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PARLEMENT EUROPÉEN **Résolution sur le rôle du dialogue interculturel, de la diversité culturelle et de l'éducation dans la promotion des valeurs fondamentales de l'Union** (adoptée le 19/01/2016).

Le Parlement « fait valoir qu'une stratégie européenne devrait faire le point sur l'excellent travail commencé en 2008 durant l'Année européenne du dialogue interculturel et le poursuivre, multiplier les échanges de bonnes pratiques de même qu'encourager un nouveau dialogue structuré avec l'ensemble des parties prenantes autour des **questions interculturelles et interconfessionnelles**, à la lumière crue de tous les événements dramatiques récents: dirigeants politiques européens et nationaux, autorités locales et régionales, **églises, associations et communautés religieuses, organisations philosophiques et non confessionnelles**, organisations et plateformes de la société civile, acteurs du monde du sport, de la culture et de l'éducation, conseils de la jeunesse, nationaux ou européen, intellectuels et médias »;

- « demande que le **dialogue interconfessionnel** soit pris en compte, en tant que partie intégrante du dialogue interculturel, mais également en tant que condition nécessaire à la paix et outil essentiel de gestion des conflits, axé sur le thème de la dignité de chaque être humain, ainsi que sur le respect des droits de l'homme dans le monde, avec une référence particulière à la liberté de pensée, de conscience et de religion et au droit des minorités religieuses à la protection »;

- « souligne qu'un véritable dialogue interculturel et interconfessionnel encourage des interactions positives et de coopération, favorise la compréhension et le respect entre les cultures, accroît la diversité et le respect de la démocratie, de la liberté et des droits de l'homme, ainsi que la **tolérance à l'égard des valeurs universelles et spécifiques aux cultures** »;

- « invite les États membres et la Commission à prévenir l'extrémisme, comme la xénophobie, le racisme et toutes les formes de discrimination et de marginalisation, au moyen de mesures de cohésion communautaire, capables de remédier efficacement aux inégalités économiques et sociales, avec la participation d'un vaste éventail d'acteurs, notamment les urbanistes, les travailleurs sociaux, **les associations communautaires et religieuses, les églises, les éducateurs**, les organisations de soutien des familles et les professionnels de santé, ayant comme objectifs la lutte contre le terrorisme, le maintien de l'inclusion sociale ainsi que l'égalité formelle et substantielle, la promotion de la diversité et le renforcement de la cohésion communautaire »;

■ *Le texte intégral* : <http://www.europarl.europa.eu/sides/getDoc.do?type=REPORT&reference=A8-2015-0373&language=FR#title1>

EUROPEAN PARLIAMENT **The European legal framework on hate speech, blasphemy and its interaction with freedom of expression**

At the request of the LIBE committee (Committee on Civil Liberties, Justice and Home Affairs), this study – published by EU Policy Department, September 2015, 446 pages, 20 tables - provides an overview of the legal framework applicable to hate speech and hate crime on the one hand and to blasphemy and religious insult on the other hand. It also evaluates the effectiveness of existing legislation in selected Member States and explores opportunities to strengthen the current EU legal framework, whilst fully respecting the fundamental rights of freedom of expression and freedom of thought, conscience and religion. The study also provides the European Parliament with guidelines on dealing with hate speech within the EU institutions.

■ http://www.europarl.europa.eu/RegData/etudes/STUD/2015/536460/IPOL_STU%282015%29536460_EN.pdf

CCEE **Migranti e rifugiati chiedono il battesimo**

“Aumenta il numero di migranti e/o rifugiati di religione musulmana che chiedono il battesimo o di accostarsi semplicemente al cristianesimo per ‘delusione-rifiuto’ della propria religione”. È uno dei punti emersi nel corso dell’incontro delle Conferenze episcopali in Europa (Ccee) svoltosi a Rabat (Malta) dal 1 al 4 marzo 2016, durante il quale 25 responsabili nazionali per la catechesi di 18 Conferenze episcopali in Europa hanno dibattuto sullo stato della catechesi, il catecumenato e l’Anno della misericordia. “In alcuni Paesi – si legge nel comunicato finale diffuso oggi dal Ccee – l’aumento di catecumeni è strettamente connesso al fenomeno migratorio e a quello delle conversioni. In effetti, è in aumento il numero di migranti e/o rifugiati di religione musulmana che chiedono il battesimo o di accostarsi semplicemente al cristianesimo per “delusione-rifiuto” della propria religione. Il fenomeno – spiega il testo – è molto complesso e ha radice molto profonde da rintracciare nella formazione della propria identità religiosa. La sfida in questi casi sta anche nel discernere il vero cammino di fede, dalla giusta volontà d’integrazione o addirittura dalla speranza che la nuova ‘identità cristiana’ possa favorire l’ottenimento di documenti o lo status di rifugiato”.

■ <http://agensir.it/quotidiano/2016/3/5/catecumenato-ccee-aumenta-numero-di-migranti-eo-rifugiati-di-religione-musulmana-che-chiedono-il-battesimo/>

ECRI **Les Rapports sur France, Géorgie et Monaco: les dispositifs éducatifs recommandés**

Strasbourg, 1er mars 2016 - La Commission européenne contre le racisme et l’intolérance (ECRI) a publié des rapports de monitoring sur la France, la Géorgie et Monaco analysant les évolutions récentes et les questions en suspens, et donnant des recommandations aux autorités. Malgré certaines évolutions positives, note l’ECRI, des défis – entre autres, éducatifs - restent à relever. Cf www.coe.int/ecri

● **FRANCE** - L’ECRI s’inquiète de ce que le crime raciste soit largement sous-déclaré, de la baisse des budgets alloués aux politiques d’intégration et de quelques lacunes persistantes dans le dispositif pénal en matière de discours de haine. [\[suite\]](#) Parmi les recommandations, l’ECRI recommande « *que les curricula scolaires et les programmes de formation des personnels pédagogiques soient revus de manière à ce qu’enseignants et élèves puissent mieux comprendre les questions sociétales en lien avec les religions, les convictions ainsi que les incidences de l’immigration* » (p.43). Une deuxième recommandation s’adresse aux autorités françaises afin qu’elles poursuivent « *les efforts visant à supprimer des manuels et des programmes scolaires toute référence encourageant les préjugés et les stéréotypes à l’encontre de groupes vulnérables* » (p. 44).

● **GEORGIE** - Malgré certains progrès dans le domaine des politiques et de la législation contre la discrimination, le discours de haine et la violence à l’égard de certaines minorités ethniques et religieuses ainsi qu’à l’égard des personnes LGBT se sont développés ces dernières années sans que les autorités géorgiennes aient réagi convenablement. [\[suite\]](#) En particulier, l’ECRI recommande de « *recentrer la*

stratégie d'élaboration d'une politique en matière religieuse sur les droits des minorités religieuses, le principe de non-discrimination et la promotion de la tolérance religieuse dans une optique d'inclusion et d'intégration. De plus, il conviendrait de clarifier la notion d'intégration des minorités religieuses dans une politique publique, en conformité avec l'impératif de pleine protection des droits des minorités religieuses » et aux autorités géorgiennes l'ECRI recommande « d'intensifier leur soutien au Conseil des religions, qui fonctionne sous les auspices du Centre pour la tolérance du Défenseur public. Elles devraient en particulier donner pour instruction à la nouvelle Agence publique pour les questions religieuses de coopérer avec le Conseil des religions et de s'appuyer sur ses compétences et recommandations dans la lutte contre l'intolérance religieuse » (p.37).

• **MONACO** - Des lacunes juridiques subsistent, notamment le fait que certains actes racistes et homo/transphobes ne sont pas expressément punissables ou que le droit monégasque ne contient ni une interdiction générale de la discrimination, ni les éléments clé d'une législation anti-discrimination. [\[suite\]](#) Parmi les progrès réalisés, le rapport souligne les actions de sensibilisation et de formation à la lutte contre le discours de haine, le racisme et l'intolérance au sein des écoles et du personnel judiciaire.

MOROCCO CONFERENCE **The Marrakech Declaration, "an historic and inspiring document"**

By Robert Sellers, Parliament blog, posted on Jan 31, 2016: : "It was my privilege, on behalf of the Parliament of the World's Religions, to attend the January 25-27 Marrakech Conference on the Rights of Religious Minorities in predominantly Muslim Lands, conducted under the high patronage of King Mohammed VI, of Morocco. more than 300 cabinet ministers, imams, scholars and intellectuals, peace activists, and interfaith leaders from 120 Muslim territories were brought together to reaffirm the principles of the 1400-year old Charter of Medina and to discuss its implications for our contemporary world. Joining them were approximately 50 non-Muslim leaders who served as observer-participants in the conference. The Marrakech Declaration - its powerful concepts shaped and debated during many hours of supportive speeches, breakout sessions, and multiple drafts, and its final wording ratified by the impressive range of Muslim signatories - is both historic and inspiring".

We underline particularly this concrete proposal: *[We hereby...] urge Muslim educational institutions and authorities to conduct a courageous review of educational curricula that addresses honestly and effectively any material that instigates aggression and extremism, leads to war and chaos, and results in the destruction of our shared societies.* More:

■ http://www.parliamentofreligions.org/blog/2016-01-31-1334/marrakech-declaration-historic-and-inspiring-report-chair-parliament?mc_cid=39aa896461&mc_eid=57eca20fee

■ The text of the Declaration : <http://www.marrakeshdeclaration.org/index.html>

OSCE/ODIHR **trains Ukrainian lawyers on litigation related to freedom of religion or belief**

The right to freedom of religion or belief in the case law and practice of the European Court of Human Rights was the focus of training organized by the OSCE Office for Democratic Institutions and Human Rights (ODIHR) on 11 and 12 February 2016 in Kyiv. The event provided 17 lawyers with a greater understanding of the main principles underpinning the right to freedom of religion or belief as enshrined in the European Convention on Human Rights (ECHR) and other international human rights instruments, as well as of the relevant case law and the procedural aspects of bringing cases before the Court. "Freedom of religion or belief under the ECHR is valueless unless the right can be enforced through legal process," Mark Hill, a barrister specializing in human rights and law and religion who represents clients in the United Kingdom Supreme Court and the ECHR, said while leading the training, "ODIHR should be commended for providing structured training to Ukrainian lawyers on how they can bring proceedings to the ECHR to protect individual freedom of religion or belief and the collective rights of churches and faith communities. The training will equip local lawyers with the tools to navigate case law and the complex procedures of the Court." This training course was organized within the framework of ODIHR's project on "Promoting Security for Religious Communities and Others in Ukraine". The event concludes the project's capacity-building activities on freedom of religion or belief and preventing hate crime.

■ <http://www.osce.org/odihr/221781>

DOCUMENTATION COMPARÉE : **COMMENT L'EUROPE GÈRE LA DIVERSITÉ RELIGIEUSE À L'ÉCOLE**

**Les Pays européens se donnent des GUIDES PRATIQUES
pour discipliner les conduites à tenir à l'école, et par l'école, au temps de la diversité religieuse**

CATALOGNE : *Guia per al respecte a la diversitat de creences als Centres educatius de Catalunya*, nouvelle édition 2015, pp. 180, élaborée par un Groupe d'experts sous la direction du « Departament d'Ensenyament » de la « Generalitat de Catalunya ». http://governacio.gencat.cat/ca/pgov_ambits_d_actuacio/pgov_afers-religiosos/pgov_consell_assessor_per_a_la_diversitat_religiosa/documents/ (Cf. in « Library » abstract n. 09).

ESPAGNE : *Manual para la gestión municipal de la diversidad religiosa*, Madrid, 2011, 126 pp.
https://www.euskadi.eus/r47-dhlinea1/es/contenidos/informacion/ddhh_diversidad_religiosa/es_ddhh/adjuntos/Manual_Gestion_Municipal.pdf

FRANCE : *Livret Laïcité*, par le Ministère de l'éducation, 2015, 30 pp.
<http://www.cafepedagogique.net/lexpresso/Documents/docsjoints/livretlaicite.pdf>
<http://www.cafepedagogique.net/lexpresso/Documents/docsjoints/livretlaicite.pdf>

GRANDE BRETAGNE : *Living with Difference. Community diversity and the common good*, report 2015, 104 pp.
<https://corablivingwithdifference.files.wordpress.com/2015/12/living-with-difference-community-diversity-and-the-common-good.pdf>
Public sector equality duty guidance for schools in England, 2012, 21 pp.
https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/315587/Equality_Act_Advice_Final.pdf
http://cadmus.eui.eu/bitstream/handle/1814/20955/ACCEPT_2012_01_WP3_ComparativeReport.pdf?sequence=1

IRELAND : *Intercultural Education in the Primary School. Guidelines for Schools*, 179 pp.
<http://www.ncca.ie/uploadedfiles/Publications/Intercultural.pdf>
http://cadmus.eui.eu/bitstream/handle/1814/19807/ACCEPT_PLURALISM_PolicyBrief_2011-04_IRELAND.pdf

LUXEMBOURG : *Gérer la diversité religieuse [en entreprise]*, 2015, 28 pp.
http://www.chartediversite.lu/sites/default/files/ims_-_gerer_la_diversite_religieuse_en_entreprise.pdf
<http://www.chartediversite.lu/documentation>

THE NETHERLANDS : *Inclusive education in the Netherlands*, by National Institute of curriculum development, 61 pp.
https://www.european-agency.org/sites/default/files/Inclusive_Education_Netherlands.pdf

SUISSE : <https://guides.educa.ch/fr/lignes-directrices-cantons> . Les directives spécifiques des Cantons (exemples) :
- Canton Berne : http://edudoc.ch/record/38660/files/BE_2008_f.pdf
- Canton Fribourg : <http://edudoc.ch/record/60369/files/fr-f.pdf>
- Canton Jura : http://edudoc.ch/record/38685/files/JU_2007_f.pdf
- Canton Lucerne : <http://edudoc.ch/record/38695/files/LU.pdf>
- Canton Saint-Gall : http://edudoc.ch/record/60399/files/SG_2010_d.pdf
- Canton Vaud : http://edudoc.ch/record/38704/files/VD_2010_f.pdf

Directives et Orientations de source européenne :

- OSCE/ODIHR, *Toledo Guiding Principles on teaching about religions and beliefs in public schools*, Warsawa 2007, pp.130 (existe également en version espagnole et italienne).
- *Diversité religieuse et éducation interculturelle. Manuel de référence à l'usage des écoles*, by J.Keast (ed.), Editions du Conseil de l'Europe, Strasbourg 2007, pp.224 (en version anglaise également).
- *Manuel sur le port des symboles religieux dans les lieux publics*, par M.D.Evans, Conseil de l'Europe, 2009, p.134.
- *Signposts: Policy and practice for teaching about religions and non-religious world views in intercultural education*, Council of Europe Publishing, Strasbourg 2014, pp.128.
- *Multicultural Guidance and Counseling, Theoretical Foundations and Best Practices in Europe*, 2005, 379 pp.
http://www.cimo.fi/instancedata/prime_product_julkaisu/cimo/embeds/cimowwwstructure/15622_multicultural_guidance_and_counseling.pdf

♣ [Prière de nous signaler d'autres éventuels Guides pratiques concernant la gestion de la diversité religieuse dans les écoles de votre Pays. Merci !](#)
♣ [Thank you for a sending us news or titles or links of practical Guides about religious diversity managing in your educational system!](#)

BELGIQUE Formation des imams : huit mesures politique du ministère de l'éducation

Le ministre wallon de l'enseignement supérieur, Jean-Claude Marcourt, a présenté les conclusions du rapport de la commission « islam de Belgique », chargée de réfléchir à la formation des cadres musulmans en Belgique et présidée par Françoise Tulkens et Andrea Rea (ULB). Les membres de la commission, à savoir principalement des représentants des trois grandes universités francophones ainsi que l'Exécutif des Musulmans de Belgique, lui avaient remis le texte finalisé vendredi. Au départ des recommandations formulées par la commission, le ministre a présenté huit mesures politiques, dont cinq qu'il entend concrétiser à court terme et trois à moyen terme. Un budget de 470.000 euros a été dégagé à cet effet pour l'année 2016.

- > **1.** Des cours de langue pour les imams déjà reconnus. Une grande partie des imams officiant en Belgique ne parle toujours pas le français, alors que leur arrivée en Belgique remonte à de nombreuses années. Le Ministre voudrait rendre ces cours obligatoires. Attention cependant, si les imams doivent être capables de s'exprimer en français pour le langage usuel, il est impossible, légalement parlant, de leur imposer de donner leurs prêches en français.
 - > **2.** Des formations théologiques et sociétales pour les conseillers moraux, qui œuvrent dans les prisons, les hôpitaux, etc. Pour ce faire, le ministre devrait collaborer avec le ministre fédéral de la justice.
 - > **3.** Le soutien à l'initiative conjointe de l'Exécutif des Musulmans de Belgique et de l'UCL du « Certificat universitaire didactique de l'enseignement religieux » pour la religion musulmane (CDER-Islam). Le ministre souhaite aussi que cette formation soit obligatoire pour tous les professeurs de religion islamique. Les membres de la commission le préconisaient.
 - > **4.** Un soutien à la formation en « Sciences religieuses et sociales consacrée à l'islam dans le monde contemporain » organisé par l'Université Catholique de Louvain et l'Université Saint-Louis.
 - > **5.** La création d'un « Institut de promotion et de coordination des initiatives relatives aux formations sur l'islam ». Cet institut aurait pour rôle de centraliser toutes les formations déjà existantes, d'une part, et d'en organiser de nouvelles, d'autre part. A plus long terme, il est également attendu de l'institut qu'il mette sur pied un baccalauréat en sciences religieuses et sociales et un master en théologie musulmane. La concrétisation de ces cinq premières mesures devrait survenir dans le courant de l'année 2016.
 - > **6.** La création d'une chaire interuniversitaire d'islamologie « pratique », c'est-à-dire d'étude de l'islam contemporain, qui dépasse donc l'islamologie « classique ».
 - > **7.** La mise en place d'une émission consacrée à l'islam. Rappelons que tout culte reconnu a droit à une émission consacrée sur la Radio Belgique Francophone. Pour ce faire, une ASBL reconnue par l'organe chef de culte doit déposer en projet en ce sens. C'est en réalité ce point qui a jusqu'ici posé problème : la communauté musulmane de Belgique ne parvenant à se mettre d'accord.
 - > **8.** Un « quota » de femmes dans les comités de gestion des mosquées. Le ministre souhaite en effet imposer une plus grande présence féminine dans les « comités chargés de la gestion du temporel du culte des communautés islamiques locales ». Pour ce faire, le ministre Marcourt devra s'entendre avec ses collègues et notamment le ministre en charge de ce qui concerne la reconnaissance des lieux de cultes par la région.
- <http://www.lesoir.be/1063426/article/actualite/belgique/2015-12-07/huit-propositions-marcourt-pour-un-islam-belgique>

FRANCE L'étude des phénomènes racistes en milieu scolaire

« La CNCDH (Commission nationale consultative des Droits de l'Homme) recommande que le ministère de l'éducation nationale continue de prêter une attention toute particulière à la question du harcèlement en milieu scolaire, d'autant que les violences à caractère raciste, xénophobe ou antisémite s'exercent très souvent dans le cadre d'une situation de harcèlement. Dans cette perspective, elle souhaite que le ministère dresse le bilan de la campagne nationale contre le harcèlement à l'école mise en place en 2010 et s'interroge sur des actions de pérennisation pour impulser un véritable changement dans les écoles. Dans le cadre du sondage, la CNCDH préconise que le ministère de l'éducation nationale adapte sa stratégie de recensement à l'aide d'un travail de médiation et de communication auprès des établissements, pour éviter une baisse du taux de participation. Pour pallier l'aspect subjectif des résultats de l'enquête-sondage, la CNCDH recommande que le ministère de l'éducation nationale mette à la disposition des responsables d'établissements sondés un guide méthodologique précisant notamment la définition d'un acte de violence à caractère raciste, xénophobe et antisémite, afin d'objectiver les résultats de l'enquête. La CNCDH souhaite que le ministère de l'éducation nationale puisse bénéficier d'un suivi quantitatif des élèves allophones en fonction de leur nationalité, dans l'optique de recueillir des

données aux fins de lutter contre les inégalités à l'inclusion scolaire ». Telle est la recommandation adressée aux pouvoirs publics, issue d'une étude de 574 pages sur le phénomène raciste en France.

