the great saints and learned men of the Church in the construction of Europe and evangelism.
9. Locate the service that the Church affords to culture via institutions and individuals during the Renaissance and Baroque.
10. Describe the educational and social action of the Church in the contemporary world.
11. Identify the major milestones of Christian art as an expression of the people's faith and manifestation of God's action in the world.

12. Report, with reference to some texts from Vatican II, on the contributions of the Church to the dialogue with the world.

Comments:

This curriculum is heavily confessional and therefore thoroughly based upon and permeated by the doctrines and self-understanding of the Catholic Church. However, it also bears some evidence to the need for the Church and for Catholic confessional RE to, one way or the other, include some perspectives on other religions and non-religious worldviews and values. The world 'around' - to say so - has crept into the curriculum even if closely tied to the understanding of the Catholic and Christian religion, god and moral as the one and only truth, the one and only truth and good moral that all other religions and their moral 'proposals' either diverge from or reflect. Though the truth is one, the Catholic Church is not presented as the only existing religion and the religious teachings and morals of the Church to a certain degree must be served up in a way that brings them somewhat in line with non-religious values. The efforts to 'up-date' the teachings and the moral are as evident as is the effort to, of course, stress that the teachings are in line with tradition and the original message. A 'doctrinal' approach is thus supplemented by a life-stance approach (including the claim that the religions all are 'answers' to the same fundamental human questions and that the 'answer' of Christianity is but the most complete and true one based as it is on the (postulated) revelation of God and the incarnation of God in Christ). A small window is thus opened to a more comparative teaching about other religions and non-religions, in the past and present, and to their teachings and morals. The role of the Church and Christianity in the history of Spain is thus also supplemented by teaching about Islam and Judaism e.g. in the period of Muslim rule in Spain.

2.3. The alternative: 'History and Culture of religions' in LOE

The L.O.E. 'History and Culture of Religions' offered as an option and alternative to confessional RE was, as noticed above, an innovation of L.O.E. and, it most certainly reflected some of the intentions for the more study-of-religions based subjects (see above) discussed and planned but never realized.

'History and Culture of Religions' was/is not offered on the upper-secondary non-compulsory school level but only on the compulsory secondary level (ESO) and experts agree (see above) that it was never a big success amongst pupils. Moreover, it has been deleted from the L.O.M.C.E.

In spite of this, the curriculum is rendered below since this is the only subject in the Spanish public school that reflects/reflected some of the ingredients and approaches

of a non-confessional integrative RE to be found in some other countries and promoted as the basis for the digital modules produced by the IERS project. Since the subject does not figure in the L.O.M.C.E. we do not though, offer any comments. The curriculum read(s) (in Castilla y León)¹⁴:

OBJECTIVES

1. Recognize religion in its various forms and identify the basic features of the major religions.
2. Understanding the origin and development of religions in the political, social and cultural context in which they emerged and developed and relate them to the evolution of the people in the different facets of his historical reality.
3. Identify the most significant feats of the three religions that have influenced the history and culture of Spain most significantly and their main contributions to the political, cultural and social development of Spain.
4. Analyze the factors underlying the religious fact, realities and aspirations that animate human problems, and relate the religious facts of the past with contemporary manifestations of religion.
5. Assess religious traditions, cultural and artistic events and socio-cultural heritage generated by religious traditions.
6. Understand and assess the most significant comments and opinions, whether from philosophy or from other forms of culture, on religion, throughout history and today.
7. Analyze moral systems offered by different religions, compare each of its elements, showing the consistency between them and their implications for the individual as well as for society.
8. Analyze the historic, intellectual, cultural and politic processes that have turned freedom of conscience and religious liberty into the foundation of western civilization.

FIRST THROUGH THIRD SCHOOL YEARS: CONTENTS

1. The first religious manifestations. The animistic thinking and persistence. Funerary cults and significance of the burials. Myths and Gods in Greece.
2. The thematic components of the religious phenomenon. The religious and the profane. Polytheism and monotheism. Mediations of religion (stories, celebrations, prayer, morality). The Big Questions (the origin of life, suffering and death). Religions and the meaning of life. The diversity of responses towards religion (religion, atheism, agnosticism).
3. Monotheistic religions.
 - Judaism. The people of Israel and the Jewish religion. The Bible and other holy books. The rituals in the life of the Jewish people. The calendar and the holidays. Spaces and religious symbols. The current state of Judaism.
 - Christianity. The figure of Jesus. Dogmas and beliefs. The Old and New Testament. Jesus Christians. Organization of the Christian Church. The rituals in the life of the Christian people. Sacred sites and religious symbols. The calendar and the holidays. Evolution in time: Orthodox, Catholic and Protestant. Christianity today.
 - Islam. The figure of Muhammad. The Five Pillars of Islam. The Koran and Islamic law. The calendar and the holidays. Sacred spaces. Expansion and evolution of Islam. Islam in the world today.
4. Eastern religions: Hinduism and Buddhism
5. Influence of religion on artistic expression and everyday life.

