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## EUROPEAN PARLIAMENT **The first EU Envoy on Freedom of Religion or Belief outside the EU**

On Friday 6 May, whilst Brussels was enjoying a bank holiday, European Commission president Jean-Claude Juncker announced the appointment of ex-Commissioner Jan Figel as the first EU Special Envoy on Freedom of Religion or Belief (FoRB) outside the EU. Why is it important? “The will to mainstream freedom of religion or belief into the EU’s wider external agenda is a very welcome sign. Given the increasing number of FoRB violations taking place both inside and outside of Europe, there needs to be a push for an increased awareness of the need for FoRB and the way that it benefits communities. Pew’s [most recent study](#) on religious hostility worldwide found that 5.5 billion people worldwide live in countries with high or very high overall restrictions on religion. Several of these countries are recipients of EU development aid” (by [CSW](#) , a Christian organisation working for religious freedom through advocacy and human rights, in the pursuit of justice). <https://forbinfull.org/>

## WORLD COUNCIL of CHURCHES **Panel discussion fields ideas on European identity**

What has contributed to the idea of a “European identity?” And, within a broad-minded vision of secularism, how can churches and other religious communities contribute? In this context, what is the role of Switzerland? A panel of religious leaders, policymakers and journalists met on 20 April at the Ecumenical Centre in Geneva to discuss these questions and others. Thoughts were also fielded from the audience. The event was organized by the World Council of Churches (WCC) and the Focolari Movement, an international organization that promotes the ideas of unity and universal brotherhood.

Rev dr **Olav Fykse Tveit**, WCC general secretary, spoke about how the WCC’s pilgrimage of justice and peace links the work of churches with the roots of their faith. “We see the pilgrimage as an openness, a willingness to move,” he said. Tveit recently returned from an ecumenical advocacy event in Washington, DC, where he met with Christians from a wide constituency of US churches to define racism in our time. “Racism is tearing the United States apart,” he said, citing a conversation he had with Jim Wallis, founder of Sojourners and author of “America’s original sin,” a book about racism. Tveit then raised the question: “If you ask the same question of Europe — what is Europe’s original sin?”

Another panelist, **Pasquale Ferrara**, is a diplomat, as well as a professor at the LUISS University, Rome, and the Sophia University Institute, Loppiano. He spoke about the what creates a sense of unity yet maintains diversity. “We need to cultivate a responsible vision of a future in which identities are imaginatively combined, in which they are not suppressed, but rather develop together, become richer, and work together for a more just, fairer world,” he said. Humility is also a key characteristic that will enable us all to live together, added **Erik Ackermann**, a member of the Jewish community in Geneva. “Our beliefs should be logically presented, but with humility, and that humility should enable us all to live together,” he said. “If humans are made in the image of God, when I draw close to someone else, then I am inevitably drawing close to God.”

Europe is not only passing through a major political, economic, social and moral crisis, and a crisis in security, but it is also having to confront the greatest migration crisis since the Second World War, said **Gaëlle Courtens**, a journalist associated with the Federation of Protestant Churches in Italy. “That is an explosive mix that presents a serious threat to the structure of Europe itself”. “The rise of xenophobic, anti-Semitic and Islamophobic movements of the extreme right clearly shows that.” *Read more:*

■ <http://www.oikoumene.org/en/press-centre/news/panel-discussion-fields-ideas-on-european-identity>

## SURVEYS **Europe’s Christian population: toward the decline?**

►EUROPE - According to Pew Research Center: “Europe is the only region where the total population is projected to decline. Europe’s Christian population is expected to shrink by about 100 million people in the coming decades, dropping from 553 million to 454 million. While Christians will remain the largest religious group in Europe, they are projected to drop from three-quarters of the population to less than two-thirds. By 2050, nearly a quarter of Europeans (23%) are expected to have no religious affiliation, and Muslims will make up about 10% of the region’s population, up from 5.9% in 2010. Over the same period, the number of Hindus in Europe is expected to roughly double, from a little under 1.4 million (0.2% of Europe’s population) to nearly 2.7 million (0.4%), mainly as a result of immigration. Buddhists appear headed for similarly rapid growth in Europe – a projected rise from 1.4 million to 2.5 million”.