■ http://www.la1ere.fr/sites/regions_outremer/files/assets/documents/cncdh_rapport2014.pdf

■ **Diplomes universitaires en "laïcité"**. In recent years, some universities (Aix, Bordeaux, Lille, Lyon 2, Montpellier, Paris Institut Catholique, Paris Sorbonne, Strasbourg, Toulouse...) have set up a university degree (*diplôme d'université*) in "laïcité". Read more : <http://www.eurel.info/spip.php?article2587>

GERMANY **Declaration: "Martin Luther and the Jews. A necessary reminder on the occasion of the Reformation anniversary"**

Evangelical Church in Germany (EKD), 01.03.2016 – Declaration adopted during the 2nd session of the 12th Synod of the Evangelical Church in Germany (EKD), 8 to 11 November 2015, Bremen.

"In 2017 the EKD celebrates the 500th anniversary of the Reformation. On this occasion, we look back over our historical and theological heritage and inquire what essential insights it holds for today. Amidst all the gratitude and joy, we do not close our eyes to the mistakes made by the Reformers and Reformation churches and their involvement in guilt. Troubling perceptions:

- The Reformation aimed to reform the church by the power of the gospel. This rarely gave rise to a new way of regarding the Jews. The Reformers operated within a tradition of anti-Judaic thought patterns, the roots of which reached back to the early church.
- It is our responsibility to clarify how we deal with the anti-Judaic statements made during the Reformation period and the history of their impact and reception. We ask to what extent they fostered a generally anti-Judaic attitude in Protestant churches and how this can be overcome today. Engaging with Martin Luther's attitude towards the Jews takes on exemplary significance in this process.
- Luther linked central insights of his theology with anti-Judaic thought patterns. His recommendations for dealing with Jews in practice were contradictory. First he argued for a friendly, persuasive approach to Jews, and then resorted to invective, demanding that they be deprived of their rights and expelled.
- In the lead-up to the Reformation anniversary we cannot bypass this history of guilt. The fact that Luther's anti-Judaic recommendations in later life were a source for Nazi anti-Semitism is a further burden weighing on the Protestant churches in Germany". *More:*

■ http://www.icrelations.net/Martin_Luther_and_the_Jews_A_necessary_reminder_on_the_occasion_of_the_Reformation_at.5286.0.html?L=3

ITALIA **Dalla Carta dei valori al Consiglio per l'Islam**

Il ministro degli interni Alfano ha nominato un Consiglio di esperti per agevolare una più ampia e pacifica integrazione del milione e mezzo di islamici residenti in Italia. Una prima "consulta" era stata istituita nel 2005 (ministro Pisanu), e confermata nel 2006 (ministro Amato). Ma a questo organismo, entrato in crisi nel 2007, subentrò la "Carta dei valori della cittadinanza e dell'integrazione", redatta in conformità e applicazione dei principi della Costituzione, e sottoscritta dalle varie comunità religiose ad eccezione della Unione delle comunità islamiche d'Italia (Ucoii). Ora, compete al nuovo Consiglio – presieduto dal politologo Paolo Naso di Roma La Sapienza - ritessere il filo necessario del dialogo e della integrazione, più precisamente "elaborare e diffondere chiavi di interpretazione su che cosa è l'Islam; su come nella teologia, nella storia e nello spazio pubblico si relaziona alle altre comunità di fede; sulle mappe teologiche della sua pluralità teologica e politica; sulle strategie più efficaci per promuovere processi di integrazione dei musulmani di più recente immigrazione in Italia". Il tutto dentro il tracciato obbligato della Costituzione italiana, che tutela la libertà di culto in pubblico e in privato, quella degli ebrei o dei cattolici al pari di quella dell'Islam o dei pentecostali.

[Info: Paolo Naso, *La strada in salita del Consiglio per l'Islam*, in: "Confronti", marzo 2016, 7-8].

LUXEMBOURG « **Vie et société** » : le programme-directeur sous examen par le Conseil des Cultes

Le Conseil des Cultes conventionnés a été invité dans le cadre de la phase de consultation à une entrevue avec le Ministre de l'Éducation nationale. Après la présentation de son avis lors de l'entrevue du 10 décembre 2015 au Ministère de l'Éducation nationale, le Conseil des Cultes s'est engagé sur

demande du Ministre à présenter en cours de janvier 2016 un avis détaillé sous forme écrite. Le Ministre s'est engagé à transmettre cet avis au groupe de travail « Vie et société » chargé de l'élaboration du nouveau cours. L'Église protestante donnera son avis ultérieurement.

Le Conseil des Cultes, dans le cadre de l'élaboration du cours « Vie et société », souscrit à la recommandation 1720 (2005) du Conseil de l'Europe qu'il ne s'agit pas « de transmettre une foi, mais de faire comprendre aux jeunes pourquoi des millions de gens puisent à ces sources » (Art. 14.4) religieuses et philosophiques. Il constate cependant que le document directeur concernant le nouveau cours ne respecte pas cette recommandation du Conseil de l'Europe puisqu'il ne fait pas suffisamment « découvrir aux élèves les religions qui se pratiquent dans leur pays et celles de leurs voisins » (Art. 14.1), intégrant leur histoire ainsi que « l'option de ne pas avoir de religion » (Art. 14.2). Il ne voit pas non plus comment ce cours pourrait donner pleinement « à la jeunesse des outils pédagogiques lui permettant d'aborder en toute sécurité les partisans d'une approche religieuse fanatique » (Art. 14.3). Dans la suite du document, ces constatations sont détaillées et des pistes concrètes sont présentées afin de combler ces lacunes substantielles. Une **réécriture partielle** du programme actuel s'impose à la lumière de ces constatations.

Lire les détails des observations critiques et des propositions formulées par le Conseil des Cultes, dans :

- http://www.cathol.lu/IMG/pdf/cc-avis-cours_vie_et_societe-vf.pdf Voir aussi dossier de presse 4/2/2016
- <https://www.gouvernement.lu/5679258/Dossier-de-presse.pdf>

NORWAY **Religious Education: Distance and Unease**

“Religious education in Norwegian public schools is a highly contested topic. Norway, like Sweden and Great Britain, has chosen a model for RE where religion is an ordinary subject for all pupils, regardless of their religious background. But this model has spurred a larger debate on the place of religion in the public sphere. The subject (KRLE=) has since its implementation in 1997 been through several changes. It has been tried by Norwegian courts and sentenced by the European Human Rights Court in 2006 for giving Christianity a too privileged position. After the election in 2013 the negotiations about a new conservative coalition came to include RE. The Christian Peoples Party (KrF) demanded strengthening Christianity in schools by fixing the time spent on Christianity to about half of the total time spent in the subject, and bringing Christianity back into the subject's name, from where it was removed in the latest change. The proposition brought about a massive debate in the media. And the criticism of the change was close to unanimous. Non-religious organizations, teachers' unions, researchers on religion and even a few bishops from the Norwegian church voiced concern for changing the subject yet again. The change was implemented on August 2015. In my opinion one of the most important objections to this change is that it does not stem from an evaluation of how the subject is being taught at all. The content of the subject remains unchanged, as was the case in the last change (2008) as well. It can also be argued that since the old curriculum already gave Christianity the qualitative largest portion of the subject, this change doesn't really change anything substantial; it only further contributes to unrest and controversy about religion in the classroom.

Unease about religion - This change reinforces the notion that religion in school is sensitive and a possible source of conflicts. Even though the change amounts to little in the day to day teaching, it will impact the subject in other ways. [A recent study of Norwegian RE](#) in the northern and middle parts of Norway shows two tendencies concerning RE; unease and distance. Several teachers in the study express concern about how they can teach religion. Especially when it comes to what sort of methods they can use in the classroom. There is great unease about teaching in a way that someone can experience as religious. Recurring themes are the use of psalms, prayers and other religious expressions. Several teachers say they now avoid these, unsure where to draw the line between teaching religion and involving the pupils in religious activities.

In the study this unease is most tangible among the teachers that identifies as Christian. They experience their own religious identity as a didactical challenge in the classroom. Commitment to a religious view is reported as a potential source of conflict and the Christian teachers in the material choose to hide their religious affiliation. Also pupils' religious backgrounds are seen as problematic and some of the teachers report to actively avoid situations where pupils' religious beliefs, if any, are being expressed.

Distance and indirect teaching - This unease seems to impact how the subject is taught. The study shows a strong trend towards indirect teaching. RE is learning what other people believe. Pupils mostly encounter religion through accounts of other people. The teaching also becomes very dependent on the

textbooks. Several teachers report to restrict themselves in what sort of methods they use, to avoid coming too close to the borders of religious practice. In some ways this can be said to be in line with the curriculum, which stresses that KRLE is an ordinary school subject, that shall be taught "impartially and based on facts". But according to the study this comes at a cost of making the subject less meaningful for the pupils. Many pupils say they find it hard to see any real relevance of KRLE. Some of the teachers confirm this as they point out that pupils lack experiences with religion, and they find it hard to involve and engage them. The debate concerning RE, and what part religion should play in public education, is important. But it runs the risk of being a purely ideological debate that has little, or nothing, to do with how the schools actually teach the subject. This becomes a problem if these controversies impact the subject in a negative way without any real gains. The latest change in KRLE is in my opinion such a change. The subject is in no substantial way being changed, but the notion that KRLE is a sensitive and problematic subject is being reinforced. And I think evaluation and the further development of Norwegian RE will profit from a more empirically informed debate. (Audun Toft, 20 February 2016)

■ <http://religiongoingpublic.com/archive/2016/religious-education-in-norway-distance-and-unease>

RUSSIA **Russian Orthodox Church keeps trying to teach more religion in public schools**

Church insists on expansion of teaching of Foundations of the culture of religions. The primate of the Russian Orthodox Church addressed participants in the 24th International Christmas Educational Readings, and he asked them to consider the possibility of expanding the course of Foundations of Religious Cultures and Secular Ethics within the framework of the school curriculum, since "the spiritual security of society" depends on this. "While preserving the educational component of education, we should take into account the rapidly changing reality and begin to be effective in the face of contemporary challenges, since to a great extent not only the moral enlightenment of our young compatriots but also the spiritual security of our whole society depends on this," Patriarch Kirill said. He emphasized that "it is such educational enlightenment goals that were aimed at in the introduction in all Russian regions in 2012 of the subject "Foundations of Religious Cultures and Secular Ethics," which is now being taught in the fourth grade of general education schools. "The majority of parents and teachers support the expansion of the teaching of religious cultures and secular ethics into other years of education" the first hierarch noted, and he suggested to the Ministry of Education "to consider the possibility of such an expansion within the framework of the school curriculum." More:

■ <http://www2.stetson.edu/~psteeves/relnews/160125b.html>

SUISSE / Fribourg **Enseignement œcuménique sous évaluation**

Depuis 2013, l'école enfantine est devenue obligatoire dans le canton de Fribourg permettant ainsi aux Eglises protestante et catholique qui bénéficient d'un droit constitutionnel de prodiguer un enseignement religieux pendant les heures de classe dans le cadre de la scolarité obligatoire, de proposer un enseignement. Si ces cours sont confessionnels dans le primaire, ils sont œcuméniques dans le projet pilote en classe enfantine. Une récente étude auprès des différents acteurs ayant participé au projet a permis d'évaluer l'expérience vécue et de réfléchir à une éventuelle pérennisation de cet enseignement. Si 91% des catéchètes espèrent que le projet se poursuive et 80% des paroisses et des unités pastorales ont considéré la phase pilote comme un moteur pour continuer cet enseignement, la moitié des enseignants estime n'avoir pas reçu d'informations satisfaisantes concernant le projet. C'est nouveau pour tout le monde. Cette évaluation ainsi que celles qui suivront ouvrent la discussion et permettront d'ajuster ce programme.

■ <http://protestinfo.ch/201512037713/7713-faut-il-instaurer-un-enseignement-religieux-a-lecole-enfantine.html>

SUISSE / Genève **Projet de loi sur la laïcité** - Au terme d'un processus de réflexion qui aura duré deux ans et demi, un projet de loi contient quelques innovations et plusieurs précisions. Il définit ainsi ce que l'Etat considérera comme une organisation religieuse. Parmi les critères figurent le fait d'être une association ou une fondation et celui de revendiquer un but culturel et non lucratif. Les organisations reconnues qui en font la demande pourront désormais demander à l'Etat de percevoir, pour elles, la contribution religieuse volontaire. Actuellement, seules les trois Eglises traditionnelles en ont la possibilité par le biais de la contribution ecclésiastique. L'Etat met ainsi sur pied d'égalité toutes les organisations religieuses. Une ébauche de texte est diffusé:

■ <http://ge.ch/grandconseil/data/texte/PL11764.pdf>

UNITED KINGDOM **Guidance for schools and awarding organisations about the Religious Studies GCSE**

The Department for Education's view has always been that schools should be free to determine their own approach to the teaching of RE, in line with the statutory requirements. Following a recent Judicial Review of the Religious Studies GCSE, the Administrative Court found against the Department for Education on a narrow, technical point. This does not affect how schools are teaching RE. The Government considers the judgment to have no broader impact on any aspect of its policy in relation to the RE curriculum or the RS GCSE subject content for schools with or without a religious character, nor on the current inspection arrangements. *More:*

- https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/488477/RS_guidance.pdf

British Humanist Association responds to new government Guidance on Religious Studies GCSE

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<http://www.coe.int/fr/web/commissioner/-/human-rights-of-refugee-and-migrant-women-and-girls-need-to-be-better-protected>
- Jewish News, 07/03/16 : Jewish primary school hosts Imam in groundbreaking interfaith project
<http://www.jewishnews.co.uk/jewish-primary-school-hosts-imam-in-groundbreaking-interfaith-project/>
- Europeinfos, n.191, Mars 2016 : Le rôle des chrétiens dans l’Europe d’aujourd’hui (H. Van Rompuy) ; L’Europe centreele et la mentalité démocratique (Petr Mucha)
<https://mail.google.com/mail/u/0/#inbox/15356c7f530547a7>
- The Daily Signal, 11/03/16 : Believers, not judges, should decide what their religion teaches
<http://dailysignal.com/2016/03/11/believers-not-judges-should-decide-what-their-religion-teaches/>
- Oxford University Press blog, 11/03/16 : Galileo’s legacy: Catholicism, Copernicanism, and conflict resolution
<http://blog.oup.com/2016/03/galileo-legacy-science-religion/>
- Los Angeles Times, 11/03/16 : How young Muslim activists in Sweden are trying to protect youths from radicalization ,
<http://www.latimes.com/world/europe/la-fg-sweden-muslims-20160311-story.html>
- The Washington Post, 12/03/16 : These Christian teachers want to bring Jesus into public schools
<https://www.washingtonpost.com/local/education/these-christian-teachers-want-to-bring-jesus-into-public-schools>
<http://www.getreligion.org/getreligion/2016/3/14/how-to-stack-the-deck-against-christian-teachers>
- Adventist Review, 14/03/16 : Adventist scholar speaks against close Church-State relations
<http://www.adventistreview.org/church-news/story3790-in-italy-adventist-scholar-speaks-against-close-church-state-relations>
- Divinity School (Univ. of Chicago), 18/03/16 : Morocco’s program securing religious toleration: a model for the Region?
<https://divinity.uchicago.edu/sightings/morocco-program-fo-securing-religious-toleration: a-model-region>
- Independent, 18/03/16 : BBC head of religion warns of ‘chronic lack of religious literacy’ in the UK
<http://www.independent.co.uk/news/uk/home-news/bbc-head-of-religion-warns-of-chronic-lack-of-religious-literacy-in-the-uk-a6940041.html>
- Religion News Service, 24/03/16: Dropping ‘Easter’ from eggs sparks culture war in England
<http://www.religionnews.com/2016/03/24/easter-eggs-culture-war/>

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1. DICTIONARIES • GUIDES • REFERENCE BOOKS • REPORTS • YEARBOOKS

01. *Annuario Statisticum Ecclesiae*, 2014, Libreria Editrice Vaticana, Città del Vaticano, 05.03.2016, pp. 520 - <http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2016/03/05/0170/00365.html> - I dati statistici dell'*Annuario Statisticum*, riferiti all'anno 2014, forniscono un'analisi sintetica delle principali dinamiche riguardanti la Chiesa Cattolica nelle 2.998 circoscrizioni ecclesiastiche del pianeta. Nel corso degli ultimi nove anni il numero dei cattolici battezzati nel mondo è cresciuto ad un ritmo superiore (14,1%) a quello della popolazione mondiale nello stesso periodo (10,8%). La presenza cattolica sale, pertanto, al 17,8% nel 2014, dal 17,3% del 2005. In termini assoluti si contano circa 1.272 milioni di cattolici nel 2014 a fronte dei 1.115 milioni del 2005. Assai eterogeneo rimane il contributo delle varie aree geografiche al dato complessivo. L'Europa, pur ospitando quasi il 23% della comunità cattolica mondiale nel 2014, si conferma l'area meno dinamica in assoluto, con una crescita del numero dei cattolici, nell'intero periodo, di poco superiore al 2%. La presenza dei cattolici sul territorio, si stabilizza attorno al 40%, con una correzione trascurabile rispetto al 2005. Questo a fronte del fatto che la dinamica demografica, nello stesso periodo, è inferiore di qualche decimo di punto a quella del numero dei cattolici. Con riferimento all'intero periodo 2005-2014, i cattolici battezzati in Oceania crescono meno della popolazione (15,9% e 18,2%, rispettivamente), mentre il contrario si verifica nei continenti americano (11,7% contro 9,6%) e asiatico (20,0% contro 9,6%) Il continente africano rimane senza dubbio quello con la maggiore crescita: il numero dei battezzati (pari a circa 215 milioni nel 2014), aumenta ad un ritmo pari a più del doppio di quello dei paesi asiatici (quasi il 41%) e di gran lunga superiore alla crescita della popolazione nello stesso intervallo di tempo (23,8%). <http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2016/03/05/0170/00365.html>

02. CONSILIUM CONFERENTIARUM EPISCOPORUM EUROPAE, *Religione e diversità culturale: sfide per le Chiese cristiane in Europa*, Ed. Dehoniane, Bologna 2015, pp. 232 - www.dehoniane.it - Si tratta degli Atti del IV Forum europeo cattolico-ortodosso, tenutosi a Minsk, in Bielorussia nel giugno 2014. Guidavano i lavori il metropolita Gennadios di Sassonia del Patriarcato ecumenico e il cardinale Péter Erdő, presidente del CCEE. Il tema della diversità culturale, intesa sia intra- che extraecclesiale, è stato coniugato con sensibilità e criteri tipici delle due tradizioni confessionali da parte dei rispettivi delegati (16 Ortodossi e 16 Cattolici), ma in un comune intento di condividere reciprocamente e costruttivamente le proprie irrinunciabili ricchezze culturali. Il messaggio finale (redatto in 7 lingue) documenta il punto d'arrivo del dialogo intercorso sul piano delle analisi socio-culturali e delle prospettive teologico-pastorali ed ecumeniche.

03. COUNCIL OF EUROPE (ed.), *European Yearbook / Annuaire Européen*, vol. 62 (2014), Brill Dec 2015, pp. 1024 - <http://www.brill.com/products/reference-work/european-yearbook-annuaire-europeen-volume-62-2014> - The *European Yearbook* promotes the scientific study of nineteen European supranational organisations and the Organisation for Economic Co-operation and Development (OECD). Each volume contains a detailed survey of the history, structure and yearly activities of each organisation and an up-to-date chart providing a clear overview of the member states of each organisation. Each volume contains a comprehensive bibliography covering the year's relevant publications. Edition in English and in French.

04. COMMISSION NATIONALE CONSULTATIVE DES DROITS DE L'HOMME, *La lutte contre le racisme, l'antisémitisme et la xénophobie*. Un Rapport national de 574 pages, 2015 - http://www.lalere.fr/sites/regions_outremer/files/assets/documents/cncdh_rapport2014.pdf - Fruit d'un travail collectif réalisé sous la supervision de la sous-commission B de la CNCDH traitant spécifiquement des questions de racisme, d'antisémitisme, de xénophobie, de discriminations et des groupes vulnérables, le présent rapport a d'abord été conçu comme un outil pratique à destination des pouvoirs publics, des praticiens du droit, des spécialistes des sciences sociales, des Ong, des chercheurs mais aussi des instances internationales de contrôle. « Soucieuse d'éduquer les plus jeunes aux droits de l'homme, la CNCDH s'est associée au Centre national d'éducation pédagogique (Canopé) pour produire une série de courts films pédagogiques sur le respect des différences. Ces films, destinés principalement aux enseignants et parents d'élèves, s'adressent aux élèves de l'école primaire et du collège et font d'ores et déjà l'objet d'une large diffusion ». A' lire en particulier les paragraphes *Quel enseignement morale et civique ?* et *La laïcité à l'école*, pp. 54-59.

