

Catholic religion from a scientific perspective, and the necessary training for a 21st century teacher

Ángel Fernández Aguilar

Instituto de Educación Secundaria Miraya del Mar, Málaga, Spain

Email: afa@uma.es

Abstract. Since Modernity, science and religion have needed to agree on how reality can be known, in the light of current scientific advances. From the perspective of the 21st century, a change of curriculum in the subject of Religion seems necessary in order to come to understand the long road traveled and unknown by both fields of thought, in spite of saving hard crises. Now that the CEE (Spanish Episcopal Conference), has raised and invited to reflect on a change of curriculum in this subject according to the new legislation LOMLOE (Organic Law on Education); this chapter is an invitation, which comes from a personal practice and research that appears as a reconsideration on the current thinking in the West, the School and School Religious Education, in an attempt to offer new ways from an ERE class based on the dialogue between science and religion, to a distant, indifferent and contemporary student body.

Keywords. ERE teacher training, science-religion debate, contemporary sociology, contemporary philosophy, current scientific issues.

1. Introduction

The debate on whether the teaching of Religion should be part of the educational curriculum, and what should be its legal architecture and practice, arises cyclically in Spain -according to the political expediency of the moment-.

On the other hand, most Spaniards declare themselves to be Catholics, but we are immersed in a rapid process of ecclesial disconnection. Practicing Catholics represent approximately one third of the population, while religious rituals, related to social rather than belief or faith, are on a downward curve [1].

We can affirm that there is a belief in the popular imagination that the scientific community is potentially atheist or agnostic, but the reality is quite different if we go deeper into the subject, since what predominates in our countrymen is a satisfied ignorance towards science, and an attitude of indifference towards belief and unbelief, due to lack of depth or intellectual laziness.

It is possible that most of the misunderstandings between science and religion arise from the actions of the churches in trying to give their opinion, if not dogmatize, on questions that were not or are not entirely within their competence. Although, as we can understand, science also has its limitations imposed by the scientific method. That is to say, in order to advance, science needs hypotheses that can be refuted or reinforced by rational methods, so that questions about nature are accessible to human reason.

Apparently, the science has changed our vision of God without intending to do so, although our idea of God has also been able to influence science independently of the dialogue between science and religion, which for hundreds of years has been tense or rather stimulating, depending on the different perspectives raised by this interesting debate. Another idea, very widespread in the great century of science, is that science will end up explaining "everything", and practically, there will be no access to that which has been called "mystery" throughout time; and it will definitively leave religion aside. In our XXI century and in the light of the publications and the deepening of these topics, it is evident that in the scientific world there are few who support this point of view. Possibly, the question points to the fact that the common experience of researchers is that when they face an enigma and manage to decipher it, in this process new ones appear whose existence was not even suspected. Consequently, the idea is spreading that the more our knowledge grows, the more our awareness of what we ignore increases, and reminds us of the phrase of a well-known philosopher.

Regarding education, there are many experts [2] who are evidencing the loss of talent in schools; a loss that some point to traditional education, based on the achievement of objectives by courses, which guarantees a supposed equality for all and without valuing each student from their uniqueness.

The traditional educational system affects both students and teachers, who lose the art of transmission, and hence, the need for this article, which aims to advocate for a change, both in the training of teachers of Religion and in the curriculum of this subject, given the continuous attack in the media, the growing indifference of students towards religious issues and the constant combat from an interested part of "science". All this, at the same time, makes it a fascinating opportunity for debate in the school; and as teachers we must take advantage of the opportunity to offer a scientific, philosophical and theological response [2].

From a pedagogical perspective, we can see that the cornerstones proposed by Jacques Delors are based on the following instructions: learning to know, learning to do, learning to live together, learning to be [3]. These are not always treated in the same way. Scientific-technological knowledge, the reduction of reason to instrumental reason, social and pragmatic efficiency, supplant humanistic and moral knowledge, meaningful values, the most significant paradigms that can guide and give meaning to life and, in short, make it possible to learn to live and to be; and, above all, to be with others; learning so necessary today for our coexistence in society. It is worth noting that, according to current thinking, religions historically have not been able to provide a set of common moral convictions capable of providing a basis for

coexistence in a diverse society. From this perspective, we face the widespread and superficial prejudice that religions are a source of intolerance and difficulties for peaceful coexistence.