■ <http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/>

► ENGLAND & WALES - According to British Social Attitudes Survey 2016: "The number of people who say they have no religion is rapidly escalating and significantly outweighs the Christian population in England and Wales, according to new analysis. The proportion of the population who identify as having no religion – referred to as "nones" – reached 48.5% in 2014, almost double the figure of 25% in the 2011 census. Those who define themselves as Christian – Anglicans, Catholics and other denominations – made up 43.8% of the population. "The striking thing is the clear sense of the growth of 'no religion' as a proportion of the population," said Stephen Bullivant, senior lecturer in theology and ethics at St Mary's Catholic University in Twickenham, who analysed data collected through British Social Attitudes surveys over three decades. "The main driver is people who were brought up with some religion now saying they have no religion. What we're seeing is an acceleration in the numbers of people not only not practising their faith on a regular basis, but not even ticking the box. The reason for that is the big question in the sociology of religion."

The report did not examine data from Scotland or Northern Ireland. Last month a Scottish Social Attitudes survey found that 52% of the population said they were not religious, compared with 40% in 1999. In Northern Ireland, which has long been the most religious part of the UK, 7% said in the 2011 census that they belonged to a non-Christian religion or no religion. The new analysis will fuel concern among Christian leaders about growing indifference to organised religion. This year the Church of England said it expected attendance to continue to fall for another 30 years as its congregations age and the millennial generation spurns the institutions of faith.

According to Bullivant's report, both the Anglican and Catholic churches are struggling to retain people brought up as Christians. Four out of 10 adults who were raised as Anglicans define themselves as having no religion, and almost as many "cradle Catholics" have abandoned their family faith to become "nones". Neither church is bringing in fresh blood through conversions. Anglicans lose 12 followers for every person they recruit, and Catholics 10. The vast majority of converts come from other Christian denominations, rather than non-Christians or people with no religion. The proportion of the population who describe themselves as Anglican plunged from 44.5% in 1983 to 19% in 2014. Catholics made up 8.3%, other Christians 15.7% and non-Christian religions 7.7%.

■ <http://www.theguardian.com/world/2016/may/23/no-religion-outnumber-christians-england-wales-study>

■ <https://corablivingwithdifference.files.wordpress.com/2015/12/living-with-difference-online.pdf>

► SUEDE, le pays "le moins religieux" d'Europe occidentale? Selon l'enquête WIN/Gallup International 2014 End of Year Survey, 59% de Suédois se déclarent "non religieux" et 17% "athées convaincus". Quasiment 8 Suédois sur 10 affirment donc ne pas être religieux, seulement 19% disant "être religieux". Dans la grande majorité des 65 pays pris en compte dans l'étude, en revanche, près de 6 personnes sur 10 se disent religieuses. Seuls quelques pays d'Asie (la Chine, Hong Kong et le Japon) ont une plus grande proportion d'athées déclarés que la Suède. Ceci contraste avec l'importance de l'Eglise de Suède, qui déclare 6,3 million de membres dans un pays de près de 10 millions d'habitants. Cependant, moins de 5% de Suédois sont des pratiquants réguliers. En Suède donc, comme dans de nombreux autres pays européens, on constate une différence entre appartenance religieuse, affirmation religieuse et pratique religieuse. Voir les sources:

■ <http://www.thelocal.se/20150413/swedes-least-religious-in-western-world>; <http://www.eurel.info/spip.php?article2806>

► POLOGNE - Selon une étude récente de l'Institut des statistiques de l'Eglise catholique, depuis dix ans la communauté catholique en Pologne a perdu environ 2 millions de fidèles, informe le quotidien *Gazeta Wyborcza*. "L'étude effectuée en 2014 auprès de 10 000 paroisses consistait à compter les *dominantes* et *communicantes*, c'est-à-dire des fidèles présents à la messe de dimanche et qui communient. Ils étaient respectivement 39,1 % et 16,3 % de la population polonaise", explique le journal. "La Pologne reste toutefois le pays où le taux de catholiques, ou de ceux qui se déclarent comme tels, reste le plus élevé au monde, soit 92,2 %", précise le site d'information *Natemat.pl*, en citant le Pew Research Center (Washington). Et selon le dernier recensement national, ils seraient 97 % à déclarer leur appartenance à la communauté catholique.