05. CONSEJERIA DE ENSEÑANZA RELIGIOSA ESCOLAR EVANGELICA (Spain), *Evangelical Religious Education in Spain*, Report edited by Ana Calvo Tello, Madrid December 2015, online, pp. 5 - www.iccasweb.org/downloads/Evangelical_RE_Spain_Report.pdf - The contents: *Introduction and legal framework of religious education in Spain* - 2. *Schools and students of ERE in public schools* - 3. *Teachers of evangelical religious education* - 4. *Curriculum and schoolbooks* - 5. *Reformation Project initiative*.

06. Régis DEBRAY et Didier LESCHI, *La laïcité au quotidien. Guide pratique*, Folio, 2016 - <http://www.iesr.ephe.sorbonne.fr> - La cantine scolaire doit-elle proposer différents types de repas ? Le caricaturiste peut-il faire preuve d'irrévérence sans être sous le coup d'une condamnation ? Peut-on autoriser le travail pendant le « jour du Seigneur » ? Dans quels lieux célébrer les funérailles présidentielles ? Est-il acceptable qu'une femme préfère être examinée par une doctoresse plutôt que par un docteur ? 38 cas pratiques de A comme aumônerie jusqu'à Z comme zèle sont soumis à un examen critique de la question sur la morale laïque et sur la manière dont elle doit s'exercer : *Aumôneries - Autorisation d'absence - Blessure - Bureau de vote - Calendrier civil - Cantine scolaire - Caricature - Cérémonie religieuse - Cimetière - Circoncision - Cloches et muezzin - Crèche de Noël - Département concordataire - Dimanche - Édifices culturels - Entreprise de tendance - Entreprise privée - Financement - Foulard - Funérailles nationales - Histoire et mémoire - Hommes de foi - Imams - Injure et blasphème - Jupe longue - Liberté de l'art - Mariage - Naissance et mort - Non-mixité - Nourriture - Politique et foi - Prétoire - Publicité - Sectes - Services au public - Services publics - Vues de l'étranger - Zèle (excès de)*.

07. DIRECTORATE GENERAL OF HUMAN RIGHTS AND LEGAL AFFAIRS/Direction générale des droits de l'Homme et des affaires juridiques (ed.), *The Yearbook of the European Convention on Human Rights*, vol. 56, Brill, Dec 2015, pp. 1024 - <http://www.brill.com/products/reference-work/yearbook-european-convention-human-rightsannuaire-de-la-convention-europee-1> - This *Yearbook* is an indispensable record of the development and impact of the world's oldest binding international human rights treaty. It reviews the implementation of the Convention both by the European Court of Human Rights and by the Council of Europe's Committee of Ministers, responsible for supervising the application of the Court's judgments in the member states. The *Yearbook* includes: full text of any new protocols to the Convention as they are opened for signature, together with the state of signatures and ratifications; full listing of Court judgments; judgments broken down by subject-matter; and extensive summaries of key judgments handed down by the Court during the year; selected human rights (DH) resolutions adopted as part of the Committee of Ministers' work supervising the execution of the Court's judgments.

08. EURISPES, *Rapporto Italia 2016*, Minerva edizioni, gen. 2016, pp. 976 - www.minervaedizioni.it/ - www.eurispes.eu - Il Rapporto, giunto quest'anno 2016 alla 28esima edizione e presentato alla stampa il 29 gennaio, è diventato, nel tempo, un apprezzato punto di riferimento per gli studiosi, per le Istituzioni, per il sistema dell'informazione e per gli osservatori internazionali. Per scelta metodologica, il Rapporto si costruisce ogni anno attorno a sei dicotomie, illustrate attraverso altrettanti saggi accompagnati da sessanta schede fenomenologiche. Vengono affrontati, quindi, attraverso una lettura duale e contrapposta della realtà, temi che l'Istituto ritiene rappresentativi, anche se non esaustivi, della attualità politica, economica e sociale del nostro Paese. Le dicotomie tematiche individuate per il Rapporto Italia 2016 sono: *Libertà/Necessità, Religiosità/Secolarizzazione, Io/Noi, Menzogna/Verità, Programmazione/Improvvisazione, Fragilità/Solidità*.

09. GENERALITAT DE CATALUNYA, DIRECCIÓ GENERAL D'AFERS RELIGIOSOS, *Guia per al respecte a la diversitat de creences als Centres Sanitaris de Catalunya*, Barcelona ²2015, pp. 186 - ID., *Guia per al respecte a la diversitat de creences als Centres Penitenciaris de Catalunya*, Barcelona ²2015, pp. 160 - ID., *Guia per al respecte a la diversitat de creences a la via pública*, Madrid ¹2013, Barcelona ²2015, pp. 143 - www.gencat.cat/afersreligiosos - Dopo la revisione della Guida per la libertà religiosa nelle scuole, Barcelona ¹2010, ²2015 (cf. *EREnews* 2015/3, p.16), ecco la riedizione rivista e aggiornata di altre tre Guide collaudate per disciplinare la complessa casistica del diritto alla libertà di fede e di convinzione non religiosa nelle istituzioni sanitarie e carcerarie e nella vita pubblica. L'articolazione dei contenuti segue un andamento costante in tutte queste guide: il richiamo al quadro giuridico - l'esposizione dei principi di attuazione - raccomandazioni o orientamenti per il vissuto concreto - illustrazione di buone pratiche già in atto - un'ampia appendice di documenti normativi di livello nazionale e internazionale, compresa una sintetica scheda di identificazione delle organizzazioni religiose maggiormente presenti sul territorio catalano.

10. Hilary GRAYSON, Sharon O'DONNELL, Claire SARGENT, *Key Findings Summary: Education about Religions and Beliefs and Ethics in Primary Education*. Report published by the National Foundation for Educational Research, The Mere, Upton Park, Slough, Berkshire SL1 2DQ, 2015, 44 pages - www.nfer.ac.uk - The National Foundation for Educational Research (NFER) has produced this 'audit' of the provision of education about religions and beliefs (ERB) and ethics education to inform the ongoing development of a curriculum for ERB and ethics, which is a key part of the Irish Government's commitment to supporting greater inclusion and diversity in primary schools. for the National Council for the Curriculum and Assessment (NCCA), the report focuses on 14 jurisdictions: Australia-Queensland, Québec, **England, Finland, France, Ireland, Netherlands**, New Zealand, **Northern Ireland, Scotland**, Singapore, **Sweden**, Usa-Massachusetts, **Wales**. The jurisdictions included in this desk study include those with a similar education landscape to that in Ireland; countries which have recently undertaken significant development at the primary level; and also countries considered 'high-performing' in the 2011 Trends in International Mathematics and Science Study (TIMSS) and the 2011 Progress in International Reading Literacy Study (PIRLS). Québec is included as it has recently introduced an *Ethics and Religious Culture* curriculum into the school system. The full report comprises this key findings summary and an accompanying technical appendix of consolidated country tables, including full bibliographic references, for each of the 14 jurisdictions. The study focuses on children from age 4 to 12 years and on two lines of inquiry: 1) the curriculum for education about religions and beliefs, and 2) the curriculum for education in ethics. All 14 jurisdictions use their own terminology to describe the provision of education about religions and beliefs and education in ethics. In producing this report, we have aimed to ensure consistency with the working definitions relating to the teaching of religious education recently produced by NCCA. http://www.ncca.ie/en/Curriculum_and_Assessment/Early_Childhood_and_Primary_Education/Primary-Education/Primary_Developments/ERB-and-E/Developments/Consultation/Key-Findings-Summary.pdf

11. Kate FLEET, Gudrun KRÄMER, Denis MATRINGE, John NAWAS and Everett ROWSON (eds), *Encyclopaedia of Islam - Three 2016-1*, Brill 2016, s.i.p. - <http://www.brill.com/products/book/encyclopaedia-islam-three-2016-1> - The Third Edition of Brill's Encyclopaedia of Islam appears in four substantial segments each year, both online and in print. The new scope includes comprehensive coverage of Islam in the twentieth century and of Muslim minorities all over the world. This Part 2016-1 of the Third Edition of Brill's Encyclopaedia of Islam will contain 43 new articles, reflecting the great diversity of current scholarship in the fields of Islamic Studies.

12. Alberto MELLONI (ed.), *Atlante storico del Concilio Vaticano II*, a cura di F. Ruoizzi e E. Galavotti, Milano Jaca Book, 2015, pp. 282 - <http://www.hoepli.it/libro/atlane-storico-del-concilio-vaticano-ii/9788816605107.html> - Mentre la generazione che ha fatto il Vaticano II tramonta lentamente dall'orizzonte del tempo, questo Atlante storico diretto da Alberto Melloni riprende fonti, momenti, problemi del Concilio e ne documenta lo spessore con gli strumenti degli storici. Nato dalla ricerca archivistica, dalle edizioni di fonti, dalle monografie e dal lavoro dei membri della Fondazione per le scienze religiose di Bologna, l'Atlante conserva la dimensione di evento del Vaticano II e, nel poco concesso allo studioso, mostra come ancora una volta la ricerca storica abbia contato per impedire che un Concilio diventasse il repertorio per citazioni vuote e improbabili equilibristici teologici. Attraverso immagini d'epoca, e mappe, disegni, tabelle, grafici illustrativi creati appositamente per la pubblicazione, il volume ripercorre gli snodi storici dell'iter conciliare; focus tecnici sulle trasformazioni dell'aula, sui sistemi di votazione e sui suoi partecipanti (gli organi direttivi, le commissioni, i vescovi, gli ordini religiosi, i periti, gli osservatori, i media) documentano lo svolgersi quotidiano di un evento di portata straordinaria.

13. Gianluca MONTALDI (ed.), *Concilium. Indici generali 1965-2015*, solo in versione digitale, 862 pp., download riservato agli abbonati di *Concilium* [edizione italiana, Queriniana, Brescia] - Le idee, le provocazioni, i passi compiuti dai teologi di *Concilium* dal 1965 al 2015: autori, titoli, temi, tutto raccolto in un unico strumento di facile consultazione, per la ricerca, l'analisi, l'approfondimento, la curiosità. L'Indice si compone di 3 parti: la prima elenca tutti fascicoli (monotematici) del cinquantennio; la seconda riporta l'elenco degli autori e collaboratori, e la terza presenta gli articoli in unità tematiche. Lo strumento viene offerto alla libera consultazione degli abbonati alla edizione cartacea italiana di *Concilium* per il 2016, collegandosi a: www.queriniana.it/rivista/concilium-indice-generale--1106

14. Karen MUNDY, Andy GREEN, Bob LINGARD, Antoni VERGER, *Handbook of global education policy*, John Wiley & Sohns, 2016, 632 pp. - https://books.google.it/books?id=HV6kCwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s - This innovative new handbook offers a comprehensive overview of the ways in which domestic education policy is framed and influenced by global institutions and actors: - surveys current debates about the role of education in a global polity, highlights key transnational policy actors, accessibly introduces research methodologies, and outlines global agendas for education reform; - includes contributions from an international cast of established and emerging scholars at the forefront of the field thoughtfully edited and organized by a team of world-renowned global education policy experts. Each section features a thorough introduction designed to facilitate readers' understanding of the subsequent material and highlight links to interdisciplinary global policy scholarship. Written in an accessible and engaging style that will appeal to domestic and international policy practitioners, social scientists, and education scholars alike.

15. Robert SEGAL and Kocku von STUCKRAD (eds.), *Vocabulary for the Study of Religion online*, Brill 2015. http://www.brill.com/products/online-resources/vocabulary-study-religion?utm_campaign=6789425_16%20February%20Online%20News&utm_medium=email&utm_source=Brill&dm_i=25XA.41IR5.JO78Y9.EMH9V.1 - Launched in 2015 this Vocabulary online contains over 400 entries written by experts with a background in a variety of disciplines. It offers a

unique overview of critical terms in the study of religion(s), as well as the themes and issues that have to be addressed in future research. This is the first dictionary in English that covers such a broad spectrum of theoretical topics. The Vocabulary is an indispensable tool for all students of religion and it will influence the academic discussion for many years. An update adding hyperlinked cross-references to the full text will become available in Summer 2016.

16. *Yearbook of Muslims in Europe - volume 7* - edited by Oliver Scharbrodt, University of Chester, Samim Akgönlü, Strasbourg University; Ahmet Alibašić, Faculty of Islamic Studies and Center for Advanced Studies, Sarajevo, Jørgen S. Nielsen, University of Copenhagen and Egdūnas Račius, Vytautas Magnus University, Brill publishing, 2016, 620 pages - is an essential resource for analysis of Europe's dynamic Muslim populations. Featuring up-to-date research from forty-six European countries, the reports provide cumulative knowledge of on-going trends and developments around Muslims in different European countries. In addition to offering a relevant framework for original research, the Yearbook of Muslims in Europe provides an invaluable source of reference for government and NGO officials, journalists, policy-makers, and related research institutions. http://www.brill.com/products/book/yearbook-muslims-europe-volume-7?utm_campaign=6341350
http://www.brill.com/products/book/yearbook-muslims-europe-volume-7?utm_medium=email&utm_source=Brill&utm_i=25XA.3RX0M.JO78Y9.DLK0Q.1

17. *Annotated legal documents on Islam in Europe. Italy*, Compiled and annotated by Stella COGLIEVINA, University of Insubria, Brill, 2016, XVI+154 pp - <http://www.brill.com/products/book/annotated-legal-documents-islam-europe-italy> - This volume nr 9 of *Annotated Legal Documents on Islam in Europe* covers Italy and consists of an annotated collection of legal documents affecting the status of Islam and Muslims. The legal texts are published in the original Italian language while the annotations and supporting material are in English. By legal documents are meant the texts of legislation, including relevant secondary legislation, as well as significant court decisions. Each legal text is preceded by an introduction describing the historical, political and legal circumstances of its adoption, plus a short paragraph summarising its content. The focus of the collection is on the religious dimensions of being Muslim in Europe, i.e. on individuals' access to practise their religious obligations and on the ability to organise and manifest their religious life. - **Table of contents:** *Foreword by the Editors - General introduction - 1. Status of religious communities - 2. Relations between the state and Islam - 3. State support for Islamic religious communities - 4. Muslims in integration law - 5. Mosques and prayer houses - 6. Burial and cemeteries - 7. Education and schools - 8. Further and higher (tertiary) education - 9. Islamic chaplaincy in public institutions - 10. Employment and social law - 11. Islamic slaughter and food regulation - 12. Islamic goods and services - 13. Islamic dress - 14. Criminal law - 15. Family law - Bibliography. Index.*

2. BOOKS • ESSAYS • THESES

18. Robert E. ALVIS, Ryan LAMOTHE, *Prisms of faith: Perspectives on religious education and the cultivation of Catholic identity*, Wipf and Stock Publishers, 2015, 160 pp. https://books.google.it/books?id=LPhOCwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s - In *Prisms of Faith*, a diverse and distinguished group of scholars approach the theme of religious education and Catholic identity from their respective disciplinary perspectives, offering compelling insights of interest to scholars, catechists, and the general reader alike. The first three chapters are more historical in nature, offering targeted studies that focus on the Apostolic Fathers as a resource in the formation of faithful Catholics, the preaching of St. Augustine, and RE in modern Poland. The last four chapters have a more contemporary focus, approaching current initiatives and challenges in the formation of faithful Catholics. Issues under consideration include the rights and obligations enshrined in the 1983 Code of Canon Law, the catechetical dimension of liturgy, current obstacles and opportunities in the moral formation of Catholics, and a comparative analysis of three dominant approaches to Catholic religious education. Taken together, these seven chapters form a coherent whole, illustrating well the perennial importance of Catholic religious education, the various resources and methods employed in this work, and the stubborn challenges that effective formation entails.

19. Jan ASSMANN, *Il Dio totale. Origine e natura della violenza religiosa*, EDB, Bologna 2015, pp. 54 – www.dehoniare.it – La tesi sostenuta in questo saggio è che le religioni ‘pagane’, precedenti l’avvento dei monoteismi, potevano mostrare un volto violento al loro interno (privazioni, sacrifici cruenti...), ma non mostravano ostilità per i culti stranieri, e se guerre c’erano, erano motivate da paura o da vendette tribali o da ambizioni colonialiste, non da motivi religiosi. La dinamica sociale cambia con l’imporsi del “Dio totale” o esclusivo. Esempi storici eloquenti sono i movimenti zeloti nell’ebraismo, l’iconoclastia e il potere pontificio nel cristianesimo medievale, Calvino e Cromwell nelle tradizioni riformate, il fondamentalismo radicale nell’islam attuale. Tuttavia i monoteismi non sono condannati ad essere violenti, a condizione che sappiano adottare il principio laico dell’umana ragione e del discernimento, capace di relativizzare ogni assolutismo e di storicizzare ogni verità.

20. Mara BRECHT and Reid B. LOCKLIN (eds), *Comparative Theology in the millennial classroom. Hybrid identities, negotiated boundaries*, Routledge, NY-London 2016, 240 pp – This volume comes at the intersection of Religion and Education from the perspective of comparative theology rather than religious studies or education. It is a distinctive viewpoint yet shares common challenges and even some approaches found in the literatures of secular studies, pluralism, and religious literacy. The Editors assemble a collection of scholars in this work to examine the promise and problems of comparative theology in addressing faith traditions outside one’s own. They set it in the context of teaching millennial students, that much-addressed cohort born between 1980 and 2000.

21. Yongsoon CHO, *Christian education for public society: based on Parker Palmer's educational theory*. A thesis submitted to the Faculty of Knox College and the Pastoral Department of the Toronto School of Theology, 2015, pp. VIII + 196 - https://tspace.library.utoronto.ca/bitstream/1807/70992/1/Yongsoon_Cho_201511_PhD_thesis.pdf - This thesis proposes that the educational theory of Parker Palmer be used as a model for Christian education in the Korean Protestant conservative church. The church has been criticized for failing to interpret contemporary Korean society through a theological lens, and also for failing to recognize its responsibilities. These shortcomings originate from the shamanic spirituality of traditional Korean religious culture, and also from the conservative theology of the early Korean church. While this background contributed to the growth of the church, it also created the current crisis. The Korean Protestant conservative church and its Christian education should thus be reformed through dialogue with society and through the church reminding itself of its social responsibilities. To effect this purpose, two views on public theology will form the theological foundation of the thesis: Moltmann's understanding of the Trinity as the origin of love along with his recognition of the vocation of the church towards society; and Stackhouse's view of globalization and its relevance to the 21st century church. In addition, for educational approaches that emphasize the public purpose of Christian education, Dewey, Coe and Groome's methods, which were formed out of the struggles of the North American churches to enter into dialogue with society in a changing social environment, will be reviewed in order to find applicable insights for Christian education in the context of the Korean Protestant conservative church.

22. Jean L. COHEN, Cecile LABORDE, *Religion, secularism and constitutional democracy*, Columbia University Press, 2016, 492 pp.- https://books.google.it/books?id=-uzlCgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Polarization between political religionists and militant secularists on both sides of the Atlantic is on the rise. Critically engaging with traditional secularism and religious accommodationism, this collection introduces a constitutional secularism that robustly meets contemporary challenges. It identifies which connections between religion and the state are compatible with the liberal, republican, and democratic principles of constitutional democracy and assesses the success of their implementation in the birthplace of political secularism: the United States and Western Europe. Approaching this issue from philosophical, legal, historical, political, and sociological perspectives, the contributors wage a thorough defense of their projects theoretical and institutional legitimacy. Their work brings fresh insight to debates over the balance of human rights and religious freedom, the proper definition of a non-establishment norm, and the relationship between sovereignty and legal pluralism. They discuss the genealogy of and tensions involving international legal rights to religious freedom, religious symbols in public spaces, religious arguments in public debates, the jurisdiction of religious authorities in personal law, and the dilemmas of religious accommodation in national constitutions and public policy when it violates international human rights agreements or liberal-democratic principles. If we profoundly rethink the concepts of religion and secularism, these thinkers argue, a principled adjudication of competing claims becomes possible.