EVALUATION CRITERIA

1. Explain religious plurality in the world by identifying the fundamental features of the distribution of the major religions today.

¹⁴DECRETO 52/2007, de 17 de mayo, por el que se establece el currículo de la Educación Secundaria Obligatoria en la Comunidad de Castilla y León.

2. Identify the survival of ancient polytheistic religions and their myths in our culture.
3. Explain the relationship between Judaism, Christianity and Islam demonstrating their common tradition and its characteristic features differential.
4. Assess the influence of the three monotheistic religions in shaping our own history and culture.
5. Compare the different conceptions and expressions of the divine in the different religions, analyzing the similarities and differences between them.
6. Recognize the concept underlying some rites of different religions significant for the aspects of the lives of people, such as birth, marriage or death and the persistence of such beliefs in the cultural tradition of the people.
7. Identify the main features of characteristic buildings of the different religions, their role and relevant elements, recognizing them as examples of our artistic heritage.
8. Give examples of written, visual or musical, evidence, from different eras, linked to beliefs, celebrations, rituals or other religious expressions, appreciating their aesthetic values and valuing their contribution to cultural heritage.

FOURTH SCHOOL YEAR – CONTENTS.

1. Religion in the Modern Age. Humanism, Reformation and Counter-Reformation. Christianity, Enlightenment and Liberalism.
2. The secularization of science, thought and the State. Science and religion in contemporary society.
3. Totalitarianism and religion in the twentieth century. The state atheism. The moral catastrophe of totalitarianism. Anti-Semitism and the Holocaust.
4. Religions in today's society: influence on social organization, customs and social rituals.
5. Religion and human rights. Religious freedom. Religious beliefs in the context of the Spanish Constitution.

EVALUATION CRITERIA.

1. Identify, from the analysis of historical or current facts, situations of intolerance or discrimination against people because of their beliefs or religious beliefs attitudes of rejection before showing them.
2. Identify the influence of religion in a particular aspect of social organization over time.
3. Distinguish the different kinds of State depending on its relation with religion, giving some examples of said classification and explaining the situation of Spain in terms of the Constitution.
4. Analyze and assess the evolution of Christianity in Spain and its influence on the social and cultural life.
5. Identify the diversity of cultural and religious events today and its position in space the great ethnic, linguistic, cultural and religious variety in the world.
6. Describe some current or historical situation in which the same event is seen or explained differently depending on the point of view, from a religious position or making explicit the scientific arguments that support one or the other.
7. Perform work individually or in groups, about a situation of conflict, current or past, in which religious tension appears, asking about its causes and possible outcomes, using appropriate information sources.

3. L.O.M.C.E, RE and alternatives

3.1. The Sections in L.O.M.C.E. on Confessional RE

The text is the same as regards confessional RE as the one rendered above from L.O.E.

3.2. RE and alternatives on the various levels in school

A schematic look at L.O.M.C.E. and RE may be rendered as below¹⁵

Education Levels	Confessional RE	Alternatives	Number of hours
Pre-school (Educación Infantil, segundo ciclo) 3 to 6 years of age	Catholic Protestant Jewish Muslim	MAE Medidas de atención educativa (educational attention measures)	Not fixed at national level.
Primary School (<i>Educación Primaria</i>) six years of schooling - 6 to 12 years of age	Catholic Protestant Jewish Muslim	Social and Civic Values	Non-Specified (in theory the regional governments have the jurisdiction over the hours and the syllabus of the alternative subject-but it is not yet clear what 'margin of appreciation' they will have).
Compulsory Secondary Education (<i>Educación Secundaria Obligatoria</i>) four years of schooling - 12 to 16 years of age	Catholic Protestant Jewish Muslim	Ethical Values	Non-specified yet
Post-Compulsory Education (<i>Bachillerato</i>) two years of schooling - 16 to 18 years of age	Catholic Protestant Jewish Muslim	Non-specified The option to offer an alternative at this level depends on the regional governments	70 hours in total

