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### CONSEIL DE L'EUROPE **L'éducation inclusive, un facteur essentiel de la cohésion sociale**

Strasbourg, 05 Mai 2015 – «Le débat public sur la nécessité d'accroître l'offre d'éducation inclusive pour les enfants et les adolescents confrontés à l'exclusion sociale dans les sociétés plurielles a repris récemment de la vigueur en Europe. Les chiffres montrent que, dans de nombreux pays européens, le taux d'abandon scolaire des enfants issus de familles immigrées ou de groupes minoritaires, tels que les Roms, est le double, au moins, de celui des écoliers appartenant à la majorité ethnique. Dans de nombreux pays, les enfants en situation de handicap et les Roms sont encore scolarisés séparément, alors qu'un soutien adéquat suffirait pour les intégrer pleinement dans le système d'enseignement général. La pauvreté, une discrimination persistante et la marginalisation sociale sont les principales causes de ce déficit en matière d'éducation inclusive, auquel il convient de remédier par des mesures résolues et systématiques dans tous les Etats européens.», déclare Nils Muižnieks, Commissaire aux droits de l'homme du Conseil de l'Europe, en publiant un nouvel article dans son Carnet.

<https://wcd.coe.int/ViewDoc.jsp?Ref=CommDHPR012%282015%29&Language=ianFrench&Ver=original&Site=DC&BackColorInter=F5CA75&BackColorIntranet=F5CA75&BackColorLogged=A9BACE>

### UNESCO **Education à la citoyenneté mondiale : préparer aux défis du XXI siècle**

L'éducation à la citoyenneté mondiale (ECM) bénéficie d'un intérêt grandissant, ce qui montre que l'éducation a désormais pour rôle et pour objectif de créer des sociétés plus justes, plus pacifiques, plus tolérantes et plus inclusives. Lancée en 2012, l'Initiative mondiale pour l'éducation avant tout (GEFI) du Secrétaire général des Nations Unies a contribué à sensibiliser à l'importance de la citoyenneté mondiale dans l'édification d'un meilleur avenir pour tous. En réponse à la demande croissante de ses États membres, qui réclamaient de l'aide pour transformer les apprenants en citoyens du monde responsables, l'UNESCO a fait de l'éducation à la citoyenneté mondiale l'un de ses principaux objectifs en matière d'éducation pour les huit prochaines années (2014-2021). L'ECM invite à poser un nouveau regard sur l'éducation, considérée dans ce cadre comme un facteur de compréhension et de résolution des problèmes mondiaux d'ordre social, politique, culturel, économique et environnemental. Cela revient également à reconnaître le rôle qu'a l'éducation d'aller au-delà de l'acquisition de connaissances et de capacités cognitives afin de développer chez les apprenants des valeurs, des compétences générales et des comportements qui facilitent la coopération internationale et encouragent le changement social. L'ECM applique une approche multiple en employant des concepts, des méthodologies et des théories déjà appliquées dans d'autres domaines et sujets, parmi lesquels l'éducation aux droits de l'homme, l'éducation à la paix, l'éducation au service du développement durable et l'éducation pour la compréhension internationale. À ce titre, elle vise à faire avancer leurs actions prioritaires communes, qui partagent l'objectif de promouvoir un monde plus juste, plus pacifique et plus durable. Ce document a été

préparé pour les décideurs de l'élaboration des politiques chargés de l'éducation, les praticiens, les organisations de la société civile et les jeunes de toutes les régions du monde qui souhaitent apporter aux apprenants les connaissances, les compétences et les valeurs dont ils ont besoin pour prospérer en tant que citoyens du monde au XXI<sup>e</sup> siècle. <http://unesdoc.unesco.org/images/0023/002300/230062f.pdf>  
<http://unesdoc.unesco.org/images/0014/001478/147878e.pdf>

## EUROPE **L'Europe face à l'apparition d'un nouvel antisémitisme**

Bruxelles, 10 Mai 2015 - La menace d'un ancien spectre flotte sur l'Europe : celle de l'antisémitisme. Les attaques terroristes perpétrées cette année à Paris et à Copenhague ont coûté la vie, entre autres, à cinq Juifs, assassinés en raison de leur religion. Des cimetières juifs ont été profanés. Les synagogues et les écoles juives doivent être placées sous surveillance. Les Juifs n'osent plus porter la kippa en public. C'est dans ce contexte que le premier ministre d'Israël, **Benjamin Netanyahu**, a appelé tous les Juifs d'Europe\* à émigrer.

■ **Frans Timmermans**, vice-président de la Commission européenne, l'a reconnu dans une interview accordée au début de l'année. Selon lui, ce climat représenterait une menace pour les valeurs fondamentales de l'Europe : *"L'Union européenne a beau vouloir appliquer la meilleure des politiques, celle-ci est vouée à l'échec dès lors qu'une de nos communautés ne se sent plus à sa place parmi nous. Cela reviendrait à trahir les principes fondamentaux de l'Europe."*

■ À l'occasion de la célébration des 70 ans de la libération du camp de concentration de Buchenwald, le 11 avril 2015, le président du Parlement européen, **Martin Schulz**, a mis en garde la communauté contre la *"réapparition de démons que l'on pensait avoir vaincus en Europe"*. Antisémitisme, racisme, ultra-nationalisme, intolérance. L'holocauste est inscrit dans la conscience collective de l'Allemagne, et de l'Europe. Le souvenir de cette épouvantable tragédie humaine doit être le terreau sur lequel nous devons cultiver notre responsabilité d'aujourd'hui et de demain.

■ Ce nouvel antisémitisme constitue également un défi pour les églises chrétiennes. Le théologien protestant **Dietrich Bonhoeffer**, assassiné le 9 avril 1945 sur ordre exprès d'Adolf Hitler, l'avait déjà formulé dans les premières années de la terreur national-socialiste : *"Seul celui qui crie en faveur des Juifs a le droit de chanter du grégorien."* En 1940, il déclarait à propos de l'Europe : *"Chasser les Juifs des terres d'Occident revient nécessairement à chasser Jésus Christ, car le Christ était juif."*

■ Lors du **Concile Vatican II**, l'Église catholique, après une longue tradition d'antijudaïsme, a ouvert une nouvelle ère dans ses relations avec le judaïsme à travers sa déclaration sur ses relations à l'égard des religions non chrétiennes *Nostra Aetate*. Le document adopté il y a 50 ans a affirmé la permanence de la vocation d'Israël et a ainsi rompu avec la théologie de la substitution, selon laquelle le christianisme se serait substitué au judaïsme dans le dessein de Dieu. Il condamne et rejette toute forme d'antisémitisme.

■ En 1975, le pape **Paul VI** est allé encore plus loin en déclarant que toute forme d'antisémitisme et de discrimination à l'égard des Juifs était contraire à l'esprit du christianisme. **Jean-Paul II** a qualifié les Juifs de *"frères aînés des chrétiens"*. Le pape **Benoît XVI**, qui a secoué les relations judéo-chrétiennes à travers ses entretiens avec la Fraternité sacerdotale Saint-Pierre et la prière d'intercession reformulée du Vendredi saint selon le rite romain "extraordinaire", a ainsi suivi les traces de son prédécesseur. Lorsque le cardinal **Jorge M. Bergoglio** a été élu pape le 13 mars 2013, le monde a rapidement appris qu'en sa qualité d'archevêque de Buenos Aires, il entretenait d'excellentes relations avec la communauté juive d'Argentine. C'est ainsi qu'à Buenos Aires, des juifs et des catholiques ont créé un service d'assistance aux personnes handicapées dirigé par un jeune rabbin. Dans son exhortation apostolique *Evangelii Gaudium*, le nouveau pape est resté fidèle à l'esprit de *Nostra Aetate* : *"Un regard très spécial s'adresse au peuple juif, dont l'Alliance avec Dieu n'a jamais été révoquée, parce que « les dons et les appels de Dieu sont sans repentance » (Rm 11, 29)."*

■ Dans l'esprit de la solidarité œcuménique, le président des évêques allemands, le cardinal **Reinhard Marx**, et le président de l'Église protestante allemande, l'évêque **Heinrich Bedford-Strohm**, ont déclaré à l'occasion du 70<sup>ème</sup> anniversaire de la libération du camp d'extermination d'Auschwitz, le 27 janvier 2015 : *"La prise en compte d'Auschwitz, qui a notamment inspiré la Déclaration des droits de l'homme de 1948, reste plus que jamais d'actualité. Sans respect de la dignité et des droits de chaque personne, il ne*

*peut y avoir de vivre ensemble humain.*" Au regard de cette expérience, les deux évêques considèrent le processus d'unification de l'Europe comme une double réponse, à la fois politique et porteuse d'avenir, mais aussi profondément culturelle. C'est pourquoi tous deux s'inquiètent de voir qu'aujourd'hui, le projet européen se retrouve en difficulté, aussi bien à l'intérieur qu'à l'extérieur des frontières de l'Union. *"Au regard des innombrables victimes de la violence et de l'inhumanité, nous nous devons, pour elles comme pour nous, de combattre fermement la montée en puissance des mouvements nationalistes xénophobes niant la dignité humaine, de soutenir les personnes dans le besoin et de faire respecter les droits de l'homme. L'évangile de Jésus Christ nous impose cette mission commune essentielle".* (M. Majer, Europeinfos 182, Mai 2015: <http://www.comece.eu/europeinfos/fr/archives/numero182/article/7299.html> )

\* Actuellement, 1,4 millions de Juifs vivent en Europe, soit 10 pour cent de la population juive du monde entier. La communauté juive est majoritairement installée en France (490 000 personnes). Suivent ensuite la Grande-Bretagne avec 291 000 personnes, l'Allemagne avec environ 100 000 personnes, l'Italie avec 35 000. En France, 7 231 Juifs ont quitté le pays pour s'installer en Israël ; ce chiffre a doublé depuis 2012. En Belgique, 40 pour cent des Juifs ont exprimé leur intention d'aller vivre en Israël. En 2014, Israël a accueilli quelques 25 000 immigrants.

## ECRI **Rapports et recommandations pour lutter contre le racisme et l'intolérance**

Strasbourg, 09 juin 2015 - La Commission européenne contre le racisme et l'intolérance (ECRI : [www.coe.int/ecri](http://www.coe.int/ecri) ) publie les rapports de monitoring sur l'Albanie, la Hongrie et la Pologne analysant les évolutions récentes et les questions en suspens, et donnant des recommandations aux autorités. Malgré certaines évolutions positives, note l'ECRI, bien de défis restent à relever, y compris dans le domaine de l'éducation scolaire.

**ALBANIE** - Les propos haineux tenus par certaines personnalités politiques, ainsi que la viabilité incertaine et les résultats médiocres des programmes d'intégration des Roms, sont quelques-uns des problèmes que l'Albanie doit encore régler, indique le rapport de l'ECRI sur ce pays. L'ECRI :

*recommande aux autorités de mettre en œuvre rapidement des mesures pour respecter l'obligation légale de lutter contre la discrimination en milieu scolaire et de faire œuvre de sensibilisation sur le droit à l'égalité de traitement, la diversité [ethnique, culturelle et religieuse], la discrimination et les actes d'intimidation à l'école. Une attention particulière devra être portée à la formation des enseignants (Recommandation de politique générale n°10 sur la lutte contre le racisme et la discrimination raciale dans et à travers l'éducation scolaire).*

**HONGRIE** - La Commission dénonce les violences racistes dont sont victimes des Roms, des migrants, des demandeurs d'asile et des réfugiés et les propos ouvertement anti-Roms, antisémites, homophobes et xénophobes tenus par les dirigeants d'un parti populiste d'extrême droite. L'ECRI :

*- recommande une fois encore que les personnalités politiques de tous bords prennent fermement et publiquement position contre tout discours de haine raciste ou homophobe, et y répondent par un vigoureux contre-discours anti-haine ; - recommande aux autorités de réviser la stratégie nationale de prévention de la criminalité pour y ajouter des mesures de lutte contre la criminalité à motivation raciste et la violence homophobe ou transphobe ; - recommande vivement aux autorités de se doter d'une politique de lutte contre la ségrégation dans l'éducation, et de prendre des mesures pour l'éliminer.*

**POLOGNE** - Selon les études menées par un collectif d'associations LGBT polonaises, plus de 60% des élèves disent que les sujets de l'orientation sexuelle ou l'homophobie ne sont pas traités en classe. Ces études révèlent aussi que 23.5% des cas de violence homophobe verbale ont lieu à l'école et que 3.5% sont même le fait de professeurs. La situation relative à la violence est plus grave, avec 40% des cas se produisant dans des établissements scolaires. L'ECRI :

*- recommande que la citoyenneté, la langue et la religion figurent au nombre des motifs interdits dans tous les domaines où une protection contre la discrimination est garantie par la loi sur l'égalité de traitement ; - recommande aux autorités polonaises de s'assurer que les curricula de toutes les filières de formation scolaire, universitaire ou professionnelle contiennent un volet sur les personnes LGBT et la lutte contre la discrimination à leur égard, et mener des programmes de*

*formation continue de manière à ce que tous les professionnels concernés (y inclus les professionnels de la santé) y soient sensibilisés*

## EUROPE-CCEE **The strain and joy of dialogue**

Saint Moritz (CH), 13-15 May 2015 - "In this year which marks the fiftieth anniversary of *Nostra Aetate* [the II Vatican Council declaration on the relation of the Church to Non-Christian religions], we are more than ever convinced that interreligious dialogue, and in our case, Christian-Muslim dialogue, is not only necessary for building peace but an imperative of our faith". Thus states the message drawn up today by bishops and delegates from Bishops' Conferences in charge of relations with Muslims, at the end of their meeting in St. Maurice (CH). In the three-day meeting, the European network of those responsible for dialogue with the Muslim communities on the continent examined the origin of the phenomenon of radicalisation of some Muslim communities in Europe and shared some of their experiences of on-going dialogue, especially in Spain, Switzerland, Germany, France, Bosnia Herzegovina.

The experts who guided the reflections included **Prof. Olivier Roy** from the European University Institute in Florence; and **Dr. Omero Marongiu-Perria**, an expert in the sociology of religions and member of CISMOC (Centre for Interdisciplinary Research on Islam in the Contemporary World – University of Louvain, Belgium). The meeting was chaired by the Archbishop of Bordeaux, **Cardinal Jean-Pierre Ricard**, and participants included **Cardinal Jean-Louis Tauran**, President of the Pontifical Council for Interreligious Dialogue. Below is the final message approved by the participants:

In this year which marks the fiftieth anniversary of *Nostra Aetate*, we are more than ever convinced that interreligious dialogue, and in our case, Christian-Muslim dialogue, is not only necessary for building peace but an imperative of our faith.

**Islam** is a religion rich and diverse in its tradition with many schools of thought. However, like all religions, it faces challenges of radicalization within the contemporary context. In overcoming radicalization, we need freedom of religion and its underlying principle, freedom of conscience. **Religious education** plays an important role in enhancing one's own religious identity while fully respecting the religious convictions of the other. It also helps build solidarity with the marginalized, the persecuted, and victims of radicalization regardless of their creed.

In our reflection on these challenges, we renew and deepen our commitment to dialogue from a religious, cultural, and social perspective. We also commit ourselves to engage in a dynamic encounter with Muslims on both the intellectual/academic as well as on the grassroots level.

### **This demands that :**

- the teaching of *Nostra Aetate* and its ecclesiological implications be more widely received and understood in the Catholic community;
- a profound self-examination and theological reflection on Christian faith and practice. This especially holds true in the light of the challenges posed by secularism and populist movements for Christianity and Islam;
- that our Christian communities continue to be living witnesses of the Word of God and communities of prayer and hospitality towards the "other" in our midst.

The Jubilee of Mercy provides us with a unique opportunity to show that it is possible to live together and share common aspirations. Mercy does not dominate. Mercy creates "space" for diversity and acceptance of the other.

[http://www.ccee.eu/index.php?option=com\\_content&view=article&id=107:the-strain-and-joy-of-dialogue&catid=69:2015&Itemid=171](http://www.ccee.eu/index.php?option=com_content&view=article&id=107:the-strain-and-joy-of-dialogue&catid=69:2015&Itemid=171)

## AUSTRIA **Una nuova legge regola i rapporti con la religione musulmana**

Vienna, maggio 2015 – E' entrata in vigore in Austria una nuova legge sui "Rapporti giuridici esterni delle associazioni religiose islamiche", allo scopo di garantire "la medesima protezione legale concessa alle altre associazioni religiose già riconosciute". Di particolare interesse i paragrafi che regolano i criteri di scelta e la formazione degli imam destinati alla cura religiosa nelle istituzioni pubbliche (esercito, scuole, ospedali, prigioni). I candidati a tali mansioni pubbliche debbono possedere "un diploma universitario o una formazione equivalente". Per questo lo stato si fa carico di costituire un ciclo di studi teologici presso la statale Università di Vienna a partire dal 1° gennaio 2016. "Il modo di impartire l'insegnamento della religione come quello del controllo su di essa da parte delle associazioni religiose islamiche deve essere previamente presentato allo stato, in una sorta di carta costituzionale in cui vanno indicati anche altri

elementi (come una presentazione del corpo dottrinale, l'organizzazione interna, l'elenco dei membri, l'ottenimento e la perdita della partecipazione associativa ecc.), ed è elemento integrale delle condizioni di riconoscimento statale e dell'ottenimento della personalità giuridica". [...] Il carattere integrativo della legge non risiede solo nell'equiparazione dell'islam ad altre organizzazioni religiose, ma anche nel riconoscimento dell'educazione dei bambini e dei giovani secondo gli usi e le norme della tradizione islamica, nella possibilità di organizzare la produzione di carne e beni alimentari in Austria secondo le regole interne della comunità islamica, nel rispetto dell'ordine pubblico nei pressi dei luoghi di culto e delle funzioni religiose nei giorni festivi, nella garanzia di protezione statale delle feste islamiche e della preghiera del venerdì. Nel suo insieme il testo di legge rimane ambivalente, perché chiamato a integrare un fenomeno complesso che si dà forme di organizzazione difficili da ricondurre all'ordinamento statale europeo [...] (da Marcello Neri, *L'islam come eccezione*, Il Regno-attualità, 15 maggio 2015, 337-339). [http://www.parlament.gv.at/PAKT/VHG/XXV/BNR/BNR\\_00145/fname\\_386350.pdf](http://www.parlament.gv.at/PAKT/VHG/XXV/BNR/BNR_00145/fname_386350.pdf)

#### DEUTSCHLAND **Islamischer Religionsunterricht wird „Erststudienfach“**

Niedersachsen, Mai 2015 - Nach dem Urteil des Bundesverfassungsgerichts zum Tragen des Kopftuchs im Schuldienst hat das niedersächsische Kultusministerium das Studium des Faches „Islamische Religion“ erleichtert. Bisher galt das Fach als „Zweitstudienfach“. Es musste mit einem Erststudienfach wie Mathematik, Deutsch oder Englisch kombiniert werden. Nun ist es möglich, das Fach „Islamische Religion“ auch mit Fächern wie Musik, Kunst oder Sport zu kombinieren oder es ausnahmsweise selbst als Erststudienfach zu belegen. Hintergrund der Entscheidung des Ministeriums ist der große Bedarf an islamischen Religionslehrern und -lehrerinnen. Der Direktor des Instituts für Islamische Theologie der Universität Osnabrück begrüßte die neue Regelung. Mit diesem Schritt werde „ein weiterer wichtiger Meilenstein bei der gesellschaftlichen und bildungspolitischen Gleichstellung der Muslime in Deutschland“ vollzogen, so Bülent Ucar. Das Ministerium habe „inhaltliche und strukturelle Weitsicht an den Tag gelegt“ - <http://www.kirchliche-dienste.de/arbeitsfelder/islam/newsletter> , 5/2015.