■ <http://www.courrierinternational.com/article/2014/07/11/un-pays-a-90-catholique-un-mythe>

## LE PAPE FRANÇOIS **“La culture du dialogue, dimension permanente des curricula scolaires”**

*La presse internationale n’a pas manqué de souligner la pertinence et l’audace de vision du discours que Pape François a adressé aux plus hautes autorités de l’UE lors de la remise du Prix Charlemagne (Rome 6.5. 2016). Un passage invite à repenser les programmes scolaires en fonction de la culture du dialogue.*

La pace sarà duratura nella misura in cui armiamo i nostri figli con le armi del dialogo, insegniamo loro la buona battaglia dell’incontro e della negoziazione. In tal modo potremo lasciare loro in eredità una cultura che sappia delineare strategie non di morte ma di vita, non di esclusione ma di integrazione.

**Questa cultura del dialogo, che dovrebbe essere inserita in tutti i curricoli scolastici come asse trasversale delle discipline,**

aiuterà ad inculcare nelle giovani generazioni un modo di risolvere i conflitti diverso da quello a cui li stiamo abituando.

Oggi ci urge poter realizzare ‘coalizioni’ non più solamente militari o economiche ma culturali, educative, filosofiche, religiose. Coalizioni che mettano in evidenza che, dietro molti conflitti, è spesso in gioco il potere di gruppi economici. Coalizioni capaci di difendere il popolo dall’essere utilizzato per fini impropri. Armiamo la nostra gente con la cultura del dialogo e dell’incontro.

La paix sera durable dans la mesure où nous armons nos enfants des armes du dialogue, où nous leur enseignons le bon combat de la rencontre et de la négociation. Ainsi, nous pourrions leur laisser en héritage une culture qui sait définir des stratégies non pas de mort mais de vie, non pas d’exclusion mais d’intégration.

**Cette culture du dialogue, qui devrait être insérée dans tous les cursus scolaires comme axe transversal des disciplines,**

aidera à inculquer aux jeunes une manière de résoudre les conflits différente de celle à laquelle nous nous habituons.

Aujourd’hui, il est urgent de réaliser des ‘coalitions’ non plus uniquement militaires ou économiques mais culturelles, éducatives, philosophiques, religieuses. Des coalitions qui mettent en évidence que, derrière beaucoup de conflits, le pouvoir de groupes économiques est souvent en jeu. Des coalitions capables de défendre le peuple de l’utilisation qu’on fait de lui à des fins impropres. Armons nos gens de la culture du dialogue et de la rencontre.

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## OSCE **OSCE seminar promotes freedom of religion and belief**

ASHGABAT (Turkmenistan), 17 June 2016 – Religious literacy, society and security were discussed at an OSCE-organized seminar for some 20 legislators, law-enforcement officials and researchers that concluded today in Ashgabat. The OSCE Centre in Ashgabat organized the three-day event to facilitate the exchange of best practices in implementing international standards on freedom of religion and belief, and raising public awareness in the area of religious freedom. International experts presented experiences of other OSCE participating States in promoting religious freedom and discussed with participants the social and political benefits of religious literacy in relation to the freedom of religion and belief. “In the age of globalization, which enhances interaction between different cultures and faiths, it is essential to educate the public about other religions and promote understanding of the important role of religious freedom,” said Adam Walendzik, Project Co-ordinator at the OSCE Centre in Ashgabat.

The seminar also featured an overview of the Centre’s previous activities addressing religious freedom and highlighted links between international standards, education, religious literacy, society, and security.

“Today’s seminar was organized to summarize the results of the Centre’s activities in this area, and it is our belief that it will contribute to the strengthened co-operation between the OSCE Centre and the Government of Turkmenistan in enhancing implementation of international standards on the freedom of religion and belief,” added Walendzik. ■ <http://www.osce.org/ashgabat/247236>

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## INTERNATIONAL CATHOLIC-JEWISH LIAISON COMMITTEE **Una dichiarazione congiunta**