23. Christopher R. COTTER, David ROBERSTON, *After World Religions: reconstructing Religious Studies*, Routledge 2016, 222 pages - https://books.google.it/books?id=JGaFCwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - The World Religions Paradigm has been the subject of critique and controversy in Religious Studies for many years. *After World Religions* provides a rationale for overhauling the World Religions curriculum, as well as a roadmap for doing so. The volume offers concise and practical introductions to cutting-edge Religious Studies method and theory, introducing a wide range of pedagogical situations and innovative solutions. An international team of scholars addresses the challenges presented in their different departmental, institutional, and geographical contexts. Instructors developing syllabi will find supplementary reading lists and specific suggestions to help guide their teaching. Students at all levels will find the book an invaluable entry point into an area of ongoing scholarly debate.

24. *Droit et Religions. Annuaire* vol. 8 (2015-2016), 586 pages – <http://presses-universitaires.univ-amu.fr/> - Revue scientifique éditée par l'Université d'Aix-Marseille, consacrée à l'analyse de la relation droit-religion, publiée, dans son volume 8, une trentaine de textes parmi lesquels la place de l'éducation religieuse dans les systèmes d'enseignement en Europe. A' noter en particulier : Sylvie TOSCHER-ANGOT, *L'enseignement religieux islamique en Allemagne : enjeux et perspectives* ; Lina MOLOKOTOS-LIEDERMAN, *La transmission du religieux à l'école grecque : tentatives de réforme d'une question récurrente* ; Ali Kemal DOĞAN, *L'enseignement de l'Islam en Turquie : querelles sur la définition du 'véritable Islam' dans une République laïque* ; Alessandro FERRARI, *Islam in Italy : the 'ghost' religion. A 'non-religion' in a 'religious country'*.

25. Tony EAUDE, *New perspectives on young children's moral education*, Bloomsbury 2015, pp. 176, e-book - <http://www.bloomsbury.com/uk/new-perspectives-on-young-childrens-moral-education-9781472596499/> - This e-book explores how to approach young children's moral education in a world of uncertainty and change. What is moral education? How do young children learn to act and interact appropriately? How do we enable children to recognize that how they act and interact matters? How can character, virtues and value help young children internalize qualities associated with living 'a good life'? Challenging many current assumptions about ethics and education, EAUDE suggests that a moral dimension runs through every aspect of life and that ethics involves learning to act and interact appropriately, based on an 'ethic of care' and enduring qualities and attributes, to equip children to resist strong external pressures. Drawing accessibly on research in neuroscience and psychology, he discusses how young children learn, highlighting the role of emotion, culture, example, habituation and feedback. Small actions can help to develop agency, empathy and thoughtfulness and a sense of moral identity, with an increasing emphasis on self-regulation, a vocabulary of ethics and intrinsic motivation. EAUDE explores how character, virtues and values can help young children and adults to recognize and internalize qualities associated with living 'a good life'. He identifies how adults and learning environments can support these processes and shows why an inclusive approach is needed, rather than focusing on these

topics only in particular settings, programs or lessons. Recognizing pitfalls and dilemmas, Eade argues that an approach based on virtue ethics and an apprenticeship model is suitable in school and other settings, both religious and otherwise, internationally.

26. Bram B.F. EIDHOF, *Consensus and contested citizenship education goals in Western Europe*, Education, citizenship and social justice, January 28, 2016 - <http://esj.sagepub.com/content/early/2016/01/27/1746197915626084.abstract> - As schools are increasingly expected to develop their students' political and social engagement in order to promote good citizenship, they are struggling to define what good citizenship is. In this article, we put forward a way of formulating perspectives on citizenship that specifies the normative aspects of good citizenship in a systematic manner. In doing so, we distinguish between citizenship education goals which are generally shared and citizenship education goals that are often disputed. Subsequently, an exploratory data analysis is conducted to investigate to which degree educational level in current Western European educational systems is associated with outcomes regarding these consensus and contested citizenship education goals. The findings provide support for our hypothesis that educational level is predominantly associated with general democratic citizenship outcomes, rather than with outcomes that are emphasized by more specific, but contested citizenship perspectives.

27. François FORET, *Religion and Politics in the European Union. The Secular Canopy*, Cambridge University Press, 2015, e-book - <http://www.cambridge.org/zw/academic/subjects/politics-international-relations/european-government-politics-and-policy/religion-and-politics-european-union-secular-canopy#contentsTabAnchor> - This book analyzes the place and influence of religion in European politics. François Foret presents the first data ever collected on the religious beliefs of European decision makers and what they do with these beliefs. Discussing popular assumptions such as the return of religion, aggressive European secularism, and religious lobbying, Foret offers objective data and non-normative conceptual frameworks to clarify some major issues in the contemporary political debate. The book utilizes a new data set, which includes results from the first ever survey on the religious beliefs of European political elites; it provides an empirically grounded view on a topic dominated by the clash of normative views; it offers a multilevel (from the national to the supranational) and multidimensional (political, legal, cultural, and social) analysis to tackle the complexity of the interactions between religion and politics.

28. John HUDSON, Sally CRUMPLIN (eds.), *"The Making of Europe". Essays in honour of Robert Bartlett*, Brill 2016, approx. pp. 320 - <http://www.brill.com/products/book/making-europe> - In this work a group of distinguished contributors analyse processes of conquest, colonization and cultural change in Europe in the tenth to fourteenth centuries. They assess and develop theses presented by Robert Bartlett in his famous book of that name. The geographical scope extends from Iceland to the Islamic Mediterranean, from Spain to Poland. Themes covered range from law to salt production, from aristocratic culture in the Christian West to Islamic views of Christendom. Like the volume that it honours, the present book extends our understanding of both medieval and present day Europe. This is an excellent collection of essays that do justice to Rob Bartlett's inexhaustible book, *The Making of Europe*. Rather than merely repeating and venerating Bartlett's ideas, the essays engage creatively and critically with them and spark new ideas and insights that cast a flood of light on the culture of medieval Europe. The result is a worthy tribute that will send readers scurrying back to Bartlett to quarry yet more nuggets from *The Making of Europe*, still fizzing with intellectual brio some twenty years after its publication.

29. *Islamischer Religionsunterricht taugt, was in der Theorie richtig ist, auch in der Praxis?* 12. Forum zur Begegnung von Christen und Muslimen in Niedersachsen, Heft 5, 2015, S. 26. - <http://www.kirchliche-dienste.de/arbeitsfelder/islam/startseite>
Ab dem Schuljahr 2014/2015 wird es auch ab Klasse 5 unterrichtet werden. Die Voraussetzungen dafür sind in den vergangenen zehn Jahren während eines Schulversuchs geschaffen worden. Lehrpläne für das Fach Islamische Religion wurden geschrieben. Religionsunterricht wurde ins Leben gerufen. Erste Lehrerausbildung wurde erteilt. Immer wieder stellte sich die Frage: Was kann, soll, muss der Islamische Religionsunterricht leisten? Zu Beginn des Schulversuchs im Jahr 2003 waren die Erwartungen groß: Die Schülerinnen und Schüler sollten in der Schule lernen, über ihre eigenen religiösen Überzeugungen Auskunft zu geben, reflektiert, kritisch und in deutscher Sprache. Sie sollten lernen, tolerant zu sein gegenüber Nichtmuslimen und Menschen mit anderen Überzeugungen. Der Unterricht sollte sie davor behüten, denjenigen auf den Leim zu gehen, die radikale politische Ansichten vertreten. Haben sich diese Erwartungen erfüllt? Wie steht es um die Theorie und Praxis des Islamischen Religionsunterrichts? Diese und ähnliche Fragen diskutierte das 12. Forum zur Begegnung von Christen und Muslimen in Niedersachsen am 24. Oktober 2014 im Haus kirchlicher Dienste der Evangelisch-lutherischen Landeskirche Hannovers.

30. Kristin JOHNSTON LARGEN, Mary E. HESS, Christie LOHR SAPP, *Interreligious learning and teaching: A Christian rationale for a transformative praxis*, Augsburg Fortress Publishing., 2014, 117 pages - https://books.google.it/books?id=pUzBQAAQBAJ&dq=learning%20from%20religion&lr&hl=it&source=gbs_similarbooks - This book describes some of the core challenges to interreligious teaching and learning, particularly in a Christian institution. It then makes the case for why this practice is both necessary and felicitous, promoting greater understanding and respect for others and engendering a deeper appreciation of one's own faith tradition. The concluding sections of the book offer both pedagogical and practical suggestions for implementing interreligious study in a variety of contexts. Largen's synopsis of interreligious education and suggested action includes contributions by Mary Hess and Christy Lohr Sapp.

31. Tobias LEHMANN, *Evangelikal orientierte Schulen – geschlossene Systeme oder exemplarische Bildungsräume? Theologische Hintergründe, bildungstheoretische Reflexionen und schulpädagogische Perspektiven*, Waxmann 2015, 440 Seiten - <https://www.waxmann.com/> - Der Anteil evangelikal orientierter Schulen in freier Trägerschaft wächst in Deutschland seit 30

Jahren stetig. In der Öffentlichkeit wecken diese Schulen ein zunehmendes Interesse und entfachen eine intensive Kontroverse darüber, ob sie eine Gefahr oder eine Bereicherung innerhalb des schulischen Trägerpluralismus darstellen. Diese Publikation bietet die erste grundlegende und differenzierte Analyse der deutschen evangelikalen Schulbewegung. Mit einem mehrdimensionalen explorativen Forschungsansatz untersucht der Autor in evangelisch-evangelikalen Perspektivenwechseln das theologische, bildungstheoretische und schulpädagogische Proprium der Schulen. So werden diese Schulen in ihrer Relation zum öffentlichen Bildungswesen, zum evangelischen Schulwesen und zueinander beleuchtet. Diese Arbeit eröffnet für Bildungspolitik und Religionspädagogik, Kirchen und Verbände eine einmalige Orientierungshilfe und für alle evangelischen wie dezidiert evangelikalen Schulen eine ausgezeichnete Reflexionsmöglichkeit für ihre künftige Profilentwicklung.

32. Olaf MUELLER, *The social significance of religion in the enlarged Europe: secularization, individualization and pluralization*, Routledge, 2016, 278 pp. - <http://rlrinternational.com/?search=Olaf+M%C3%BCller> - Engaging with some of the central issues in the sociology of religion, this volume investigates the role and significance of churches and religion in contemporary Western and Eastern Europe. Based on an extensive international research project, it offers case studies of various countries (including Finland, Ireland, Portugal, Germany, Poland, Russia, Estonia, Hungary and Croatia), as well as cross-country comparisons. Researching more precisely the present social relevance of church and religion at different levels, The book raises and responds to both descriptive and explanatory questions: Can we observe tendencies of religious decline in the various Western and Eastern European countries? Are we witnessing trends of religious individualization? To what extent has there been a religious upswing in the last few years? And what are the factors causing the observed processes of religious change? Marked by its broad range of data and a coherent conceptual framework, in accordance with which each chapter assesses the extent to which three important theoretical approaches in the sociology of religion - secularization theory, the market model of religion, and the individualization thesis - are applicable to the data, this book will be of interest to scholars of sociology, politics and religion exploring religious trends and attitudes in contemporary Europe.

33. Seyda OZIL, Michael HOFMANN, Yasemin DAYIOGLU-YÜCEL, *Turkish-German Studies: past, present and future*, Vandenhoeck & Ruprecht, Febr. 2016, 157 pp. - https://books.google.it/books?id=InUCwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Dieser Band repräsentiert die Bandbreite der US-amerikanischen Turkish-German Studies: Die Beiträge befassen sich mit dem Einfluss jüdischer Emigranten in der Türkei, der Rolle der Türkei in der europäischen Filmförderung, islamischem Religionsunterricht in Deutschland, der türkischen Literaturströmung »İkinci Yeni« und mit Neuer Weltliteratur aus Deutschland. So werden Verbindungspunkte und Wechselwirkungen im deutsch-türkischen Feld unter aktuellen Fragestellungen untersucht.

34. Mauro PESCE, *Il conflitto dei simboli. Mondo moderno e cristianesimo*, EDB, Bologna 2015, pp. 74 - www.dehoniane.it - "Nel suo sorgere, la modernità in Europa si è trovata di fronte a una società in cui l'organizzazione urbanistica ruotava attorno a simboli religiosi. Nella struttura cittadina, la centralità fisica della cattedrale e la disposizione spaziale delle chiese principali e degli edifici del potere esprimevano un'organizzazione gerarchica in cui il cristianesimo sanciva simbolicamente ogni aspetto. Il tempo era scandito da una complessa organizzazione culturale e la stessa rappresentazione del cosmo aveva una struttura fisico-sacrale che abbracciava l'intero universo. Pur contrassegnando una svolta radicale, il mondo moderno ha dovuto creare una dialettica tra antico e nuovo nel continuo confronto con un sistema simbolico religioso che non è riuscita a sostituire. In questo modo il cristianesimo ha assorbito la modernità e ne è stato contemporaneamente assorbito".

35. Andrea PIN, *The legal treatment of Muslim minorities in Italy. Islam and the neutral State*, Ashgate, 2015, 194 pp.- <http://www.ashgate.com/default.aspx?page=637&calcTitle=1&isbn=9781472450234&lang=cy-GB> - "Islam challenges both the secular and the Catholic tradition of Italy. This book designs a triangle, where the Italian Catholic background and secular legal system react to the Islamic presence through judicial accommodations and political negotiations fostering the contamination of models and identities. A key contribution to understand one of the most interesting patterns of integration in Europe." (Silvio Ferrari, Univ. of Milan). In Italy, Islam has met a unique model of state neutrality, religious freedom and church and state collaboration. This book gives a detailed description of the legal treatment of Muslims in Italy, contrasting it with other European states and jurisprudence, and with wider global tendencies that characterize the treatment of Islam. Through focusing on a series of case studies, the author argues that the relationship between church and state in Italy, and more broadly in Europe, should be reconsidered both to secure religious freedom and general welfare. Working on the concepts of religious freedom, state neutrality, and relationship between church and state, Andrea Pin develops a theoretical framework that combines the state level with the supranational level in the form of the European Convention of Human Rights, which ultimately shapes a unitary but flexible understanding of pluralism. This approach should better accommodate not just Muslims' needs, but religious needs in general in Italy and elsewhere.

36. Jorg STOLZ, Judith KONEMANN et aa., *(Un)Believing in modern society. Religion, spirituality, and religious-secular competition*, Routledge, 2016, 310 pp. - <https://www.routledge.com/products/9781472461285> - This landmark study in the sociology of religion sheds new light on the question of what has happened to religion and spirituality since the 1960s in modern societies. Exposing several analytical weaknesses of today's sociology of religion, *(Un)Believing in Modern Society* presents a new theory of religious-secular competition and a new typology of ways of being religious/secular. The authors draw on a specific European society (Switzerland) as their test case, using both quantitative and qualitative methodologies to show how the theory can be applied. Identifying four ways of being religious/secular in a modern society: 'institutional', 'alternative', 'distanced'

and 'secular' they show how and why these forms have emerged as a result of religious-secular competition and describe in what ways all four forms are adapted to the current, individualized society.

37. Associazione TREELLE, Attilio OLIVA (eds.), *Educare a vivere con gli altri nel XXI secolo: cosa può fare la scuola? I casi di Francia Germania Italia Polonia*, Quaderno n. 11, Editrice Ass. Treelle, Genova, marzo 2016, pp. 212 – www.treelle.org – Un quaderno a struttura monografica per lanciare una serie di proposte ideali e operative sulla *citizenship education* mediante curricoli dedicati e azioni extrascuola. L'area educativa-didattica è quella comprensiva dell'educazione civile, dell'educazione civica e dell'educazione al fatto religioso. A sostegno dell'ipotesi vengono puntualmente descritte alcune esperienze europee (pp.117-208): l'educazione al fatto religioso in Europa e in Italia (F.Pajer), l'educazione alla cittadinanza nella scuola francese (C. Thélot), nella scuola tedesca (D.Langel, I.Heldt), nella scuola polacca (A.Pacewitz), e l'educazione alla global citizenship nelle scuole del mondo.

38. Johannes A. VAN DER VEN, Hans-Georg ZIEBERTZ (eds.), *Human Rights and the impact of Religion*, Brill, 2016, 256 pp. - <http://www.brill.com/human-rights-and-impact-religion?> - This volume is about the impact of religion (beliefs and practices) on attitudes towards human rights of the first, second and third generation. The first four papers about the impact of Lutheranism, Calvinism, Catholicism and Islam are historical and theoretical of character. The six other papers are based on empirical research in England and Wales, Germany, Turkey, India, Norway and on comparative empirical research in six North-West European countries. From both groups of articles it appears that 'the' impact of religion does not exist. In varying historical periods and contexts various religions, c.q. religious denominations, have various effects on attitudes towards human rights, i.e. positive effects (+), ambivalent effects (±), no effects (0), and negative effects (-). Two articles for example: *Attitudes towards Human Rights and Religiosity. A case of Turkish Adolescents*, by Üzeyir Ok and Selim Eren, and *Towards a legitimate role of Religion in the domain of socioeconomic rights. An empirical study among Adolescents in North West European countries*, by Johannes A. van der Ven.

39. Mordechai ZALKIN, *Modernizing Jewish Education in Nineteenth Century Eastern Europe. The school as the Shrine of the Jewish Enlightenment*, Brill, 2016, pp. 200 - <http://www.brill.com/products/book/modernizing-jewish-education-nineteenth-century-eastern-europe> - The A. offers a new path through which the Eastern European traditional Jewish society underwent a rapid and significant process of modernization - the Maskilic system of education. Since the beginning of the nineteenth century a few local Jews, affected by the values and the principles of the European Enlightenment, established new private modern schools all around The Pale of Settlement, in which thousands Jewish boys and girls were exposed to different disciplines such as sciences and humanities, a process which changed the entire cultural structure of contemporary Jewish society.

3. JOURNALS • e-JOURNALS

40. Sine AGERGAARD, *Religious culture as a barrier? A counter-narrative oh Danish Muslim girls' participation in sport*, Qualitative research in Sport, Exercise and Health, posted online on 20 Dec 2015 - , <http://www.tandfonline.com/doi/abs/10.1080/2159676X.2015.1121914> - Political interventions, media coverage and research often refer to the underrepresentation of ethnic minorities, particularly girls and women, participating in physical activity and organised sports. In both public and academic debates, reference is made to the religious culture as a particular barrier to participation in sports among Muslim girls and women. This article aims to provide a counter-narrative by focusing on young Muslim girls who simultaneously practice their religion and sports. The main research question was: How do young Danish Muslim girls align participation in sports with their religious and cultural frames of reference? The study uses a case study approach with interviews of ten 13–17-year-old Danish Muslim girls, as well as explorative observations in two football clubs and interviews with five coaches and club leaders. In further developing an analytical model for interpreting religion as hegemonic, embodied and dynamic cultural phenomena, the analysis points to the diversity through which Muslim girls and women participate and engage in sports. Finally, the article discusses the extent to which counter-narratives may contribute to changing perspectives on so-called hard to reach target groups.

41. Evelyn de ALMEIDA ORLANDO, Maria João MOGARRO, *Estratégias católicas de formação de professores e circulação de modelos culturais e pedagógicos no Brasil e em Portugal*, Revista Diálogo Educacional, v.15, n.46, 2015. <http://www2.pucpr.br/reol/pb/index.php/dialogo?dd1=15927&dd99=view&dd98=pb> - Este artigo trata das estratégias católicas de formação docente utilizadas no Brasil e em Portugal a partir da circulação de modelos culturais e pedagógicos que contribuiu para configurar os debates e as práticas educacionais nesses dois países. Dois periódicos foram considerados como fontes privilegiadas neste trabalho: *O Boletim Catequético* e o *Boletim Escola Portuguesa*. Ambos, destinados a professores, foram analisados considerando as estratégias de produção e práticas discursivas mobilizadas por esses periódicos com o objetivo de formar um perfil de professor que conjugava em si valores e comportamentos coerentes com os projetos educacionais do Estado e da Igreja. O aporte teórico metodológico se apoiou nas representações e nas práticas discursivas desses dois boletins, considerando a circulação de saberes pedagógicos que serviram para configurar saberes inerentes à formação e à profissão docente, a partir da ótica de Nóvoa (1987), Mogarro (2001), Pintassilgo (2011, 2012) e Pintassilgo, Mogarro & Henriques (2010, 2012). A análise desses periódicos permitiu verificar que os projetos educacionais veiculados pelos católicos, tanto no Brasil quanto em Portugal, se valeu de uma amalgama de várias fôrmas para instituir um projeto de educação eficaz em sintonia com os princípios dos regimes de cada país.