3.1.2. Main characteristics and innovations of L.O.M.C.E. in regard to RE

- "Citizenship Education and Human Rights" has been deleted from the curriculum of primary school and ESO (Compulsory Secondary Education).
- "Social and Civic Values" is introduced as a new (alternative) subject in primary school and so is "Ethical values" in ESO. Both subjects can function as an alternative to confessional RE (parents or students can choose between

¹⁵ See Esteban Garcés 2014. The books by Garcés give the most detailed description of the LOE and LOMCE with special regard to RE. See also from the same author „Para comprender la LOMCE. Análisis y comentarios de la Ley para el profesorado de Religión (available at [para COMprENDER la IOMCE](#)) (Last accessed April 5, 2016) where RE is dealt with in the second section of the booklet and includes descriptions of relevant public debates.

confessional RE or the alternative subject) but there is also the possibility to attend both subjects. Those choosing confessional RE will thus also have the opportunity to partake in classes on ethical, social and civic values.

- The assessment in these subjects now *does* count in regard to the pupil's progress into the next class, as well as in regard to winning awards and being granted scholarships.
- The syllabus of the subject "Valores Sociales y Cívicos" is prescribed in detail,¹⁶ while the syllabus of the subject "Valores éticos" is not yet pre- or described (considering that the introduction of L.O.M.C.E at secondary school level is planned for 2015/2016)
- There are no changes as regards the pre-school level and the non-compulsory secondary level (*Bachillerato*).

3.2.1. Confessional Catholic RE: L.O.M.C.E

The curriculum/syllabus, the contents, aims and evaluation criteria of confessional RE continues to be determined by the Catholic Church. The 'Conferencia Episcopal Española' has issued a new document with a complete curriculum for all the compulsory levels in school.¹⁷

Focusing on the same level, namely the compulsory secondary education (ESO), the text (dated 30.12.2013, pp. 29-50) in question by and large corresponds to the one rendered above for the L.O.E.

The preamble stresses the need for the school, especially with regard to the aims of the new law to add to the quality of the education, to integrate all the capabilities of the human being in the educational process, including - as it says - a capability for the transcendent. Or: " This basic capacity of the individual, finds its true fulfilment in pursuit of the ultimate meaning of life." (*Ibid.* p.29). And it continues: "Rooted in the depths of being, the student discovers it - taking into account the levels of learning for each age - in the symbols and signs in their environment, progress and humanization of the human being, in the narrative language of the Bible, Christian role models and, particularly, in the person of Jesus Christ and His presence in the Christian community."

Furthermore, it is stated that the RE provides "encouraging appreciation of the pupil's own culture and provides them with appropriate knowledge/opinions of other

¹⁶REAL DECRETO 126/2014 BOE núm. 52 p. 19415 available at http://www.boe.es/diario_boe/txt.php?id=BOE-A-2014-2222 (Last accessed April 5, 2016)

¹⁷The complete document can be found at <http://educarconjesus.blogspot.com.es/2014/02/el-curriculo-de-religion-catolica-en-la.html> (Last accessed April 5, 2016)

cultural and religious traditions" (*Ibid.* p. 30), and "respect for diversity" is also mentioned, more specifically as a "consequence of Christian faith".

Stress is put on mentioning that the curriculum, teaching and learning is linked to and furthering four specific competences, called, respectively, the "cultural and historical dimension", "humanizing dimension", the "ethical and moral dimension", and the "epistemological dimension".

As stated above: Though the objectives and contents with regard to the Christian religion and Catholic Church do differ much from those pertaining to L.O.E., it is noteworthy that the explicit mentioning of the other major religions, of the religious phenomena as such, is now no longer there. In spite of the above mentioned aim of providing "knowledge/opinions of other cultural and religious traditions" as well as "respect for diversity".

Apart from inculcating specific knowledge and appreciation of the Catholic doctrines, moral, values, etc. the curriculum focuses on "further deepening of religious content in response to the demand of the person open to transcendence and search for the ultimate meaning of his existence with all its ethical implications."

In a final section the pedagogy of the RE teacher is said to be modelled on the "pedagogy of God" and the "pedagogy of Jesus". Religious education thus become true education, i.e. the furthering of an "interpersonal relationship between God who seeks man, and the man who seeks the meaning of life." (*Ibid.* p.50).¹⁸

Not much study-of-religions based RE in this, then. It seems to be even more confessional, so to speak, than the curriculum for L.O.E. And with L.O.M.C.E. there is no longer the alternative "History and Culture of Religion".