Varsavia, 7 aprile 2016 – A conclusione del suo XXIII incontro - *L’Altro nella tradizione ebraica e cattolica: i rifugiati nel mondo d’oggi*- il Comitato internazionale ha diramato una dichiarazione congiunta per attirare l’attenzione dei poteri civili e dell’opinione pubblica sui crescenti fenomeni di antisemitismo e di accanimento anti-cristiano. Imprescindibile il **richiamo alla priorità educativa** mediante l’istruzione: *[...] Anche se negli ultimi 50 anni si è ampiamente verificata un’apertura senza precedenti tra le nostre due comunità in molti luoghi, anche a livello internazionale, negli ultimi anni si è assistito ad un aumento degli sviluppi problematici che incidono su entrambi. Dopo aver esaminato come le nostre rispettive tradizioni ci incoraggiano a aiutare l’altro, ci siamo concentrati su come le nostre due comunità si trovano ora nella posizione di essere “altro”. L’antisemitismo, in parole e in atti, è riemerso in Europa e altrove, e la persecuzione dei cristiani, in particolare in Medio Oriente e in*

Africa, ha raggiunto livelli che non si vedevano da molto tempo. Si tratta di un pericolo non solo per gli ebrei, ma anche per gli ideali democratici. Programmi educativi migliorati e rivitalizzati sono necessari per combatterlo.

- <http://www.saenotizie.it/sae/attachments/article/935/dichiarazione%2023%C2%B0%20incontro%20catt.%20ebrei.pdf>

**DOCUMENTATION COMPARÉE : COMMENT L'EUROPE GÈRE LA DIVERSITE RELIGIEUSE A L'ÉCOLE (II\*)**  
**Les célébrations des fêtes (inter)religieuses à l'école. Des principes aux pratiques (exemples)**

**Allemagne (Hamburg)**

- <http://www.tecnicadellascuola.it/item/1020144-ad-amburgo-festivita-religiose-ai-bimbi-musulmani.html?t=storico>
- <http://www.rpi-loccum.de/material/pelikan/pel2-06/arnold>

**Catalunya**

- <http://governacio.gencat.cat/ca/detalls/Noticia/Satisfaccio-per-laprenentatge>
- <http://governacio.gencat.cat/ca/detalls/Noticia/Presentacions-a-facultats-deducacio>
- <http://governacio.gencat.cat/ca/detalls/Noticia/Congres-Internacional-de-Ciencias-de-IEducacio-i-Desenvolupament>

**England-UK**

- [http://www.qbhem.org/sites/default/files/documents/chaplains/UMEA\\_guideline\\_multifaith\\_prayer\\_service\\_2013.pdf](http://www.qbhem.org/sites/default/files/documents/chaplains/UMEA_guideline_multifaith_prayer_service_2013.pdf)
- <https://bso.bradford.gov.uk/Schools/CMSPage.aspx?mid=443>
- [www.jmb.ie/.../583-students-of-other-faiths-manua...](http://www.jmb.ie/.../583-students-of-other-faiths-manua...)
- <https://humanism.org.uk/education/parents/collective-worship-and-school-assemblies-your-rights/>

**España**

- [http://www.joanteixido.org/doc/festestradicional/celebracion\\_fiestas\\_escuela.pdf](http://www.joanteixido.org/doc/festestradicional/celebracion_fiestas_escuela.pdf)[http://www.joanteixido.org/doc/festestradicional/celebracion\\_fiestas\\_escuela.pdf](http://www.joanteixido.org/doc/festestradicional/celebracion_fiestas_escuela.pdf)
- <http://www2.uned.es/grupointer/colentremanos001pc.pdf><http://www2.uned.es/grupointer/colentremanos001pc.pdf>

**France**

- <http://www.laicite-republique.org/+-fetes-religieuses-+.html><http://www.laicite-republique.org/+-fetes-religieuses-+.html>
- <http://sitecoles.formiris.org/index.php?WebZoneID=590&ArticleID=1627>

**Italia**

- [http://presidenza.governo.it/USRI/confessioni/Esercizio\\_liberta\\_religiosa\\_italia.pdf](http://presidenza.governo.it/USRI/confessioni/Esercizio_liberta_religiosa_italia.pdf)
- [http://istruzione.comune.modena.it/memo/allegati/Audio%20pluralismo%20religioso/catalogo\\_materiali\\_presenti\\_a\\_memo.pdf](http://istruzione.comune.modena.it/memo/allegati/Audio%20pluralismo%20religioso/catalogo_materiali_presenti_a_memo.pdf)