Consequently, latent secularism understands that religiosity must be confined to private life and that it will be replaced in the public sphere by a set of values as signs of identity of the democratic state. As we can observe, these secularist assumptions are full of prejudices coming from black legends conveyed in a poor and interested discourse, as it denotes a lack of rigorous knowledge, deep dialogue and a healthy considered reflection on the religious fact and its contribution to humanity [4].

2. The Need to Update the Ere Curriculum to Incorporate Science-Religion Dialogue

From the analysis developed in this article, it is clear that Spain is trying to impose a long-term agenda of attrition: to progressively do away with the class of religion in the educational system. In all this topic and from the vision, and experience as a secondary Religious Education teacher, we must point out the necessary training of ERE (School Religious Education) teachers in scientific topics, as part of the curriculum of the subject of Catholic Religion, since they are proper to the discussions that day by day awaken the interest of students and that raise questions in relation to science and, therefore, to God.

Therefore, it seems that a consensual change of the ERE curriculum for Secondary Education and Baccalaureate is necessary, where these questions of science-religion dialogue are contemplated, given the existing religious disconnection in society in general and a possible inadequacy of the Church itself with the reality of the classroom; in addition to a general lack of interest of the students, textbooks unattractive to our postmodern students and some other particular issues, which concern the sociological peculiarity of the classroom.

The problem is served, since the depth of the issue is not accepted at the outset. If there are no religious roots due to disconnection from everything that sounds Catholic -mainly- and we add the general issue in the classroom of the impoverishment of the engine that generates ideas, spirit of knowledge and questions that have to do with the being and its most intimate questions; all this invites us to be even more dynamic, in order to configure a curricular regeneration and a training of ERE teachers, which advocates for these border issues of scientific-technological knowledge.

It is for this reason and from a practical conviction, the firm vision and exposure on the need for analysis and inclusion in the curriculum of the perspective that science currently has on the universe and its history, the different positions of understanding it, the scientific voice of the Church, the science-religion dialogue and a series of other concerns, as throughout my experience in numerous centers and different locations, I am noting in the field diary and in my memory. All this accumulation of experiences, I analyze and act in an attempt to offer answers, and to take advantage of the unique and unrepeatable opportunity that "arises" in class and that for years has been giving me the diverse student body. Today perhaps I have gone a step further, although I do not forget to add interreligious dialogue, ecumenical issues and knowledge of the figure of Jesus Christ, both from the faith and the vision offered by some civil faculties with a historical-scientific perspective [6].

3. Logbook in the Classroom, the Indispensable Scientific Training and an Ere Curriculum Suitable for the 21st Century

In all this matter and from a singular vision as a Secondary ERE teacher, we must point out the necessary training of ERE teachers in these scientific questions, since they are typical of the discussions that daily arouse interest on the part of students who ask questions in relation to scientific issues; and therefore their questions are directed towards pointing out the existence or not of God.

It is true that we can think that these questions are perhaps elaborated during the Baccalaureate stage, when the students have a more settled route of the scientific-technological block, and of course, philosophy. However, they also belong to the doubts that our young people "drag" from Primary School; and that "explode" from the first year of ESO (Obligatory Secondary Education), because everything that they assimilated during catechesis and the education of their grandparents -most of them- as the last link of "beliefs", customs or practice, in addition to their own journey at school, and that they are now able to wield in search of quick answers, comes into conflict, because their doubts are so improvised and quick, in a turbulent game of doubts and in passing, if the Religion teacher does not offer an answer to these questions, they identify them as an obvious "victory" and in the worst case, the opportunity for dialogue and possible resolution of these doubts has been lost.

As we can imagine, in a short space of time, these concerns become more solidly in denial or persistence of an abysmal doubt about the existence of God or openness to spiritual challenge. Therefore, the subject is a delicate one and if we do not respond to its propositions, we are wasting a great opportunity and we must act with spiritual intelligence.

It is also true that, during the high school courses, these questions allude directly to religion and specifically to God, since the students have made a technical-scientific-social journey, and the dialogue in class becomes more attractive and the teacher is sometimes on the "razor's edge", therefore, requires an adequate response both scientifically and philosophically, and obviously in line with theology; but in a simple way and in a clear coherence of life and according to their concerns.