#### ENGLAND **Statement on school admissions**

London, 28 April 2015 - Statement on school admissions given to BBC Radio 4 following church school in Southwark diocese announcing it will no longer use church attendance as a selection criterion. Revd Nigel Genders, the Church of England's chief education officer said: "Church schools take pupils from all faiths and none reflecting the communities they serve. The majority of Church of England schools do not prioritise their places on the basis of church attendance, and most of those that do still make places available for children in the school's immediate community. Our secondary schools have an average of 10% selection by religious criteria – this is based on church attendance only. We also have as many pupils on free school meals as the national average, some much higher. New Church of England schools, which are being established to meet the pressure on pupil places in a locality, are using distance from the school as the criterion for at least half of the intake, but in most cases for even more than that. But every context is different and schools use their criteria to best serve the interests of their community – wherever they are. It is for the local governing body to decide and they are best placed to understand the nuances of their own context. That's why our schools are not faith schools for Christians but Church schools for all." <http://www.lawandreligionuk.com/2015/04/28/cofe-statement-admissions-to-church-schools/>

#### ENGLAND **A new settlement: Moral education instead of Religious education ?**

Lancaster, June 2015. A new significant document about the changing RE in England: *A New Settlement: Religion and Belief in Schools*. The authors are Charles Clarke and Linda Woodhead, both professors at Lancaster University. They declare this purpose: "We suggest that today, seventy years after the historic 1944 agreement, it is time for a fresh settlement which reflects the very substantial changes which have taken place in both the practice of religion in England and the nature of our school system. Such a settlement needs to address these significant changes, and to find the best way of equipping schools to educate young people so that they are prepared for life now and in the future" (p.15). They declare also: "We do not envisage one 'big bang' transformation, but we think that reform in all these areas (the act of worship, the curriculum, the future of faiths schools) is necessary, that there are common principles behind such change and linkages between various elements, and that a holistic approach can therefore be useful in approaching the updating of the overall relationship between religion and schools" (p. 9). The

main contents of pamphlet explain: History of recent educational reforms – English school today – Act of collective worship – Curriculum – Faiths schools – Conclusion and Recommendations. Totally 67 pages, available on line: <http://faithdebates.org.uk/wp-content/uploads/2015/06/A-New-Settlement-for-Religion-and-Belief-in-schools.pdf> - See some press articles, for example: - <http://www.independent.co.uk/news/education/education-news/schools-told-to-end-religious-instruction-and-teach-morality-instead-10319326.html> - [http://www.christiantoday.com/article/abolish\\_religious\\_assemblies\\_in\\_schools\\_says\\_new\\_report/56234.htm](http://www.christiantoday.com/article/abolish_religious_assemblies_in_schools_says_new_report/56234.htm) - <https://www.pinknews.co.uk/2015/06/15/charles-clerke-schools-should-introduce-moral-education-instead-of-re/> - <http://www.theguardian.com/politics/2015/jun/15/scrap-compulsory-worship-in-schools-former-education-secretary-charles-clerke>

## FRANCE **Vers une évolution de l'enseignement religieux en Alsace-Lorraine ?**

Paris, 12 mai 2015 - L'Observatoire de la laïcité, dans son avis, propose d'apporter des modifications au régime concordataire d'enseignement religieux actuellement en vigueur en Alsace-Lorraine :

- *Inverser les modalités de choix pour l'enseignement religieux ;*
- *Possibilité pour tout élève de modifier son choix relatif à l'enseignement religieux au long de sa scolarité*
- *Placer l'enseignement religieux en supplément du temps de l'enseignement scolaire commun ;*
- *Supprimer l'obligation de recevoir un « complément d'enseignement moral » pour les élèves ne suivant pas l'enseignement religieux à la suite de l'instauration de l'enseignement moral et civique dans les programmes nationaux.*

[http://www.gouvernement.fr/sites/default/files/contenu/piece-jointe/2015/05/avis\\_alsace-moselle\\_definitif.pdf](http://www.gouvernement.fr/sites/default/files/contenu/piece-jointe/2015/05/avis_alsace-moselle_definitif.pdf)

Des réactions de la part des responsables religieux n'ont pas tardé. En témoigne ce communiqué commun signé par les chefs des cultes reconnus (juif, catholique, protestant), publié ce 19 mai :

<http://metz-catholique.fr/diocese-de-metz/actualite-diocesaine/2032-communication-%C3%A9-r%C3%A9actions-%C3%A0-l%E2%80%99avis-de-l%E2%80%99observatoire-de-la-la%C3%AFcit%C3%A9-sur-le-r%C3%A9gime-des-cultes-en-alsace-moselle>

## ROMANIA **Religious classes in public schools: a huge step towards secularism**

Bucharest 29 April 2015 - In Romania, public schools usually conduct religious instruction, which means that the 18 recognized religions are entitled to hold religion classes in public schools. The law entitles students to attend religion classes in their faith irrespective of their number. The instruction is based on the religious affiliation of the students' parents. Up until October 2014, students were automatically enrolled for religion classes and had to submit writing requests in order to be excused from religion classes. But in 2014, the Romanian Constitutional Court ruled that the Education Law (which obliged students to submit the above-mentioned request) was unconstitutional and gave students and their parents the possibility to **opt in** for religion instruction, and not opt out from it. Right after this new law was published in the Romanian Official Monitor, teachers, school directors and Ministry Education representatives were confused on how the law should be abided as the school year had already began.

As of March 2015, around 2.000.000 students opted for religion courses, representing a vast majority of **90%**. Despite the continuous pressure from the Romanian Orthodox Church regarding this issue in schools and media, this is a huge step for secularism and freedom of thought in Romania. The new law was the result of long-term campaigns from the Romanian humanist movement and critics from the civil society. Indeed, Romanian people were not always aware of their right to opt-out from religious instruction as this right was rather impeded by the Church and by schools which made it very difficult to apply in practice. In September 2012, the Romanian Secular Humanist Association (ASUR) urged the Education Ministry to immediately withdraw from schools all religion textbooks that promote intolerance and to take all necessary steps to prevent religious indoctrination. ASUR expressed concern about the persistent inclusion of such themes as sin, hell, and the devil in religious textbooks for primary schools. As a result, one of the textbooks was withdrawn. Also, both Education Minister and Orthodox Church officials promised to analyze all the textbooks, in order to remove the passages that promoted intolerance. To date, this remains only a promise and no important changes have been made in this direction.

[ *Opinion by Cristina Iacob, Romanian Humanist Association, <http://www.humanistfederation.eu/news-eu.php?pages=religious-classes-in-romanian-public-schools-a-huge-step-towards-secularism->* ]

## TICINO, CH **Le Chiese chiedono di tener aperto il confronto sulla cultura religiosa a scuola**

Bellinzona, 30 maggio 2015 - Il Sinodo della Chiesa evangelica riformata nel Ticino (CERT), riunitosi a Bellinzona per la sua sessione primaverile, è deluso e preoccupato perché non è stato compiuto nessun passo avanti per quanto riguarda l'insegnamento della religione nella scuola media. Malgrado il buon risultato dato dalla sperimentazione triennale conclusa con l'anno scolastico 2013/14 e certificato dal rapporto del gruppo di studio del Dipartimento formazione e apprendimento della SUPSI, la tanto auspicata riforma dell'insegnamento della religione non ci sarà. Allo scopo di riaprire il dialogo, il sinodo CERT "propone alla chiesa cattolica del Canton Ticino la formazione di una commissione congiunta tra le due chiese cantonali che studi la possibilità di giungere ad una proposta comune da presentare al governo ticinese". La proposta del sinodo verrà ora trasmessa alla Diocesi di Lugano, rispettivamente all'Ufficio dell'insegnamento religioso cattolico e al suo direttore, don Rolando Leo. Presente al sinodo, a Bellinzona, don Leo ha espresso interesse nei confronti della proposta della CERT e ha assicurato il sinodo che anche il vescovo di Lugano vede con favore l'apertura di un tavolo di discussione tra le due Chiese presenti nella scuola media ticinese, e cioè quella cattolica romana e quella evangelica riformata. <http://www.tio.ch/News/Ticino/Attualita/1033410/La-Chiesa-riformata-vuole-riaprire-il-dibattito-sull-insegnamento-della-religione-nella-scuola-pubbl/>

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### DICTIONARIES • REFERENCE BOOKS • REPORTS • YEARBOOKS

01 FoRBT & RT (European Parliament: Intergroup on Freedom of Religion or Belief & Religious Tolerance), **2014 Annual Report. The state of Religious Freedom or Belief in the world**, June 2015, 67 pp. online - <http://www.religiousfreedom.eu/file/2015/06/2014-Intergroup-Report-FINAL.pdf> - The primary purpose of this report is to highlight freedom of religion or belief violations in the world. To this extent, for the first time, we also have written a thematic chapter on violence against places of worship and holy places. With this report we also want to raise awareness amongst European policymakers and therefore we have included recommendations for the European Union (EU)institutions as well as country-specific recommendations for a number of countries (*from the Foreword*).

02. Anne FORNEROD (ed.), **Funding Religious Heritage**. Series *Cultural Diversity and Law in Association with RELIGARE*, Ashgate 2015, 258 pp. – [www.ashgate.com/](http://www.ashgate.com/) - RELIGARE was a project on Religious Diversity and Secular Models in Europe funded by the European Commission under the 7th Framework programme. The project brought together an interdisciplinary team of high profile researchers and 13 academic institutions to collaborate on examining how existing policy and practice is

suited to the demands of religious diversity within Europe and what legal models could be recommended to accommodate such diversity in the future. *Cultural Diversity and Law in Association with RELIGARE* provided an outlet for the results of specific research undertaken within the RELIGARE project. The views expressed during the execution of the RELIGARE project, in whatever form and or by whatever medium, are the sole responsibility of the authors. The European Union is not liable for any use that may be made of the information contained therein. Series Advisory Board: Marie-Claire Foblets, Joergen Nielsen, Veit Bader, Sergio Carrera, Silvio Ferrari, Maya Kosseva, Francis Messner, Mathias Rohe, Prakash Shah, Rik Torfs, Jogchum Vrieling. More details on the RELIGARE project can be seen at its website: <http://www.religareproject.eu/>

03. Stephen HUNT (ed.), *Handbook of global contemporary Christianity: Themes and developments in culture, politics, and society*, Brill 2015, XII+427 pp. - <http://www.brill.com/products/reference-work/handbook-global-contemporary-christianity> - This reference book maps the transformations, as well as the continuities, of the largest of the major religions - engaging with the critical global issues which relate to the faith in a fast changing world. International experts in the area offer contributions focusing on global movements; regional trends and developments; Christianity, the state, politics and polity; and Christianity and social diversity. Collectively the contributors provide a comprehensive treatment of health of the religion as Christianity enters its third millennium in existence and details the challenges and dilemmas facing its various expressions, both old and new. The volume is a companion to the *Handbook of Contemporary Global Christianity: Movements, Institutions, and Allegiance* (Brill).

04. David THOMAS and John CHESWORTH (eds.), *Christian-Muslims Relations 1500-1900*, Brill Reference, e-books online, 2015 - [http://referenceworks.brillonline.com/browse/christian-muslim-relations-ii?utm\\_campaign=5728953\\_15+May+Online+news&utm\\_medium=email&utm\\_source=Brill&utm\\_dm\\_i=25XA,3ESHL,JO78Y9,C7BI1,1](http://referenceworks.brillonline.com/browse/christian-muslim-relations-ii?utm_campaign=5728953_15+May+Online+news&utm_medium=email&utm_source=Brill&utm_dm_i=25XA,3ESHL,JO78Y9,C7BI1,1) - This new product, available separately from *Christian-Muslim Relations 600 - 1500*, is a general history of relations between the two faiths as this is represented in works written by Christians and Muslims about the other and against the other. 250 articles covering Spain, Portugal, Italy and Malta, France and Northern Europe in the period 1500-1600 are now available online. 3 complete essays from the print edition are also available. *Christian-Muslim Relations, a Bibliographical History Online* is a general history of relations between the two faiths as this is represented in works written by Christians and Muslims about the other and against the other. It covers all parts of the world in the period 1500-1914. *Christian-Muslim Relations, a Bibliographical History Online* comprises thousands of comprehensive entries on individual works and their authors, together with introductory essays to the periods and areas covered, making it the fullest available source in this field.

05. *USCIRF International Religious Freedom 2015 Report*. The U.S. Commission on International Religious Freedom (USCIRF) released its *2015 Annual Report*: <http://www.uscirtf.gov/news-room/press-releases/uscirtf-issues-its-2015-annual-report> - This year's report, the 16th since the Commission's creation in 1998, documents religious freedom violations in 33 countries, makes country-specific recommendations, and assesses the U.S. government's implementation of the International Religious Freedom Act (IRFA). "*Not a day goes by without at least one country from these lists appearing on the front page of a major newspaper. Humanitarian crises fueled by waves of terror, intimidation and violence have engulfed an alarming number of countries over the past year,*" said USCIRF Chair Dr. Katrina Lantos Swett. USCIRF, in its role as an independent U.S. federal government advisory body, recommends that the State Department add eight more nations to its list of "countries of particular concern," or CPCs, where particularly severe violations of religious freedom are perpetrated or tolerated. See also: <http://religionclause.blogspot.it/2015/05/uscirtf-issues-2015-annual-report.html>

06. *Brill's Religious Studies, Theology and Philosophy e-books online*, Collection 2015 is the electronic version of the book publication program of Brill in the field of Religious Studies, Theology and Philosophy in 2015. Coverage: Religious Studies, Theology, Philosophy, Christianity, History of Religion, Religion & Society, Missionary Studies. This e-book collection is part of Brill's Religious Studies, Theology and Philosophy E-Books Online Collection. An overview of our title lists can be found at <http://www.brill.com/publications/online-resources/e-book-collections>. <http://www.brill.com/products/online-resources/religious-studies-theology-and-philosophy-e-books-online-collection-2015>

07. Lori Diane HILL, Felice J. LEVINE (eds.), *World Education Research Yearbook 2015*, Routledge, May 2015, 276 pp. - [https://books.google.it/books?id=XbNhCQAAQBAJ&lr=&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=XbNhCQAAQBAJ&lr=&hl=it&source=gbs_navlinks_s) - The World Education Research Association (WERA) is an association of major national, regional, and international specialty research associations dedicated to advancing education research as a scientific and scholarly field. WERA undertakes initiatives that are global in nature and thus transcend what any one association can accomplish in its own country, region, or area of specialization. Reflective of the latest trends in education research, this inaugural volume of the World Education Research Yearbook captures the diverse concepts and various arenas of inquiry that are engaging education researchers across the globe. Comprised of nine chapters, the 2015 Yearbook brings together some of the most accomplished and emerging scholars in the field, from a breadth of universities and research institutions in the United States, Europe, Australia, Asia, and South America. Subsequent chapters make vivid the strengths of research with a broader work view. Chapter contributions shift the discourse through a global lens, addressing such topics as how international children's TV can be used to further global health education and awareness, strategies for remedying low academic achievement among marginalized social and culture groups, and a new global model designed to aid countries in developing more effective indicators of quality education. This Yearbook is a crucial and long-awaited contribution to the field of education research. Its relevance extends beyond the borders of any single country or continent to encompass a worldwide perspective on educational developments which are of great value to researchers, educators, and students alike.

08. *Index Religiosus. International Bibliography, Church History and Religious Studies*, Brepols 2014-15, [http://www.brepols.net/publishers/pdf/Brepolis\\_IR\\_IT.pdf](http://www.brepols.net/publishers/pdf/Brepolis_IR_IT.pdf) - L'*Index religiosus* si prefigge l'obiettivo di divenire lo strumento bibliografico di riferimento internazionale per le pubblicazioni accademiche negli ambiti disciplinari della Teologia e delle Scienze Religiose. Comprende pubblicazioni composte in varie lingue europee (Inglese, Francese, Tedesco, Italiano, Spagnolo, Olandese, etc.) ed è il frutto della collaborazione tra l'Université Catholique de Louvain (Louvain-la-Neuve) e la KU Leuven, entrambe riconosciute a livello internazionale per la loro eccellenza negli studi teologici e nelle scienze religiose. L'*Index Religiosus* copre l'insieme delle discipline teologiche (storia della teologia, storia delle religioni, Antico e Nuovo Testamento, teologia fondamentale e dogmatica, sacramentologia e liturgia, teologia morale e pastorale) e il diritto canonico. Anche i vari aspetti della Storia della Chiesa sono largamente coperti dalla bibliografia: istituzioni, ordini, congregazioni, personaggi, agiografia, storia politica, storia sociale ed economica, archeologia, storia dell'arte, musica, architettura, rapporti col Giudaismo e l'Islam, etc., rendendo così l'*Index Religiosus* uno strumento di prim'ordine per varie discipline.

09. Robert A. SEGAL and Kocku von STUCKRAD (Eds.), *Vocabulary for the Study of Religion*, 3 vols., online version August 2015 - <http://www.brill.com/products/reference-work/vocabulary-study-religion-3-vols> - The academic study of religion has been an interdisciplinary endeavor since its inception at the end of the nineteenth century. Much of the theoretical vocabulary that is needed to study religion has been imported from adjacent disciplines such as sociology, anthropology, historiography, theology, philology, literary studies, psychology, philosophy, cultural studies, and political sciences. It is the strength of the academic study of religion to bring these approaches into conversation with one another. This *Vocabulary* provides an excellent platform to sustain this conversation. Written by experts with a background in a variety of disciplines, over 400 entries collected in the *Vocabulary* offer 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.