4. Religion-related topics and themes in other compulsory secondary school (ESO) subjects

The Spanish school curriculum, just like most others, holds several subjects that might have curricula in which religion or religion-related matters are mentioned and taught, one way or the other. Contrary to what is the case in France, this has not become *the* place for teaching more and in a more qualified manner about religion, and it is hard if not impossible to say to what a degree teachers teach religion and in what way and to what a degree in the instances listed below. But the possibility is there.

¹⁸ Name of Spanish translator of all the quotes in the document must be named somewhere. The first time I suggest (Tim Jensens remark to Salamanca colleagues)

Considering that in Spain, the regional educational authorities are responsible for establishing the curriculum of compulsory education and post compulsory education, with 65 percent of the school schedules (55 percent for the regions that have co-official language), devoted to the development of the national core curriculum, it is necessary to pick one region. In what follows, this region is the autonomous community of Castilla y León and the curriculum is that pertaining to L.O.E.¹⁹ Each excerpt is followed by a comment revealing why we think a link to RE might be possible.

4.1. Natural sciences

OBJECTIVES

8. Develop habits favorable to the promotion of personal and community health, providing strategies to address the risks of modern society on issues related to food, consumption, drug addiction and sexuality.

Comment: Morals, including sexuality and drugs. Morals as regards sexuality has been high on the agenda of the Catholic church.

FIRST SCHOOL YEAR - CONTENTS

Block 2. The Earth in the Universe.

The Universe and the Solar System.

Historical development of ideas about the place of the Earth in the Universe: from geocentrism to heliocentrism as a first and a great scientific revolution.

EVALUATION CRITERIA

1. Explain the organization of the Solar System and the characteristics of the movements of the Earth and Moon and their implications, as well as how some of the conceptions about the Planetary System have occurred throughout history.

Comments: Here as below, theories of evolution may be accompanied by the Christian myth of creation and the idea about the major Christian god as the one and only creator.

SECOND SCHOOL YEAR - CONTENTS.

Block 5. Life in action.

Vital Functions

The functions of reproduction: sexual and asexual reproduction

Comments: see above on sexuality

THIRD SCHOOL YEAR - CONTENTS

Biology and Geology.

Block 5: People and health

¹⁹52/2007 DECREE, May 17th, for Compulsory Secondary Education Castilla y León.

Health Promotion. Sexuality and human reproduction.

- Human reproduction. Physical and psychological changes in adolescence. The male and female reproductive systems.
- The menstrual cycle. Relation to fertility. Fertilization, pregnancy and childbirth. Contraception. New reproductive technologies and their ethical and social assessment. The Sexually Transmitted Diseases.
- The human sexual response. Sex and sexuality. Sexual health and hygiene.

EVALUATION CRITERIA

21. Describe the basics of the reproductive system, differentiating between sexuality and reproduction.
22. Know and understand the functioning of birth control methods and evaluate the use of methods to prevent sexually transmitted diseases.

Comments: see above on sexuality

FOURTH SCHOOL YEAR - CONTENTS

Biology and Geology

Block 2. The Earth, a planet that never stops changing.

The Earth's history.

- The origin of the Earth. Geological time: historical ideas about the age of the Earth. Principles and procedures for reconstructing its history. Using actualism as a method of interpretation.
- Geological history of Earth: the geological eras. Location of significant geological and biological events

Comments: see above on evolution and myth and doctrine of creation.

Block 3. Life on the planet.

Origin and evolution of living being

- The origin of life. Main theories.
- Evolution: mechanisms and testing. Appearance and extinction of species.
- Evolutionary theories. Gradualism and punctuated equilibrium.

EVALUATION CRITERIA

11. Reasonably explain some data on which the theory of evolution is supported, as well as scientific, social and religious disputes this theory raised.

Comments: see above.

4.2. Social Sciences, Geography and History

FIRST SCHOOL YEAR - CONTENTS

Block 3. Prehistoric societies, early civilizations and Ancient Times.

- Roman civilization: the unity of the Mediterranean world. The Republic and the Empire. Christianity. The barbarians. End of the Roman Empire and the destruction of the Mediterranean unit. Arts and culture: analysis of significant art forms.

– The Roman Hispania. Resistance to conquest in the Duero basin. The city and urban lifestyle. Romanization. Origin and spread of Christianity. The Germanic invasions and the end of the Roman Empire. Art in Roman Hispania: analysis of significant artistic events, with special attention to the heritage of Castilla y León.

EVALUATION CRITERIA

9. Know the features that characterize the first historical civilizations, emphasizing in its cultural and artistic importance.