From the above, we would like to emphasize in this section the importance of acquiring the necessary training in scientific matters, as teachers of ERE; because when the opportunity arises, we have to offer an answer to these doubts or questions that arise in the classroom and if these issues are previously immersed in the ERE curriculum, the path is

facilitated. We must also keep in mind that students have a certain scientific-technological information of their own time, emphasized by the different subjects that shape, configure and accompany them during their student development. It is well known that our students are immersed in the study of science and philosophy, with a teacher with a greater dedication by number of class hours and, therefore, it is possible to further deepen this cultural and intellectual gap.

4. The Science-Religion Debate and the Subject Of Religion: An Interesting Question

It is known that the relationship between science and religion has been marked by complexity and that, in the current context or settlement of the so-called post-truth, everything points to a return to the beginning of that complexity in the form of a revival or loop.

In this continuous walk, the above mentioned results in that kind of "fine rain" or "*patiñeira*" (fine and persistent rain) that is soaking the thought from the academic field, until reaching a great social relevance in the face of the excess of information and lack of a deep reflection, and of course, all this affects the classroom; Hence, the importance of teacher training in these current scientific issues, which concern the science-religion debate and it is necessary a change in the curriculum of this subject that contemplates the vision of Creation -avoiding falling into creationism- offering an answer that satisfies scientifically and theologically.

Finally, and as we gather from the work *La enseñanza de la Religión católica en España desde la Transición*, by Dr. Emilio Castillejo Cambra, Doctor in History from the Public University of Navarra. He works as a professor at the IES of Mendillorri (Pamplona) and at the Associated Center of the UNED (Universidad Nacional de Educación a Distancia), advocates that the educational system in a confessional State and clearly dominant in the contemporary history of Spain, guarantees, among other things, that the different subjects do not contradict the interpretation of the world that the Catholic Church has made throughout the centuries. The subject of Religion must be repoliticized and leave dogmas, religious beliefs and commandments in the background in order to compete with other disciplines such as history, philosophy or biology [7]. As we can see, we must strive to change the curriculum of the subject and train ourselves in scientific issues, in order to give reason to the students of the 21st century.

5. On the Subject of Religion in Spain

It is possible that most of the misunderstandings between science and religion have been produced by the actions of the churches in trying to give their opinion, if not dogmatize, on questions that were not completely within their competence. Although, as we can understand, science also has its limitations imposed by the scientific method, since it can only discuss reproducible or regularly observable objects or phenomena and thus try to illuminate reason. In other words, science for its path needs hypotheses that can be refuted or reinforced by rational methods, so that questions about nature are accessible to human reason.

It seems that science has changed our vision of God without intending to do so; although allow me to object that our idea of God may also have influenced science independently of the dialogue between science and religion, which for hundreds of years has been tense or rather stimulating, depending on the different perspectives raised by this interesting debate. Another idea, very widespread in the great century of science, is that science will end up explaining "everything", and practically, there will be no access to that which has been called "mystery" throughout time; and it will definitively leave religion aside. In our XXI century and in the light of the publications and the deepening of these topics, it is evident that in the scientific world there are few who support this point of view. Possibly, the question points to the fact that the common experience of researchers is that when they face an enigma and manage to decipher it, in this process new ones appear whose existence was not even suspected. Consequently, the idea is widespread that the more our knowledge grows, the more our awareness of what we ignore increases, according to the philosopher Socrates.

As we have pointed out, experts affirm, as far as education is concerned, the loss of talent in schools, due to traditional education, based on the achievement of objectives by courses, with a pace that equals everyone, without allowing singularities in the student body. Until now, our Spanish educational system has been "copying" failed and ideologically conceived models, forgetting to project in the new proposed educational systems, the current postulates, based on science from the great biological principles that govern the full development of human intelligence. We impose on students a system where the loss of curiosity is evident, since they have to remain whole days responding to external instructions, trying to satisfy the imposed model. In this way, we only silence all that creative and luminous inner life. Thus, not only our students lose, we all lose.