10. *Index Islamicus online*, edited by Heather Bleaney, Pablo García Suárez and their teams, BrillOnline 2015. Online subscription: € 4,770 /US\$ 6,340 - Outright purchase: € 31,130 /US\$ 41,400 - 2015 Installment fee: € 1,660 /US\$ 2,210. [http://bibliographies.brillonline.com/browse/indexislamicus?utm\\_campaign=5706915\\_15+May+Index+Islamicus+Online+Stijn&utm\\_medium=email&utm\\_source=Brill&utm\\_i=25XA.3EBHF.JO78Y9.C5K17.1](http://bibliographies.brillonline.com/browse/indexislamicus?utm_campaign=5706915_15+May+Index+Islamicus+Online+Stijn&utm_medium=email&utm_source=Brill&utm_i=25XA.3EBHF.JO78Y9.C5K17.1) - *Index Islamicus* is the international classified bibliography of publications in European languages on all aspects of Islam and the Muslim world from 1906 onwards until present day. *Index Islamicus* on BrillOnline.com is the ideal way to use this important database as we continue to add content and improve the user experience. Features & Benefits of using *Index Islamicus* on the BrillOnline Bibliographies platform: • Updates increased from 4 to 10 times per year (starting September 2015) • Link to Full Text, if available at the user's institution (links can be added by the institution) • New thesaurus of keywords specifically created for *Index Islamicus* on BrillOnline (starting Fall 2015): increasing the search usability, standardized subject fields, preferential spelling for difficult names • Enhanced search filters available to filter by language, keyword, date and type (article/book/review) • Refined search options: Boolean, fuzzy, exact and wildcard searches • Personal tools: search and email alerts, RSS feeds, personal profiles, options to save and export records (RefWorks/RIS/Text/Endnote) • List of almost 3,500 covered journals • Result ordering: exact and partial matches in the article heading, section headings and full text • Unicode compliant to allow for searches across many different languages and scripts from around the world • Continuous maintenance of older online records • Inclusion of Arabic journals and Arabic language articles (starting 2016).

11. Shifra SCHONMANN (Hrsg.), *International Yearbook for Research in Arts Education 3/2015. The Wisdom of the Many - Key Issues in Arts Education*, Waxmann, 566 S., e-Book - [http://www.waxmann.com/index.php?id=buecher&no\\_cache=1&tx\\_p2waxmann\\_pi1\[autor\]=PER107038&tx\\_p2waxmann\\_pi1\[buch\]=BUC123843](http://www.waxmann.com/index.php?id=buecher&no_cache=1&tx_p2waxmann_pi1[autor]=PER107038&tx_p2waxmann_pi1[buch]=BUC123843) - This yearbook is the third in an annual series of publications by the International Network for Research in Arts Education. It provides an inclusive study of contemporary research trends in arts education. The book is based on the idea of constructing knowledge in arts education with the wisdom of the many. 104 scholars from across the world convey the zeitgeist of key issues in research in arts education through 91 entries. Various disciplines of arts education (music, art, visual arts and digital media, drama and theatre), as well as sections on interdisciplinary themes (culture, communities, teaching/learning, assessment, policy, morals, ethics and aesthetics) and methodological issues (a research section), are incorporated in a compendium for every researcher, student, teacher or artist who wants to be engaged in the recent exchange of scholarly ideas on what is considered significant by the many. The key issues represented in the book reflect images or observations that a large body of researchers consider to be essential at this point of time.

### BOOKS • ESSAYS • PAPERS • THESIS

12. Malik AJANI, *Citizenship, the Self and the Other. Critical Discussions on Citizenship and How to Approach Religious and Cultural Difference*, e-Book, Cambridge Scholars Publishing 2015, 265 pp.- <https://books.google.it/books?isbn=1443875120>  
In today's world, people speak more than 6000 languages and identify with thousands of cultural groups and a large variety of different religions. Despite such a number of differences, these and other features of human diversity are housed politically, inside roughly 200 nation-states. Globally speaking, a diverse citizenry is an unavoidable fact for most countries across the planet. Additionally, developments such as transnational migrations, rising socio-economic inequalities, the "War(s) on Terror", and political movements based on absolutist ideologies continue to raise broader questions of justice, governance, equality, quality of life and social cohesion. As such, recent decades have witnessed a revival of debates concerning what it means to be a

“citizen”. In response to such trends, nations such as Australia, Canada, and Britain have committed themselves to teaching citizenship through their national curriculums. Moreover, all European Union member states have integrated some form of citizenship education into their primary and secondary curriculums. This book will prove to be a useful resource for academics, educators and political leaders, as well as interfaith and civil society professionals at large. It is worth mentioning that even though this book has benefited from the generously contributed ideas of citizenship educators in England, its scholarly research, lessons, arguments, analysis and suggestions, which focus on multi-faith and multi-ethnic societies, will also be useful elsewhere

13. Katajun AMIRPUR, Wolfram WEISSE (Hrsg.), *Religionen – Dialog – Gesellschaft. Analysen zur gegenwärtigen Situation und Impulse für eine dialogische Theologie*, Waxmann 2015, 234 Seiten - <http://www.waxmann.com/index.php?id=20&buchnr=3248&nl=4> - Dieser Band nimmt ein Thema auf, das gesellschaftlich und wissenschaftlich hohe Relevanz besitzt: Die Frage nach den Möglichkeiten und Grenzen des Zusammenlebens von Menschen unterschiedlicher Religion und Kultur in unserer Gesellschaft. Zwei Ebenen werden beachtet: Zum einen werden sozialwissenschaftliche Analysen zur gegenwärtigen Situation religiöser Pluralisierung vorgelegt. Zum anderen werden Konzeptionen von interreligiösem Dialog in der Theologie entfaltet mit innovativen Ansätzen für eine dialogische Theologie aus dem Hinduismus, Buddhismus, Judentum, Christentum und Islam. Die Publikation umfasst Beiträge, die ursprünglich im Rahmen öffentlicher Veranstaltungen gehalten und für diese Publikation überarbeitet worden sind. Das Buch ist thematisch im Bereich des internationalen Forschungsprojektes „ReDi“ (Religion und Dialog in modernen Gesellschaften) der Akademie der Weltreligionen der Universität Hamburg angesiedelt und erbringt neue Forschungsergebnisse.

14. Jenny BERGLUND, *Publicly funded Islamic education in Europe and the U. S.*, The Brookings Project on U.S. Relations with the Islamic World. Analysis paper no. 21, April 2015, 52pp - <http://www.diva-portal.org/smash/get/diva2:800459/FULLTEXT01.pdf> - Islamic religious education (IRE) in Europe and the US has become a subject of intense debate after Muslims raised in the West carried out attacks against their fellow citizens. People worry their states are doing too little or too much to shape the spiritual beliefs of private citizens. State response to the concern ranges from sponsoring religious education in public schools to forgoing it entirely. The policies vary according to national political culture. In **Germany and Austria**, many public schools teach Islam to Muslims as a subject within a broader religious curriculum that gives parents the right to choose their children’s religious education. Although controversial, Germany and Austria have also started to provide teacher training for IRE in public universities. The policy reflects Germany and Austria’s legal and religious contexts, in which officially recognized religions may enter into cooperation with the state. In the **United Kingdom and Sweden**, public schools teach Islam to all pupils as an academic subject and train teachers through comparative study of religions departments in universities. In both countries, Muslims have been afforded the same rights as Christians to receive public funding for religious schools. While the United Kingdom and Sweden have a history of an established national church, non-Christian religions are now accorded equal opportunities and rights. **French and American** public schools do not teach religion, although there is an opportunity to teach about Islam in school subjects such as art, history, or literature. The policy comports with the national political culture in both countries, which maintain a rigid separation between church and state. Despite the diversity of approaches and political culture, there are three good practices that apply across the board: 1. Establishing high academic standards for teacher training programs for both IRE teachers and those who teach about Islam and other religions in a non-confessional manner, and allocating adequate resources to ensure these standards are met. 2. Providing factual textbooks informed by academic scholarship, both for IRE and non-confessional school subjects that teach about Islam. 3. Building upon current curricular and pedagogical good practices through international exchange and dialogue of scholars. By adopting these practices, governments will further their citizens’ knowledge of important aspects of the human experience and promote inclusive citizenship and respect.

15. Jenny BERGLUND, Thomas LUNDÉN, Peter STRANDBRINK (eds.), *Crossing and crosses. Borders, educations, and religions in Northern Europe*, Walter de Gruyter GmbH & Co KG, May 2015 - 249 pp. – Google eBook, [https://books.google.it/books?id=IpiCQAAQBAJ&lr=&hl=it&source=gs\\_navlinks\\_s](https://books.google.it/books?id=IpiCQAAQBAJ&lr=&hl=it&source=gs_navlinks_s) - This volume critically explores the state of religious and civic life and politics on the margins of state spaces by analysing the themes of borders, education, and religions in northern Europe. It suggests that the formation of religious and civic identity through education is not becoming less parochial and more culturally open. It also challenges the idea that secular liberal democracies are by definition uninvolved in matters of faith.

16. Joshua D. BROGGI, *Diversity in the structure of Christian reasoning. Interpretation, disagreement and World Christianity*, Brill 2015, s.i.p - <http://www.brill.com/products/book/diversity-structure-christian-reasoning> - *Diversity in the structure of Christian reasoning* examines the effect of Christian commitments on rationality. When Christians read scripture, traditions supply concepts that shape what counts as normal, good, and true. This book offers an account of how different communities produce divergent readings of the Bible. It considers two examples from World Christianity, first a Bakongo community in central Africa, and then a Tamil bishop in southern India. Each case displays a relation between tradition and reason that reconfigures the hermeneutical picture developed by Martin Heidegger and Hans-Georg Gadamer. To see what transpires when readers decide about a correct interpretation, this book offers theologians and scholars of religion a fresh strategy that keeps in view the global character of modern Christianity.

17. Tomáš BUBÍK and Henryk HOFFMANN (eds.), *Studying religion with the Iron Curtain closed and opened. The academic study of religion in Eastern Europe*, Brill, 2015, pp 350 approx - <http://www.brill.com/products/book/studying-religions-iron-curtain-closed-and-open> . *The Academic Study of Religion in Eastern Europe* offers an account of the research focused on the

origins, development and the current situation of the Study of Religions in the 20th century in countries such as the Czech Republic, Poland, Slovakia, Hungary, Estonia, Latvia, Ukraine, and Russia. Special attention is devoted to the ideological influences determining the interpretation of religion, especially connected with the rise of Marxist-Leninist criticism of religion.

18. Marco CATARCI, Massimiliano FIORUCCI (Eds.), *Intercultural education in the European context: theories, experiences, challenges*, Ashgate, 2012, 256 pp – [www.ashgate.com/](http://www.ashgate.com/) - This book offers a comparative analysis of the intercultural theories and practices developed in the European context. Bringing together work on the United Kingdom, France, Germany, Italy, Spain, Greece, The Netherlands and Sweden, it examines specific approaches to intercultural education. Offering a broad framework for the study of intercultural education as adopted in European settings, the book highlights the contribution of education to the development of a fair, democratic and pluralistic Europe.

19. Melissa DECKMANN, Joseph PROUD'HOMME, *Curriculum and the Culture Wars: Debating the Bible's place in public schools*, Peter Lang Publishing, NY, 2014, 210 pp – <http://onlineibrary.wiley.com/doi/10.1111/jssr.12158/full> - The contributing authors in this volume examine a variety of topics such as sex education, public opinion in the evolution versus creationism debate, and the American founders' divergent views on the role of religion in education. However, the book's primary focus is the recent implementation of elective Bible courses in many American states. To some Americans, these courses are seen as a way to address the troublingly high rates of religious illiteracy in the US. To others, the courses represent the latest in a long line of attempts by conservative Christians to infiltrate the public schools with a proselytizing religious mission. Whatever the motive - and the contributing authors offer a variety of perspectives - Deckman and Prud'homme aptly demonstrate that the recent phenomenon of elective Bible courses has served to renew an important debate about the proper role of religion in American public schools. The contributing authors in this volume examine a variety of topics such as sex education, public opinion in the evolution versus creationism debate, and the American founders' divergent views on the role of religion in education. However, the book's primary focus is the recent implementation of elective Bible courses in many American states. To some Americans, these courses are seen as a way to address the troublingly high rates of religious illiteracy in the US. To others, the courses represent the latest in a long line of attempts by conservative Christians to infiltrate the public schools with a proselytizing religious mission. Whatever the motive Deckman and Prud'homme aptly demonstrate that the recent phenomenon of elective Bible courses has served to renew an important debate about the proper role of religion in American public schools.

20. Florence FABERON (ed.), *Liberté religieuse et cohésion sociale. La diversité française*, Presses universitaires d'Aix-Marseille, 2015, s.i.p., <http://www.iclrs.org/content/blurb/files/Libert%C3%A9%20religieuse%20et%20coh%C3%A9sion%20sociale.pdf> - La cohésion sociale en France, fondée sur son incontournable traditionnel centralisme étatique, est aujourd'hui examinée à la lumière de la liberté religieuse qui anime et préoccupe diversement le pays. Celui-ci en appelle à la fois au pluralisme religieux et à la cohésion sociale: comment peut-il y parvenir? C'est ce que cet ouvrage collectif voudrait illustrer, en expliquant des réponses elles-mêmes diverses (et manifestement fragmentaires et dispersives, avec pas moins de 47 auteurs qui signent une quarantaine de contributions). Ce livre est à l'image de ce pluralisme, réunissant des spécialistes de différentes disciplines concernées, présentant leurs réflexions sur les croyances et sur leur cohabitation. Une cohabitation qui, aujourd'hui en France, malgré le clin d'œil d'un sous-titre par trop 'hexagonal', n'est nullement moins exposée aux risques et aux dérives de l'actualité que dans les autres pays de l'UE. Bien au contraire.

21. Marie-Claire FOLETS, Katayoun ALIDADI, Jørgen S. NIELSEN and Zeynep YANASMAYAN, (eds.), *Beliefs, law and politics. What future for a secular Europe?* Ashgate Dec. 2014, 312 pp - <http://www.ashgate.com/isbn/9781472453464> - This edited collection gathers together the principal findings of the three-year RELIGARE project, which dealt with the question of religious and philosophical diversity in European law. Specifically, it covers four spheres of public policy and legislation where the pressure to accommodate religious diversity has been most strongly felt in Europe: employment, family life, use of public space and state support mechanisms. Embracing a forward-looking approach, the final RELIGARE report provides recommendations to governance units at the local, national and European levels regarding issues of religious pluralism and secularism. This volume adds context and critique to those recommendations and more generally opens an intellectual discussion on the topic of religion in the European Union. The book consists of two main parts: the first includes the principal findings of the RELIGARE research project, while the second is a compilation of 28 short contributions from influential scholars, legal practitioners, policy makers and activists who respond to the report and offer their views on the sensitive issue of religious diversity and the law in Europe.

22. Philippe GAUDIN, *Vers une laïcité d'intelligence? L'enseignement des faits religieux comme politique publique d'éducation depuis les années 1980*, Presses Universitaires d'Aix-Marseille, 2015, 342 pp – [puam@univ-amu.fr](mailto:puam@univ-amu.fr) - Régis Debray en appelait dans son rapport de 2002 sur l'enseignement du fait religieux à une laïcité d'intelligence plutôt que d'abstention. Cette politique éducative veut donner accès au plus grand nombre à la connaissance là où il y a urgence à ne plus subir sans recul la pression d'une actualité saturée par les faits religieux. L'enquête commence dans les années 1980 au cours desquelles les caractéristiques mêmes du vingtième siècle disparaissent dans le monde, tandis que la société française et son Ecole changent en profondeur. Appuyée sur des textes inédits ou peu connus et des sources variées, nourrie par une longue expérience pratique en la matière, cette recherche met en lumière la construction théorique et technique, les tâtonnements et interrogations de cette « laïcité d'intelligence » en cours, vue au travers de la question de l'enseignement des faits religieux depuis trente ans à l'école.

23. Denis JEFFREY (ed.), *Laïcité et signes religieux à l'école. Informations*, Presses de l'Université Laval, Québec 2015, 212 pp - <http://www.pulaval.com/produit/laicite-et-signes-religieux-a-l-ecole> - Dans notre société de plus en plus diversifiée, la laïcité apparaît comme un projet fondamental qui vise à permettre à chacun d'exprimer ses différences et de cohabiter pacifiquement dans l'espace public. Toutefois, le thème des signes religieux ostensibles chez les agents de l'État soulève de vifs débats. Ces signes doivent-ils être interdits ? Les enseignants devraient-ils laisser à la maison toutes marques d'appartenance religieuse ? Devraient-ils taire leurs convictions religieuses, politiques ou philosophiques ? Les auteurs invités à collaborer à ce livre présentent ici, dans une langue accessible, des positions divergentes, mais éclairantes, sur ces questions.

24. Christian JOPPKE, *The secular State under siege. Religion and politics in Europe and America*, John Wiley & Sons, 2015, 240 pp - [http://books.google.it/books?id=owacCAAQBAJ&lr=&hl=it&source=gbs\\_navlinks\\_s](http://books.google.it/books?id=owacCAAQBAJ&lr=&hl=it&source=gbs_navlinks_s) - Throughout human history, religion and politics have entertained the most intimate of connections as systems of authority regulating individuals and society. While the two have come apart through the process of secularization, secularism is challenged today by the return of public religion. This cogent analysis unravels the nature of the connection, disconnection, and attempted reconnection between religion and politics in the West. In a comparison of Western Europe and North America, Christianity and Islam, Joppke advances far-reaching theoretical, historical, and comparative-political arguments. With respect to theory, it is argued that only a "substantive" concept of religion, as pertaining to the existence of supra-human powers, opens up the possibility of a historical-comparative perspective on religion. At the level of history, secularization is shown to be the distinct outcome of Latin Christianity itself. And at the level of comparative politics, the Christian Right in America which has attacked the "wall of separation" between religion and state and Islam in Europe with the controversial insistence on sharia law and other "illiberal" claims from some quarters are taken to be counterpart incarnations of public religion and challenges to the secular state. This clearly argued, sweeping book will provide an invaluable framework for approaching an array of critical issues at the intersection of religion, law and politics for advanced students and researchers across the social sciences and legal studies, as well as for the interested public.