Comments: aspects of the history of religions, Christian and others, linked to history and culture in general

SECOND SCHOOL YEAR - CONTENTS

Block 3. Preindustrial Societies.

The Middle Ages.

– Byzantium. The expansion of Islam and the Islamic world. The Empire of Charlemagne. The Birth of Europe. Arts and culture.

– The configuration of the peninsular Christian kingdoms: territorial evolution and overview. Reconquest and repopulation. Institutions: Courts and Councils. The Mesta. Camino de Santiago. The Spanish Romanesque art. Romanesque and Gothic art in Spain. The way of life in the Christian cities. The Moorish art. The three cultures: Christians, Muslims and Jews.

EVALUATION CRITERIA

4. Emphasize the importance of breaking the unity of the Mediterranean world and the configuration of three different models of civilization: Byzantium, Islam and Western Christendom.

Comment: same as above.

4.3. Ethical and civic education

OBJECTIVES

1. Know and understand the specific traits underlying human morality, assessing the significance of personal dignity, freedom, goodness and truth, and reflect on the principles that guide behavior.

2. Understanding the genesis of values and moral standards, raising the question of its validity, with special reference to the values enshrined in the Universal Declaration of Human Rights and the Spanish Constitution.

CONTENTS

Block 2. Identity and otherness. Affective-emotional education

2. The person as a moral subject.

4. Human dignity. Respect for every human being, regardless of any personal condition or social circumstance.

Block 3. Ethical Theories.

1. Ethics as rational reflection on human action. Foundation of the moral life.

2. Heteronomy and autonomy. Values and moral standards.

EVALUATION CRITERIA

1. Knowing the traits of human morality and basic concepts of the moral structure of human, such as personal dignity, value, norm, moral duty and responsibility beings.
3. Identify and express major moral conflicts in the world today that are presented in a clear way different or opposite ethical positions.

Comments: compare and contrast secular ethics and morality with religious (i.e. that of the Catholic Church) as taught for instance in confessional RE in school.

4.4 History and Culture of Religions

Identical to the curriculum translated and rendered above.

5. Religion-related topics and themes in other post-compulsory secondary school (Bachillerato) subjects

With reference to what was written in regard to religion-related topics in the compulsory secondary school (ESO) as well as to the relative autonomy of the regions, a selection of topics in various school subjects that might be related to teaching religion is presented below and ever so briefly commented on:

5.I. Common Subjects

5. I .1. SCIENCES FOR CONTEMPORARY WORLD.

CONTENTS

Block 2. Our place in the Universe

- The Origin of the Universe: Theories about its origin and evolution. The genesis of the elements: stardust. Exploration of the solar system. Current status.
- From fixism to evolutionism. Major evolutionary theories. Darwinian natural selection and its current genetic explanation.

Comments: Here as in ESO, theories of evolution may be accompanied by the Christian myth of creation and the idea about the major Christian god as the one and only creator.

Block 3. Living more, living better.

- The genetic revolution. The human genome. Recombinant DNA technology and genetic engineering. Applications (in the therapy of human diseases in crop and animal production, biotechnology, etc..).
- Assisted reproduction. Cloning and their applications. Stem cells. Bioethics. Risks and ethical implications of genetic and cellular manipulation.

EVALUATION CRITERIA

8. Learn the scientific basis of genetics and embryo manipulation, weigh the pros and cons of its applications and understand the international controversy that have arisen, being able to

substantiate the existence of a Bioethics Committee defining its limits in a responsible management framework of the human life.

9. Analyze the successive scientific explanations to problems such as the origin of life or the universe, emphasizing the importance of hypothetical-deductive reasoning, the value of the evidence and the influence of social context, differentiating them from the ones based on the opinions or beliefs.

Comments: Here as above, theories of evolution may be accompanied by the Christian myth of creation and the idea about the major Christian god as the one and only creator. Furthermore, bioethics may be compared to religious ethics and the points of views of the Catholic Church in regard to assisted reproduction may be presented and discussed.

5.I.2. PHILOSOPHY AND CITIZENSHIP

OBJECTIVES

7. Adopt an attitude of respect for differences and a critical stance to any attempt to justify social inequality and discrimination based on either sex, ethnicity, culture, beliefs and other individual and social characteristics.

Comments: Religion may be drawn into discussions in various ways.

CONTENTS

Block 3. The human being: person and society:

- The biological dimension: evolution and hominization.
- Mind and body: conscience
- The human dimension and the personal reality: dignity.
- Philosophical conceptions of the human being.
- The meaning of life and the religious fact

Comments: Here, what is called the 'religious fact' (=religion?) is mentioned explicitly. Secular and religious conceptions of the mentioned themes may be compared.