The traditional educational system affects both the students and us teachers who lose the art of transmission, and hence the need for this last reflection, which aims to defend a scientific training of teachers who teach Catholic Religion, and a consequent change in the curriculum of Religion, in the face of the continuous attack in the media, the growing indifference of students and society towards religious topics, as well as a constant erosion of an interested part of science and the ideologized press, which makes all this become an exciting debate in the school, and as teachers we have to take the opportunity to offer a scientific, philosophical and theological response [8].

It will be our purpose, then, to desire an attempt to invite reflection and, therefore, it seems appropriate to begin with a brief sociological tour, with the intention of observing and briefly analyzing everything that happens in Western thought and that, as we have repeated once, permeates like a "fine drizzle" slowly descending on the current reasoning, since this is how the history of the different and interested educational plans in Spain is being written, seen from the perspective of the last forty years of democracy and eight educational plans.

After eight educational plans in Spain with their singular consequences, they are having repercussions on the subject of Religion, given the current postmodern philosophical-sociological, relativistic and above all "Alice thinking" [9]. Thus, it seems clear the attack suffered by the subject of ERE, based on the outlining of a road map with the aim of expelling it from the educational system in the long term, putting in "check" the freedom of teaching and individual freedom of conscience, since the collective one seems to "hit bottom" as well.

It seems necessary to us to accentuate the difference between positive secularism and laicism [10], in a country that is acquiring a secularist mentality and attributes to itself the gift of exclusion, seasoned with negative connotations, given that in the current syncretism of thought it tends to mix secularism with laicism and, we believe that these words should be clarified, especially to the media.

We understand that the secularity of the State and of public institutions must constitute a clear neutrality before the diverse religious beliefs. Likewise, we deduce that it must maintain sufficient collaboration with all of them, since it is a verifiable fact that religion contributes in a general way to the common good of society. To this end, the State recognizes in Article 16.1 of the EC (Spanish Constitution), the right to religious freedom of citizens as a positive good for the individual and for society in general. According to this thought, the State has to collaborate with the social initiatives promoted from the religious or secular sensibility of the citizens; consequently, laicism has to be understood as a guarantee of freedom, equality and coexistence, as it seems that historically religions have been able to provide a set of common moral convictions, capable of founding the coexistence of a diverse society such as Europe or America and, thus develop a rigorous knowledge, deep dialogue and a healthy reflection considered on the religious fact and its contribution to humanity.

The majority of Spaniards -believers or not- live on the margins of this discipline and the famous phrase of Manuel Azaña, pronounced in 1931, "Spain has ceased to be Catholic", is becoming increasingly evident. In other words, the majority of Spaniards declare ourselves Catholics, but we are immersed in a rapid process of ecclesial disconnection. Practicing Catholics represent approximately one third of the population, while religious rituals, related to social rather than belief or faith, are on a downward curve.

We can affirm that there is a belief in the popular imagination that the scientific community is potentially atheistic or agnostic, but the reality is quite different. Different if the subject is delved deeper, since what predominates in our countrymen is a satisfied ignorance of science, and an attitude of indifference towards belief and disbelief, due to lack of depth or intellectual laziness.

Science also has its limitations imposed by the scientific method; well, it can only discuss objects or phenomena that are reproducible, or regularly observable, and thus try to illuminate reason. In other words, science needs hypotheses that can be refuted or reinforced by rational methods, so that questions about nature are accessible to human reason.

It seems that science has changed our view of God without intending to do so. Although allow me to object that our idea of God has also been able to influence science independently of the dialogue between science and religion, which for hundreds of years has been tense or rather stimulating, depending on the different perspectives raised by this interesting debate. Another idea, very widespread in the great century of science, is that science will end up explaining "everything", and practically, there will be no access to what throughout time has been called "mystery"; and it will definitively separate religion. In our XXI century and in the light of the publications and the deepening of these issues, it seems that in the scientific world there are few who support this point of view. Possibly, the question points to the fact that the common experience of researchers is that when they face an enigma and manage to decipher it, in this process new ones appear whose existence was not even suspected.

Regarding education, there are many experts who are showing the loss of talent in school; loss, which some point to traditional education, based on obtaining objectives through courses; equal for everyone and not valuing each student as an individual. Until now, our Spanish educational system has been "copying" failed models and thought in an ideological way, forgetting to project into the new proposed educational systems, the current postulates, based on science from the great biological principles that govern the full development of human intelligence. We impose on students a system where the loss of curiosity is evident, given that they have to spend days responding to external instructions, trying to satisfy the imposed model; so when all that creative and luminous inner life is silenced, not only do our students lose; we all lose.