25. Angela KAUPP, Gabriele BUSSMANN, Brigitte LOB und Beate THALHEIMER (Hg.), *Handbuch Schulpastoral für Studium und Praxis*, Herder, Freiburg 2015, 382 Seiten - [www.herderverlag.de/](http://www.herderverlag.de/) - Das Buch hat, wie der Untertitel angibt, Praktiker und Praktikerinnen, Studierende und Lehrende im Blick. Das Themenspektrum ist sachkundig ausgewählt und erörtert in fünf Kapiteln Grundlagen der Schulpastoral, Rolle und Qualifikation der Seelsorgerinnen und Seelsorger, geschichtliche und konfessionelle bzw. islamische Entwicklungen, spezifische Profile (z.B. systemischer, ignatianischer Ansatz) und rechtliche bzw. strukturelle Rahmenbedingungen. Jeder Artikel ist von aktuell kompetenten Fachleuten verfasst und sorgfältig um weiterführende Literatur ergänzt. Querverweise im Buch ermöglichen die vertiefende Lektüre. Das Handbuch spiegelt die heutige Situierung von Schulpastoral im Lebensraum Schule wider, die sich an drei Aspekten ablesen lässt: 1.Schulpastoral ist mittlerweile ein etabliertes kirchliches Handlungsfeld. 2.Schulpastoral hat sich an Schulen zusammen mit weiteren freiwilligen Angeboten zu positionieren. 3.Schulpastoral ist christliches Tun, das sich im Prisma vieler Konzepte und Kontexte zunehmend auch interreligiös positioniert. (Jeremiah Kraus)

26. Philipp KLUTZ, *Religionsunterricht vor den Herausforderungen religiöser Pluralität. Eine qualitativ-empirische Studie in Wien*, Waxmann, 2015, 292 Seiten - <http://www.waxmann.com/index.php?id=20&buchnr=3234&nl=4> - In Europa wird religiöse Bildung an Schulen vorwiegend als konfessioneller Religionsunterricht organisiert. Besonders die wachsende religiöse Pluralität stellt diesen zunehmend vor Herausforderungen. Aktuell wird in der Religionspädagogik die Frage nach der Organisationsform des Religionsunterrichts kontrovers diskutiert. Ist eine andere Form für jene, die ihn an der Schule verantworten und mittragen, überhaupt denkbar? Diese Untersuchung widmet sich der Großstadt Wien, die wie andere europäische Städte einen hohen Grad an religiöser Pluralität aufweist. Mit Hilfe eines qualitativ-empirischen Verfahrens untersucht sie den schulinternen Diskurs um den Religionsunterricht an zwei höheren Schulen, an denen dieser organisatorisch an Grenzen gerät. Dabei analysiert die Studie Gruppendiskussionen mit Religionslehrerinnen und -lehrern sowie mit Mitgliedern des Schulgemeinschaftsausschusses. Die Erforschung dieser vielfach impliziten Einstellungen zu Religion und zum Religionsunterricht ist für die Entwicklung zukunftsweisender Formen des Religionsunterrichts von hoher Relevanz. Daher leistet die Studie einen wertvollen Beitrag zu einer kontextsensiblen Religionspädagogik.

27. Christoph KNILL, Christian ADAM, Steffen HURKA, *On the road to permissiveness?: change and convergence of moral regulation in Europe*, Oxford University Press, July 2015, 272 p. - <http://global.oup.com/localecatalogue/google/?i=9780198743989> - *On the road to permissiveness* seeks to describe and explain how European countries have been resolving political issues that involve conflicts of fundamental values. Specifically, these political issues include the regulation of abortion, euthanasia, homosexuality, prostitution, pornography, cannabis, sports betting, and handguns. The book addresses the empirical question of how morality policies have changed in recent decades and analyses the change and regulatory trends in different areas of morality policy. It provides a systematic long-term empirical assessment of morality policy change across countries and different fields of morality policy and compares morality policies in 19 OECD countries over a period of 50 years. *On the road to permissiveness* is divided into three parts. Firstly, it discusses the conceptual framework and measurement approach developed by the editors and the theoretical framework guiding the empirical analyses. In the second part, the editors explore the changes and trends in morality policies, and the third part develops theoretical conclusions and implications on the basis of these findings.

28. William John LYONS, Emma ENGLAND, *Reception history and biblical studies. Theory and practice*, (Google Book), Bloomsbury, 2015, 256 pp - <http://www.bloomsbury.com/uk/reception-history-and-biblical-studies-9780567660107/> - How do

we begin to carry out such a vast task—the examination of three millennia of diverse uses and influences of the biblical texts? Where can the interested scholar find information on methods and techniques applicable to the many and varied ways in which these have happened? Through a series of examples of reception history practitioners at work and of their reflections this volume sets the agenda for biblical reception, as it begins to chart the near-infinite series of complex interpretive 'events' that have been generated by the journey of the biblical texts down through the centuries. The chapters consider aspects as diverse as political and economic factors, cultural location, the discipline of Biblical Studies, and the impact of scholarly preconceptions, upon reception history. Topics covered include biblical figures and concepts, contemporary music, paintings, children's Bibles, and interpreters as diverse as Calvin, Lenin, and Nick Cave.

29. Ugo PERRONE, *L'essenza della religione*, Queriniana, Brescia 2015, pp.144 - [newsletter@queriniana.it](mailto:newsletter@queriniana.it) - La questione dell'essenza della religione ha ispirato, specie tra Otto e Novecento, numerosi grandi autori. Oggi però "religione" suona come un termine scivoloso: qualifica un oggetto d'indagine paradossale. A maggior ragione sembra infondata la pretesa di penetrarne l'"essenza", il senso riposto. E, tuttavia, la vita smentisce in modo solenne il ragionare troppo astratto: il fenomeno religione continua a muovere esistenze individuali e fenomeni collettivi. Di qui la curiosità di riprendere a fondo il tema dell'essenza della religione in generale, e del cristianesimo in particolare.

30. Andrew REEVES, *Religious Education in thirteenth-century England. The Creed and articles of faith*, Brill 2015, 224 pp - <http://www.brill.com/products/book/religious-education-thirteenth-century-england> - In *Religious Education in Thirteenth-Century England*, Andrew Reeves examines how laypeople in a largely illiterate and oral culture learned the basic doctrines of the Christian religion. Although lay religious life is often assumed to have been a tissue of ignorance and superstition, this study shows basic religious training to have been broadly available to laity and clergy alike. Reeves examines the nature, availability and circulation of sermon manuscripts as well as guidebooks to Christian teachings written for both clergy and literate laypeople. He shows that under the direction of a vigorous and reforming episcopate and aided by the preaching of the friars, clergy had a readily available toolkit to instruct their lay flocks.

31. Marianna SHAKHNOVICH, *Religion in contemporary public education in Russia*, in J. Berglund at aa.(eds.), *Crossing and Crosses. Borders, Educations and Religions in Northern Europe*, Walter de Gruyter GmbH & Co KG, 2015, pp. 123-137 - <https://books.google.it/books?hl=it&lr=&id=IpiLCOAAQBAJ&oi=fnd&pg=PA123&ots=KrCy7J9yZr&sig=RtYAq-7HGScKlrBaXiDw3Xi5GNg#v=onepage&q&f=false> - "In order to understand the place of religion in contemporary Russian public education, it is necessary to briefly outline the important landmarks in the recent history of the relations between Church, the State and Russian society concerning public school and RE. The development of the legal system during the 1990s was of particular importance to the relation between State, Orthodox Church and society, as well as the teaching of religion in public schools in Russia. On this basis, I will then discuss the current situation of RE in Russia and its challenges for the future".

32. Karin SPORRE, *In search of human dignity. Essays in Theology, Ethics and Education*, Waxmann, 2015, 272 pp. - <http://www.waxmann.com/index.php?id=20&buchnr=3241&nl=4> - Our human dignity can be taken from us in unjust relationships, which makes resistance and a search for dignity necessary. This search can take place in different ways – in this book through academic studies in theology, ethics and education. Human dignity relates to human rights, which are also explored here; moreover, perspectives from gender and postcolonial theory inform the studies. The reflection on human dignity ends in a discussion of education, making the book a resource in addressing contemporary value issues in education. This collection of lectures, articles and papers covers a certain time period. In the texts particular themes recur, which contributes to continuity and coherence. The focus of more recently written chapters takes the discussion in new directions.

33. Ilinca TANASEANU-DÖBLER and Marvin DÖBLER (Eds), *Religious Education in pre-modern Europe*, Brill, 2012, pp. 256. <http://www.brill.com/religious-education-pre-modern-europe> - Although religious education is a much-debated topic in present-day History of Religions, its study focuses almost exclusively on contemporary phenomena. Furthermore, this field of study still lacks a comprehensive theoretical framework to structure research. The volume presented here explores religious education from a historical perspective, focusing on source material from pre-modern Europe. Scholars from the History of Religions, Theology, Classical Philology, Medieval Studies and Byzantine Studies contribute their expertise to analyse selected aspects of religious education in Antiquity, Byzantium and the Middle Ages, highlighting the diverse concepts of education, educational contents, actors, media, methods, ideals and intentions at play, and anchoring their case studies in the broader panorama of European history. Based on this material, the editors propose a systematic framework to map the research field.

34. Leo VAN ARRAGON, *"We educate, they indoctrinate". Religion and the politics of togetherness in Ontario public education*, Thesis, Faculty of Arts, University of Ottawa, Canada, 2015, 413pp - [http://www.ruor.uottawa.ca/bitstream/10393/32206/1/Van\\_Arragon\\_Leo\\_2015\\_thesis.pdf](http://www.ruor.uottawa.ca/bitstream/10393/32206/1/Van_Arragon_Leo_2015_thesis.pdf) - "Religion has had an ambiguous role in Ontario public education, having provided both the common language for social cohesion and for resistance by religious groups to what they have perceived to be a dominant, exclusive and coercive ethos. In similar ways, religious freedom and diversity have been highly prized and protected in Ontario while at the same time being sources of anxiety and social disruption. Using critical discourse analysis and critical genealogical analysis I examine the conflicted role of religion in Ontario public education through competing discourses in political rhetoric, selected government documents formulating ways of conceptualizing the role of religion in public education from 1950 to 2003 and case law between 1985 and 1997. More precisely, I examine ways in which educational, social and

political goals of education have been intertwined throughout the history of Ontario public education. I show that the public school system has been a state instrument privileged to deliver public education as a way to resolve the tension between social cohesion and social diversity by delivering common civic values. One result is that challenges to the public school system are often interpreted as attacks on public education and on Ontario society, particularly when those challenges are launched by religious groups. This has meant that debates about the role of religion in public education tend to be volatile making serious dialogue about this important social issue difficult to achieve while restricting the space for religious diversity in public education”.

35. Marco VENTURA, *From your gods to our gods. A history of religion in Indian, South African and Britain Courts*, Cascade Books, Eugene OR (Usa), 2014, 384pp – [www.wipfandstock.com](http://www.wipfandstock.com) - The global world debates secularism, freedom of belief, faith-based norms, the state's arbitration of religious conflicts, and the place of the sacred in the public sphere. In facing these issues, Britain, India, and South Africa stand out as unique laboratories. They have greatly influenced the rest of the world. As single countries and together as a whole, the three have moved from the colonial clash of antagonistic religions (of your gods) to an era when it has become impossible to dissociate your god from my god. Today both belong to the same blurred reality of our gods. Through a narrative account of British, South African, and Indian court cases from 1857 to 2009, the author draws an unconventional history of the process leading from the encounter with the gods of the other to the forging of a postmodern, common, and global religion. Across ages, borders, faiths, and laws, the three countries have experienced the ambivalent interaction of society, politics, and beliefs. Hence the lesson the world might learn from them: our gods promise an idealized purity, but they can only become real in the everyday creation of mixed identities, hybrid deities, and shared fears and hopes.

36. Roman R. WILLIAMS, *Seeing Religion: toward a visual sociology of Religion*, Routledge, 2015, 228 pp. (Google book) - [http://books.google.it/books?id=9W6hCAAQBAJ&lr=&hl=it&source=gbs\\_navlinks\\_s](http://books.google.it/books?id=9W6hCAAQBAJ&lr=&hl=it&source=gbs_navlinks_s) - The potential of visual research methods in the sociology of religion is vast, but largely untapped. This comes as a surprise, however, given the visual, symbolic, and material nature of religion and spirituality. Evidence of religious faith and practice is materially present in everything from clothing and jewelry to artifacts found in people's homes and workplaces. Not only is religion's symbolic and material presence palpable throughout society, it also informs attitudes, beliefs, and behaviors of countless people worldwide. Words-and-numbers approaches to social research, however, sometimes miss important dimensions of religion and spirituality in the contemporary world. Seeing Religion is an invitation to a visual sociology of religion. Contributors draw from their current research to discuss the application of visual methods to the study of religion and spirituality. Each chapter stimulates the sociological imagination through examples of research techniques, analytical approaches, and methodological concerns.

## JOURNALS • e-JOURNALS

37. Derek ANDERSON, Holly MATHYS, and Joe LUBIG, *Lessons learned from teaching teachers how to teach about World Religions*, International Journal of Learning, Teaching and Educational Research, vol. 10 (2015) 3, 43-58 - <http://www.ijlter.org/index.php/ijlter/article/viewFile/271/pdf> - This quasi-experimental comparative case study compared 22 elementary pre-service teachers“(PSTs”) 7th-grade lessons on world religions to the lessons developed and taught by a cohort of 26 PSTs. The PSTs from Cohort 1 received no instruction or course readings related to teaching about world religions; whereas, the PSTs from Cohort 2 were assigned six articles to read and spent one hour of in-class time learning about teaching world religions. Lesson plans, teaching observations, focus group interviews, and reflection journals served as data sources, which were coded for core themes. Classical content analysis was used to tabulate incidents of PST behaviors related to the core themes. PSTs from Cohort 1 exhibited greater lack of knowledge and awareness of world religions, used biased language, lacked solemnity and sensitivity, made more assumptions and generalizations, and even exhibited outright promotion of Christianity. This study suggests that elementary social studies teacher educators, by spending only an hour of methods class time on the topic, can help their PSTs to avoid common missteps in their teaching about world religions.

38. Sardar M. ANWARUDIN and Rubén GAZTAMBIDE-FERNANDEZ, *Religious pluralism in school curriculum: a dangerous idea or a necessity?* Curriculum Inquiry, vol. 45 (2015) 2, 147-153 (Editorial) – <http://dx.doi.org/10.03626784.2015.1017338> - All four articles in this issue of CI shed a different kind of light on both the challenges as well as the opportunities that religious pluralism brings into public education. Their work underscores the importance of religious pluralism for school curriculum. While the authors do not provide any easy answers, their work helps us to think seriously about the role of public education in addressing the tensions and contradictions that religious pluralism raises for liberal democracies. A blanket defense of liberal values like freedom of expression, for instance, makes little sense – and, in fact, might encourage further violence – when confronted with the need to build bridges between religious communities that have experienced historical conflict. Even the notion of dialog based on rational engagement falls apart when confronted with the tensions between history and tradition. But perhaps the ultimate challenge lies in how democracy and multiculturalism will face the challenge of integrating and providing equal opportunities for those with religious beliefs that contradict liberal values. This is not simply a matter of accommodating learning differences or of culturally responsive pedagogies; it is about how we are oriented toward each other, how we come to see the world and how we engage each other actively in the process of becoming. (from the Editorial)

39. Robert L. BERTRAND, *The limits of secularization through education*, Journal of Religion & Society, vol.17(2015), abstract online 16 April 2015, <http://moses.creighton.edu/JRS/> - Education-inspired decline of religious thought and practice

among students has long been conceived as a mechanism of secularization. How education correlates with religious outcomes, and vice versa, have been of interest both in academia and in the public, primarily because of the rise of the so-called "New Atheist" movement that seeks dominion within the intellectual sphere, the rise of the number of individuals who do not identify with a religion, and the guiding secular ethos of Western nations. Modern social research has exposed important limitations and caveats to the secularization paradigm that call into question to what extent, or even if, religious decline occurs during post-secondary schooling. This article presents the inadequacies and unsubstantiated assumptions of the secularization hypothesis through discussion of key topics of contention, namely: 1. propensities of religious to enroll and excel in school; 2. demographic changes in educational trajectories of religious and non-religious; 3. decline of religious service attendance among post-secondary students; 4. the dissolution of religious plausibility structures; 5. the "liberalization" of student religious opinion; and 6. the nature and process of religious disaffiliation during schooling. Although the consensus of this review is that education is generally not atrophic to religious orientation, exceptions in favor of the secularization hypothesis will also be presented.

40. Helen BRADSTOCK, *Religion in New Zealand's state primary schools*, Journal of Intercultural Studies, vol. 36 (2015) 3, 338-361 - <http://www.tandfonline.com/doi/abs/10.1080/07256868.2015.1029885> - Around 42 per cent of state primary schools provide 'Bible in Schools' (BiS) classes in New Zealand under the 'Nelson system' of voluntary religious instruction. Parents may opt their children out, but in practice most do not. By contrast, the New Zealand Curriculum 2007 recognises cultural diversity but makes little provision for education about diverse religions and worldviews at the primary or secondary level, and educationalists advocate the development of tolerance in preference to conceptual understanding of religion. This paper draws on interviews with school principals, teachers, parents, BiS volunteers and other key stakeholders. Adopting a Foucaultian discourse analysis and critical realist epistemology I identify material and discursive constraints embedded in current religious instruction practices that undermine government and state school accountability regarding BiS programmes, along with changes that would better serve New Zealand's commitment to respecting diversity. Against the promotion of Christian religious instruction and uninformed tolerance within the curriculum, I assert the need for a review of BiS programmes and for the introduction of education about diverse religions and worldviews in New Zealand schools.

41. Ben CLEMENTS, *The correlates of traditional religious beliefs in Britain*, Journal of Beliefs and Values. Studies in Religion & Education, vol. 35 (2014) 3, 278-290 - <http://www.tandfonline.com/doi/full/10.1080/13617672.2014.980070> - This study provides an across time analysis of traditional religious beliefs and examines the socio-structural and religious correlates of such beliefs in Britain. It examines belief in God, life after death, hell, heaven, sin, as well as the notion of a personal God. It undertakes multivariate analysis of a recurrent social survey conducted over several decades. The main findings are that there is no uniform decline in traditional beliefs, with the picture one of change and continuity. Women, religious adherents and those showing greater religious commitment are more likely to hold traditional beliefs. There is a mixed picture for age effects while higher socio-economic status tends to lead to a lower likelihood of holding religious beliefs, as hypothesised by 'deprivation theory'.

42. Symeon DAGKAS, Lisa HUNTER, *'Racialised' pedagogic practices influencing young Muslims' physical culture*, Physical Education & Sport Pedagogy, abstract published online on 10 June 2015 - <http://www.tandfonline.com/doi/abs/10.1080/17408989.2015.1048210> - There is growing concern surrounding the 'racialised' body and the way young people develop dispositions towards physical activity (PA) and sports, and more broadly to physical culture. This paper draws on Bourdieu's social theory in an effort to explore the ways in which the intersectionality of various *fields* (family, religion and school) and their dimensions (culture and social class) influence young Muslims' physical culture. More specifically the paper examines the 'racialised' pedagogic practices in various *fields* that influence young Muslims' dispositions to physical culture. The study reports on the voices of 40 participants identifying as young Muslims (12–15 years old; 20 girls and 20 boys) from one secondary school in the South of England, UK. A case study approach was used to explore participants' understanding, meaning, structural conditions and personal agency with regard to physical culture and 'racialised' body pedagogies. Data include semi-structured paired interviews with participants. Data were analysed using thematic analysis. More specifically, thematic analysis based on the notion of 'fields' informed deductive and inductive procedures. Results suggested that religion had limited influence on the participants' agency when intersecting with schooling and social class with regard to embodiment of active physical culture. Economic capital, on the other hand, had a considerable influence on participants' physical culture as it contributed to young people's access to PA opportunities, agency and body pedagogies. In addition, the study concludes that *fields* outside the school play a significant role in influencing and enabling young Muslims' physical culture. *Conclusions*: One of the most significant implications of this study is emphasising that young Muslims should not be viewed as a homogenous group as various *fields* intersect to influence their participation in physical education and their embodiment of physical culture. Identified *fields* and their markers make dispositions unique, dependent upon characteristics and their relative influence.