Block 4. Moral and political philosophy:

- The foundations of moral action: freedom and responsibility.
- The moral justification: moral judgments and arguments.
- Formal ethics and material ethics.

Comments: Religious and non-religion ethics may be compared.

EVALUATION CRITERIA

1. Recognize and explain with precision and exactitude the characteristics of philosophy, distinguish it from other ways of knowledge or explanation of reality, differentiating its theoretical and practical aspects, focusing on fundamental questions and problems.

8. Understand and appreciate the philosophical ideas that have contributed, in different historical times, to define the category of citizen, from Classical Greece to global citizenship in the contemporary world, with particular emphasis on the Enlightenment times and the foundation of Human Rights

9. Recognize and analyze latent and emerging conflicts of today's complex societies, their achievements and difficulties, major changes and challenges that contextualize the socio-political activity of citizens, showing a critical attitude towards any attempt to justify social inequalities or situations discrimination.

Comments: as above: compare and discuss non-religious and religious philosophy and ethics.

5.I.3. HISTORY OF SPAIN.

OBJECTIVES

1. Identify, analyze, explain and place in time and space, steps, processes, structures, facts and the most significant characters in the historical evolution of Spain, assessing their impact in shaping the current Spain, with emphasis on the role of Castilla y León.
2. Gain a comprehensive view of the historical development of Spain as a whole and in its plurality, that values and respects both the commonalities and the specificities, while generate and promote attitudes and habits of tolerance and solidarity between citizens of different nationalities and regions of Spain.
3. Know and understand the relevant processes shaping contemporary Spanish history, identifying the interrelationships between political, economic, social and cultural facts, analyzing, in detail, the background and factors that have shaped them.

CONTENTS

Block 2. Historical roots of contemporary Spain

The Iberian Peninsula in the Middle Ages: al-Andalus (VIII to XIII a.C.):

- Political developments: the conquest, the emirates and the Caliphate of Córdoba.
- The crisis of the eleventh century: kingdoms of taifas and African empires.
- Political and social organization. The cultural legacy.

The Iberian Peninsula in the Middle Ages: the Christian kingdoms (VIII to XIII a.C.):

- Origin and evolution of early Christian centers of resistance. The birth of León and Castilla.
- Forms of occupation and its impact on ownership structure: models of recruitment and social organization. The Mesta.
- Monarchy and Parliament.

The Middle Ages. The crisis of the fourteenth and fifteenth centuries:

- The Christian kingdoms and Moorish kingdom.

Block 3. Contemporary Spain

The Francoist Dictatorship:

- The creation of the Francoist regime: ideological foundations and social supports. Church-state relations. Policy and external environment evolution: from isolation to international recognition. Exile.

EVALUATION CRITERIA

1. Understand and analyze the processes and the most important events in the history of Spain, with special reference to those of Castilla y León, and place them chronologically within the different rates of change and permanence.
2. Recognize the importance of the early settlers and the oldest civilizations of the Iberian Peninsula.
3. Analyze the political, social and economic developments of the Middle Ages, valuing especially the formation of the various peninsular territories, with particular attention to Castilla y León, as well as the most significant events and characters.
4. Assess the importance of cultural and ideological aspects of people that coexisted in the Iberian Peninsula throughout the Middle Ages and the links, their ways of living and conflicts that occurred between them.
13. Recognize and analyze the ideological and institutional characteristics of the Franco dictatorship, sequencing the political, social and economic changes, and highlighting the influence of the international situation in the evolution of the regime.

Comments: Explore the religious facts and aspects, also mentioned explicitly in the history of Spain, past and present.

5.I.4. HISTORY OF PHILOSOPHY.

OBJECTIVES

1. Recognize and understand the significance and importance of the issues that have permanently occupied philosophy, properly placing them in the context of the times, understanding its link with other manifestations of human activity and assessing the ability of personal and collective reflection to approach philosophical, ethical, social and humanistic problems.
2. Know and understand the great periods into which it is divided the history of Western philosophy and its relation to other forms of cultural expression.
3. Recognize and understand the philosophical problems, in terms of issues raised throughout history. Understand the different solutions that have been proposed to these philosophical problems, placing them in their historical and cultural context, in order to understand their relationship with other theoretical and practical manifestations of fact that has arisen them.

CONTENTS

Block 3. Medieval philosophy:

- Philosophy and religion. Augustine of Hipona
- Thomas of Aquino and the scholastic philosophy.