The traditional education system affects both the students and us teachers who lose the art of transmitting, and hence arises the need for this final chapter, which aims to advocate and present scientific training for teachers who teach Catholic Religion classes. and a consequent change in the Religion curriculum, given the continuous attack in the media, the growing indifference of students towards religious and ecclesiastical issues, and a constant combat from an interested part of science and the press, makes all of this become a fascinating debate at school, and that as teachers we must take advantage of the occasion to offer a scientific, philosophical and theological response [8].

From this attempt to invite reflection, it seems appropriate to begin with a brief sociological journey, with the intention of observing and briefly analyzing everything that is happening in Western thought and that, as we have repeated some times, permeates like a "fine drizzle" slowly descending on the current reasoning, because this is how the history of the different and interested educational plans in Spain is being written, seen from the perspective of the last forty years of democracy and eight educational plans.

As we are observing, the consequences of the different educational plans influence the subject of Religion, given the current philosophical-sociological, relativistic and cancellation *woke* postmodernity. From this perspective, it seems clear the "attack" that the subject of ERE is suffering, with a clear and long-term roadmap, with the intention of expelling it from the educational system, putting in "check" the freedom of the professoriate and the freedom of individual conscience.

We find it necessary to accentuate the difference between positive secularism and secularism [10], in a country that is acquiring a secular mentality and attributes the gift of exclusion, seasoned with negative connotations, given that in the current syncretism of thought it tends to mix secularism with secularism and, we believe that these words should be clarified, especially to the media.

We understand that the secularity of the State and public institutions implies neutrality towards the different religious beliefs, and at the same time collaboration with all of them, to the extent that they contribute to the common good of society. To this end, the State recognizes in Article 16.1 of the EC, the right to religious freedom of citizens as a positive good for the individual and for society in general, as a right that must be "protected" by the public authorities. According to this thought, the State must collaborate with social initiatives promoted from the religious or secular sensitivity of citizens; consequently, secularism must be understood as a guarantee of freedom, equality and coexistence, since it seems that historically religions have been able to provide a set of common moral convictions, capable of providing a basis for the coexistence of a diverse society such as the European or American, and thus develop a rigorous knowledge, a deep dialogue and a healthy and considered reflection on the religious fact and its contribution to humanity.

6. On the Subject of Religion in the Lack of a European Perspective

As we are announcing, about the last forty years of democracy and its different curricula focused on the subject of ERE for Primary and Secondary, we will only stick to the purely sociological and its influence on the subject, as well as its historical consequences from the beginning of the so-called Spanish transition to the present day.

From this invitation, we propose a little imagination to make different "screenshots" of these years mentioned, to get an idea about the political "influencers" of our brief democratic history. From black and white to color, we can observe and, according to the interest of stirring up the political debate, the ERE become the focus of media attention and thus begins the emergence of social groups that demand the exclusion of the public system of teaching religion, in the name of a misunderstood concept of secular school. This whole climate is marked by a long-term agenda that has existed for some time and whose objective seems to be to "tear out" the subject of religion from the formal education curriculum, as we have seen in detail in previous lines.

We propose an article by Olga R. Sanmartín, on the "adjusted" vote in the Congress of Deputies of Spain, to glimpse the political panorama that we talk about throughout this article, and its interests "road map" to minimize and eventually "remove" the topic of religion from the educational system, contrary to what happens in many European countries. The tight vote to approve Organic Law 3/2020, of December 29, which modifies Organic Law 2/2006, of May 3, on Education (LOMLOE), is reflected here:

"PSOE and Podemos approve the Celaá Law by the minimum with the support of Catalan and Basque nationalists": [...] "The controversial article, which is receiving strong social opposition, has barely managed to win with 177 votes in favor (one more than the absolute majority) compared to 148 against and 17 abstentions."

[...] "A true metaphor for the political struggle that the educational system has suffered for decades. A reflection of the two resurrected Spains materialized in the so-called Celaá law, which has only aggravated the differences with its last minute changes on Spanish, concerted education or schools that separate by sex."