43. Kevin DONNELLY, *The place of religion in a secular curriculum* [online], Quadrant, vol. 59 (Apr 2015) 4, 44-49 - <http://search.informit.com.au/documentSummary;dn=145509002971015;res=IELLCC> - Published in 2006, the book from which the above quotation is taken explores the increasing secularisation of the Western world and the loss of a sacred, transcendent view of life embodied by Christianity. In his essay Ratzinger (later Pope Benedict XVI) describes a modern Europe where the Christian religion is banished from the public square and where there is a widespread inability or unwillingness, in part, because of postmodern theory, to make judgments of relative worth.

44. Ingemar ELANDER, Charlotte FRIDOLFSSON & Eva GUSTAVSSON, *Swedish Muslims and secular society: Faith-based engagement and place*, *Islam and Christian-Muslim relations*, vol. 26 (2015) 1, first published online 19 March 2015 - <http://www.tandfonline.com/doi/abs/10.1080/09596410.2015.1013324> - This article sets out to explore how Muslims in Sweden identify with and create social life in the place where they live, that is, in their neighbourhood, in their town/city and in Swedish society at large. In a paradoxical religious landscape that includes a strong Lutheran state church heritage and a Christian free-church tradition, in what is, nevertheless, a very secular society, Muslims may choose different strategies to express their faith, here roughly described as “retreatist,” “engaged” or “essentialist/antagonistic.” Focusing on a non-antagonistic, engaged stance, and drawing upon a combination of authors' interviews, and materials published in newspapers and on the Internet, we first bring to the fore arguments by Muslim leaders in favour of creating a Muslim identity with a Swedish brand, and second give some examples of local Muslim individuals, acting as everyday makers in their neighbourhood, town or city. Third, we also give attention to an aggressively negative Islamophobic stance expressed both in words and in physical violence in parts of Swedish society. In conclusion, we reflect upon the challenges and potentialities of an emotionally engaged, dialogue-orientated Muslim position facing antagonistic interpretations of Islam, and an ignorant, sometimes Islamophobic, environment.
45. Dirk EVERS, *Religion & Science in Germany*, *Journal of Religion & Science*, vol. 50 (June 2015) 2, 503-533 - <http://onlinelibrary.wiley.com/doi/10.1111/zygo.12172/abstract?deniedAccessCustomisedMessage=&userIsAuthenticated=false> - During the last fifty years, the dialogue between science and religion in Germany has gained momentum. This essay briefly describes the academic setting in Germany with denominational theology at state universities and explains the development of secularization in reunified Germany. Twenty-five years after reunification, East Germany is one of the most secular societies in the world, and religion is seen as a strange relic. This poses challenges to the interaction between science and religion in both parts of Germany. The essay then presents important institutions and contributors to the interaction between science and religion in Germany over the past fifty years, emphasizing the importance of private institutes at the intersection of the academy with society, churches, and ethical challenges.
46. Daniel FAAS, Merike DARMODY & Beata SOKOLOWSKA, *Religious diversity in primary schools: reflections from the Republic of Ireland*, *British Journal of Religious Education*, vol. 37 (2015) 3, first published online 24 March 2015 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2015.1025700> - Growing secularisation of the population and the arrival of new culturally and religiously diverse migrants are posing new challenges to schools in the Republic of Ireland (Ireland). These challenges are particularly acute in Irish primary schools, the majority of which are under Catholic patronage. Recent changes have necessitated an extensive consultation process about how to accommodate religious diversity and have resulted in some important policy changes. This article contributes to an ongoing debate about state-run denominational schools and the place of RE in these. While set in the Irish context, the article is also relevant for educators and academics in other jurisdictions as it describes recent policy developments and steps taken in addressing cultural and religious diversity in schools.
47. Valeria FABRETTI, *Learning from religions. Post-secular schools and the challenge of pluralism*, *Italian Journal of Sociology of Education*, vol. 5 (2013) 2, 46-66 - [http://www.ijse.eu/wp-content/uploads/2013/06/2013\\_2\\_3.pdf](http://www.ijse.eu/wp-content/uploads/2013/06/2013_2_3.pdf) - The post-secular notion highlights the increasing religious pluralism and the persistent public role of religions in secularized western societies. Besides, the concept recommends a way to deal with differences in social spaces, referring to mutual recognition and to Habermas's idea of complementary learning. Adopting the post-secular frame, the paper focuses on religion and education in public schools. An overview on the European scenario is drowned and solutions for the accommodation of religious plurality inspired by the ‘post-secular school’ idea are outlined. The paper refers to the concept of ‘learning from religion’ as not far from the suggested view, since it extends the ‘about religions’ teachings to what students may learn about themselves and the others through religious studies. However, from the post-secular perspective the ‘learning from religions’ may also mean the possibility for schools to increase new forms of awareness, reflexivity and innovation implementing practices of cooperation with religious organizations.
48. Daniel FLEMING, Terence LOVAT, Brian DOUGLAS, *Theology in the public square of Australian higher education*, *Journal of Adult Theological Education*, vol.12 (2105) 1, 30-42 - <http://www.maneyonline.com/doi/abs/10.1179/1740714115Z.00000000034> - In the Australian context, tertiary theological education has historically been the domain of particular religious denominations, being applied principally to students within the denomination in question and delivered largely through colleges explicitly oriented towards training for religious ministry within the same denomination. As such, the introduction of the discipline of theology into the mainstream of a number of public and secular Australian universities marks a significant shift in this educational landscape. This article argues that theology's move from the denominational and confessional context to the public square of a secular university carries with it a need to reassess the discipline's educational assumptions. Not only is the majority student base not from within a particular denomination or looking to ministry training, but a significant number of students are typically not belonging to any faith and, in many cases, not interested in doing so. Theology in the public square must therefore be assumed to be primarily a discipline among other disciplines. Like other disciplines, it must therefore be available principally for the public good, and assessed for its worth by related criteria. These criteria impel a revision of the theological and pedagogical assumptions of the discipline when delivered in this context.
49. Matthew W. GEIGER, *Religious Education person to person: attending to relationality*, *Religious Education*, vol. 102 (2015) 2, 162-180 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2015.1013906> - Based in an ethnographic project

involving three Episcopal high schools, five teachers, and roughly three-dozen students, this article addresses the importance of personal and relational pedagogy for spiritual growth in youth. Grounded in interview conversations with students and teachers, the results of the collaborative project suggest that personal spiritual and religious formation is both a reality and an open possibility in an academic setting through relational educative practices.

50. Anna HALAFOFF, Elisabeth ARWECK & Donald L. BOISVERT, *Education about religions and worldviews: promoting intercultural and interreligious understanding in secular societies*, Journal of Intercultural Studies, vol. 36 (2015) 3, 249-254 - <http://www.tandfonline.com/doi/abs/10.1080/07256868.2015.1030099?journalCode=cjis20> – The special issue of Journal presents the findings of a number of empirical and theoretical studies on education about religions and worldviews (ERW) conducted in Britain, Ireland, Canada, Norway, Finland, New Zealand and Australia. The different contexts examined are so-called Western societies, which can be said to have a Christian heritage.

51. Saeko HASHIMOTO, *Europe's contending identities: supranationalism, ethnoregionalism, religion, and new nationalism*, European Quarterly of Political Attitudes and Mentalities, vol. 4 (April 2015) 2 - <https://www.questia.com/library/journal/1P3-3690419531/europe-s-contending-identities-supranationalism> - Two recent, very different but critical events in Europe - the independence referendum in Scotland in September 2014 (which rejected independence for Scotland albeit by a margin that confirmed the salience of the issue) and the horrible Charlie Hebdo attack in Paris in January 2015 - make us focus on some crucial questions: how do you define yourself in Europe? What does Europe mean? Some Scottish people thought they could live as Europeans as well as Scottish, but not as British. In Europe where various layers of identity coexist in society, how does one define oneself, in other words, distinguish "we" from "they": by citizenship, ethnicity, language, religion, shared history or all the above? Since Europe is trying, to some extent, to overcome the nation-state system, which was established right there more than 350 years ago, and has become increasingly borderless, dynamism of European integration once again challenges the idea of who Europeans are. The book on *Europe's Contending Identities*, edited by Andrew C. Gould and Anthony M. Messina, focuses on this timely and long debated issue and at the same time it encourages us to look at it from various perspectives. It is commonly believed that the creation of European Union (EU) has generated a transnational European identity, rather than an identity based on nationality. European identity is supposed to be crucial to legitimize the EU's deep integration and eventually to form "a state of Europe" or "a European federation".

52. Leah HAUS, *Ideas, institutions, and curricula. Explaining variations between England and France*, European Education, vol. 47 (2015) 1-2, 137-153 - <http://www.tandfonline.com/doi/full/10.1080/10564934.2015.1033604> - This study raises the question of why the French secondary school history curricula introduced in the late 2000s prescribed more extensive coverage of plural histories than did secondary school history curricula for English schools introduced in the same time period. Both countries share similar societal diversity. To explain the variation in curricula content, I argue that one needs to supplement a focus on ideas with an institutionalist perspective. England and France have different institutional frameworks for curricula creation, with roots in the nineteenth century, when mass education began. The research shows that these unique national education institutional legacies are significant, and that institutional contexts matter in the diffusion of ideas.

53. Béatrice HENDRICH, *Islamic Religious Education in Cyprus. Laws, actors, past and future*, Journal of Muslims in Europe, vol. 4 (2015) 1, 7-37 - <http://booksandjournals.brillonline.com/content/journals/10.1163/22117954-12341293> - This article discusses Islamic Religious Education in present day Cyprus on both the southern and northern sides the dividing line established in 1974. It is understood in its broadest sense to include religious classes in formal education, Qur'an teaching in a mosque-like environment or summer school instruction. First an introductory description of the political background of current Cyprus laws is depicted, followed by an illustration of the actors, past events and options for the future. Case studies on recent conflicts in north Cyprus highlight the political aspect of providing or rejecting religious education. Lastly, the article raises the question as to how the differing approaches to religious education in north and south Cyprus could be integrated once the Cyprus Conflict has been settled.

54. Geir HOAAS, *Religion, worldview, and values in an international class* [Oslo], Journal of the European Teacher Education Network, vol. 10 (2015), 24-37 - Students attending the international course, "Multicultural Identity in a Global World" (MCI), in Oslo, come from many different European countries, some also from Asia, Africa, Latin-America or the USA. They meet and mingle daily and learn cultural codes and values from each-other, in classes of 24-32 students. During the course, they are challenged to present their own culture, with its values and norms, to their fellow-students, an eye-opener toward traits and values of their own culture. They are, furthermore, exposed to their own stereotypes and identity-markers, giving reason to think through their own attitudes toward peoples and cultures with different characteristics and values. Many of the students come from a secularized modern society in Europe, and in this encounter discover some deep structures in their own society, becoming more conscious of the religious roots and framework. Class discussions go high under topics such as Cultural identity and cultural awareness, Alternative value dimensions, Culture and religion, Multicultural competence, and Culture and ethical challenges. The students are also exposed to the multicultural environment of the city of Oslo, with 25% immigrant population, and schools and kindergartens in some areas of the town with as many as 80-90% of minority-background. Through a questionnaire and interviews, to the classes of 2005-12, supplemented by impressions from class-discussions, we analyze the attitudes to Religion, Worldview and Values, as related to their home-culture, as well as the culture of the place of study.

55. Dževad HODŽIĆ, *Che cosa significa essere un musulmano europeo?*, Concilium [edizione italiana], anno 51 (2015) 1, 150-159 – [www.queriniana.it](http://www.queriniana.it) - Il futuro dell'umanità dipenderà in misura consistente dalle relazioni tra le religioni mondiali. In questo contesto la questione della situazione dei musulmani nelle moderne società europee acquista ulteriore importanza. La situazione delle comunità musulmane all'interno dell'UE dipenderà in gran parte dall'autocoscienza musulmana. Questo breve saggio [l'a. è docente nella facoltà di Studi islamici di Sarajevo] si occupa di alcune caratteristiche di tale autocoscienza musulmana nell'odierno contesto giuridico-politico e culturale europeo: la questione dell'originario concetto islamico di religione, il comportamento musulmano rispetto alla modernità, il significato costitutivo del dialogo interreligioso sia per la rivelazione islamica sia per la moderna identità islamica in Europa, la teologia islamica inclusiva, il pensiero islamico e la formazione nelle lingue della terza generazione di europei musulmani. Nel quadro di questi riferimenti, l'identità islamica europea richiede un atteggiamento autocritico, capacità di dialogo, dinamismo e apertura culturale.

56. Olav HOVDELIEN, *Education and common values in a multicultural society. The Norwegian case*, Journal of Intercultural Studies, vol. 36 (2015), 306-319 - <http://www.tandfonline.com/doi/abs/10.1080/07256868.2015.1029887> - In most Western countries, a compulsory education system plays a key role in societal integration. This article discusses how the Norwegian model of education, its values base and RE, contribute to integration in the broad sense. Approximately 98 per cent of all children between the ages of six and sixteen participate in a common, compulsory and public course of education regulated by a curriculum approved by the parliament. Both the schools' values base and the obligatory subject of religious education are best understood as contributions to integration in contemporary Norwegian society that is characterised by secularisation and disintegration of the Christian hegemony on the one hand, and by the emergence of cultural and religious diversity on the other. In this case, secularism is identified not with distance from religion but with equity towards religions, in education and in society, based on the assumption that everyone can unite around human rights, regardless of religious or cultural affiliation.

57. Robert JACKSON, *Misrepresenting religious education's past and present in looking forward: Gearon using Kuhn's concepts of paradigm, paradigm shift and incommensurability*, Journal of Beliefs & Values: Studies in Religion & Education, vol. 36 (2015), abstract published online 30 April 2015 - <http://www.tandfonline.com/doi/abs/10.1080/13617672.2015.1014651> - In looking to the future, some writers on religious education (RE) have attempted to evaluate current approaches to the subject. Some have characterised any significant change in approach as a 'paradigm shift', a term derived from Thomas Kuhn's work in the philosophy of science. This article examines the uses of the terms 'paradigm', 'paradigm shift' and 'incommensurability' in Liam Gearon's book Master Class in RE. I argue that Gearon misapplies Kuhn's concepts, that his own account of paradigms of RE is internally inconsistent, and that his discussion – partly through placing the views of others within a rigid framework of constructed paradigms – contains some misrepresentations of their work. The critique is pertinent to the debate about the nature and future of RE for, if evaluations of present and past models of RE are defective, their use in re-thinking the shape and content of the subject is highly questionable.

58. Isabella KASSELSTRAND, *Nonbelievers in the Church: A Study of Cultural Religion in Sweden*, Sociology of Religion, vol. 76 (2015) 2, abstract online 16 June 2015 - <http://socrel.oxfordjournals.org/content/early/2015/06/10/socrel.srv026.abstract> - In terms of belief and attendance, Sweden is one of the most secular countries in the world. Yet, church affiliation and ritual participation remain high. As the Church of Sweden historically served secular functions on behalf of the state, this paper uses survey data from the International Social Survey Program to investigate the extent to which Swedes are culturally religious, whereby they belong without believing. Findings reveal more prominent differences between individuals identifying with other religions and the Church of Sweden than between those identifying with the Church of Sweden and no religion. Furthermore, there is a weak connection between beliefs and Church of Sweden identification, while there is a strong relationship between beliefs and regular attendance. As such, this study calls for careful conceptualization of religious belonging as, in some contexts, common measures of objective religiosity, such as affiliation and attendance, reflect fundamentally different phenomena.

59. Marjaana KAVONIUS, Arniika KUUSISTO & Arto KALLIONIEMI, *Pupils' perceptions of worldview diversity and Religious Education in the Finnish comprehensive school*, Journal of Intercultural Studies, vol. 36 (2015) 3, 320-337 [Special Issue: Education about Religions and Worldviews: Promoting Intercultural and Interreligious Understanding in Secular Societies] - <http://www.tandfonline.com/doi/abs/10.1080/07256868.2015.1029884> - The focus of this article is on Finnish ninth grade pupils' perceptions on worldview diversity and Religious Education (RE). The data were gathered by using a mixed methods approach combining quantitative and qualitative methods. Worldview diversity has a long history in Finnish society. Yet this has only really been acknowledged in recent years, when increased immigration introduced issues related to the diversity of cultures and religions into the public debate. The most heated discussion has concerned the position of religions and other worldviews in the public sphere. Further, RE and Ethics instruction, in particular their contents and teaching arrangements, have aroused strong emotions. This article examines how pupils in Finnish comprehensive schools perceive worldview diversity and worldview education and discusses the Finnish model of worldview education in general.

60. Hyun-Sook KIM, *Seeking critical hope in a global age. Religious Education in a global perspective*, Religious Education (The official journal of the Religious Education Association, Usa), vol. 110 (2015) 3, 311-328 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2015.1039389> - During the last two decades, globalization has come to occupy an important position in popular and academic discourses. Globalization has provided opportunities to produce possibilities of global awareness and at the same time crises to perpetuate a culture of fear. This article asks how church and religious education can provide a global

education and help Christians continue to be faithful to their hope for God while engaging others for the common good. This also demands new kinds of global RE directed toward social justice, cultural unity in diversity, and global responsibility, which can adequately address the challenges of neo-liberalism, fundamentalism, and transnationalism. Based on a dialectical relationship with hope and global education, instead of fear, RE can be an important enterprise for achieving social justice, maintaining cultural unity in diversity, and equipping citizens with global responsibility, moving toward critical hope in a global age.

61. Sara A. LEVY, *Parents', students', and teachers' beliefs about teaching heritage histories in public school history classrooms*, *The Journal of Social Studies Research*, vol. 39 (2015), in press, abstract available online 8 June 2015 - <http://www.sciencedirect.com/science/article/pii/S0885985X15000170> - This qualitative study examines the expectations and beliefs parents, students, and teachers have about the teaching of heritage histories in public high schools. Students from three heritage groups, as well as their parents and teachers, were interviewed to shed light on this complex, often silent, relationship. This study is grounded in literature about the purposes of history education, historical distance, and collective memory/heritage, which give shape to and help to explicate some of the more complex issues inherent in the teaching of heritage histories. Participants included four Hmong students, three of their parents, and their teacher in St. Paul, Minnesota; eight Chinese students, nine of their parents, and their teacher in Elmdale, California; and five Jewish students, five of their parents, and their teacher in Maple Lake, Illinois. Findings indicate that the three stakeholder groups believe that the public school history classroom is an appropriate and desired place for heritage histories to be taught. This is complicated, however, by several factors: the placement of the heritage history narratives within larger curricular and mainstream narratives, how the teachers choose to incorporate the heritage narratives into the formal classroom curriculum, and the changing nature of historical and generational distance.