42. Romeo ASTORRI, *Lo sfondamento dell'orizzonte tradizionale: dalla prospettiva nazionale a quella globale. Stati e confessioni religiose alla prova. Religione e confessioni nell'UE tra speranze disilluse e problemi emergenti*, Rivista telematica www.statoeche.it, n 10, 2014 - http://www.statoeche.it/images/stories/2014.3/astorri_lo_sfondamento.pdf This essay examines the legal condition of religious denominations in the European States' new Constitutions. It focuses upon the legal provisions concerning the principle of cooperation and its application contained both in these Constitutions and in the German Länder's agreements signed with religious denominations after the Reunification. The inconsistencies thereby originated are also taken into account as regards both European legal rules and the condition of religious denominations within national States.

43. Chad M. BAUMAN et alii, *The "Make your own Religion" Project*, Teaching Theology & Religion, vol. 19 (2016) 1, 99-110 - <http://onlinelibrary.wiley.com/doi/10.1111/teth.12324/full> - The "Make Your Own Religion" class project was designed to address a perceived need to introduce more theoretical thinking about religion into a typical religion survey course, and to do so in such a way that students would experience the wonder of theoretical discovery, and through or because of that discovery hopefully both better retain knowledge gained from the project and nurture within themselves the practice of thinking more analytically about religion (and other social and cultural things). Despite a number of challenges and unresolved questions associated with the project, it has proven relatively successful at introducing and provoking theoretical thinking about religion in a compressed period of time, without taking an inordinate number of class periods away from the survey itself. A brief description and analysis of the assignment is followed by four short responses.

44. Amandine BARB, *Une laïcité ouverte aux religions? Le modèle américain*, Etudes, n. 4223, janvier 2016, 19-30 – www.revue-etudes.com – Depuis leur origines, les Etats-Unis sont un pays laïc. Comment peuvent-ils concilier cette laïcité de l'Etat avec une étonnante vitalité religieuse ? Pour cela, il faut se rappeler l'histoire, mais aussi prendre conscience des évolutions récentes dans le sens d'une plus grande sécularisation. Il n'en reste pas moins que la symbolique religieuses reste forte.

45. Irene BECCI, Marian BURCHARDT, Mariachiara GIORDA, *Religious super-diversity and spatial strategies in two European cities*, Current Sociology, abstract published online before print March 10, 2016 - <http://csi.sagepub.com/content/early/2016/03/10/0011392116632030.abstract> - The background to this article is the debate on cities as post-secular and super-diverse. The authors question that the concept of post-secular cities usefully sums up the complex processes currently characterizing religion in contemporary European cities. They propose that different historical memories are layered upon one another and they demonstrate how religious diversity and cities mutually shape one another. Based on empirical illustrations from research in Potsdam and Turin, the authors argue that cities affect religion by casting religious communities and their forms of sociality within particular spatial regimes and contributing to the territorialization of religious categories. Moreover, they state that religious groups shape cities by leaving durable architectural imprints on them. In particular, the article develops the notion of formations of religious super-diversity, which involves forms of religious belonging and identity that historically emerged through religious dissent and innovation, and shows that urban space is the iconic arena in which religious super-diversity becomes visible through the ways in which religious spatial strategies interact with cities' spatial regimes. The authors identify three types of spatial strategies – place keeping, making and seeking – each of which expresses and responds to communities' relationship to urban space in different ways. The typology is meant to serve as a tool to read complex processes taking into consideration both historical paths and contemporary religious formations.

46. BILLINGSLEY, B., BROCK, R., TABER, K. S. and RIGA, F., *How students view the boundaries between their science and religious education concerning the origins of life and the universe*, Science Education International, 2015, Publisher: International Council of Associations for Science Education (ICASE) - <http://centaur.reading.ac.uk/45900/> - Internationally in secondary schools, lessons are typically taught by subject specialists, raising the question of how to accommodate teaching which bridges the sciences and humanities. This is the first study to look at how students make sense of the teaching they receive in two subjects (science and religious education) when one subject's curriculum explicitly refers to cross-disciplinary study and the other does not. Interviews with 61 students in seven schools in England suggested that students perceive a permeable boundary between science and their learning in science lessons and also a permeable boundary between religion and their learning in RE lessons, yet perceive a firm boundary between science lessons and RE lessons. We concluded that it is unreasonable to expect students to transfer instruction about cross-disciplinary perspectives across such impermeable subject boundaries. Finally we consider the implications of these findings for the successful management of cross-disciplinary education.

47. David R. BROCKMAN, *Educating for pluralism, or against it? Lessons from Texas and Québec on teaching religion in the public schools*, Religion & Education, vol. 43 (2016)1, posted 30 Jan 2016 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2016.1147915> - This article examines two recent sets of public school curriculum standards—the Texas Essential Knowledge and Skills (TEKS), and Québec's Ethics and Religious Culture program (ERC)—and their implications for religion and education. I argue that the ERC and the TEKS constitute radically different responses to growing religious diversity, as well as radically different answers to two crucial questions: how religion should be taught in public schools, and who should decide. This paper compares and evaluates the two sets of curriculum standards, and argues that the approach taken in Québec, though imperfect, is far superior to that taken in Texas.

48. Christine BRUNN, *How integration policies have discovered Religion: German, French and British politics within the scope of a comparative institutional analysis*, Interdisciplinary Journal for Religion and Transformation in Contemporary

Society, posted online 23 Febr.2016. 25 pages - . <http://www.vr-elibrary.de/doi/pdf/10.14220/jrat.2016.2.1.12> - This article focuses on developments of integration policies in Germany, France, and Britain in the 2000s and aims to examine the increasing attention governments draw to religion. In this decade, all three nation states developed new integration strategies that purposefully try to involve religion and faith groups. Faith communities were supposed to make a significant contribution in promoting integration and community cohesion. Are these political strategies a form of instrumentalist use of religion for political purposes or are they more likely a kind of recognition of religion? Further, the article aims at exploring how the respective integration policy varies, along with particular institutional arrangements in different European countries. For this propose the paper conducts a comparison between Germany, France, and Britain. A Weberian institutional analysis is conducted combined with a qualitative content analysis of 48 government or government ordered documents. The results of this research indicate that the way in which governments cooperate with faith communities differs considerably in the three countries and is strongly connected to national institutional arrangements.

49. Radosław CHAŁUPNIAK, *The visual principle and the correlation between teaching of the Catholic religion and art education in Polish school*, *The Person & the Challenges*, volume 5 (2015) number 2, pages 67-78. <http://w.czasopisma.upjp2.edu.pl/thepersonandthechallenges/article/download/1522/1422&hl=it&sa=X&scisig=AAGBfm0fc9vKaXAKeW50cPGyneR14LuBpQ&nois=1&oi=scholaralrt> - Abstract Contemporary culture – as already noted – is becoming more and more visual. Contemporary catechesis, referring to its rich, centuries-long experience, should also use different types of images. The first part of this article presents the visual principle as one of basic educating principles, and the second part presents the correlation between the teaching of Catholic religion, and art education in Polish schools. One specific example of using religious painting are in textbooks. Masterpieces of painting, created during centuries and expressing particular desires of their creators, still remain an important inspiration, among others, to the religious search. Faith, though strongly anchored in words, needs representations, specific references, which allow receiving, understanding, and experiencing it. Paintings give this possibility, and even – taking into consideration the contemporary civilization – impose the necessity to use them, in order to effectively reach the contemporary receiver. Using images in education is not only the achievement of specific objectives in catechesis, but also gives an opportunity to creatively engage students and shape their aesthetic sensibility. Working with the image creates the possibility of discovering the beauty, to see it in reality and “keeping the heart”, that is the enrichment of the beauty of one’s humanity.

50. Andrew CLARK, *Investigating learning in RE*, *The STeP Journal, Student Teacher Perspectives*, University of Cumbria, vol. 2 (2015) 4, 47-53 - <http://194.81.189.19/ojs/index.php/step/article/viewFile/273/399> - In this paper I will present an assessment of some of the key theories arising from the work of Piaget and Vygotsky and investigate whether they might meaningfully apply within the context of the secondary RE classroom. Drawing on experience from my IEP (Initial Experience Phase) as well as the formative literature, I will present a case for the primacy of Piaget and Vygotsky among recent determinative pedagogical theories and illustrate how conversance in the language of both theorists, more so than with other theorists, prompts the trainee teacher or NQT to look beyond the mechanics of each theory and carve their own valid methodologies (the validity of which depending ironically upon their instinct for abandoning theory and acting according to the situation). In this way I will argue that Piaget and Vygotsky present the most ‘meaningful’ pedagogical theories in a climate of theoretical excess. Beyond the remit of a ‘typical’ lesson, I will illustrate how this mindset has enabled me to envision a radically reformed version of RE which underpins a hypothetical model for education where the holistic development of children takes precedence over governmental agendas aimed at tailoring education to serve industry, economy and that such a model might manifest via a ‘spiritual revolution’.

51. Maria DASLI, *Intercultural education of tolerance and hospitality*, *Discourse: Studies in the Cultural Politics of Education*, published online 12 Jan 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01596306.2015.1135308> - This paper aims to make a theoretical contribution to the current debate on intercultural education by focusing on the nature and limits of tolerance. Drawing on contemporary theorizations of the concept, it is suggested that while tolerance appears fundamental for confronting issues of difference, it has several caveats. The paper discusses the caveats in relation to differences that do not always co-exist harmoniously within the same society, and argues against the view that tolerance brings about automatically positive results to those who practise it. In the light of this argument, “I propose that the ethics of hospitality, as elaborated by Derrida and Dufourmantelle, may provide a more viable approach to accommodating cultural difference. I conclude with the implications for intercultural education. Specifically, I show that intercultural education has clung too long to the normative goals of modernity, and suggest that in order to go beyond these goals one must bring the ethical relation of responsibility for the other to the fore”.

52. Mireille ESTIVALEZES, *The professional stance of ethics and religious culture teachers in Québec*, *British Journal of Religious Education*, vol. 38 (2016), published online 16 March 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2015.1128389> - In September 2008, a new Ethics and Religious Culture programme was implemented in Québec’s elementary and secondary schools. One of the main pedagogical challenges of this new course has been the requirement that teachers adopt a professional stance of impartiality. Teachers must refrain from sharing their points of view, so as not to influence students as they develop their own positions. This paper deals with the requirements related to this new professional stance, namely that teachers maintain a critical distance from their own convictions and values, respect the student’s freedom of conscience and religion to avoid any indoctrination, and play the role of a cultural mediator. This new requirement has not gone over without question. For instance, some educators believe that, in the name of authenticity, it is preferable for teachers to freely express their own beliefs, thus ensuring a transparent relationship with students. For others, as teachers are in position of

authority in the classroom, it is very important that students feel free to develop their own personal viewpoint on ethical and religious questions without being unduly influenced. This article examines these different issues.

53. Nigel FAN COURT, *The classification and framing of religious dialogues in two English schools*, British Journal of Religious Education, posted 25 Jan 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2015.1113932> - This article explores the place of discourse about religions in education by comparing two very different schools. It initially outlines some of the current debates around religious discourse, notably in dialogue. A theoretical frame for analyzing religious discourse in schools is proposed, combining a theorization of three levels of dialogue with both notions of classification and framing and with a distinction between the formal curriculum and the institutional curriculum. Research in 'Flintmead' and 'Headley' is then described: the former an elite Anglican private boarding school, the latter a secular non-selective state day school. The analysis shows how the schools build complex structures across the different dialogical levels, between and within the formal and institutional curriculum, with varying strengths of classification and framing. In particular, similar approaches to religious education sit alongside different discursive structures. The implications of the study for further comparison are discussed, and for understandings of religious dialogue.

54. Sandra FORREST-BANK, David DUPPER, *Qualitative study of coping with religious minority status in public schools*, Children and Youth Services Review, vol. 61 (2015), abstract available on 25 Dec 2015 - <http://www.sciencedirect.com/science/article/pii/S0190740915301390> -The purpose of this qualitative study was to explore coping and impacts of religious difference and discrimination among a sample of 50 middle and high school Catholic, Jewish, Muslim, and Universalist Unitarian adolescent public school students. Content analysis employing grounded theory strategies resulted in 7 themes: 1) Importance of religious affiliation and community; 2) Influence of parental religiosity; 3) Parents as advocates and expert consultants; 4) To have or not to have friends from other religions; 5) Response to negative incidents; 6) Perceptions of teachers; and 7) The school culture needs to change. Implications for interventions aimed at promoting resilience and positive religious identity are discussed in addition to recommendations for making schools a welcoming and safe place for students of all religious backgrounds.

55. Juraj FRANEK, *Methodological consilience of evolutionary ethics and cognitive Science of Religion*, Journal of Cognition and Culture, vol. 16 (2016) 1-2, pages 144 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15685373-12342173> - For the larger part of modern western intellectual history, it has been assumed that the study of morality and religion requires special methodology, insulated from, and in some important aspects incongruent with, the scientific method commonly used in the realm of natural sciences. Furthermore, even if it would be granted that moral and religious behavior is amendable to scientific analysis, the prospects of using evolutionary theory in particular to do the heavy lifting in explanation of these phenomena have been bleak, since many scholars doubted that a biological theory could possibly offer any valuable contribution. Recent advances in the fields of Evolutionary Ethics and Cognitive Science of Religion disprove both claims, emphasizing empirically founded explanations, demonstrating extraordinarily high degree of methodological consilience, and revealing utmost importance of the application of evolutionary theory in fields of study once deemed to be exclusive domains of social sciences and philosophy.

56. Leni FRANKEN, *The freedom of religion and the freedom of education in twenty-first-century Belgium: a critical approach*, British Journal of Religious Education, posted 26 Jan 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2015.1113934> - In spite of recent tendencies of secularization and religious pluralism, most Belgian schools are Catholic schools, where Roman Catholic religious education is a compulsory subject. As we will argue, this can lead to a *de facto* undermining of the freedom of religion and education and a shift in the system is therefore required. In the long term, the number of Catholic schools should be in proportion with the number of students/parents choosing these schools. In the short term, however, this strategy is not recommended and for pragmatic reasons, we propose a system in which religious education in substantially subsidized faith-based schools is no longer compulsory. We will argue that such a system does not lead to an infringement of the (internal) freedom of religion of faith-based institutions and that it will guarantee more educational and religious freedom than the current system does.

57. Mathew W. GEIGER, *Locating inter-subjectivity in religious education praxis: a safe relational space for developing self-conscious agency*, British Journal of Religious Education, vol. 38 (2016), abstract published online 16 March 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1143805> - This article explores the nature and function of inter-subjectivity in religious education (RE) praxis. It is very common for religious educators to prioritise forms of RE that emphasise the importance of inter-subjective, dialogical praxis. It is much less common, however, that theorists devote sustained time to thick description of the practice – what exactly it is, who is involved and what its practical and empirical benefits are. This article proposes that inter-subjective dialogical praxis can flourish when a 'safe space' is created for students, particularly with regard to teacher–student dialogue. The first half of the article is theoretical, while the second half uses empirical evidence from participatory action research to demonstrate how inter-subjective place sharing and meaning-making occurred in several Episcopal Church affiliated United States high schools. The article concludes that teacher relationality is a central though under-appreciated dimension of sound RE praxis that aims towards good citizenship and a student's personal and spiritual development.

58. Leni FRANKEN, *Religious freedom in education: The United States versus Belgium*, Religion & Education vol. 43 (2016) 1, abstract online 4 Febr 2016 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2016.1147914> - Inspired by a recent

article in this journal, I will further elaborate on the tension between the freedom of education and the freedom of religion, with particular focus on state support for faith-based schools and the organization of Religious Education in public schools. I will have a closer look at the American and Belgian policies concerning these items and clarify why both nations have similar problems with regard to faith-based schooling and religious education, while the *causes* for these difficulties are dissimilar: both in Belgium and the US, the *de facto* freedom of religion and education are not maximally guaranteed for all students, but for very different reasons. Similarly, the implementation of non-confessional religious education seems very difficult in both countries, but also for different reasons. Based on these findings, I will give some recommendations in order to guarantee both the freedom of religion and of education in the best way in both nations.

59. Isolde de GROOT, Wiel VEUGELERS, *Why we need to question the democratic engagement of adolescents in Europe*, Journal of Social Science Education, vol. 14 (2015) 4, 27-38 - <http://jsse.uni-bielefeld.de/index.php/jsse/article/viewFile/1426/1535> - Since the beginning of the 21st century, academics in various disciplines have stressed the need to address democratic deficits in Europe as well as lacunae in the citizenship development of European youth. In this article we explore the value of various types of democratic engagement for strengthening the democratic character of local and international communities throughout Europe. To this end, we present our democratic engagement typology and its derivation from empirical and conceptual research, and discuss several strengths and limitations of each type of engagement. We also explain the additive value of our typology in relation to existing engagement typologies, and conclude that in order to vitalize democratic communities, local and (inter)national communities and institutions also need to cultivate a thick type of democratic engagement among European youth.

60. Krystyna HELAND-KURZACH, *Religious structure of child education policy in Germany, Poland and UK*, International Journal of Information and Education Technology, vol. 6 (2015), 1-5 - <http://www.ijiet.org/vol6/821-EP10004.pdf> - European countries differ tremendously in terms of religious education. The presence of religion in school is determined by the relationship between the state and church related. This article traces the contemporary differences in religious education in Germany, Poland and the UK. Intensive work on religious education in the UK led to compulsory religious education, but differently comprehended than the traditional teaching of religion, because it focuses on the basics of different religions and traditions. Germany with two main religions necessarily create an environment to give the young person choice in the educational process, meaning the specific nature of religious education, its scope, form and dutifulness. In Poland there are various religious communities, and they have the right to religious education, despite the fact the Polish schools are mainly of the Catholic religion, as approximately 88% of Poles are Roman Catholic.

61. *The International Journal of Children's Rights*, vol. 4 (2016), Brill Publishing, Print & electronic Editions - [Self-presentation] Focusing both on critical leadership and practical policy development, the articles in the preeminent *International Journal of Children's Rights* reflect the perspectives of a broad range of disciplines and contribute to a greater understanding of children's rights and their impact on the concept and development of childhood. The journal deploys the insights and methodologies of all relevant disciplines, including law, legal and political theory, psychology, psychiatry, educational theory, sociology, social administration and social work, health, social anthropology, economics, theology, and history to further children's rights in all parts of the world. Papers for consideration should be addressed to Professor Michael Freeman, Faculty of Laws, University College, Bentham House, Endsleigh Gardens, London WC1 H0EG, United Kingdom. For back volumes older than 2 years, please contact William S. Hein & Co., Inc., 1285 Main Street, Buffalo, NY 14209 - orders@wshein.com / www.wshein.com, or Periodicals Service Company, 11 Main Street, Germantown, NY 12526, USA - psc@periodicals.com / www.periodicals.com/brill.html

62. Robert JACKSON, *Inclusive study of religions and other worldviews in publicly-funded schools in democratic societies*, 2015, reprint 2016, 14 pp. in: http://blogs.mcgill.ca/religiouseducationandsecurity/files/2016/02/0000Jackson_FINALIProofed-1-Oct-7AugAMERICANENGLISH-Jackson-Robert.pdf - The debate about inclusive studies of religions, or religions together with non-religious convictions, within public education in democratic states is not straightforward. The simple distinction between faith-based approaches aiming to develop 'religious understanding', and liberal education approaches aiming to develop an understanding of religions, or religions and non-religious convictions, is complicated by the fact that there are some different assumptions and solutions associated with different variants of both types. With regard to inclusive education about religions and non-religious worldviews, both policy and practice require clarity in taking positions within the debate and in identifying approaches workable with in particular national, regional or local contexts. 'National' factors, such as the histories of religion and state, and of education, are relevant to settling issues of policy in particular countries, together with wider European and global factors. It is hoped that the topics covered in the Council of Europe's publication *Signposts* will be of assistance to educators and politicians, and that ideas will be generated, through discussion at national and local level, for developments in policy and practice and for research related to these in and across different European state.