**North Ireland**

- <http://www.interfaithcalendar.org/2016.htm>
- <http://www.bbc.com/news/uk-northern-ireland-35010666>

**Österreich**

- [https://www.bmbf.qv.at/schulen/ejid/interrelig\\_dialog\\_18197.pdf?4ffix2](https://www.bmbf.qv.at/schulen/ejid/interrelig_dialog_18197.pdf?4ffix2)
- <https://www.uibk.ac.at/praktheol/kirchenrecht/ru-recht/texte/schluiferkatre2011.pdf>

**Suisse**

- [http://edudoc.ch/record/38704/files/VD\\_2010\\_f.pdf](http://edudoc.ch/record/38704/files/VD_2010_f.pdf)

**United Kingdom**

- <http://collectiveschoolworship.com/documents/CollectiveWorshipReligiousObservanceAHRCNetworkReport13November2015.pdf>
- <http://www.interfaith.org.uk/publications/all-publications/e-bulletin/150-ifn-e-bulletin-february-march-2016/file>

**USA**

- <https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=09000016805a920c>
- <http://diversity.missouristate.edu/observances.htm>

**Québec**

- [http://www1.mels.gouv.qc.ca/progressionPrimaire/ethiqueCultureReligieuse/pdf/progrApprPri\\_ECR\\_fr-2010-11-24.pdf](http://www1.mels.gouv.qc.ca/progressionPrimaire/ethiqueCultureReligieuse/pdf/progrApprPri_ECR_fr-2010-11-24.pdf) (pp 7-8)

\* voir ( I ) in EREnews 2016-1, 4

CONSEIL DE L'EUROPE **Compilation des normes relatives aux principes de liberté de pensée, de conscience et de religion et liens avec d'autres droits de l'homme (2016)**

Strasbourg 1<sup>er</sup> avril 2016 - La Cour européenne des droits de l'homme (CEDH) décrit la liberté de pensée, de conscience et de religion, énoncée à l'article 9 de la Convention européenne des droits de l'homme, comme l'une des assises d'une société démocratique. Elle est d'une valeur fondamentale non seulement pour les croyants, mais aussi pour les athées, les agnostiques, les sceptiques ou les indifférents. Le pluralisme, qui caractérise une société démocratique, en dépend. La présente compilation (un e-book de 164 pages, disponible en version anglaise et française) est un aperçu complet des normes du Conseil de l'Europe relatives aux principes de la liberté de pensée, de conscience et de religion et les liens vers d'autres droits énoncés dans la CEDH et dans la jurisprudence de la CEDH qui interprète ces droits.

Les normes juridiques fixées par la Convention sont complétées par d'autres traités pertinents. Il existe également des recommandations adoptées par d'autres organes, qui, bien que non juridiquement contraignantes, font partie du recueil des normes du Conseil de l'Europe.

Ces normes, présentées de manière non hiérarchique, soulignent le rôle complémentaire des différents organes du Conseil. La compilation est complétée par un recueil de bonnes pratiques nationales publiées sur le site [www.coe.int/cddh](http://www.coe.int/cddh). Une sélection de bonnes pratiques des Etats membres figure en annexe.

En ce qui concerne l'éducation y compris religieuse, se reporter à la section 3A du document, ch. IX : *Droit à l'instruction des enfants conformément aux convictions religieuses et philosophiques des parents*, et ch. X: *Questions relatives au droit de liberté de pensée, de conscience et de religion des enfants*.

■ <https://book.coe.int/eur/fr/droits-de-l-homme-et-democratie/6875-pdf-compilation-des-normes-du-conseil-de-leurope-relatives-aux-principes-de-liberte-de-pensee-de-conscience-et-de-religion-et-liens-avec-dautres-droits-de-l-homme.html>