62. Martin LOSERT, Heinrich MERKT, Friedrich SCHWEITZER, *In search of interreligious competence. An empirical study in the context of training caregivers through Religious Education*, *Journal of Empirical Theology*, vol. 28 (2015) 1, 90-112 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15709256-12341323> - Given the increasingly diverse and multi-religious character of contemporary societies in Europe and beyond, interreligious education has come to attract more and more interest. This is especially true for the field of RE. This article comes from a research project that has two aspects as its focus. The first aspect refers to the question of whether approaches to interreligious education really are effective. The other aspect concerns what is called the meaning of interreligious abilities or competence for professional qualification. The process of training future caregivers includes both of these aspects. Moreover, the project entailed an attempt to test a number of RE units empirically for their effects on the trainees. In this article, an attempt is made to shed light on the structure of interreligious competence. The focus is on finding a general factor of interreligious competence at the heart of specific facets of competence.

63. David LUNDIE, James CONROY, *'Respect Study' the treatment of religious difference and otherness: An ethnographic investigation in UK schools*, *Journal of Intercultural Studies*, vol. 36 (2015) 3, 274-290. *Special Issue: Education about Religions and Worldviews: promoting intercultural and interreligious understanding in secular societies* - <http://www.tandfonline.com/doi/full/10.1080/07256868.2015.1029886> - Understanding and appreciating the beliefs and practices of others feature prominently among the aims and purposes of RE in UK schools. Drawing on ethnographic data from the 'Does RE Work?' project, this paper presents two conceptions of 'in/entoleration' a deliberate process of inculcating tolerance in pedagogy. Entoleration, akin to enculturation, encourages sympathetic and transformative encounter with others' beliefs. Intoleration, akin to indoctrination, risks eliding both difference and encounter in the service of a predetermined aim of nurturing uncritical tolerance. The former is categorised by pedagogies of encounter with the other as person, while the latter often focuses on externals and strangeness.

64. Marcel MAUSSEN, Veit BADER, *Non-governmental religious schools in Europe: institutional opportunities, associational freedoms, and contemporary challenges*, *Comparative Education*, vol. 51 (2015) 1, 1-21 - <http://www.tandfonline.com/doi/full/10.1080/03050068.2014.935581#> - The European Convention on Human Rights guarantees freedom of education, including opportunities to create and operate faith-based schools. But as European societies become religiously more diverse and 'less religious' at the same time, the role of religious schools increasingly is being contested. Serious tensions have emerged between those who ardently support religious schools in various forms and those who oppose them. Given that faith-based schools enjoy basic constitutional guarantees in Europe, the controversy surrounding them often boils down to issues of public financing, degrees of organisational and pedagogical autonomy, and educational practices and management. This introduction to a special issue on controversies surrounding religious schools in a number of Western European countries briefly introduces structural pressures that affect the position of religious schools and sketches the relevant institutional arrangements in the respective countries. We then go on to introduce some of the main concerns that frame the relevant debates. The paper concludes by introducing the various contributions in the special issue.

65. Stephen J. McKINNEY, James C. CONROY, *The continued existence of state-funded Catholic schools in Scotland*, *Comparative Education*, vol. 51 (2015) 1, 105-117 - <http://www.tandfonline.com/doi/full/10.1080/03050068.2014.935579#> - Catholic schools in Scotland have been fully state-funded since the 1918 Education (Scotland) Act. Under this Act, 369 contemporary Catholic schools are able to retain their distinctive identity and religious education and the teachers have to be approved by the Catholic hierarchy. Similar to the position of other forms of state-funded and partially state-funded faith schools in Europe, the position of state-funded Catholic schools in Scotland has been contested. This paper initially locates the debate and

discussion about Catholic schools in Scotland in the history and development of the wider faith schools debate in the UK, particularly England and Wales. The paper outlines the key themes in the debate on faith schooling in England and Wales identifying the similarities between the debate in Scotland and England and Wales and the distinctive features of the debate in Scotland. The paper will then focus on a critical examination and analysis of two key themes concerning state-funded Catholic schools in the Scottish context. The first theme is the debate over the continuation of government funding of Catholic schooling as it is effectively government funding of religious beliefs and practices for a particular Christian denomination. The second theme is more unique to Scotland and has some tenuous links to the debate on faith schools in Northern Ireland: the claims that Catholic schools are the root cause of sectarianism or contribute to sectarianism.

66. Michael S. MERRY, *The conundrum of religious schools in twenty-first-century Europe*, *Comparative Education*, vol. 51 (2015) 1, 133-156 - <http://www.tandfonline.com/doi/full/10.1080/03050068.2014.935582#> - In this paper Merry examines in detail the continued – and curious – popularity of religious schools in an otherwise ‘secular’ twenty-first century Europe. To do this he considers a number of motivations underwriting the decision to place one’s child in a religious school and delineates what are likely the best empirically supported explanations for the continued dominant position of Protestant and Catholic schools. He then argues that institutional racism is an explanatory variable that empirical researchers typically avoid, though it informs both parental assessments of school quality as well as selective mechanisms many mainstream religious schools use to function as domains of exclusion. He then distinguishes between religious schools in a dominant position from those serving disadvantaged minorities and argues that the latter are able to play a crucially important function other schools only rarely provide and hence that vulnerable minorities may have reason to value.

67. Teresa OBOLEVITCH, *The relationship between science and religion in the Copernicus Centre in Krakow (Michael Heller, Józef Zyciński and others)*, *European Journal of Science and Theology*, vol. 11 (2015) 4, 1-11 - [http://www.ejst.tuiasi.ro/Files/53/1\\_Obolevitch.pdf](http://www.ejst.tuiasi.ro/Files/53/1_Obolevitch.pdf) - In the present paper I present the problem of relationship between Science and religion elaborated in the Copernicus Centre for Interdisciplinary Studies in Krakow. This institution plays a special role in the shaping of the model of dialogue between faith and reason in Poland. I particularly analyse the concepts of Reverend Professor Michael Heller and Archbishop Professor Józef Zyciński concerning the Theology of Science as well as the relation between evolutionism and theism.

68. Audrey OSLER, *Human rights education, postcolonial scholarship, and action for social Justice*, *Theory & Research in Social Education*, vol. 43 (2015) 3, 244-274, first published online 26 May 2015 - <http://www.tandfonline.com/doi/abs/10.1080/00933104.2015.1034393> - In our global age, educational researchers and practitioners need tools that can be applied in a range of contexts and scales: local, national, and international. This article argues that human rights education (HRE) is a site of struggle in which HR and democracy need to be constantly renewed. It contextualizes HRE within a critical, reflective postcolonial framework that nonetheless recognizes modernist principles of universal rights. It focuses on 2 concepts - universality and recognition - to develop a theory of HRE that meets the needs of multicultural, multi-faith, yet secular societies that are characterized by asymmetrical power relations and anti-democratic political movements. An evolving theory of HRE needs to embrace the ethics of recognition by extending this concept beyond that expounded in HR instruments and building on learners’ experiences. Individual narratives are starting points for new collective narratives to enable the strengthening of HR and social justice.

69. Margareta L. PATRICK, *A call for more religious education in the secondary social studies curriculum of western Canadian provinces*, *Curriculum Inquiry*, vol. 45 (2015) 2, 154-175 - <http://www.tandfonline.com/doi/abs/10.1080/03626784.2015.1011043> - The inclusion of religion in public education remains contentious in many countries, including Canada. As multiple religions fill the public sphere, some RE is necessary if Canadians are to understand each other. Social studies is seen as an appropriate subject to include such education given its foci on diversity and citizenship. In this paper, I examine the degree to which the four western Canadian provinces address religious diversity in their social studies curricula. While religion is not absent from these curricula, the specific content expectations lack a sustained engagement with religious diversity. By contrast, European governments and intergovernmental organizations are considering whether religious education might facilitate peaceful coexistence in religiously plural societies. To emphasize this point, I highlight a recent European study entitled “Religion in Education: a contribution to Dialogue or a factor of Conflict in transforming societies of European countries?” (REDCo). REDCo suggests there is a connection between the inclusion of some form of religious education in public education and a greater willingness of students to dialogue about important issues with people who hold a variety of religions and worldviews. Applying the relevant findings of REDCo to the western Canadian context, I conclude that the lack of RE in social studies obstructs the implementation of a multicultural society by maintaining a secularist bias in public schools, contributing to the marginalization of religious minorities, failing to address the instrumentalization of religion and ignoring the connection between religious education and the promotion of citizenship.

70. Ulrich RIEGEL and Catharina KINDERMANN, *Tracing informal religious learning. Children’s expertise about Church buildings*, *International Journal of Practical Theology*, vol. 19 (2015) 1, 122-137 - <http://www.degruyter.com/view/j/ijpt.2015.19.issue-1/ijpt-2014-0033/ijpt-2014-0033.xml> - In religious education informal learning is hardly regarded. The transmission of religion to the next generation is discussed under the term socialization. In this article, we present findings of a study in Primary Schools observing the outcomes of religious learning outside formal settings. We asked third graders about their

knowledge about, interest in and attitude towards church buildings before passing a formal curriculum on that topic. Our findings about the children's expertise on church buildings reveal that religious socialization helps to explain the affective access to the church, whereas its impact on the cognitive dimension is not noteworthy. This shows a research gap in religious education that the concept of informal learning could fill.

71. Nathalie ROUGIER, Iseult HONOHAN, *Religion and education in Ireland: growing diversity, or losing faith in the system?* *Comparative Education*, vol. 51 (2015) 1, 71-86 - <http://www.tandfonline.com/doi/abs/10.1080/03050068.2014.935578#> - This paper examines the evolution of the state-supported denominational education system in Ireland in the context of increasing social diversity, and considers the capacity for incremental change in a system of institutional pluralism hitherto dominated by a single religion. In particular, we examine challenges to the historical arrangements emerging in two recent contentious issues: cuts in special funding for Protestant secondary schools and proposed diversification of the patronage of primary schools, revealing pressures on the dominant role of the Catholic Church and on the privileged place of religion in education. We identify a shift towards a more varied pluralism, or greater 'diversity of schools', in which multi- or non-denominational schools now feature more prominently, rather than towards either a secular system or privileged recognition of religious schools. These developments entail a change in the historical balance of religious equality and freedoms: from leaning more towards collective religious freedom and equality among religions, to tilting more towards individual religious freedom and non-discrimination. Yet the limited possibilities of incremental change are suggested by delays in changes of patronage, and the emerging balance displays continuing tensions between individual and collective freedom, clustered around 'diversity in schools': the integration of religion in the curriculum, religious instruction in the school day, and the accommodation of children and teachers of other beliefs in religious schools.

72. Annette SCHEUNPFLUG, *Non-governmental religious schools in Germany – increasing demand by decreasing religiosity?* *Comparative Education*, vol. 52 (2015) 1, 38-56 - <http://www.tandfonline.com/doi/full/10.1080/03050068.2014.935577#> - This paper addresses the situation of non-governmental religious schools in Germany. The available empirical data demonstrate an increasing demand for these schools in recent decades. In this paper, possible causes of this development are discussed. First, the given constitutional framework for religion in governmental and non-governmental schools is presented. The particularity of the German school system comes into view: not only the churches but also the state – as an expression of its neutrality towards religion – maintains religious schools; furthermore, denominational religious instruction is also given in governmental non-religious schools. Second, the phenomenon of religious school selection will be considered: in which educational domains are non-governmental religious schools increasing? Where are they decreasing? Third, hypotheses explaining these developments – such as the special educational profiles of non-governmental religious schools, the wish for social distinction, avoiding problems of governmental schools, and better performance – are discussed. This paper addresses the situation of non-governmental religious schools in Germany. The available empirical data demonstrate an increasing demand for these schools in recent decades. In this paper, possible causes of this development are discussed: (1) the given constitutional framework for religion in governmental and non-governmental schools is presented. The particularity of the German school system comes into view: not only the churches but also the state – as an expression of its neutrality towards religion – maintains religious schools; furthermore, denominational religious instruction is also given in governmental non-religious schools. (2) The phenomenon of religious school selection will be considered: in which educational domains are non-governmental religious schools increasing? Where are they decreasing? (3) Hypotheses explaining these developments – such as the special educational profiles of non-governmental religious schools, the wish for social distinction, avoiding problems of governmental schools, and better performance – are discussed.

73. Verena SCHREIBER, Christian STEIN & Robert PÜTZ, *Governing childhood through crime prevention: the case of the German school system*, *Children's Geographies*, vol. 13 (2015) 5, abstract online on 19 June 2015 - <http://www.tandfonline.com/doi/abs/10.1080/14733285.2015.1048426> - Over the last decade, numerous crime prevention programmes have been implemented across the German school sector. Although several serious violent attacks have happened in the last 12 years in German schools, the emergence of crime prevention programmes within the education sector cannot simply be conceived as a reaction to a rise in youth crime. Following Michel Foucault's writings on power and governmentality, and drawing upon extracts of a discourse analysis of crime prevention programmes and political speeches, we argue that crime prevention within German schools signifies a new mode of governing childhood. Although we focus on Germany, our findings may illustrate an international trend within education policy, which first tends to spatialise socio-structural problems and transform them into local solutions, and second seeks to create childhood subjectivities that cause children to feel responsible for their own safety, while simultaneously subjecting children and young people to wide-ranging social control via area-based networks.

74. Carl STERKENS, Mohamad YUSUF, *Preferences for Religious Education and inter-group attitudes among Indonesian students*, *Journal of Empirical Theology*, vol. 28 (2005) 1, 49- 89. <http://booksandjournals.brillonline.com/content/journals/10.1163/15709256-12341324> - This article analyses Indonesian students' preferences for different types of religious education, with the help of their personal characteristics and inter-group attitudes. We investigate a comparative understanding of Muslim, Christian and Hindu students of different types of religious education. The comparative measurement of different models of religious education shows that the mono-religious model consists of all aspects of religious education. A remarkable result is that in all models, the attitudinal aspect (sometimes together with the affective) is the most dominant aspect. The cognitive aspect is absent in the inter-religious model. On average, all Muslim, Christian and Hindu students prefer the mono-religious over the

inter-religious model. For the mono-religious model, the negative evaluation of religious plurality is the strongest predictor; and indeed, is the only aspect to contribute to the preference for the mono-religious model among Muslims. The attitude towards pluralism is the most important predictor of the preference for a mono-religious model among Christians. This result is in contrast with our hypothesis. As for Hindu respondents, the centrality of own religion has the most positive correlation with the mono-religious model. Pluralism is the most influential factor for the inter-religious model among all groups.

75. Ingrid STORM, *Religion, inclusive individualism, and volunteering in Europe*, Journal of Contemporary Religion, vol. 30 (2015) 2, 213-229, published online 29 April 2015 - <http://www.tandfonline.com/doi/abs/10.1080/13537903.2015.1025542> - A well supported finding in social science is that religiosity is associated with pro-social behaviours such as volunteering, but the religious decline in Europe characterising the latter part of the twentieth century has not been accompanied by decline in voluntary participation. This period is also associated with a sharp increase in the moral emphasis on individual autonomy and inclusiveness over social norms and traditions. In this analysis of the European Values Study (2008–2010), I examine the relationship between religion and volunteering, taking both individual values and aggregate norms into account. Religious attendance is found to be associated with volunteering at the individual level. However, the average citizen's likelihood of volunteering is lower in more religious countries. This could be due in part to secular countries' high levels of inclusive individualism (autonomy values and generalised trust) which are positively associated with volunteering among both religious and non-religious respondents.

76. Ari SUTINEN, Arto KALLIONIEMI & Sami PIHLSTRÖM, *Pedagogical transaction in Religious Education. Diversified society and John Dewey's philosophy of education*, Religious Education (The official journal of the Religious Education Association, Usa), vol. 110 (2015) 3, 329-348 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2015.1039394> - The focus of the article is on how a new approach to religious education (RE) in diversified societies can be constructed on the basis of the theory of pedagogical transaction presented by John Dewey. Reflections of developing RE are very current in Western secularized societies. We believe that Dewey's pragmatist philosophy of education and philosophy of religion are still highly relevant to RE. The article consists of three sections: (1) contemporary discussions of RE, (2) reflections on Dewey's philosophy of religion, especially religious experience, and (3) the implementations of Dewey's theory to RE. We conclude by applying pedagogical transaction theory to current challenges in order to design new models of RE in diversified societies. Accordingly, we construct a theory of RE for democratic, multifaith societies that are based on mutual understanding, respect, and recognition of active citizens living in diversified society.

77. Gerhardt TREVOR, *In what ways does theological knowledge contribute to thinking about theological education?*, Journal of Adult Theological Education, vol.12 (2015)1,56-68 - <http://www.maneyonline.com/doi/abs/10.1179/1740714115Z.0000000036> - Contemporary secular society has created a greater divide between faith and reason. Religion in certain quarters through its bias towards apologetic foundationalist epistemology has further driven religion and faith into the private realm limiting any valued contribution theology can make to thinking about education. The article therefore proposes a postmodern intertextual method utilizing a radical correlation of acculturation, following Tillich, resulting in a new paradigm of *theonomy*. Such an approach can provide a creative alternative to foundationalism allowing theology to once again contribute meaningfully to thinking about education.

78. Martin UBANI, *Teaching religious education as a second choice. The case of three male student teachers in Finland*, Journal of Beliefs & Values: Studies in Religion & Education, vol. 36 (2015), abstract online 10 June 2015 - <http://www.tandfonline.com/doi/abs/10.1080/13617672.2015.1041789> - This article explores the professional reflection of three male religious education (RE) student teachers during their one-year pedagogical training. The participants ( $n = 3$ ) interviewed in this article were chosen on the basis of their self-report in the questionnaire in which they claimed no previous teaching experience. The participants were interviewed three times: at the beginning, in the middle and at the end of their one-year teacher education. The interviews were analysed with qualitative content analysis. The study showed some patterns in the student teachers reflections concerning developmental aims, professionalism, and convictions during the year. The article concludes that in RE teacher education developing pedagogical thinking should be accompanied with becoming aware of the role of personal life history and contextual situation play in the process of becoming a sound professional in RE.

79. Robert M. VANDERBECK & Paul JOHNSON, *Homosexuality, religion and the contested legal framework governing sex education in England*, Journal of Social Welfare and Family Law, vol. 37 (2015) 1, abstract published online 28 April 2015 - <http://www.tandfonline.com/toc/rjsf20/current> - This article examines how religion has influenced, and continues to influence, the legal framework that regulates the circulation of knowledge about homosexuality and same-sex relationships within state-funded schools in England. This legal framework has become the subject of considerable recent public and legislative contestation. We argue that religious considerations and interests have contributed to the production and maintenance of an uneven educational landscape in which young people face disparities in their access to instruction regarding issues related to homosexuality and same-sex relationships. Key themes explored in the article include the exclusion of discussion of homosexuality from the requirements of the National Curriculum; the right of parents to withdraw children from sex education; attempts to make some discussion of same-sex relationships a statutory requirement for all state-funded schools, including faith schools; and the uncertain implications of the Marriage (Same sex couples) Act 2013 for the teaching of sex education.