63. Simon JAFARI, *Religion and spirituality within counseling/clinical psychology training programmes: a systematic review*, British Journal of Guidance & Counseling, abstract on line 29 Febr 2016 - <http://www.tandfonline.com/doi/abs/10.1080/03069885.2016.1153038> - In recent years, there have been increasing efforts to attend to religious and spiritual issues within clinical/counseling psychology. However, there is limited research demonstrating how successfully such content is integrated into existing training programmes. This investigation sought to review primary research literature related to training in religion and

spirituality within accredited training programmes. Six studies were identified which met the inclusion criteria of this review and data were extracted for analysis using a thematic analytic technique. Five main themes were generated: training modalities, specialised training, systematic implementation, perception of religion and spirituality, and research support. Findings suggest that religious issues are being neglected within current programmes, although there is evidence that this is being reconciled through increasing levels of training.

64. Howard KISLOWICZ, *Loyola High School versus Attorney General of Quebec: on non-triviality and the charter value of religious freedom*, (2015) 71 Supreme Court Law Review (2d) 331-351 – April 1, 2015, pages in PDF: 22 – Posted online on Jan 21, 2016 - http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2718527 - In *Loyola High School v. Quebec (Attorney General)*, the Supreme Court of Canada held that the government of Quebec could not require a Catholic high school to teach about Catholic religion and ethics from a non-Catholic perspective. The government could, however, require the school to teach about other religions from a “neutral” perspective. This article takes Loyola as an opportunity to examine two ways that courts have justified limits on religious freedom. First, I interrogate an under-examined aspect of the law of religious freedom: the requirement that claimants prove the interference with their religious freedom is “more than trivial or insubstantial”. Second, I examine how the majority and minority decisions articulate broader visions of religious freedom. I argue that religious freedom has been interpreted through the value of tolerance, understood in Loyola as giving rise to a state obligation to educate students in the skills of non-exclusionary dialogue.

65. Solange LEFEBVRE, *Giovani e Chiesa: dal paternalismo alla coeducazione intergenerazionale*, Concilium, 52 (2016) 1, 179-185 – www.queriniana.it – I giovani preoccupano da sempre gli ambienti ecclesiali. Due strade sembrano prestarsi, tra altre, ad aprire piste pastorali rinnovate. Da una parte, l’esame delle dinamiche intergenerazionali induce a mettere in discussione il rapporto piuttosto paternalistico che autorità ed educatori cattolici tendono a stringere con i giovani adulti, anziché “fare spazio e accogliere nella chiesa anche i giovani meno conformisti”. Dall’altra, poiché l’adolescenza e la giovinezza adulta sono oggi private di tappe e rituali importanti – e lo sono per un periodo sempre più prolungato – è importante riflettere sui riti iniziatici che attraversano la loro età, che è un periodo di transizione.

66. Geoffrey LEGRAND, *Les enjeux du vivre ensemble dans les écoles: religions, morale et citoyenneté*, Lumen Vitae, vol. 70 (2015) 4, 467-472 – <http://www.editionsjesuites.com> – Une chronique détaillée d’un colloque interdisciplinaire organisé à Louvain-la-Neuve, octobre 2015, par l’Institut « Religions, Spiritualités, cultures et sociétés » et le Groupe de recherche « Education et Religions », qui visait – au moment de réformes scolaires se répercutant sur la nature de l’instruction religieuse et éthique en Belgique - à mettre en place des éléments de réflexion concernant la transmission scolaire d’un patrimoine éthico-religieux et l’instauration de nouvelles approches d’éducation citoyenne. Le colloque a eu recours aux apports constructifs de juristes, d’enseignants de terrain, de sociologues, de philosophes et de théologiens.

67. Pawel MAKOSA, *Confessional and catechetical nature of religious education in Poland*, The Person & the Challenges, vol. 5 (2015) 2, 53-66 - <http://czasopisma.upjp2.edu.pl/thepersonandthechallenges/article/view/1521> - This paper aims at bringing to light a presentation of the nature of religious education in Poland. This study will therefore present a brief historical outline of religious upbringing in Poland, its current organisational regulations and the principles of religious education in schools. In our summary, we will present the level of effectiveness of religious education in Poland, and we will also explore the discussion on the reformation of religious education in Poland which is being worked upon.

68. Fabrizio MANDREOLI, *L’ idea d’Europa di Erich Przywara: una riflessione critica per l’ora attuale*, Rivista di Teologia dell’Evangelizzazione, vol. 18 (2014) 1, 187-221 – What is the profound history of Europe? What are its geographical, political, theological and philosophical “roots”? Can we think about Europe without Asia and Africa? What are the projects of the Christians in history? Why did many of these projects “fail” from a historical as well as theological point of view? So, what the task for the time being? This is a series of questions asked by the author Erich Przywara – one of the most original catholic theologians and philosophers of the first half of the twentieth century – during the first years after the II world war and gathered into a small work that includes several reflections of the previous period. The article – partly based on the introduction of the Italian edition of the book (a Spanish edition will be soon available, too) – tries to retrace some of these questions underlining the diagnosis made by Przywara and suggesting the possible role of the Christians in the future of Europe. Reflection, that made by the teacher of Balthasar, Rahner and Ratzinger, are surprising for their originality and help us reconsider the time being in a creative way according to the evangelical categories.

69. Pierre MARGINOT-LAGARDE, *Dialogo tra religioni e ONU per lo sviluppo umano. Una storia lunga un secolo* Aggiornamenti sociali, 67, febbraio 2016, 143-151 – www.aggioornamentisociali.it – Sia le istituzioni e le agenzie internazionali del sistema ONU, sia molte confessioni religiose e organizzazioni che vi si ispirano sono impegnate nella costruzione di una maggiore giustizia internazionale e per uno sviluppo autenticamente umano e sostenibile. Quali rapporti hanno stabilito tra di loro nel tempo? Come si è evoluto questo rapporto via via che evolveva anche il contesto storico in cui agivano? In quali aree possono dare vita a un dialogo fecondo e a una collaborazione che renda la loro azione sempre più efficace?

70. Thuomas MARTIKAINEN, *Reconfiguring the societal place of religion in Finland: Islamic communities move from the margins to partner in civil society*, Religion in Diaspora, Springer 2015, pp.121-137 - <http://link.springer.com/chapter/10.1057/>

[9781137400307_7](#) - Studying religion in diaspora has become a prominent part of the study of contemporary religion and public debate since the early 2000s. The research field emerged somewhat differently in North America and Europe. The Americans were initially more interested in immigrant congregations and their activities in all their variety (e.g. Warner and Wittner, 1998), whereas Europeans focused much more selectively on Muslim immigrants, although still with a focus on their religious organizations (e.g. Nielsen, 1992). The field was soon influenced by the growth of globalisation and transnationalism studies (e.g. Beyer, 1994; Levitt, 2001). More recently, political science has provided insights about the role of the nation state and the wider social and political implications of this new religious diversity in the global age (e.g. Laurence, 2012). The question is, does something beyond the sheer emergence of this new level of religious diversity in the West, and its often problematic association with global conflicts since 9/11 especially, make it politically more important than it seemed in preceding decades?

71. Simone MARTINO, Roberta MICUCCI, *Being Muslims in Italy, between recognition and conflict*, Journal of Religion in Europe, vol. 8 (2015) 3-4, 392-418 - <http://booksandjournals.brillonline.com/content/journals/10.1163/18748929-00804008> - This study considers whether or not Italian Muslims are deemed a threat by Italian society. It attempts to verify the major lines of conflict in the relationship between Islam and Italian society, which is by tradition culturally connected to Catholicism. The study investigates different patterns of relationship between Catholic Italians and Muslim Italians in different regions based on the national survey *La nuova religiosità in Italia* (2007). By means of research data the authors detect regions with a high potential for conflict and regions where there is greater acceptance of Islam as well as better bases for societal cohesion and cooperation.

72. Beatriz MARZANO-GARCIA, Maria Tomé FERNANDEZ, *The inclusive education in Europe*, Universal Journal of Educational Research, 4 (2016) 2, 383-391 - <http://www.hrpub.org/download/20160130/UJER10-19505285.pdf> - One of the phenomena that is of most concern to educational policy in Europe is immigration due to the fact that this is the source of new educational needs. This research looks at how European educational legislation deals with this topic. For this intercultural values that make inclusive education will be evaluated, we will analyze intercultural values in 32 laws. The qualitative analysis will be through the Atlas software IT using a system of categories previously validated. Among the most important conclusions drawn we can point out that all countries transmit intercultural values in their educational laws. Moreover, the most transmitted values are the primary intercultural values, (social, moral and transcendental ones).

73. Charles MERCIER, *Laïcités, écoles, intégration*, Etudes, n. 4223, janvier 2016, 43-53 – www.revue-etudes.com – La laïcité serait-elle un principe déterminant pour construire une société intégrée ? Du fait des violences qui se justifient par une phraséologie religieuse, la question mérite d'être posée. La réflexion est menée depuis un certain temps dans l'éducation nationale en France. Des initiatives sont prises aussi par les jeunes eux-mêmes. Elles montrent que la laïcité n'est pas incompatible avec la reconnaissance de l'autre.

74. Eva NATSIS, *A new discourse on spirituality in public education. Confronting the challenges in a post-secular society*, International Journal of Children's Spirituality, vol. (2016) , published online 17 March 2016 - <http://www.tandfonline.com/doi/abs/10.1080/1364436X.2016.1154818> - Australia is facing a new frontier in the educational discourse of spirituality as we transition into a globalised and post-secular society. Teachers are now faced with the question of how to respond to the intrinsic spiritual awareness of secondary school students and the subsequent inquiry process into matters of personal spirituality, meaning and worldview. In Independent and Catholic schools across Australia, spirituality has a dimension to learning and has a significant place in the curriculum and in the classroom, inculcated through pastoral care programmes and the teaching of religious education. However, in public schools, there is a paucity of research investigating whether young people consider spirituality to be an important and worthwhile component of their educational experience. This article highlights the importance of inquiry into spirituality in public education, through political discourse, and the potential for resurgence in exploring spiritual lived experience from a phenomenological perspective.

75. Nurit NOVIS-DEUTSCH & Chen LIFSHITZ, *When Bible and science interact: teachers' pedagogic and value challenges in teaching religious minority students in higher education settings*, Teaching in Higher Education, vol. 21 (2016) 3, published online 18 March 2016 - <http://www.tandfonline.com/doi/abs/10.1080/13562517.2016.1160216> - The integration of highly religious minority students into institutions of higher education poses significant pedagogical and value challenges for students and teachers alike. We offer a framework for analyzing such challenges, distinguishing between practical concerns, identity issues and value conflicts. By contrasting a deficit perspective to 'Diversity as resource', we argue that the latter enables teachers to utilize a collaborative knowledge model in class, surmounting some of the value challenges involved. We present the case of ultra-orthodox students in Israel who have recently entered the gates of higher education for the first time in this society's history. We analyze the narratives of 30 lecturers who teach this population. Most of them adopt a deficit perspective and see their role as academic gatekeepers, minimally adjusting content and pedagogy. A smaller group fosters cross-cultural dialog via a 'Diversity as resource' perspective. These findings lead to recommendations for successfully teaching highly religious students.

76. Elzbieta OSEWSKA, *The Catholic school in the context of growing migration into Europe*, The Person and the Challenges, volume 5 (2015) nr 2, 79-90 - http://scholar.google.it/scholar_url?url=http://ww.w.czasopisma.upjp2.edu.pl/thepersonandthechallenges/article/download/1523/1423&hl=it&sa=X&scisig=AAGBfm1y7KUnZENfV5niTJbm4vXXYINpNQ&nossl=1&oi=scholarurl - In the last years, the intensified migration mostly of people from Africa and Asia altered the situation in Europe. The growing awareness of the importance of respect for human rights and the recognition of the equal value of all

people of whatever ethnic origin, cultural or religious tradition, forced the European governments to adjust the institutional services to a new kind of cultural and religious diversity, but Europeans do not want to give up the economic, political, social, ethnic, cultural and religious harmony. Due to the impact of migration, many national curricula are being changed and transformed. But it is also necessary to examine how cultural and religious diversity in Europe is intertwined in school pedagogy. What are the relationships between European and multicultural values and/or between multicultural and Christian values? What is the response of educational institutions to the new political, social, cultural and religious situation in Europe especially based on huge migration influx? What are the possible conflicts between the dynamics of a changing culture on the one hand and the ambitions of the Catholic schools in 21-st century? The author of this text raises a few important questions connected with migration and education in Europe for further reflection.

77. Tuncay Yavuz OZDEMIR, Ramazan YIRCI, *A situational analysis of educational supervision in the Turkish educational system*, Educational Process. International Journal, 4 (2015)1-2, 56-70 - <http://dialnet.unirioja.es/servlet/articulo?codigo=5286871> - The purpose of this study is to conduct a situational analysis on the educational supervisions carried out within the Turkish educational system. Content analysis was used in this study, which is one of the qualitative research methods. An interview form was prepared by the researchers in accordance with the study purpose and expert opinion sought to ensure content and face validity. Findings of the study show that; supervision is necessary for an increase in educational quality, sustainability of educational worker development, determination and elimination of possible deficiencies, to ensure not falling behind developments in the educational system, and to collaborate within the school. It has been determined that the agents who carry out the supervision should have professional competencies, should be able to enter into effective communication, should be able to spare enough time for supervision and follow the principle of equality. The importance of effective and sufficient guidance and parental participation was highlighted. In a change to the Turkish educational system in 2014, the authority and responsibility of supervision was assigned to the school principals. Because it would decrease the psychological pressure that supervision imposes on educational workers, and enable a positive atmosphere for communication over a prolonged period, this change was believed to be beneficial overall. According to another standpoint, because school principals lack professional competencies regarding educational supervision and do not follow the principles of equality, this change instead was believed to be unfavorable.

78. Z. Fareen PARVEZ, *Prayer and pedagogy: redefining education among Salafist Muslim women in France*, Journal of Religious and Political Practice, abstract posted 04 Jan 2016 -<http://www.tandfonline.com/doi/ref/10.1080/20566093.2016.1085245> - This article draws on participant observation in a working-class Salafist women's mosque community outside of Lyon. A decade after the headscarf ban in public schools, public hostility and aggression against Salafist women is rampant. As they remain estranged from the secular educational system, prayer and Islamic education have come to serve as an important substitute. Prayer is defined expansively as recitation, supplication, and the effort to strengthen one's attachment to God. I argue that Salafist women are developing their own pedagogy and learning to question the meaning and purpose of knowledge itself. They do this through their study circles in which they share prayers and have conversations about doubt, forgiveness, and wisdom. The struggles and reflection their study requires are in contrast to depictions of Islamic education as merely mechanical and stifling. Further, their education shares similarities with critical pedagogy in its religious critique of capitalist culture. The paper asserts that France's political crisis over *laïcité* has also become a crisis of public education. This, in turn, has facilitated the deepening of prayer as part of the new pedagogy among marginalized and stigmatized Muslim women.

79. Saila POULTER, *From citizenship of God's Kingdom to liberal individualism? A critical historical analysis of Finnish religious education*, British Journal of RE, 2016,1 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2015.1110113> - The aim of this paper is to explore the history of Finnish religious education (RE) from the perspective of civic education. The research is based on a historical and content analysis of the data, which consist of written pedagogical and curricular material on Lutheran RE from the last 150 years. The analysis, which employs the Foucauldian concept of *governmentality* to explore the changes in the relationship between citizenship and religion, morality and power, demonstrates that RE has been a powerful tool in shaping civic identities throughout its history. However, the justifications for RE have differed markedly according to the social conditions of the day. This study further claims that liberalisation and individualisation are the main ideological and moral concepts that describe the change in the notion of citizenship. The main contribution of this analysis is to address the importance of understanding how the formation of civic identity is always shaped by historical and ideological currents and particularly how the externally controlling power of the nation state has been replaced by less visible ways of governing the liberal subject.

80. Anatoli RAPOPORT, *Education reforms and civic identity construction in Russia*, Russia-American Education Forum, vol. 7 (2015) 3, online - <http://www.rus-ameeduforum.com/content/en/?task=art&article=1001154&iid=23> - After the disintegration of the Soviet Union, one of the most important tasks of education, civic education in particular, has been a construction of a new civic identity of Russian citizens. This paper analyzes how the recent tendencies in Russia's education reforms and general political discourses impact the construction and development of a new civic identity. It concludes that the identity construction in Russia is determined by officially controlled ideological paradigms that are divorced from initially stated goals of citizenship education and shift in response to internal and external challenges, both real and imaginary.

81. Erik RENKEMA, André MULDER & Marcel BARNARD, *Merging identities: Experiments in Dutch primary education*, Religious Education, vol. 111 (2016) 1, 75-94 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2016.1124013> - In this article the authors present the results of their research of cooperation schools in the Netherlands. These schools are an exception

in the dual educational system because they originate from a merger of a religiously neutral public school and a religious school. The data, provided by school principals, show key values of the cooperation schools. These values are compared to characteristics of public education. The authors also focus on the organization of religious education. This study is a first step in a broader research of Dutch experiments concerning the merging of different religious school identities.

82. Bert ROEBBEN, *The religious education teacher as a guide in fostering identity, celebrating diversity and building community*, Revista de Estudos da Religião, vol. 15 (2015) 2, 150-159. - <http://carfleo.com/tag/religious-education-association/> This contribution is situated in the European discourse on the role of the teacher of religious/worldview education in schools. Based on the assumption that every child and youngster has the right to deal with existential questions in a safe and solid learning environment, the author focuses on the specific role of the teacher to enhance religious/worldview competence and identity development in the students. Within the idea of professionalism three roles can be discerned: the teacher as a guide in fostering identity, celebrating diversity and building community. These professional roles have a counterpart in the spiritual disposition of the teacher. This argument is developed through a specific reading of the medieval German mystical theologian Meister Eckhart. Surprising thoughts on who the teacher is and what he should do (and eventually not do) are evoked and discussed.

83. Abdullah SAHIN, *The future of Islamic education: A case for reform*, posted on 18 Dec 2015 in website of The European Wergeland Center: <http://www.theewc.org/library/category/view/the.future.of.islamic.education.a.case.for.reform/> In his article, 4 pages, Abdullah Sahin addressed the ongoing debate on the prevention of violent Islamist extremism. He states that “tougher legislation and more surveillance are simply not enough to end the radicalization of young Muslims”. He points out that extremists are able to exploit religion and religious sentiment: “Religion has become a catalyst to channel destructive forces that lie deep within an historical ‘us versus them’ narrative.” In order to prevent these interpretations from being so appealing, Sahin advocates for a reform of Muslim religious education. “Neither Muslim communities nor social and educational policy makers have shown interest in developing proper alternative educational models capable of providing young Muslims with competent Islamic literacy that integrates reflective thinking skills and inter-cultural and inter-religious understanding. These are crucial competencies for enabling Muslim youth to engage intelligently and confidently with their faith heritage and wider society.”

84. Suzanne SCHENK, Marian BURCHARDT, Monika WOHLRAB-SAHR, *Religious diversity in the neoliberal welfare state: Secularity and the ethos of egalitarianism in Sweden*, International Sociology, vol. 30 (2015) 1, 3-20 - http://www.mmg.mpg.de/fileadmin/user_upload/Publikationen/Pdf/2015/2015_Religious_Diversity_in_the_Neoliberal_Welfare_State.pdf - Sociologists interested in religious change and state–church relations have, by and large, ignored how regimes of religious diversity and secularism interact with factors that are seemingly external to religious dynamics such as cultural notions of the welfare state and its neoliberal restructuring. This article fills this lacuna by exploring the social dynamics around secularity and religious diversity as they emerge in contestations around educational reforms in Sweden. The authors show that the language of ‘consumer choice’ that pervades discourses around public service provision in many late capitalist societies coalesces with human rights driven legal demands for greater religious freedom in justifying religious pluralism in education. These arguments, though, run up against Swedish understandings of egalitarianism as chiefly implemented through unified schools that are widely, but especially in governmental bureaucracies, viewed as a Swedish ‘tradition’. Theoretically, the article develops and builds the concept of ‘Multiple Secularities’.