EVALUATION CRITERIA

4. Sort and place chronologically the various answers to the basic philosophical questions, relating them to previous philosophers and identifying its influence and permanence in the next philosophical reflection

Comments: see above on religious and non-religious philosophy and views of life.

5. II. Modality subjects: Modality of arts

5.II.1 HISTORIA DEL ARTE

OBJECTIVES

1. Understand and appreciate the differences in the conception of art and the evolution of its social functions throughout history.
5. Learn, enjoy and appreciate the international artistic heritage of Spain and Castilla y León, including museums, actively contributing to its conservation as a source of wealth and legacy to be passed on to future generations rejecting those behaviors that damage them.

CONTENTS

Block 1. Common contents:

- Art as human expression in time and space: meaning of the artwork.
- The artistic work in its historical context. Social role of art in different eras: artists, patrons and customers. Woman in artistic creation. The peculiarity of the plastic and visual language materials, techniques and formal elements. Importance of art as a language: iconography and iconology.

Block 3. Birth of the Western artistic tradition: medieval art:

- The Christian contribution in architecture and iconography.
- The contribution of the Gothic, expression of urban culture. Gothic art and its longevity.

– The peculiar artistic development of the Iberian Peninsula. Pre - Romanesque Art in Spain and Castilla y León. Romanesque in the Camino de Santiago. Other examples of Romanesque architecture in Castilla y León. Gothic art in Spain. The Gothic in Castilla and León. Hispanic and Muslim Art and its consequences: Mozarabic and Mudejar.

Block 4. Development and evolution of European art in the modern world I: Renaissance art

– Origin and development of new language in architecture, sculpture and painting. Contributions of the great artists of the Italian Renaissance.
– The reception of Renaissance aesthetics in the Iberian Peninsula and its evolution: Plateresco, Classicism and Mannerism.

Block 5. Development and evolution of European art in the modern world

II: The Art of the Baroque and eighteenth century

– Unity and diversity of the Baroque. The artistic language in the service of civil and ecclesiastical power. Major trends.
– The Hispanic Baroque. Urbanism and architecture. The contribution of Spanish painting: great figures of the Golden Age
– Baroque Art in Castilla y León.
– Architecture, sculpture and painting of the eighteenth century: between the survival of the Baroque and Neoclassical.

EVALUATION CRITERIA

1. Analyze and compare the changes in the conception of art and its functions, in different historical moments and in different cultures.
4. Characterize the major artistic styles of European cultural tradition describing its basic features, place them in the space-time coordinates and relate them to the context in which they develop.
5. Contrast and compare aesthetic conceptions and stylistic features to appreciate the permanence and change.

Comments: sometimes the religious artifacts, architecture, icons etc. are mentioned explicitly, but there will be many occasions apart from that where students and teacher come across religious (or religiously inspired or influenced) art and monuments.

5.II.2. HISTORY OF MUSIC AND DANCE

CONTENTS

Block 2. The music and dancing from Antiquity to the Middle Ages:

- The medieval monodic music: Gregorian chant.
- The troubadour lyric: Alfonso X the Wise and the Cantigas de Santa Maria.
- The beginnings of polyphony, Ars Antiqua y Ars Nova.

Block 3: The Renaissance.

- The Golden Age of Spanish polyphony. Religious Music: Tomás Luis de Victoria. Secular music

EVALUATION CRITERIA

4. Interrelate the history of music and dance, as well as his most significant works, with other aspects of culture, historical context and society.
5. Identify cultural or sociological circumstances that may affect the evolutionary development of different periods, styles or most representative authors of the history of music.

Comments: as above.

5.II.3 UNIVERSAL LITERATURE

OBJECTIVES

1. Recognize the great aesthetic movements, major authors and literary works that have shaped our cultural reality.

CONTENTS

Block 2. From Antiquity to the Middle Ages: the role of religion and mythologies in the origins of literature:

– Brief overview of biblical literature.

Block 3. Renaissance and Classicism:

– General context. The changing world and the new vision of man.

EVALUATION CRITERIA

1. Characterize some important moments in the evolution of the great literary genres (fiction, poetry, drama), relating to the dominant aesthetic ideas and artistic and historical transformations.

Comments: as above.

5. III. Modality subjects: Modality of sciences and technology

5.III.1. BIOLOGY

OBJECTIVES

2. Interpret the nature of biology, its progress and limitations, and interactions with technology and society. Appreciate the application of biological knowledge as the human genome, genetic engineering, or biotechnology, etc., to solve problems of daily life and assess the various ethical, social, environmental, economic, political and other aspects, related to new discoveries, develop positive attitudes towards science and technology for their contribution to human welfare.