80. Elsbeth VISSER-VOGEL, Jos DE KOCK, Marcel BARNARD, Cok BAKKER, *Sources for religious identity development of orthoprax Muslim adolescents in the Netherlands*, Journal of Muslims in Europe, vol. 4 (2015) 1, 90-112 - <http://booksandjournals.brillonline.com/content/journals/10.1163/22117954-12341304> - This interview study examines sources for the religious exploration of orthoprax Muslim adolescents in the Netherlands. We use the term sources to emphasize that we are also interested in sources other than parents and other persons. By using our interview guidelines, we succeeded in discovering sources other than persons: for example, specific events and opinions of others in the societal context of the Netherlands. This study also gives insight into which sources stimulate religious identity development, and how they are of importance in the process of religious identity development. Lastly, we distinguish five actions perceived as being important to success.

81. Isabel VOIROL-RUBIDO, *Quelle évaluation pour quelle politique de formation continue en Suisse ?*, Revista Diálogo Educacional, vol 15 (jan-avr 2015) n. 44, 17-35 - <http://www2.pucpr.br/reol/pb/index.php/dialogo?dd1=15029&dd99=view&dd98=pb> - Cet article présente une réflexion sur la politique de formation continue helvétique. Il mobilise une méthodologie de recherche qualitative afin de mettre en évidence des éléments d'interprétation des décisions prises en matière de politique de formation continue ainsi que de la faible ampleur de son évaluation, en particulier à l'heure d'élaborer une toute nouvelle loi fédérale sur la formation continue en Suisse et d'intégrer formellement ce segment au système de formation suisse suite à l'introduction d'un nouvel article sur la formation continue dans la Constitution fédérale. Il ressort de cette recherche que le principe de subsidiarité des pouvoirs publics et la valorisation de la responsabilité individuelle à se former, dont est empreint le contexte suisse, contribuent à tenir à l'écart de la formation continue les pouvoirs publics, ce qui amène à une politique publique en la matière peu intrusive et une évaluation sommaire. Cet article présente une réflexion sur la politique de formation continue helvétique. Il mobilise une méthodologie de recherche qualitative afin de mettre en évidence des éléments d'interprétation des décisions prises en matière de politique de formation continue ainsi que de la faible ampleur de son évaluation, en particulier à l'heure d'élaborer une toute nouvelle loi fédérale sur la formation continue en Suisse et d'intégrer formellement ce segment au système de formation suisse suite à l'introduction d'un nouvel article sur la formation continue dans la Constitution fédérale. Il ressort de cette recherche que le principe de subsidiarité des pouvoirs publics et la valorisation de la responsabilité individuelle à se former, dont est empreint le contexte suisse, contribuent à tenir à l'écart de la formation continue les pouvoirs publics, ce qui amène à une politique publique en la matière peu intrusive et une évaluation sommaire.

82. Anne Marie WAINSCOTT, *Defending Islamic education: War on terror discourse and religious education in twenty-first-century Morocco*, The Journal of African Studies, vol. 20 (2015) 2, first published online 26 May 2015 - <http://www.tandfonline.com/doi/abs/10.1080/13629387.2015.1041108> - How does War on Terror discourse impact RE curricula in Muslim societies? How do supporters of Islamic education defend the subject in light of intense local and international scrutiny? What do initial reforms to public school curricula suggest about the long-term impact of the War on Terror on the state's role in the transmission of Islamic knowledge? This article examines these questions in the case of Morocco, where in 2003, members of Salafia Jihadia bombed multiple sites in Casablanca. Following the violence, the Moroccan monarchy called for the reform of the religious field, singling out the country's Islamic education curricula as in need of renewal. Several constituencies resisted the call for reform, including Islamic education teachers and associations. Though they showed deference to the monarchy, they also argued that the curriculum did not cause violence, but rather 'vaccinates' youth against terrorism. Through interviews and archival research, this article reconstructs the defense of Islamic education marshalled by its supporters and assesses its impact on resulting curricula. I find that the Ministry of Education acted with deference to the Islamic education teachers' demands, accelerating reforms already underway, rather than rewriting curricula. Unexpectedly, the Ministry made more substantial changes to 'secular' school subjects. The Moroccan case suggests that War on Terror discourse influences educational policy in Muslim societies, though these processes are shaped by pre-existing reforms and the activities of local activists.

83. Felix WILFRED, *Religione e identità concorrenti: dilemma e traiettorie di pace*, Concilium [edizione italiana], anno 51 (2015) 1, 23-33 - [www.queriniana.it](http://www.queriniana.it) - I conflitti cosiddetti religiosi sono caratterizzati dalla complessità e vanno inquadrati nei loro contesti sociali, politici e culturali, nei quali vi sono identità concorrenti sulla base dell'appartenenza etnica, della lingua, della religione, della storia, delle sub-nazionalità e cos' via. La religione è un importante marcatore d'identità e, fra l'altro, fornisce simboli, miti, e forza emotiva ai conflitti, che vengono strumentalizzati da interessi personali. Essa è impigliata nel dilemma tra lotta e vocazione alla pace. Per diventare veramente costruttrici di pace, le religioni devono tener conto della natura fluida e porosa di ogni identità (comprese le identità religiose), coltivare un senso di identità a più livelli nella vita degli individui e delle comunità, partecipare a iniziative della società civile e dei movimenti sociali, promuovere equità e giustizia, e contribuire a sanare la memoria e a riscrivere la storia. Tutto ciò richiede una nuova prassi educativa da parte delle religioni.

84. Michalinos ZEMBYLAS, *Human rights and Religious Education in the contentious context of conflict-troubled societies: perspectives from human rights education*, Journal of Beliefs and Values. Studies in Religion & Education, vol. 35 (2014) 3, 303-214 - <http://www.tandfonline.com/doi/full/10.1080/13617672.2014.980118> - This article explores some of the tensions that are created from the entanglement of religion and human rights and offers a possible response to these tensions in the context of RE in conflict-troubled societies. It is suggested that a historicised and politicised approach in RE in conjunction with human rights education perspectives can promote three important aims: taking power relations between peoples, societies and cultures as sources of problematising the meaning(s) and consequences of both religion and human rights; developing a teaching and learning process in and through which the emphasis is not on identification with religious or cultural identity, but rather a process

through which new and productive ways of relationality with the ‘other’ are developed; and, encouraging students to interrogate moralistic discourses of religion or human rights that often prevent the enactment of friendship, compassion and shared fate.

85. Paul Michael ZULEHNER, *Le Chiese nell'Europa centro-orientale dopo il comunismo*, Il Regno, vol. 60 (2015) 3, 197-210 – [www.ilregno.it](http://www.ilregno.it) – “Le Chiese dell'Europa centro-orientale hanno davanti a sé un tempo nel quale occorre imparare il libero scambio di opinioni, il dialogo aperto, la critica e l'elaborazione collettiva dei conflitti, pena il rischio di trovarsi come un corpo estraneo non libero in mezzo alle culture della libertà riconquistata, specialmente per ciò che riguarda le donne e i giovani (scuola e università). Non è saggio scambiare il vecchio nemico del comunismo (orientale) con il nuovo nemico del liberalismo (occidentale). La forza delle Chiese di domani deve venire di nuovo dall'interno del Vangelo, e non da una inimicizia che ha il fiato corto. Le Chiese devono prendere posizione per qualcosa, e non combattere contro qualcosa. Papa Francesco mostra magnificamente a molte chiese locali come si fa. Si ha invece l'impressione che la direzione della Chiesa cattolica in Europa orientale aspetti, e forse anche spera, di liberarsi di questo papa scomodo che pretende da loro un così profondo rinnovamento conciliare” (p. 201).

## EDUCATIONAL TOOLS

86. *Mondi. Lezioni multimediali per interpretare la realtà*, SEI editrice internazionale, 2015, CD con libretto guida, cod.88487 – [www.seieditrice.com](http://www.seieditrice.com) - 24 lezioni per la LIM da programmare secondo una scansione modulabile. I principali temi etici (dignità umana e migrazioni, diritti umani e diritti delle donne, legalità e tutela della convivenza, bioetica e finanza etica, ecologia e sicurezza alimentare ...) affrontati attraverso l'utilizzo di video e audio, mappe concettuali interattive, tracce e documenti iconografici per la discussione. Sono incluse la prospettiva delle diverse religioni e l'opinione qualificata di personaggi-testimonial. Attività guidate ed esercizi interattivi per coinvolgere gli alunni nel dibattito.

87. *Manuel pour la pratique de l'éducation aux droits de l'homme avec les jeunes*, Editions du Conseil de l'Europe, Strasbourg, 12012, 22015 entièrement mise à jour et enrichie, 624 pp - <http://book.coe.int> - Les droits de l'homme ne peuvent être défendus uniquement au moyen d'instruments juridiques. Nous devons tous, y compris les jeunes, nous investir dans leur protection et leur respect. A cette fin, il nous faut les comprendre, les défendre et les mettre en œuvre dans toutes les sphères de nos vies. Les animateurs de jeunesse, les enseignants et les animateurs de l'éducation aux droits de l'homme, qu'ils soient professionnels ou volontaires, trouveront dans *Repères* des idées concrètes et des activités pratiques qui leur permettront d'inciter les jeunes à prendre l'engagement de vivre, d'apprendre et d'agir pour les droits de l'homme. *Repères* promeut une perspective globale de l'éducation aux droits de l'homme et considère les jeunes comme les acteurs d'une culture de droits de l'homme universels. *Repères*, dont la première édition a paru en 2002, existe aujourd'hui en plus d'une trentaine de langues. Une version spécifiquement conçue pour l'éducation aux droits de l'homme avec les enfants, *Repères Juniors*, connaît un succès comparable. Cette édition 2012 entièrement mise à jour et enrichie inclut de nouvelles activités et des informations sur des questions de droits de l'homme comme le handicap et la discrimination fondée sur le handicap, la migration, les religions, le devoir/droit de mémoire, la guerre et le terrorisme. En matière d'éducation à la citoyenneté et aux droits de l'homme, *Repères* est à la fois une référence incontournable et un outil pratique. Il accompagnera utilement toutes celles et ceux qui sont curieux et intéressés par l'éducation aux droits de l'homme et souhaitent en faire une réalité pour tout un chacun.

88. *L'éducation à la citoyenneté démocratique et aux droits de l'homme, c'est quoi ?*, Editions Conseil de l'Europe, Strasbourg 2015, dépliant 4 pp. en français, allemand et anglais. « L'éducation à la citoyenneté et aux droits de l'homme, c'est apprendre à vivre ensemble dans le respect de l'autre. C'est aussi connaître et comprendre tes droits pour jouer un rôle actif dans les décisions qui te concernent ». <https://edoc.coe.int/fr/education-aux-droits-de-l-homme/6438-l-education-a-la-citoyennete-democratique-et-aux-droits-de-l-homme-c-est-quoi.html>

89. *Repères. Manuel pour la pratique de l'éducation aux droits de l'homme avec les jeunes*, Editions Conseil de l'Europe, Strasbourg, 12012, 22015 édition mise à jour et enrichie, 624 pp. Versions disponibles dans d'autres langues - <http://book.coe.int> - Les enseignants et les animateurs de l'éducation aux droits de l'homme, qu'ils soient professionnels ou volontaires, trouveront dans *Repères* des idées concrètes et des activités pratiques qui leur permettront d'inciter les jeunes à prendre l'engagement de vivre, d'apprendre et d'agir pour les droits de l'homme. *Repères* promeut une perspective globale de l'éducation aux droits de l'homme et considère les jeunes comme les acteurs d'une culture de droits de l'homme universels. *Repères*, dont la première édition a paru en 2012, existe aujourd'hui en plus d'une trentaine de langues. Une version spécifiquement conçue pour l'éducation aux droits de l'homme avec les enfants, *Repères Juniors*, connaît un succès comparable. Cette édition 2012 entièrement mise à jour et enrichie inclut de nouvelles activités et des informations sur des questions de droits de l'homme comme le handicap et la discrimination fondée sur le handicap, la migration, les religions, le devoir/droit de mémoire, la guerre et le terrorisme.

90. F. RODRIGHIERO, Domenico ROMANI (eds.), *Europa perché sì (con qualche se)*, Mazziana Editrice, Verona 2014, pp. 248. “Crediamo nell'Europa come progetto di comunione tra i popoli. Una comunione di spirito che dia senso e regole al mercato delle merci e anima all'economia”. Redatto per i collegi universitari “don Mazza”, questo volume è uno strumento utile per accompagnare gli studenti in un mondo sempre più globale. I saggi propongono una sintesi cronologica della costruzione dell'UE e dei suoi momenti più rilevanti, un'attenta analisi geopolitica della situazione dopo le elezioni del 2011, le problematiche dell'euro e le proposte di riforma. Un manuale utile a preparare i giovani d'oggi a essere gli Europei di domani.

■ **“Perché, da musulmano algerino, ho scelto di vivere in Italia”** – Ho scelto di vivere in Italia perché cercavo un paese neutro, ma anche perché sognavo la vostra felice sintesi di tante storie diverse. Non avrei potuto abitare in Francia, il paese della colonizzazione, quello che mi aveva portato la guerra in casa quando ero piccolo. La mia seconda lingua è il francese, ma là i cittadini delle ex-colonie sono ancora persone di serie B. Nell'intero Parlamento non c'è un solo deputato che li rappresenti. E perfino il Ministro dell'Integrazione non è un eletto, ma è stato nominato da Chirac. In Europa la questione religiosa è un valore fondante, ma l'illuminismo francese è nato contro la chiesa, quello tedesco invece è intriso di sacro: anche per questo, l'Italia potrebbe diventare un modello per l'intero Continente. [...] Mia moglie è cristiana, ma preghiamo lo stesso Dio. Nell'Islam si prega da soli ma il Ramadan lo si vive tutti insieme. Ricordo, da bambino in Algeria, il rumore della sirena che, alla sera, indicava la fine del digiuno e la folla che si precipitava, vuotando le strade. Una scena da film. [...] Un altro mondo è possibile anche in Europa, anche in Italia. Da dove cominciare? Formando insegnanti in grado di rispondere alle sfide della società nuova. Sono contro le scuole separate, la nostra memoria deve essere riformulata e diventare collettiva e condivisa. Un liceo euro-mediterraneo potrebbe lasciare uno spazio culturale alle singole religioni purché sappia tenere uniti e aperti i saperi tecnici e umanistici degli uomini e delle donne del futuro. Comunque dobbiamo partire da là, dai nostri figli. Loro hanno in mente un futuro diverso, davvero globale e pacifico. Non possiamo deluderli.

**Khaled Fouad Allam** [morto improvvisamente a Roma il 10 giugno 2015, era professore di Storia e cultura dell'Islam all'Università di Trieste e di Urbino], da un'intervista rilasciata al *Corriere della sera*, 13 novembre 2006.

■ **Un nuovo ruolo per le religioni: promuovere identità multiple** – Il nuovo ruolo che le religioni dovrebbero svolgere è quello di aiutare le persone a emanciparsi da una identità religiosa al singolare e plasmare rapporti con i vicini non semplicemente in quanto fedeli di una religione, ma in quanto esseri umani e cittadini che condividono il medesimo contesto, la stessa storia e le stesse condizioni di vita quotidiana. Anziché bloccare le persone in una identità religiosa monolitica, vanno fatti sforzi per aiutarle a sentirsi a casa e a interagire con una pluralità di identità mobili e intersecantesi.

**Felix Wilfred**, teologo indiano, in *Concilium*, rivista internazionale, 2015/1, p. 28.

■ **Islam: quale istruzione religiosa?** - Quello che abbiamo visto a Garissa, in Kenya, dove centocinquanta ragazzi sono stati uccisi solo perché cristiani, è anche la conseguenza dell'educazione fornita nelle scuole. Basta leggere i programmi scolastici in quasi tutti i Paesi musulmani per rendersi conto che siamo davanti a un problema serio che bisogna affrontare, subito e con coraggio. Già da bambini i musulmani conoscono il cristianesimo solo dal punto di vista degli *fuqaha*, gli interpreti del Corano; e questi, come scrive Naqshabandi, “sanno del cristianesimo e delle altre religioni quello che sanno della teoria della relatività. Ossia nulla”. Ma questo non ha loro impedito “di dirci che i cristiani sono degli infedeli e noi gli abbiamo creduto. Ci hanno detto che i cristiani sono il popolo dell'inferno, che il paradiso è monopolio nostro e noi li abbiamo assecondati. Ci hanno detto che i cristiani sono i nemici di Allah e dell'Islam e noi abbiamo detto: che Dio li maledica”. Più chiaro di così! È vero anche che qualche Paese arabo musulmano ha avviato alcune riforme. I risultati però dimostrano che si è trattato di tentativi del tutto fallimentari.

**Zouhir Louassini**, musulmano marocchino, docente univ. e giornalista, *L'Osservatore romano*, 15 aprile 2015.

■ **Jupe ou soutane, avec la laïcité pas de vêtements religieux!** Après le voile, la jupe ! La République [française] est-elle donc si fragile pour que la taille d'un ourlet puisse la faire trembler sur ses bases ? Et un proviseur de collègue n'a-t-il d'autres arguments que la religion à opposer à des tenues vestimentaires provocantes ? Après tout, on aimerait la même sévérité pour certaines jupes trop courtes, des piercings dans tous les sens ou des pantalons qui descendent toujours plus bas sur les fesses... Et ce n'est pas nouveau que les adolescents cherchent à transgresser les interdits par leur accoutrement. En 1905, les parlementaires s'étaient montrés infiniment plus sages. A l'époque, il avait déjà été question de bannir de l'espace public le vêtement religieux. Ce n'était pas le voile, mais la soutane. Car l'« ennemi » n'était pas l'Islam mais l'Église catholique. Ses détracteurs voyaient dans la soutane un « signe clérical », et non religieux, le symbole de la « soumission » du prêtre à son évêque et au pape. Ils allaient jusqu'à dire que la soutane, qui est une robe, portait atteinte à la « dignité masculine » ! Bref, il fallait libérer le prêtre contre lui-même en lui interdisant le port de ce vêtement. Mais Aristide Briand avait balayé les arguments, en expliquant qu'à partir du moment où les Églises et l'État étaient séparés, la soutane devenait... un vêtement comme un autre. Dans une République laïque, il n'existe pas de vêtement religieux ! D'ailleurs, il avait avec humour fait remarquer que, si on interdisait le port de la soutane, l'Église serait de toute façon capable de surmonter l'obstacle en inventant un autre vêtement religieux pour ses prêtres. C'est exactement ce qui se passe, plus d'un siècle après. En 2004, le législateur a voulu interdire le voile, nous avons donc la jupe ! Il est temps de relire la loi de 1905: la laïcité, ce n'est pas exclure l'expression religieuse de l'espace public, mais assurer sa libre expression. La neutralité exigée, c'est celle de l'État, et non des individus. La loi de 1905 est une loi de séparation des Églises et de l'État. Pour que justement, la religion ne devienne pas une affaire d'État !