85. Eva SEEGER, *The innovative Stūpa project in Andalusia, Spain: A discussion on visual representations of Tibetan Buddhist art in Europe*, The Journal of the British Association for the Study of Religions, Diskus 17 (2015) 3, 18-39 - www.basr.ac.uk - Stūpas are among the most characteristic and widespread visual representations of Buddhism symbolising the mind of the Buddha (dharmakāya). They have been built in Asia for more than 2500 years and over the past decades also in many other countries around the world. One of the largest stūpas in the Western world is situated in Spain, at the Costa del Sol in Andalusia highlighting the integration of Buddhism in Europe. The 108 ft. (33m) accessible monument provides space for public lectures on Buddhism. It hosts exhibitions, gives visitors the possibility to meditate regularly, and has thus become part of the local tourist trail. This paper identifies some key-issues which arise when such exotic monuments are transplanted to a new cultural context. When a stūpa is transferred to Europe is it likely that its architecture, its traditional meaning and religious significance remains the same? What about local new interpretations and sustainable construction innovations? This paper argues that a stūpa is a visual representation of timeless Buddhist values which may support specific needs in contemporary society. Furthermore, it aims to provide a fresh perspective into how cultural and religious transmissions take place.

86. Beatrice SERRA, *L'ora di religione tra diritti fondamentali ed esigenze organizzative. Annotazioni a trent'anni dall'Accordo di Villa Madama*, Rivista telematica www.statoechiase.it, n.20, 2014, pp. 1-29. The paper analyzes the contents and the various possible applications and interpretations of the right to choose whether or not to take religious teachings in Italian public school system.

87. Brent A. SMITH, *Transforming discourse: Interdisciplinary critique, the university, and the academic study of religion*, Cogent Arts & Humanities, vol.3 (2016) 1, posted on 22 Jan 2016 - <http://www.tandfonline.com/doi/full/10.1080/23311983.2015.1128318> - In the book *Interdisciplinarity*, Joe Moran traced the rise of interdisciplinarity as an inherently transformative approach to the gathering and ordering of knowledge in the modern university. Interdisciplinarity challenges the university as an epistemological project by historicizing it as a context for knowledge production. The academic study of religion

arose in this setting and has developed within the intellectual forces—the lines of inquiry and allegiances to certain discourses and ways of organizing knowledge—that marked the modern university. Over the past few decades, the concept of “religion” has been historicized and scholars have argued over whether the “sacred” is in the structure of human consciousness or is the expression of culture; whether the “sacred” is its own category or is better left to the various disciplines to account for it; and, how “religion” and “secular” are to be understood. Religious Studies has been called interdisciplinary by some, but the development of the intellectual context of the university as an epistemological project has not been historicized to see how its formation cast discourse in the manner in which it has. Interdisciplinarity can provide that historicizing and open new paths of interest and inquiry in Religious Studies.

88. Geir SKEIE, *Impartial teachers in religious education – a perspective from a Norwegian context*, British Journal of Religious Education, vol.38 (2016), abstract published online 16 March 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1149047> - The debate about Norwegian religious education, since the change towards a more multi-faith and non-confessional school subject in 1997, has often touched upon issues of impartiality, using concepts such as neutral, objective, descriptive, critical and pluralistic. Still, international Human Rights bodies have criticised Norwegian regulations for religious education and by this contributed to change of both curriculum and practice. This makes the Norwegian example interesting from an international perspective. The national debates are, however, complex and sometimes confusing. Sometimes legal and educational perspectives on religious education may seem to be incommensurable, and also pedagogical, academic and even epistemological traditions differ. The article analyses and discusses Norwegian public debate as well as religious education research in order to approach general issues of impartiality and neutrality in non-confessional religious education. It argues that these issues should be contextualised both on a national and sub-national level and discusses what this means for the work in classrooms. Research suggests that teachers struggle with complex issues related to partiality and impartiality in their teaching; but that they have little opportunity to discuss their experiences. The debate about principles therefore needs to be accompanied by more cooperation between researchers and teachers in developing good teaching and learning.

89. Hans-Georg SOEFFNER, *Fragile pluralism*, Entangled Religions- Interdisciplinary Journal for the Study of Religious Contact and Transfer, vol. 3 (2016) 1-31 - <http://er.ceres.rub.de/index.php/ER/article/view/431> - The article describes the emergence of pluralism within the process of globalization and the impact of this development upon individuals communication and the definitions of the ‘self’ and the ‘Other’. The author illustrates the pitfalls of the human tendency to view the world from an ethnocentric perspective and with the corresponding attitude. He argues that in ‘open societies’, successful citizens will be capable of recognizing and articulating distinctions between individuals, as well as between groups, beliefs, lifestyles and attitudes. These citizens must also be aware and capable of adapting for their purposes the full repertoire of language games and role games in their social world, in order to perceive and utilize comprehensive systems such as frameworks for cooperation. These skills will help them implement ‘maxims of communication’ and ‘existential hypotheses’.

90. Nicholas SPINA, *The religious authority of the Orthodox Church and tolerance toward homosexuality*, Problem of Post-Communism, vol. 64 (2016)1, abstract posted 04 Jan 2016 - <http://www.tandfonline.com/toc/mppe20/current> - This article considers how institutional differences among Orthodox Churches in Central and Eastern Europe affect mass attitudes about homosexuality. Drawing from literature on elite framing, I posit that the Orthodox Church frames opposition to homosexuality in religious terms and offers cues to its members on how to think about non-traditional sexuality. However, the credibility of religious institutions dictates the influence of framing. When the Church enjoys significant credibility it is able to provoke higher degrees of homo negativity among its members. I illustrate this argument with a qualitative and quantitative comparison of the divergent influence of the Orthodox Church in Romania and Bulgaria.

91. Paul STATHAM, Jean TILLIE, *Muslims in their European societies of settlement: a comparative agenda for empirical research on socio-cultural integration across countries and groups*, Journal of Ethnic and Migration Studies, abstract posted 04 Jan 2016 - <http://www.tandfonline.com/doi/abs/10.1080/1369183X.2015.1127637> - Islam has become the key site for demarcating boundaries between majority populations and individuals of immigrant origin across Europe. This article outlines a research agenda on the socio-cultural integration of Muslims in their Western European societies of settlement. Integration issues with regard to Muslims have especially tended to focus on cultural and religious aspects. This raises questions. First, does culture/religion matter in shaping Muslims’ relative disadvantage in the socio-economic domain? Alternatively, does Muslim social disadvantage result from majority society's discrimination and bias against religious/cultural difference? Second, religious and cultural difference seems to matter in its own right. Do Muslims identify with their countries of settlement and accept the core liberal democratic values and norms? Or do persistent socio-cultural ‘gaps’ between Muslims and non-Muslims result from intolerance by the majority population? The article outlines a theoretical approach and empirical research programme. The framework is cross-national comparative, including France, Germany, Britain, Netherlands, Belgium, and Switzerland. The main data source is a survey that includes four groups of Muslims from distinct countries of origin (Turks, Moroccans, former-Yugoslavians, and Pakistanis) plus a majority sample, which facilitates cross-group, cross-national comparison. This introduction concludes by introducing contributions that address a specific question embedded within the overall framework.

92. Muhammad SUWAED & Nohad ALI, *Education, identity, and ideology: the Islamic movement and Moslem religious education in Israel*, Social Identities: Journal for the Study of Race, Nation and Culture, published online 11 Jan 2016 - <http://www.tandfonline.com/doi/abs/10.1080/13504630.2015.1128811> - The Islamic Movement, which is called in Arabic Al-

harakaat al-islamiyya or *Al-haraka al-islamiyya*, has, since its foundation in the 1970s, placed emphasis on education, especially the dissemination of the Islamic message. After the movement scored significant successes in local authority elections, its influence increased on the ideological guidelines according to which some of the Arab education system is partially or fully shaped. The article discusses the split in the movement within the State of Israel, and the differences between the southern and northern faction. It also compares Islamic education and Arab education within Israel and abroad in Europe, in countries which have large immigrant Moslem populations. The education system that the Islamic Movement tries to develop symbolizes the complexity of the relations between it and the state authorities. They are aware that the authorities will not help in differentiation and separation and will not cease from the constant supervision of the movement's educational institutions. Therefore, their choice of a synthesis between formal and informal education or of a partition between pedagogic state education and moral study classes, is a rational, calculated choice, taking into consideration the reality of a cultural – ethnic – national minority.

93. Jonas SVENSSON, *Religious education and teaching young people about humanity: Suggesting a new role for RE and for the academic study of religion in Sweden*, *Temenos*, vol. 51 (2015) 2, 177-199 - http://www.oaj.tsv.fi/index.php/temenos/article/download/53567/16706&hl=it&sa=X&scisig=AAGBfm2gN_wSBjZhSwbe5kyS8-HTcuhmzg&nossl=1&oi=scholaralt – This article is a suggestion for the rethinking of the role and purpose of RE in Swedish public schools, in relation to two major recent reforms: of teachers training (2012) and of syllabi for RE (2011). Based on a notion of the ‘humanistic’ study of religions as he study of religion as a human cultural product, the article argues that a RE – mainly in lower and upper secondary school – informed by contemporary theoretical development, better than any other school subject can cater for the important task of educating young people about who they, as human beings, are and why. To substantiate this claim, the content of the above mentioned reforms are presented, and placed in historical context. Furthermore, the article provides a set of examples of how actual teaching may be structured to fulfill its proposed new task, with a basis in the current syllabi for lower and upper secondary school.

94. Paul VERMEER, Peter SCHEEPERS, Manfred te GROTENHUIS, *Churches: Lasting sources of civic engagement? Effects of secularization and educational expansion on non-religious volunteering in the Netherlands, 1988 and 2006*, *Voluntas/ International Journal of Voluntary and Nonprofit Organizations*, pp.1-24, posted online on 19 January 2016 - <http://link.springer.com/article/10.1007/s11266-016-9679-2> - Au cours des trente dernières années, les taux de fréquentation des églises hollandaises ont baissé considérablement, tandis que la part relative des bénévoles dans les organisations laïques a diminué à un rythme plus lent. Ce développement est inattendu étant donné l’association positive entre l’engagement religieux et le bénévolat. Dans cet article, nous tentons d’expliquer cette évolution en nous penchant sur la question suivante : Pourquoi la baisse massive et continue de la fréquentation des églises aux Pays-Bas n’a-t-elle pas entraîné une baisse similaire du nombre relatif de bénévoles dans les organismes bénévoles laïques ? Face à cette question, nous nous demandons si l’effet négatif de la baisse de fréquentation des églises sur le bénévolat peut être contrebalancé par un effet positif de l’expansion de l’éducation. Nos résultats révèlent que c’est effectivement le cas, mais que ces effets d’équilibre sont modestes.

95. Jon Magne VESTØL, *Textbook religion and lived religion: A comparison of the Christian faith as expressed in textbooks and by young Church members*, *Religious Education*, vol.111 (2016) 1, 95-110 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2016.1124015> - Drawing on perspectives from socio-cultural theory, this article investigates how Christian denominations are represented in Norwegian textbooks of religious education and by young believers. The main finding is that textbooks and young adherents present religion in substantially different ways. While textbooks relate religion to global and national space using rational and general descriptions, young informants relate religion to local and personal space through emotional and relational descriptions. Based on these findings, this article discusses how textbooks and religious education can present religion in a way that includes both ethic and emic perspectives.

96. Wolfram WEISSE, *Religious pluralization and sin continental Europe, with focus on France and Germany*, in: *Symposium: The two pluralisms-A new paradigm*, Springer 2015, Part one, pp-1-9, - <http://link.springer.com/article/10.1007/s12115-015-9969-0> - Change processes are taking place in different European countries, based on different contextual backgrounds, with diverse motives, actors, and aims, but nevertheless in a way that similarly affects both religious pluralization and secularization. In European societies, religious pluralization is not only a fact, but it also poses a challenge for a better or a new understanding of the different religions themselves and for the role they play in society. The following contribution focusses on France and Germany, with special attention to one of the federal German states: Hamburg. The results show: A new interest in religion and interreligious dialogue on the one hand, and an ongoing secularization on the other are not in confrontation but related to each other. Despite an institutional tradition of separation between state and religion especially in France, there is a growing awareness that attention to religion need not counteract this tradition but may be necessary as an instrument including all parts of a religiously and culturally diverse population. This is also the case, in a different and striking manner, in Germany as a whole and in Hamburg in particular. We find a new interest in religion and dialogue in many different academic disciplines as well as by actors from different religious communities, in school, society, and politics.

4. Educational tools for RE and Religious Studies

97. Remo BODEI, *Limite*, “Parole controtempo”, Il Mulino, Bologna 2015, pp. 128 – www.ilmulino.it – Una disamina a tutto campo - in termini storici, filosofici, antropologici, disciplinari – del concetto e dell’esperienza del limite. Anche oggi nuovi

limiti vengono eretti per ragioni economiche, politiche, etniche, religiose. Eppure è iscritto nella natura umana l'impulso a oltrepassare ogni confine prestabilito. La stessa Modernità è icona di una incessante ricerca del *plus ultra*. Come gestire la misura in un tempo della dismisura? Vecchie frontiere cadono, ma nuove frontiere impensate si ergono a sfidare il Prometeo presente in ogni cultura. Ben problematico, per esempio, accordarsi sulla linea di demarcazione tra bene e male, se, per la caduta di regole oggettive e condivise, l'individuo è indotto ad adattarsi a una "morale permanentemente provvisoria", senza poter schivare comunque quel limite ultimo e irreversibile che è la morte.

98. Marina MOTTA, *Carismatica Europa. Come i santi hanno rivoluzionato la storia dell'Occidente*, Città nuova, Roma 2015, pp. 196 – Una rilettura della storia del cattolicesimo europeo costruita attraverso figure eminenti della santità: monastica con s. Benedetto, riformatrice con s. Francesco e s. Domenico; femminile con Ildegarda di Bingen, Chiara d'Assisi e Caterina da Siena, Giovanna d'Arco e Caterina da Genova, Angela Merici e Edith Stein; sociale ed educativa con Vincenzo de Paoli, Nicolas Barré e il La Salle, don Bosco e il Murialdo, Giovanni Piamarta e la Cabrini.... Figure presentate non solo nei loro tratti agiografici ma nel profilo culturale ed ecclesiale del loro tempo, e contestualizzate entro le figure collettive di movimenti di base che dal medioevo all'epoca contemporanea costellano con propri carismi specifici la vicenda storica del cristianesimo occidentale. Un modo efficace per interessare anche gli studenti alla conoscenza della "storia degli effetti" del vangelo dentro l'ethos della società cristiana di ieri e quella secolare di oggi.

99. *Le mal au nom de Dieu*, un dossier du *Monde des Religions*, janvier-février 2016, pp. 24-55. Les religions sont-elles porteuses de violence ? C'est ce que l'actualité pourrait amener à croire. Une telle vision est pourtant simpliste, car depuis toujours les traditions religieuses défendent aussi et surtout une éthique évitant à dépasser toute violence. Des exemples de passages de textes sacrés lus à la lumière d'une exégèse contextuelle et comparée le montrent. L'histoire des religions et la psychanalyse, ainsi que l'anthropologie et la philosophie, apportent leurs arguments à un débat qui resurgit chaque fois que l'actualité « religieuse » semble défier et contredire la raison.

100. CONSELL ASSESSOR PER A LA DIVERSITAT RELIGIOSA, *L'aportació social de les tradicions religioses dins les societats obertes. Les religions com a capital sociocultural*, Barcelona 2015. <http://governacio.gencat.cat/ca/detalls/Noticia/Novetats-2015-del-Consell-Assessor> - Aquest document se centra en valorar les tradicions religioses com a part del teixit sociocultural, relata breument l'aportació que cada tradició religiosa al conjunt de la societat i també exposa l'aportació en els diferents àmbits, com són l'art, l'economia, l'educació, la salut, la immigració, el diàleg interreligiós i l'espiritualitat. En aquest text, els experts defensen que les institucions públiques col·laborin en les iniciatives de caire social que impulsin les comunitats de creients de les diverses tradicions religioses quan afavoreixin el creixement humà i la defensa dels sectors més desfavorits, sempre amb respecte al caràcter imparcial i aconfessional de l'Estat. Al setembre 2015, coincidint amb l'esclat de la crisi dels refugiats, es publicà *Acollir el foraster. L'hospitalitat com a deure i actitud espiritual*. Aquest tercer document aporta un conjunt de reflexions i coneixements sobre el deure i l'actitud espiritual de l'hospitalitat, un valor inherent a les diferents tradicions religioses. Amb aquest nou document, el Consell assessor vol contribuir a reconèixer i agrair l'aportació de les tradicions religioses i de tantes persones i associacions laiques de la societat civil que vetllen per oferir una acollida càlida i digna als nouvinguts. La col·lecció del Consell assessor s'inicià el 2013 amb *La diversitat religiosa en les societats obertes. Criteris de discerniment*. Tota la col·lecció s'ha publicat en català en paper i també se pot [consultar en línia](#) en català, castellà i anglès.

101. Giovanni SALE sj, *La dottrina religiosa sciita*, La Civiltà Cattolica, q. 3975, 13 febbraio 2016, 227-241 – www.laciviltacattolica.it – Gli sciiti, una delle principali ramificazioni dell'islam, si suddividono a loro volta in diverse osservanze (imamiti, ismaeliti, drusi ecc.), ma sono tutti concordi nel sostenere il diritto della famiglia del profeta alla guida religiosa e politica della comunità. In questo articolo si fa riferimento soprattutto allo sciismo duodecimano (presente soprattutto in Iran), che è quello più diffuso. Esso professa una dottrina che nella sostanza non differisce molto da quella sunnita, se non nella concezione dell'imamato. La recente fondazione di un presunto 'califfato' in territorio siro-iracheno ha riaperto in modo inaspettato l'antica rivalità tra le due grandi confessioni islamiche. Ma in nessun caso (come ha detto anche papa Francesco), è lecito invocare il nome di Dio per uccidere o giustificare rivalità tra religioni, popoli e nazioni.

102. *Religious Literacy Project* - The Religious Literacy Project at Harvard Divinity School is dedicated to enhancing and promoting the public understanding of religion. We provide resources and special training opportunities for educators, journalists, public health workers, foreign service officers, interfaith/multifaith groups, students, and others wishing to better understand the complex roles that religions play in contemporary global, national, and local contexts. The RLP has three arenas of focus: education, resources, and research. [Info, programs : http://rlp.hds.harvard.edu/about](http://rlp.hds.harvard.edu/about)

103. Giovanni VINCIGUERRA, *L'Islam in classe: che fare?*, dossier del mensile "Tuttoscuola", aprile 2016. Tra i contenuti: la sindrome dello scontro Islam-Occidente si vince a scuola – la mappa degli alunni musulmani in Italia (il 3,3% della popolazione scolastica, +371% rispetto al 2001) – il 52% di alunni stranieri è nato in Italia da genitori di cittadinanza non italiana . E infine uno stock orientativo di consigli per una didattica multiculturale, ripresi e adattati dal progetto finlandese www.peacewaves.org .

5. Good practices

104. *Rallye interreligieux*. Coup de projecteur sur un rallye interreligieux scolaire, réalisé pour la célébration des Fêtes de Noël selon les différentes religions, par des classe primaires. A' voir, à écouter, à apprendre: www.editions-agera.ch/page.php?id=fr3

105. **Percorso didattico interreligioso.** Presso il polo culturale "Vigilium" di Trento, il Centro diocesano per l'ecumenismo organizza da qualche anno un percorso didattico modulare per classi medie inferiori e superiori. Testi sacri, riti e tradizioni, oggettistica simbolica (il "baule del dialogo"), film, laboratori, per un didattica interattiva sulla diversità confessionale e religiosa http://www.prateriarossa.it/1/upload/fascicolo_vigilium_laboratori_didattici_settembre_2015_completo.pdf
Info: ecumenismo@diocesin.it.