CONTENTS

Block 3. Heredity. molecular genetics:

– Mendelian Contributions to the study of inheritance.

– Inheritance of sex. Sex-linked inheritance. Human Genetics.

– The characteristics and importance of the genetic code and the experimental evidence on which it rests. Genetic transcription and translation in prokaryotes and eukaryotes.

– Genomics and proteomics. Genetically modified organisms.

EVALUATION CRITERIA

7. Describe the mechanisms of transmission of hereditary characteristics according to Mendelian hypothesis, and subsequent chromosome theory of heredity, applying them to solve problems related to it. Explain the role of DNA as the carrier of genetic and related to protein synthesis information, the nature of the genetic code and its importance in advancing in genetics, mutations and their impact on the variability of living organisms, in the evolution and the health of people.

Comments: see above on ethics, religious or non-religious in relation to reproduction, sexuality, gene manipulation etc.

5.III.2. BIOLOGY AND GEOLOGY

OBJECTIVES

2. Know the data we have from inside the Earth and develop with them an explanatory hypothesis about its composition, formation process and dynamics.
6. Understand the vision offered by the explanatory theory of evolution about the diversity of living things, integrating specific crisis events pointed by geology, to get to the proposal of punctuated equilibrium

CONTENTS

5. The kingdom of plants:
 - Reproduction: asexual and sexual. Life cycle of plants. Human intervention in reproduction (the last part also applicable to human beings)
6. The animal kingdom:
 - Reproduction: asexual and sexual, the special case of parthenogenesis. The reproductive strategies.
 - Embryonic and post-embryonic development, fundamental concepts

EVALUATION CRITERIA

9. Explain the life of an animal given as a whole, understanding that their size, structure, organization and operation are a response to a specific requirement of the medium, physical or biological, for maintenance and survival as a species.

Comments: see earlier comments to evolution, biology, reproduction etc.

5. IV. Modality subjects: humanities and social sciences

5.IV.1. ART HISTORY

OBJECTIVES

1. Understand and appreciate the differences in the conception of art and the evolution of its social functions throughout history.
5. Learn, enjoy and appreciate the international artistic heritage of Spain and Castilla y León, including museums, actively contributing to its conservation as a source of wealth and legacy to be passed on to future generations rejecting those behaviors that damage them.

CONTENTS

Block 1. Common contents:

- Art as human expression in time and space: meaning of the artwork.
- The artistic work in its historical context. Social role of art in different eras: artists, patrons and customers. Woman in artistic creation. The peculiarity of the plastic and visual language materials, techniques and formal elements. Importance of art as a language: iconography and iconology.

Block 3. Birth of the Western artistic tradition: medieval art:

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architecture in Castilla y León. Gothic art in Spain. The Gothic in Castilla and León. Hispanic and Muslim Art and its consequences: Mozarabic and Mudejar.

Block 4. Development and evolution of European art in the modern world

I: Renaissance art

- Origin and development of new language in architecture, sculpture and painting. Contributions of the great artists of the Italian Renaissance.
- The reception of Renaissance aesthetics in the Iberian Peninsula and its evolution: Plateresco, Classicism and Mannerism.

Block 5. Development and evolution of European art in the modern world

II: The Art of the Baroque and eighteenth century

- Unity and diversity of the Baroque. The artistic language in the service of civil and ecclesiastical power. Major trends.
- The Hispanic Baroque. Urbanism and architecture. The contribution of Spanish painting: great figures of the Golden Age
- Baroque Art in Castilla y León.
- Architecture, sculpture and painting of the eighteenth century: between the survival of the Baroque and Neoclassical.

EVALUATION CRITERIA

1. Analyze and compare the changes in the conception of art and its functions, in different historical moments and in different cultures.
4. Characterize the major artistic styles of European cultural tradition describing its basic features, place them in the space-time coordinates and relate them to the context in which they develop.
5. Contrast and compare aesthetic conceptions and stylistic features to appreciate the permanence and change.

Comments: see above.

5.IV.2. UNIVERSAL LITERATURE

OBJECTIVES

1. Recognize the great aesthetic movements, major authors and literary works that have shaped our cultural reality.

CONTENTS

Block 2. From Antiquity to the Middle Ages: the role of religion and mythologies in the origins of literature:

- Brief overview of biblical literature.

Comments: see above.

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(As for laws, documents and other primary sources referred to and quoted, see notes with links to websites)