CONSEIL DE L'EUROPE **Stratégie pour les droits de l'enfant 2016-2021**

D'après l'Introduction de ce document (avril 2016, 24 pages) : « Le Conseil de l'Europe protège et défend les droits fondamentaux de toute personne, y compris ceux de l'enfant. Le présent document fixe les priorités du Conseil de l'Europe dans ce domaine pour la période 2016 à 2021. Les cinq domaines prioritaires pour garantir les droits de l'enfant sont les suivants: l'égalité des chances pour tous les enfants, la participation de tous les enfants, une vie sans violence pour tous les enfants, une justice adaptée aux besoins de tous les enfants, les droits de l'enfant dans l'environnement numérique. La présente Stratégie s'efforce d'englober toutes ces catégories de droits de l'homme et expose l'engagement du Conseil de l'Europe et de ses États membres à faire de ces droits une réalité pour tous les enfants. L'action du Conseil en faveur des droits de l'enfant se fonde sur quatre principes généraux:

1. L'interdiction de la discrimination (article 2) : les droits de l'enfant s'appliquent à tous les enfants, sans distinction aucune, indépendamment de toute considération de race, de couleur, de sexe, de langue, de religion, d'opinion politique ou autre de l'enfant ou de ses parents ou représentants légaux.

2. L'intérêt supérieur de l'enfant (article 3) : son intérêt supérieur doit être une considération primordiale. Le Conseil de l'Europe veillera à concrétiser ce principe dans tous les objectifs de la présente Stratégie.

3. Le droit à la vie, à la survie et au développement (article 6): les enfants jouissent d'un droit inhérent à la vie et à la protection contre la violence et le suicide. Le terme de «développement» devrait être entendu dans son sens le plus large, qui englobe le développement physique, mental, spirituel, moral, psychologique et social de l'enfant.

4. Le droit d'être entendu (article 12) : la participation des enfants est l'un des cinq domaines prioritaires de la Stratégie, mais c'est aussi un objectif transversal. Faire participer les enfants aux processus décisionnels de la société, au niveau individuel, familial, organisationnel et politique, est essentiel pour la réalisation de leurs droits » (pp. 4-5). *Le document intégral* :

■ <https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=09000016805a920c>

EUROPEAN COMMISSION **Education Policies and Practices to foster tolerance, respect for diversity and civic responsibility in children and young people in the EU. Examining the evidence**<sup>1</sup>

Growing ethnic and religious diversity in Europe poses both opportunities and challenges to European policy-makers and societies as a whole. It is expected that this diversity will continue to increase. At the same time, recent studies show that intolerance and social exclusion are increasing, with some migrant groups feeling alienated. This is leading to incidences of social tensions and unrest. Education has a key role to play in preparing societies for dealing with these phenomena. It also plays a vital role in the political socialisation of European citizens from cradle to grave. This independent report reviews the most relevant European and international research on these issues in order to summarise existing knowledge and to distil policy lessons based on evidence. It addresses questions that include: What main opportunities and challenges do European education systems face in terms of educating for tolerance, respect for diversity and active citizenship? For each of these, what policy insights can we draw from existing European and international research and evidence? Which specific education policies and practices appear to work best and under which specific circumstances? **The main conclusions of the report:**