106. **Crianças de 9 religiões diferentes falam de Deus** e desenham seu jeito de encarar Deus:
<http://www1.folha.uol.com.br/serafina/2015/01/1560920-criancas-de-9-religoes-diferentes-desenham-seu-jeito-de-encarar-deus.shtml> - *Documentário sobre as estrelas: o fenômeno, o símbolo, o significado*. Productó en Curitiba, BR.
http://www.gper.com.br/noticias.php?secao_id=4¬icia_id=3370

OPINIONS

■ **Umberto Eco: perché credere nell'Europa unita** – L'Europa, o diventa europea o si sfalda. L'ipotesi dello sfaldamento pare irrealistica, ma vale la pena di delinearla: l'Europa si balcanizza, si sudamericanizza. Oppure l'Europa avrà l'energia di proporsi come Terzo Polo tra gli Stati Uniti e l'Oriente (vedremo se l'Oriente sarà Pechino o Tokio o Singapore). Per proporsi come terzo polo l'Europa ha una sola possibilità. Dopo aver realizzato l'unità doganale e monetaria dovrà avere una propria politica estera unificata e un proprio sistema di difesa. O così o niente. L'Europa è condannata, per sopravvivere, a trovare strumenti di politica estera e di difesa comuni. Altrimenti diventa, senza offesa per nessuno, il Guatemala. Questo è il senso del richiamo che alcuni cittadini europei rivolgono ai governi del continente nel quale sono nati e vorrebbero continuare a vivere, fieri della loro appartenenza (*da "Bustina di Minerva" del 31 maggio 2003, e riportato da "la Repubblica", 21 febbraio 2016, p.36*).

■ **Paysage diversifié** - Nous vivons dans des sociétés laïques. Ce n'est pas une menace pour les chrétiens. Au contraire, c'est une véritable chance, car nous devons faire nos propres choix et convaincre les autres, voire même leur montrer l'exemple. Depuis l'arrivée de l'islam en Europe occidentale, les anciennes rivalités entre les chrétiens et les incroyants ne sont plus aussi saillantes. Le paysage est plus diversifié. D'un côté, on rejette sur la religion en général la responsabilité des crimes des extrémistes. "La religion, c'est la guerre". D'un autre côté, la religion est redevenue un facteur à prendre en compte dans nos sociétés.

Herman Van Rompuy, président émérite du Conseil européen, passage tiré d'une conférence donnée le 20 janvier 2016.

■ **Minoranze decisive** – Sono sempre le « minoranze intense », non le maggioranze passive, a condizionare le vicende storiche : erano solo minoranza, nelle rispettive confessioni, quei cattolici e quei protestanti che scelsero il conflitto nell'Europa del Cinquecento, ma ciò non impedì loro di mettere a ferro e fuoco un continente.

Angelo Panebianco, *Perché Huntington non si può ignorare*, Il Mulino, 2015/2, p. 289.

■ **Is it time for France to abandon 'laïcité'?** - Toleration, not suppression, of difference is the only policy that's really compatible with a heterogeneous society. As Western societies become more diverse, they also need to become more tolerant of different beliefs and perspectives, not more wary of them. In France, this would entail revoking the laws against religious expression in public institutions, educating children about world religions instead of censoring their discussion, and shifting the public conversation about religion to emphasize freedom rather than silence.

Elizabeth Winkler, Usa writer, in: <https://newrepublic.com/article/127179/time-france-abandon-laicite>

■ **Connaître, la meilleure arme** - La meilleure arme contre toutes les dérives est la connaissance. Quand on ne se connaît pas, on fait du tort à soi et surtout à ceux qui nous entourent. Aux hommes politiques, je propose le SMIC, le « *savoir minimum indispensable à une conversation* ». Nos gouvernants ne peuvent pas se payer le luxe de ne pas connaître l'abécédaire de près de 6 à 8 millions de leurs concitoyens. [...] L'école publique doit être l'endroit dans lequel les valeurs humaines les plus élémentaires sont enseignées. La première d'entre elles est : je n'existe que parce que l'Autre existe. C'est fondamental d'enseigner cela.

Mohamed Bajrafil, imam d'Ivry-sur-Seine

http://www.lemondedesreligions.fr/actualite/mohamed-bajrafil-l-islam-est-par-essence-laique-29-10-2015-5018_118.php

■ **Religione, tra impotenza e violenza** – Fino a ieri, sull'onda dell'inconscio liberato e della prassi liberatrice, la tonalità dominante della critica rivolta alla religione è stata la denuncia della sua sistematica celebrazione dell'impotenza (vedi Nietzsche, Marx, Freud e loro epigoni). Appena una manciata di anni dopo aver metabolizzato questa critica, ecco che ci troviamo di fronte a una tendenza del tutto opposta: ora la critica punta tutte le sue carte sulla fatale vocazione della religione all'esaltazione della violenza. E anche la cultura della secolarizzazione arriva un po' confusa, e contusa, in materia di intelligenza della religione.

Pierangelo Sequeri, teologo, Milano, *La porta aperta*, gennaio 2016, p.15.

■ **En Europe, l’alliance foi-cultures** – Des siècles d’histoire témoignent, aussi bien en Orient qu’en Occident, la richesse extraordinaire des conquêtes culturelles de notre Continent par le biais de l’apport de la foi chrétienne. La foi a généré la culture, et la culture a été remise en discussion par la foi. Nous désirons rendre hommage au patrimoine chrétien de l’Europe qui a forgé notre vision du monde et a attribué des principes moraux aux peuples d’Europe. Dans leur diversité les cultures européennes ont puisé des racines communes chrétiennes. Tout comme dans d’autres contextes culturels, nous devons reconnaître qu’une partie considérable des cultures humaines se base sur une inspiration religieuse. L’anthropologie chrétienne a exercé une profonde influence sur la culture européenne. La contribution la plus importante que le christianisme a offert à l’histoire humaine c’est l’alliance entre foi et raison, qui a produit la vision de la dignité de chaque personne humaine, le besoin de la liberté et de solidarité, l’ouverture au mystère de notre existence.

Le IV Forum européen des Eglises Catholique-Orthodoxe

in : *Religion and cultural diversity :challenges for the Christian Churches in Europe*, Edb, Bologna 2015, p.190-191.

■ **Programmes pauvres ou pauvres programmes?** – Dans le système français les faits religieux disparaissent de l’horizon des collégiens (4^e et 3^e) et des lycéens (première et terminale) dont les programmes sont centrés sur les XVI et XXI siècles. L’histoire des établissements du cadre laïque est dépouillée de sa dimension conflictuelle et la présence du religieux dans les domaines sociaux (santé, solidarité, jeunesse, traditions locales) ou littéraire est ignorée. Elle n’apparaît que de manière sporadique dans les arts picturaux, ou dans les approches plus géopolitiques de l’histoire post-2001. De ce fait, sinon à la marge via l’enseignement civique et moral, rien ne permet de prendre en compte la vigueur et le caractère éclaté du fait religieux contemporain.

Dominique Avon, professeur d’histoire à l’Université du Maine, *Etudes*, janvier 2016, p.56.

■ **Piccoli analfabeti crescono** – Oggi, per spiegare Dante, non bisogna dare nulla per scontato. Concetti come giudizio universale, trinità, peccato o i più conosciuti episodi biblici cui il Poeta fa riferimento devono essere spiegati *ex novo*, con pazienza e chiarezza, pena la trasformazione della lezione in un puro esercizio di ipocrisia formale, grazie al quale ciascuno pensa di aver adempiuto al proprio dovere, ma di fatto non si è verificata alcuna comunicazione.

Marco Gallizioli, insegnante di Lettere, *Rocca*, 1 febbraio 2016, p. 38.

■ **Les trois défis du dialogue entre les religions** - Le dialogue avec les religions non-chrétiennes demeure l’un des grands défis pour le monde d’aujourd’hui, et en particulier, pour les responsables religieux. Il me semble que celui-ci doit affronter trois défis. Le premier est le défi politique : conjuguer identité et ouverture, en surmontant les préjugés et les peurs. Il s’agit également de reconnaître les traditions réciproques qui ont une valeur propre. En second lieu, le défi intellectuel, qui concerne le patrimoine théologique et la rencontre avec la modernité. Nous devons nous aider les uns les autres à pratiquer le discernement et à ne pas négliger les nouveaux courants de pensée théologique et spirituelle. Enfin, le défi spirituel : dans le monde d’aujourd’hui, plus sensible aux témoins qu’aux maîtres, nous devons reconnaître le message de paix de toutes les religions.

Jean-Louis Tauran, président du Conseil pontif. pour le Dialogue interreligieux, *Documentation catholique*, 4/02/ 2016.

■ **2016 anno di Aristotele** – Per l’Unesco il 2016 è l’anno di Aristotele, a 2400 anni dalla sua nascita. Com’è noto è stato ed è un pilastro della cultura occidentale che si è consolidato lungo il Medioevo, soprattutto per l’aspetto etico e religioso, divenendo un autore canonico nella formazione pedagogica. Nonostante il ritorno di Platone nel Quattrocento, lo Stagirita non perse mai, per i giovani di diverse epoche, il ruolo di richiamo alla scienza, ma anche alle possibilità dell’uomo, poiché aveva inquadrato il suo punto di vista sulla terra, togliendolo esclusivamente a una dimensione celeste.

Dorella Cianci, Filologia classica alla LUMSA di Roma, *Il Sole24ore*, 14 febbraio 2016, p. 27.

■ **Concordati a fondamento delle cultura umanistica** – I concordati stipulati in Europa con oltre 15 Paesi, numerosi accordi con altre Confessioni in diversi Stati, la nuova legislazione ecclesiastica nella galassia di Paesi ex-comunisti dell’Europa dell’Est, costituiscono strumenti di equilibrio che salvaguardano l’essenziale di quelle radici cristiane d’Europa che sono a fondamento della nostra cultura umanistica. Le leggi che regolano in Italia e in Europa i rapporti tra Stato e Chiesa, vanno viste nella loro funzione propria, di disciplina delle relazioni ecclesiastiche, ma soprattutto nella funzione sociale ed etica che svolgono quando sono chiamate a operare nei momenti difficili della vita sociale a favore della popolazione nativa o di altra cultura e provenienza.

Carlo Cardia, Università Roma Tre, *Avvenire*, 18 febbraio 2016.

■ **Islam vs christianisme?** Le fondamentalisme islamique peut-il réduire le christianisme à néant ? Je doute que l’islam puisse renverser le christianisme. Il me semble que le christianisme possède des atouts pour demain dont l’islam est dépourvu, et en particulier cette formule chrétienne fondamentale : « Aimez-vous les uns les autres ». En Islam, l’injonction d’amour ne concerne que les musulmans entre eux. Je crois que la carte de l’amour du prochain a plus d’avenir que la carte belliqueuse de l’islam fondamentaliste.

Jean Delumeau, historien et académicien, *Le Monde des religions*, mars-avril 2016, p.37.

■ **Proposition d’un observatoire du religieux** – [...] Il serait utile de lancer une nouvelle enquête et de nouvelles analyses sur le fait religieux et laïque dans ce pays [Luxembourg]. Ce travail ne s’improvise pas. Il devrait réunir des économistes, des sociologues, des philosophes et des représentants des confessions et groupements philosophiques laïques. Ni les athées et agnostiques, ni les cultes et les églises ne s’y sont intéressés! Je propose de créer un observatoire doté de moyens adéquats avec la mission de réaliser des analyses scientifiques sur les pratiques religieuses et spirituelles, en coopération avec tous les acteurs concernés.

Serge Allegrezza : *Pour un observatoire des religions, de la spiritualité et de la laïcité* – <https://sergeallegrezza.net/>

FORTHCOMING CONFERENCES - CALL FOR PAPER

KATOWICE, March 30 – April 3, 2016: 17th Conference of the [Catholic] European Forum for Religious Education in schools. Core subject : **Religious education in schools as accompanying on the road to Emmaus –European society between fast changes and Christian identity**. Program, enrollment, info: <http://www.eufres.org/> ; dr Roman Buchta: r.buchta@wp.pl

PADOVA, Università, April 14-15, 2016: International conference **Religions and Human Rights**. How do religious traditions and new religious communities approach human rights issues? How do states manage religious traditions and religious diversification? How are human rights discourses and practices affected by the social context? Participants are invited to explore from different disciplinary perspectives the following topics: freedom of expression, speech, choice, association; non-discrimination; gender issues; religion-state relations; public education; violence; conflict; peace. Info giuseppe.giordan@unipd.it

VELLETRI (Roma), 15-17 aprile 2016: **(Post) Secolarizzazione: Italia e Europa al bivio**, forum di “Religione e politica” presso il Centro Ecumene, via del Cigliolo 141, Velletri. Info: ecumene.velletri@gmail.com .

DIJON, 28-29 avril 2016: Symposium **Violence et religion: une dualité problématique et sensible**, organisé par le Centre Universitaire catholique de Bourgogne. Info : www.cucdb.fr

LUGANO, 10 maggio – 28 settembre: Corso **Bibbia, Arte, Musica**, organizzato dalla Associazione biblica della Svizzera italiana (Absi) nelle sedi di Mendrisio e Giubiasco. Gli scopi degli 8 incontri sono: a) incrementare le conoscenze bibliche, artistico-figurative e musicali dei partecipanti; b) valorizzare elementi dell'identità culturale euro-atlantica ed euro-mediterranea spesso poco noti e trascurati a livello formativo ed informativo. Info e iscrizioni (entro il 31/03/2016): info@absi.ch .

ISTANBUL Seminars 2016, 24-28 maggio 2016: **Religione e diritti nella sfera pubblica – Religion, Rights and the Public Sphere – Call for Scholars and Students** - Movimenti sociali, partiti politici e istituzioni di ispirazione religiosa possono avere un impatto positivo sulle società migliorandone la coesione e la vita civile, ma qualsiasi religione può anche svolgere un ruolo negativo, radicalizzando le identità, rendendo più difficili i compromessi, causando violenza e guerre. Che le tradizioni religiose rischiano di essere un'arma a doppio taglio è evidente oggi, specie nel mondo musulmano, dove l'alternativa tra Islam radicale e dittatura sta bloccando ogni speranza di successo nella democratizzazione e modernizzazione. Perché la religione può dare in certi casi importanti contributi alla legittimazione della democrazia ma diventare fonte di estremismo e di intolleranza? Quale connessione tra il radicalismo religioso e l'eredità coloniale/post-coloniale? L'estremismo islamico è conseguenza di un processo fragile e violento di 'state-building' imposto da regimi secolari autoritari, o viceversa? Può essere spiegato dal collasso delle ideologie nazionaliste e socialiste? o dall'arretratezza economica e dalle ineguaglianze? Le dottrine religiose possono spianare il terreno alla radicalizzazione delle identità indipendentemente dal contesto socio-politico? Vi sono ragioni teologiche inerenti alla religione o soltanto fattori esterni o socio-politici? Gli Istanbul Seminars 2016 analizzeranno problemi sotto il profilo filosofico, politico, economico e giuridico. *Tra gli speakers*: Z Bauman, M. Castells, A. Ferrara, S. Ferrari, N. Göle, A. Kania, C. Lafont, F. Petit, D. Rasmussen, O. Roy, S. Sassen, R.Sennett, M. Walzer (in video), e altri. I Seminari si svolgono in inglese.

Borse di studio e iscrizione: Non è previsto un costo di iscrizione. Reset-Dialogues non organizza il viaggio e l'alloggio dei partecipanti, ma è a disposizione per fornire informazioni e supporto. Un numero limitato di borse di studio (fino a 300 euro) per laureandi, dottorandi e post-doc, è messo a disposizione da Reset-Dialogues. Chi vuole richiedere la borsa di studio ha l'obbligo di partecipare all'intera conferenza. La scadenza per domandare la borsa di studio è **l'8 aprile 2016**. Ai candidati verrà notificato l'esito della selezione entro il 15 aprile 2016. La scadenza per l'iscrizione senza richiesta di borsa di studio è il **15 maggio 2016**. Info: www.resetdoc.org or info@istanbulseminars.org

TALLINN, University, 16-19 June 2016: The University of Tartu Faculty of Law, in cooperation with its international partners, is organizing an international conference entitled **Freedom of Religion or Belief in situations of crisis: Why can't we get along?** on 16 – 19 June 2016 in Tallinn. It is an interdisciplinary conference intended for academics, professionals and students interested in human rights issues in the current migration crisis. Info: merilin.kiviorg@ut.ee

POITIERS, Université, June 21-24, 2016: Conference **Thinking migration to rethink the World**. The aim of this conference, celebrating the thirtieth anniversary of MIGRINTER, is to examine the contribution of migration studies to human and social sciences at large. It will feature panels bringing forward some of the scientific domains that have addressed issues pertaining to international migration: the production of cities; the relation of politics to migration and of migrants to politics; history beneath and beyond nations; literature in/of exile. This conference encourages the participation of migration and non-migration scholars with a view to enhance a cross-fertilizing dialogue between disciplines and theoretical fields.

Call for papers: <https://dl.dropboxusercontent.com/u/47025484/CFP%20Migrinter/30ansMigrinter Appel ang.pdf>

PRETORIA, July 11-15, 2016: **Third Joint Conference of Academic Societies in the Fields of Religion and Theology**, Faculty of Theology, University of Pretoria – <http://www.up.ac.za/en/calendar/event-info/2203053/third-joint-conference-of-academic-societies-in-the-fields-of-religion-and-theology>. Coordinator Malan Nel: malannelup@gmail.com

MILANO, July 20-23, 2016: EASA conference on **Raising Europe: Managing parents and the production of good citizens** :

how European welfare states attempt to produce good citizens. We invite papers that use the realm of parenting to study how European states attempt to raise their citizens. This panel invites papers that discuss how governmental agencies, such as schools and health care institutions, manage parents through a range of policies, institutional arrangements and professional practices, and how various parents respond to such attempts at governing. In what ways do various institutional actors attempt to govern and foster the production of future citizens? What are the parental responses to governmental interactions and interventions related to their parenting? What might be some of the unintended or corrosive consequences of these interventions at the level of intimate family relations, and society more widely? By comparing cases from across Europe, this panel will provide insights into European welfare states' attempts to raise their citizens in the context of diversifying national publics and neoliberal reforms. <https://kalender.uib.no/owa/redirect.aspx?REF=M3gd3BDzK5M6q86fqu38HGAlmtkYQ4PFIN4JszEuX2BJ8rp0xbTCAfodHRwOi8vbW9tYWRRpdC5jby51ay9lYXNhL2Vhc2EyMDE2L3BhbmVscy5waHA1P1BhbmVsSUQ9NDA2OQ..>

■ The panel 'P128 Alternative Religiosities in the Communist East-Central Europe and Russia: Formations, Resistances and Manifestations' at the upcoming EASA conference in Milan, 20-23 July 2016. Contact: raspran@gmail.com

OXFORD, St Hugh's College, September 9-10, 2016: **Freedom of/for/from/within Religion: Differing dimensions of a common right?** http://www.iclrs.org/content/blurp/files/The%20Fourth%20ICLARS%20Conference%20%28Call%20for%20papers%20proposal%29_dtd.pdf - If you are interested in contributing, please submit a 200-300 word abstract (in English) of your proposed presentation by e-mail to: cristiana.cianitto@unimi.it by March 31, 2016. A separate session is reserved for young scholars (35 years of age and under), who may apply for a contribution to cover the travel and accommodation expenses

LUXEMBOURG, 29-30 Septembre 2016 : Colloque thématique international, organisé par EUREL à l'Université (Faculté de Lettres et Sciences Humaines), sur le thème **Gouvernance et religion**. Info : www.eurel.info/spip.php?rubrique667

LITHUANIA. From *Culture and Society: Journal of Social Research* : call for papers for a special issue on Spring 2017 on: **Religion and Belief in the Public Sphere of Eastern Europe**. More info about this subject: Milda Alisauskiene, Department of Sociology, Vytautas Magnus University, Lithuania, email: m.alisauskiene@smf.vdu.lt - Panagiotis Pentaris, Faiths & Civil Society Unit, Department of Social, Goldsmiths University of London, UK, email: p.pentaris@gold.ac.uk .

Call for papers : **Laïcité et morale à l'école** [The secular world and morality at school]: appel à contribution pour le numéro 46 de la revue *Education et socialisation. Les Cahiers du Cerfee*, à paraître en décembre 2017. Première échéance : 30 juin 2016. Argumentaire et conditions : <http://calenda.org/348772><http://calenda.org/348772> - Contact : roger.monjo@univ-Montp3.fr

Call for papers : Fourth ICLARS Conference : **Freedom of/for/from/in Religion: Differing dimensions of a Common Right?** Oxford, September 8-11, 2016. Scholars are invited to submit papers for the conference, sending an abstract of no more than 300 words, in English, to cristiana.cianitto@unimi.it by March 31, 2016. A separate session is reserved for young scholars (35 years or younger) who may apply for a contribution to cover travel and accommodation expenses. More about concept, key dates, organization: <https://mail.google.com/mail/u/0/#inbox/1538557adbaee7ad>



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