[...] "'this law has managed to anger everyone'. 'It is a mess, inappropriate and with dubious democratic guarantees, it represents a dangerous lowering of standards and a coercion of fundamental rights. It cannot collect any more outrages', 'at this moment the greatest educational attack in the history of Democracy is being perpetrated.'"

[...] "Religion will not count towards the average grade and priority will be given to emotional-sexual education, shielding the LGTBI workshops against those who want to object to the parents of the parental pin."

"The text also includes measures that make it easier for students to obtain ESO and Baccalaureate degrees and restricts course repetitions to two in all compulsory education (from six to 16 years old) and a new learning methodology "more based on competencies and projects." [11]

Throughout these pages, and in relation to our recent legislative changes in matters of education and the Catholic Religion [12], we want to focus on what is proposed in the UN Universal Declaration of Human Rights (1948) [13]. It is from this declaration where we must conceive the subject as a right and not as a privilege. It is here where we must "settle" our complex of perceiving that the presence of the religion class in school is reminiscent of *Francoism*, since if we go to article eighteen of the aforementioned Declaration in the suggested note it reminds us that it is a right to know religion through education. Only in this way do we approach the European conception of the subject of Religion.

Once we have seen the perspective proposed by the UN for global knowledge and, descending from the universal to the strictly European [14], we can observe that, in the countries around us, practically half of them offer the subject in a compulsory, many others of free choice - but present -, the exception being "Catholic" France, which due to its secular Constitution offers the subject in educational centers, outside of school hours [15]. Although it should be noted that due to the integration problems that this country suffers, there are certain voices that advocate the return of religion to the classroom.

Returning to our uniqueness, we will warn that the authorities have the duty to provide the necessary means for these rights to be fulfilled and enforced, in addition to the much-known Concordat with the Holy See (Spain-Holy See Agreements - Acuerdos Iglesia-Estado, 1979) that becomes current according to interest. strain the political campaign. From these assumptions, we finally opt for what the General Organic Law of the Educational System (LOGSE) and the Organic Law of Education (LOE) and the LOMLOE did: relegate religion to compliance with Church-State agreements

without an educational approach. This does not put an end to the problem, since the focus is once again placed not because of its educational contribution, but because there is no other way out than the Church-State Agreements.

As an example of the political interest aroused by the controversy of the Religion class, we turn to the article published by Pilar Veiga *The subject of Religion, according to the communities*:

[...] "Education must nip in the bud the political confrontation' with this matter on the eve of elections, the president of the Union of Professional Associations of Religion Teachers in State Centers (Apprece) tells Efe."

[...] "communities such as Aragon, Asturias, the Canary Islands and the Basque Country have already announced that they are reducing the hours to offer this subject."

[...] "four regions still depend on the Ministry in the hiring of religion teachers: Andalusia, Aragon, the Canary Islands and Cantabria, which makes the issue of these teachers administratively 'very complex' in the country, adds ANPE." [16]

According to these aforementioned Agreements, it was established that the teaching of ERE was included in the Primary and Secondary curriculum "under conditions comparable to the other fundamental disciplines." To this end, the subject was made non-compulsory, understanding that at the same time it should have an alternative subject with the purpose of stating that "the authorities will adopt the appropriate measures so that the fact of receiving or not receiving religious teaching does not "entails any discrimination in school activities." On the other hand, students who did not choose the Religion subject had to take the Ethics subject taught by the Philosophy or Geography and History teachers, and both would have full academic validity.

7. By Way of Reflection

During the recent history of our democracy, the Spanish Episcopal Conference published a document [17] in which it affirmed categorically, the entry into a new era and, therefore, the way of understanding the religion class of the previous stage, the Franco dictatorship and its Concordat of 1953, could not be maintained (Episcopal Commission of Teaching and Catechesis - Comisión Episcopal de Enseñanza y Catequesis, 1987) [18].

Therefore, if we have moved on to a new model, it seems convenient to configure a new paradigm that offers a response in the classrooms of the 21st century. Everything points to the fact that a real continuity of the ERE class has to go through a general consensus of the public authorities; although we already know that these are not in favor of a formation in the area of religion that responds to the criteria of the School of this century; apart from its detractors, who on the other hand point to the public educational system of Finland as a phoenix, but omit to speak of how the subject of Religion is taught in this country and in others of the European orb [19].