**Isabelle de Gaulmyn**, *La Croix*, 30 avril 2015

■ **¿Enseñar o no la religión ¿** - [...] Hay quienes creen que la enseñanza de una religión y la temprana afiliación a una iglesia son útiles para la formación moral de niños y jóvenes. Concedido. Religiones e iglesias, en cuanto proveen de un código moral a sus fieles, proporcionan a estos una guía para hacer el bien y evitar el mal, es decir, para comportarse éticamente, aunque eso no hace equivalentes moral y religión. Porque es perfectamente posible una moral laica, una moral sin religión, una moral sin Dios, tanto o más meritoria en cuanto no espera recompensa divina por hacer el bien ni teme castigos ultraterrenos por hacer el mal.

¿Que las religiones confieren sentido a la existencia humana en general y a la de cada individuo en particular? Concedido también. Las religiones son grandes dadoras de sentido, lo cual no excluye que los jóvenes puedan dar sentido a sus vidas sin necesidad de recurrir a una religión. Podemos dar sentido a nuestra existencia desde la filosofía, la ciencia, el arte. Con la música, el estudio, la investigación, el cine, la lectura de novelas, la poesía, los deportes, el amor, la amistad, la descendencia, la solidaridad, el trabajo, el ocio, y nada de eso tiene que ver necesariamente con la existencia de un ser superior. Las religiones dicen que hay que descubrir el sentido de nuestras vidas; el laicismo, que ese sentido es preciso inventarlo. ¿Qué dice usted?

Agustín Squella, *El Mercurio*, 22/05/2015

■ **L'itinerario intellettuale di un non credente** – Ho cominciato, come consigliava Platone, dalla geometria. Poi mi sono spinto via via verso campi sempre più concreti: la fisica, la biologia, le scienze umane... Credo fondamentalmente che, che, in materia di antropologia, sia la storia delle religioni ad avere i contenuti più concreti, carnali, globali. L'ho sempre avvertita come la disciplina verso cui tendevo. Ho letto con grande attenzione Mircea Eliade. Conosco a memoria i lavori di Dumézil. Ho incontrato René Girard, che è oggi un punto di ancoraggio decisivo. Quindi io procedo in effetti verso l'antropologia e il religioso. Sono un lettore assiduo di Omero, di Virgilio, di tutta l'antichità greco-latina e anche dei profeti d'Israele che, secondo me, hanno inventato la nozione di storia. In cambio, non so bene cosa voglia dire "credere", "credenza", "fede"... Diciamo che su questi punti mi riservo ancora di dare una risposta. Curiosamente, lo so, senza poter credere.

Michel Serres, filosofo, *Avvenire*, 30 maggio 2015

■ **Religious Studies or Comparative Religion, a new discipline** - Religious studies is not an ancient discipline. While the first universities were often founded to teach theology, they were rarely interested in religions other than their own. If they did examine other religions, it was often as heresiology in some way or another – the study of religions that were considered wayward and false. The distinction between religious studies and theology is difficult for some to grasp. Whereas theology or religion can be taught as a believer, to other believers, for the purposes of salvation, religious studies is somewhat different. In religious studies, a religion is analysed from a many perspectives to understand the human experience. Religious studies can be history, sociology, or even to examine literature and myth. What we recognise as religious studies today, sometimes called comparative religion, is a phenomenon that dates its growth back a century or so to the work of Egyptologist C. P Tiele and philologist Max Muller. The work of both scholars gave rise to Religious Studies departments in Western universities. But there were antecedents to both these scholars – early pioneers who delved into studying religion. Al-Biruni was among them, introducing a new realm of scholarship to his Muslim contemporaries a millennia before the same field flourished in Europe.

Abdul-Azim Ahmed, *The Forefather of Religious Studies*, online on 5 May 2015:  
<http://www.onreligion.co.uk/the-forefather-of-religious-studies/>

■ **Noi Europei siamo con voi** - Dovremmo, noi Europei, avere ancora una memoria viva delle atrocità del Novecento: delle deportazioni, dei genocidi che ancora ci interpellano. Dovremmo ricordare gli abissi che abbiamo attraversato, per impedire che l'oblio ci avvolga, che l'ottundimento abbia il sopravvento. Ci sentiamo in colpa per il colonialismo, per il predominio che tuttora esercitiamo. Non ci sfugge che il resto dell'umanità è sconvolto da forze che abbiamo messo in moto. Sappiamo di aver edificato una civiltà materialista e narcisista, dove il dominio della tecnica e dei consumi soffoca le più profonde aspirazioni spirituali e addirittura umane. Per questo ci troviamo impietriti di fronte a chi muove guerra nel nome di Dio, pur sapendo che ne abusa e che i suoi scopi sono di tutt'altro tipo. In Occidente, proprio perché l'uomo, più che altrove, è stato ridotto a strumento, abbiamo maturato il senso della sua dignità. Gravi sono senz'altro le nostre colpe; eppure le sappiamo riconoscere. Tutti i nostri ordinamenti, dalla democrazia alle tutele sociali, hanno in questo il loro senso: impedire che chi è debole abbia a soggiacere all'arbitrio del più forte. Ci riusciamo solo in parte, ma averne il principio non è di poco conto. Per questo, nonostante le accuse, da noi si respira una libertà per lo più sconosciuta altrove. E per questo, anche se a fatica, l'Europa è terra d'accoglienza. Siamo insomma non solo una concentrazione di potere, che altri invidiano e possono prima o poi strapparci. Siamo anche un patrimonio di valori che richiede di essere condiviso.

Abbiamo imparato a riconoscere l'umanità in ogni sua forma e condizione: nel povero, nel malato, nello straniero. Per questo non ci è difficile, oggi almeno, riconoscere i valori altrui, e non ci spaventa una società multietnica e multi religiosa. Il senso d'accoglienza è parte della nostra identità. Se vi rinunciassimo, rinunceremmo a noi stessi.

**Claudio G. Torrero**, dal sito *Interdependence*, Incontro interreligioso di Torino 10 giugno 2015  
[http://interdependence.eu/index.php?option=com\\_content&view=article&id=627:noi-europei&catid=88:riflessioni](http://interdependence.eu/index.php?option=com_content&view=article&id=627:noi-europei&catid=88:riflessioni)

■ **La nonviolenza comincia dall'educazione** - [Per prevenire e contrastare la violenza ] “c'è pure la responsabilità di coloro che hanno il compito dell'educazione: le famiglie, le scuole, i testi scolastici, le guide religiose, il discorso religioso, i media. La violenza e il terrorismo nascono prima nella mente delle persone deviate, successivamente vengono perpetrate sul campo. Quanti sono coinvolti nell'educazione dei giovani e nei vari ambiti educativi dovrebbero insegnare il carattere sacro della vita e la dignità che ne deriva per ogni persona, a prescindere da etnia, religione, cultura, posizione sociale o scelta politica. Non c'è una vita che sia più preziosa di un'altra per motivo della appartenenza ad una specifica razza o religione. Dunque, nessuno può uccidere. Nessuno può uccidere in nome di Dio. Questo è sempre un doppio crimine: contro Dio e contro la persona”.

Dal **Messaggio del Vaticano** al Mondo islamico, 12 giugno 2015, in occasione dell'inizio del Ramadan

## INTERRELIGIOUS STUDIES IN EUROPE

### Some University Centres in the Field of intercultural Theology and interreligious Studies

**Aarhus** (DK): Centre for Multireligious Studies, Faculty of Theology, University of Aarhus.

**Amsterdam** (NL): Amsterdam Centre for the Study of Cultural and Religious Diversity, Faculty of Theology, Free University of Amsterdam (see also the Faculty's Centre for Islamic Theology).

**Birmingham** (UK): Study programs in Inter-cultural Theology and Interreligious Relations, Department of Theology and Religion, University of Birmingham.

**Dublin** (Irl): Irish School of Ecumenics, Trinity College, Dublin (with programs in interreligious dialogue and peace and reconciliation studies); Master Phil. in Intercultural theology and Interreligious Studies.

**Leuven** (BE): Faculty of Theology & Religious Studies, KU Leuven.

**Nijmegen** (NL): Centre for Studies in World Christianity and Interreligious Relations, Nijmegen Institute for Mission Studies, Radboud University.

**Oslo** (NO): Interreligious Studies at the Faculty of Theology, University of Oslo (*including links to some other university programs in interreligious studies, worldwide*).

**Roma** (IT): Dipartimento di Storia Culture Religioni (Scienze Storico-religiose), La Sapienza Università.

**Salzburg** (AT): Intercultural Theology and Study of Religions, Catholic Theology, University of Salzburg.

**Uppsala** (SW): Mission studies/religious studies at the Faculty of Theology, University of Uppsala

**Venezia** (IT): Scienze delle Religioni (interateneo), Università statale Ca' Foscari.

**Modena, Italia. Bandi di concorso/Ausschreibung/Convocatoria/Avis de concours** - Per l'anno accademico 2015/2016 la Scuola Internazionale di Alti Studi della Fondazione Collegio S. Carlo di Modena bandisce due concorsi: uno per il triennio di dottorato (2015-2018) e uno per la specializzazione annuale (2016). La Scuola si caratterizza per i percorsi di ricerca in **Filosofia, Scienze religiose, Antropologia e Sociologia**. Il titolo rilasciato a chi frequenterà il triennio di perfezionamento è equipollente al dottorato di ricerca.

■ Nel caso del dottorato sono banditi **quattro posti per laureati di cittadinanza europea**. L'offerta formativa consiste in 250 ore di seminari di alta formazione in ognuno dei primi due anni di frequenza. I posti di dottorato prevedono una **borsa di studio annuale** di 6.000 euro per gli allievi italiani e 7.000 per gli studenti stranieri, il soggiorno gratuito nel Collegio della Fondazione e un contributo per soggiorni di ricerca all'estero.

■ Per il corso di specializzazione annuale sono disponibili **sei posti per cittadini italiani e stranieri**. La specializzazione ha la durata del semestre accademico febbraio-giugno 2016, e prevede seminari di alta formazione in comune con i dottorandi. Gli allievi della specializzazione alloggiano gratuitamente in Collegio e usufruiscono di servizi aggiuntivi. Scadenza per presentare le domande: **30 settembre 2015**. È possibile chiedere di partecipare a entrambi i concorsi.

Informazioni sulle modalità di partecipazione al concorso: consultare i bandi integrali su [www.fondazioneancarolo.it](http://www.fondazioneancarolo.it). Contatti con la Segreteria: [sas@fondazioneancarolo.it](mailto:sas@fondazioneancarolo.it); tel. 039.059.421240; fax 039.059.421260.

**University of Innsbruck - Master's Programme Catholic Religious Education** – This Master offers an extensive education in theology and the pedagogy of religion with special emphasis on RE of adolescents or adults, counseling and pastoral care. It promotes a theological and multi-perspective view of education and pastoral care, didactics, and guidance and it enhances the communicative and interdisciplinary competencies of its graduates. Thus, it prepares for professions within the church, but also in society at large, that demand a complete theological academic training in connection with an education in the pedagogy of religion or in pastoral care. If the required modules of subject didactics in secondary schools and of teaching practice are fulfilled, it also provides the qualifications for the Teacher Training Programme for Catholic Religion without a

second subject for all types of schools. The Master can be completed with two alternate specialisations: with a specialisation on secondary education by choosing the module “Secondary Schools” or with a specialisation on adult education by choosing the module “Communicative Education, Counseling and Pastoral Care”.

<http://www.uibk.ac.at/studium/angebot/ma-katholische-religionspaedagogik/index.html.en>

### CALL FOR PAPERS • COLLOQUIA • CONFERENCES

ERFURT, 23-29 August 2015: XXI IAHR World Congress: **Categorising and conceptualising Religion Education**. Program, Papers, Registration: <http://www.iahr2015.org/iahr/988.html>.

**Panel Chair: Tim Jensen** - The papers in this panel critically analyse different categorisations and conceptualisations of religion education (RE), using material related to both confessional religious education (for example, Islamic RE in Sweden) and non-confessional education about various religions and worldviews in different European countries. The panel, furthermore, tries to trace characteristics of a distinctive study-of-religions approach to education about religions and worldviews, be it with respect to general principles, competences or other recurrent issues in RE debates.

**Jenny Berglund: Moving between religious and religion education** - In this paper I discuss the relation between the Swedish non-confessional integrative school subject Religionskunskap [Knowledge about religion], the academic discipline Study of Religions and the academic discipline Didactics of Religion (or Didactics of the Study of Religions). The school subject is according to the national curriculum to foster certain values among the school, values that are considered necessary to create good democratic citizens. This differs from the academic study of religions, which has as its aim the understand and explanation of religion and religious people in past and present and to teach this to university students. Although strongly related, the school subject can never be understood as a condensed form of the Study of Religions. The difference between these, the subject and the academic discipline, also reveals the necessity and focus of Didactics of Religions and its role in, for example, teacher educations. Although Sweden’s non-confessional school subject differs from many other forms of RE school subjects in Europe, I would argue that the role of Didactics of religions can still be the same.

**Katharina Frank: A Study-of-Religions-based Model of Competence:** During the last few years, many countries established RE for all pupils. As far as the classes are compulsory, the teaching has to respect freedom of religion, which is especially crucial in regard to its negative aspects. Usually, the respective programmes (e.g. Guidelines of the OSCE 2007, Guidelines of the AAR 2010) are highly speculative and they do not sufficiently keep apart secular and religious (theological) principals of education. On the empirical basis of classroom research on a compulsory form of RE (e.g. Frank 2014a; b), this paper develops a competence-based learning model (cf. Lersch 2010) in a study-of-religions-perspective. Examples from educational practice will illustrate how these competences are conveyed and how pupils adopt them.

**Karna Kjeldsen: 'Didactics of the Study of Religions' for RE in public schools : A New Approach** - This paper is based upon an analysis of normative reflections or principles on 'didactics of the Study of Religion' for RE in public schools. It is argued that a common set of principles, although always in critical development, can be found in writings of some of the members of the EASR working group (e.g. Alberts 2007; Andreassen 2012; Frank 2013 and Jensen 2011) and that the principles, as regards some key issues, differ from some of the most influent international and national positions. Thus, they make up a new position. The principles will be presented and systematized as 1) general frames for RE in public schools 2) objectives and contents and 3) approaches to representations of religion and religions. The paper is based on a theoretical framework developed for my PhD dissertation about the status, function and representation of Christianity in RE.

**Wanda Alberts: Conceptualisations and contextualisations of education about religions and worldviews** - This paper attempts to analyse some central and recurrent issues in the scholarly and public debate about religion education (RE) from a study-of-religions perspective, based on discussions of the EASR working group on religions in secular education. The paper starts with a critical analysis of the use of key terms used in the discourse about RE (for example, different categorisations of RE, different names for the subject in different countries, the debates about "religious literacy", concepts such as "intercultural", "interreligious", "multireligious" and "pluralistic" in relation to RE) and proceeds to wider issues such as the question of how the learning area "different religions and worldviews" is contextualised in curricula in different countries and in transnational recommendations. The concluding part deals with the question of how distinctive study-of-religions approaches to this topic differ from other approaches.

PLOVDIV (Bulgaria), 26 July – 8 August 2015: **Balkan Summer School on Religion and Public Life**, by the Paissiy Hilendarski University. <http://www.iclrs.org/content/blurb/files/Call%20to%20Fellows%20-%20Bulgaria%202015.pdf>

SAN GIMIGNANO (Siena), 26-29 Agosto 2015: **Il senso del vivere e le nuove solitudini**, XXII International Summer School on Religions, by Centro Studi del Fenomeno religioso contemporaneo. Info: [www.asfer.it](http://www.asfer.it)

SARAJEVO, 8-9 septembre 2015: Rencontre **Construire ensemble des sociétés inclusives, ou la dimension religieuse du dialogue interculturel**, organisé par la Mission Permanente du Saint-Siège auprès du Conseil de l'Europe, dans le cadre des.

“Rencontres sur la dimension religieuse du dialogue interculturel”. Contact : [www.coe.int/web/portal/-/inter](http://www.coe.int/web/portal/-/inter)

BRUSSELS, 1-2 October 2015: **Tolerance and respect: preventing and combating antisemitic and anti-Muslim hatred in Europe**. European Commission calls for input to its first Annual Colloquium on fundamental rights in the EU. [http://ec.europa.eu/justice/events/colloquium-fundamental-rights-2015/index\\_en.htm?cldee=aW5mb0BpY2xycy5vcmc%3d&urlid=0](http://ec.europa.eu/justice/events/colloquium-fundamental-rights-2015/index_en.htm?cldee=aW5mb0BpY2xycy5vcmc%3d&urlid=0)

VILNIUS, Lithuania, 23-24 October 2015: **Life here and hereafter: beliefs and practices**, by 3rd International Scientific Conference of the Lithuanian Society for the Study of Religions, Vilnius University and Vytautas Magnus University. Info <http://en.religijotyra.lt/> ; [religiousstudieslt@gmail.com](mailto:religiousstudieslt@gmail.com)

LONDON, 17 October 2015: **Children, Minority Religions, and the Law**, Inform Autumn Seminar, by London School of Economics. <http://www.inform.ac/node/1576>

TORINO, Italia, 10-11 December 2015: Conference on **Transnational Religious Movements, Dialogue and Economic Development: The Hizmet Movement in Comparative Perspective**, by University of Turin, Info: [luca.ozzano@unito.it](mailto:luca.ozzano@unito.it), and [chiara.maritato@unito.it](mailto:chiara.maritato@unito.it).

ISTANBUL, 25-26 December 2015: **Ottoman Intellectual Tradition: Ottoman Kalam**, symposium by ISAR and KR&M. For further question, please contact [symposium@isar.org.tr](mailto:symposium@isar.org.tr) <http://www.isar.org.tr/index.php?info,121/osmanlida-ilm-i-kelam-sempozyumu.html>

PARIS, 23-24 mars 2016: Colloque **Faits religieux et médias**, organisé par GSRL, EPHE, IESR. Soumission de textes : avant le 15/09/2015. Info : <https://faitsreligieuxetmedias.wordpress.com> Contact : [faits.religieux.et.medias@gmail.com](mailto:faits.religieux.et.medias@gmail.com)

FIRENZE, Italia, 7 - 8 April 2016 : **The Multicultural Question in a mobile World**, International conference, by European University Institute, Florence. Papers' submission deadline: 15 October 2015. Info and submission: <http://globalgovernanceprogramme.eui.eu/research-areas/cultural-pluralism/the-multicultural-question-in-a-mobile-world/> “We would be grateful if you could distribute this message via e-mail to colleagues that might be interested in the topic”.

HELSINKI, 28 June - 1 July 2016, EASR 2016 Conference: **Relocating Religion**. Annual conference of the EASR - Special conference of the IAHR. Contact: <http://blogs.helsinki.fi/easr-2016/>

#### Alle Lettrici e ai Lettori di lingua italiana

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EREnews, vol. XIII (2015) 2,1-32, was closed and sent on 26/06/2015 – Next issue: 30/09/2015