From an objective perspective and framed in public education, meanwhile, we have to endorse the current ERE curriculum, valuing the pedagogical and theological effort, despite the fact that the LOMLOE and LOMCE do the same as LOGSE and LOE did: relegate religion to compliance with Church-State agreements without an educational approach. This does not put an end to the problem, since the focus is again placed not on its educational contribution, but on the fact that there is no other way out than the Church-State Agreements. Therefore, the previously suggested ability and agility to carry out a curricular turnaround is evident, since everything points, according to the programs of most political parties, towards a progressive disappearance of the ERE class from the classrooms.

Focusing on the didactic aspects, an effort has been made that fails to empathize with the students; therefore, we persist in the idea of not losing sight of the objective of proposing a curriculum that reaches standards that address all these scientific-technological issues; interreligious and ecumenical, sects and new alternative religious movements, historical-critical vision of the life of Jesus Christ, his community and Gospels (as well as theology studies); and others that are detected in the classroom, which will have an impact on an inclusive ERE class, to which we should aspire and of which we are aware.

From this unifying perspective of our century, we long for a new curriculum that is open to the spiritual dimension, so longed for and currently sought after [20]. In this way and together with all the baggage that comes with the Religion class, we will be making an effort towards the integral formation of the person, despite the limitations of this curriculum, since it does not cover the scientific area.

From the experience and contemplating the scientific perspective, we can enter into dialogue with the students, because this approach is open and closer to the current culture. If we focus on the cosmological perspective, we can observe that these questions are not yet definitive, since science addresses this question in an attempt to glimpse how the origin of the universe came about. Biology and biochemistry strive to tell the story of the appearance of life; as well as paleontology and stratigraphy, they strive to explain a history or account of what happened, through the study of fossils and rock strata.

We observe then, a real human effort to show answers about the origin or Creation by means of physical, mathematical, chemical or geological models, not yet definitive, not closed; because they are possible conclusions, but not categorical. Hence, the scientific method meets the frontier of the present and when we try to "rewind" to the past (13,800 million years ago) we enter the field of speculation [21]; this is also the case if our gaze tries to consider the future...

In the light of the above, we enter the field of the meta-scientific according to most philosophers of science, since the answers about how the cosmos was formed or how life appeared on Earth, leads us to such meta-scientific proposals, given that initial moment or singularity that leaves "out of combat" the current science and therefore, the cosmology of our century does not offer -for the moment- a satisfactory answer to the Creation or origin, since the experimental method of direct observation does not obtain any appropriate answer whatsoever. Hence the questions that are asked in the

classroom from the first year of ESO: What was there before the Big Bang? Is there any purpose in the universe? Who is right, science or the Bible? These and other contemporary questions are asked in the classrooms of the 21st century.

As we can see, with an adequate scientific and theological formation we can offer answers to a student body eager for answers, with a curriculum that we cannot waste and simply discard it out of ignorance, fear or other causes. In the face of the prevailing scientific dogmatism, we must provoke a kind, quality and unambiguous reflection. The subject of religion loses the character of an unimportant subject and students accept the equality of language, since it is a referent of their STEM culture.

This is, in summary, the personal experience that timidly over the years is being consolidated by verifying the interest shown in class and that results in continuity. There are many current efforts that ERE teachers have to make to maintain the attention and the sufficient number of students during the course, so that the following year the number of enrollments in this voluntary subject is maintained or increased.

We have summarized some cases of ERE teaching, regardless of whether there is a Concordat or not; thus, we can deduce that in the Spanish debate there is a "published and interested tension", which looks the other way on these issues and lacks a global vision of the subject under discussion here. It is true that everything can be improved; hence this commitment to the training of ERE teachers, as well as a Religion curriculum that includes and questions scientific thought, in addition to other issues.

"In these liquid times we live in, everything seems to be confused and intermingled: interruption, incoherence, surprise are the usual conditions of our life. They have even become real necessities for many people, whose minds are only fed [...] by sudden changes and permanently renewed stimuli [...] We no longer tolerate anything lasting." [22]

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