- 1. Respect for others can be taught.** From an early age there is a need to correct misconceptions and provide opportunities for genuine intercultural experiences.
- 2. School policies that encourage ethnic mixing create conditions for inter-ethnic cooperation** and fostering tolerance. However, simply bringing young people from different backgrounds together physically is not sufficient to reduce prejudice and develop positive intercultural relations; schools need to create the conditions for all children and school staff to develop their intercultural competence.
- 3. The way a school operates makes a difference.** In particular, whole school approaches and schools with strong and dynamic ties to the local community have great potential for promoting cohesion. They create a sustainable positive school atmosphere, as well as a stronger sense of belonging.
- 4. New effective methods for creating inclusive classrooms have been developed** in recent years. Most European countries still tend to use traditional teaching methods, although methods such as project-based learning, cooperative learning, service learning and peer education are becoming more common. These methods have demonstrated their value in combating intolerance.
- 5. Extra-curricular activities can promote tolerance and understanding.** After-school activities can help build on classroom learning and can contribute to the creation of a dynamic and inclusive school.
- 6. Approaches that foster social and emotional learning matter.** Educational approaches that facilitate a child's social and emotional development have been shown to be powerful tools in promoting respect for diversity.
- 7. Effective leadership and governance are essential.** The personal commitment of school leaders and other members of school management teams to an ethos of diversity is critical in developing respect for diversity among students and improving their intercultural competence. Such commitment needs to be reinforced by professional development in these areas.
- 8. Teachers need diversity training.** The intercultural competence of teachers in Europe needs to be strengthened. At present there is a significant lack of diversity among the ranks of teachers and principals in schools across Europe.
- 9. Education is a shared responsibility between schools and other stakeholders.** Partnerships between schools, communities and parents help to connect better to local needs. They increase mutual understanding and trust between school staff and community, as well as recognition of the assets and expertise of various stakeholders.
- 10. Schools could benefit more from third-sector know-how.** Local and international NGOs with specific expertise in the field can enhance the expertise in schools, but are underutilized in both formal and informal education.
- 11. School curricula need to better incorporate diversity.** Minority children often find it difficult to identify and engage with the learning process and the content of a mono-cultural curriculum. Addressing religious, ethnic and other forms of diversity is a critical aspect of education. Culturally sensitive approaches can be effective in promoting inclusion. At present, there is a widespread failure among EU nations to adequately meet this challenge.
- 12. Mother tongue education has a profound impact on a person's sense of identity and well-being.** Effective forms of bi- and multi-lingual education benefit both majority and minority students, yet are rarely found in Europe.
- 13. New media present both a threat and an opportunity.** Cyber bullying is an increasing danger to young people in today's classrooms, as is exposure to extremist ideas and hate speech. However, new media products are also showing potential in fostering tolerance and encouraging respect for diversity.
- 14. More research and data regarding what works to combat intolerance and promote respect for diversity is needed.** Though there is some evidence to show what works when combating intolerance and promoting diversity, most evidence remains anecdotal. Much more systematic and solid evidence is needed.

<sup>1</sup> Van Driel, B., Darmody, M., Kerzil, J., *Education policies and practices to foster tolerance, respect for diversity and civic responsibility in children and young people in the EU*, NESET II report, Luxembourg: Publications Office of the European Union, 2016, 119 pp - doi: 10.2766/46172.

■ [http://ec.europa.eu/education/library/study/2016/heset-education-tolerance-2016\\_en.pdf](http://ec.europa.eu/education/library/study/2016/heset-education-tolerance-2016_en.pdf)

## FRA / EUROPEAN UNION AGENCY FOR FUNDAMENTAL RIGHTS **Report 2016**

The Fundamental Rights Report 2016 summarises and analyses major developments, and gives the opinions of FRA, in the fundamental rights field in the EU between January and December 2015. Noting both progress made and persisting obstacles, it provides insights into the main issues shaping fundamental rights debates across the EU. The report begins with a Focus section. This year, it takes a closer look at **asylum and migration issues** in the EU, exploring: the risks refugees and migrants face to reach safety; challenges with regard to non-refoulement and the prohibition of collective expulsion; developments and possible solutions in the field of asylum; and the issue of returns. In an important milestone, the UN Committee on the Rights of Persons with Disabilities in 2015 completed its first review of the EU's implementation of the Convention on the Rights of Persons with Disabilities (CRPD) – the first time an international body examined how the EU is fulfilling its international human rights obligations. In addition, FRA took over the role of chair and secretariat of the EU Framework for the CRPD. To mark these notable events, FRA reports on developments in CRPD implementation in a separate chapter – which will become a regular feature of its annual Fundamental Rights Reports. The remaining chapters discuss the EU Charter of Fundamental Rights and its use by Member States; **equality and non-discrimination; racism, xenophobia and related intolerance; Roma integration; information society, privacy and data protection; rights of the child; and access to justice, including the rights of victims of crime**. To avoid duplication with the Focus section, this year's report does not dedicate a thematic chapter to asylum, borders, migration, and integration issues. As in previous reports, the chapters reflect the thematic areas of the agency's Multiannual Framework – a list of priority areas approved by the Council of the EU every five years. The last section of each chapter concludes with FRA opinions that outline evidence-based advice anchored in the facts and research presented in the report. These opinions provide meaningful, effective and relevant assistance and expertise to the main actors in the EU. The Fundamental Rights Report 2016 is published in English, 204 pp. A fully annotated version, including the references in endnotes, is available for download at:

■ [http://fra.europa.eu/sites/default/files/fra\\_uploads/fra-2016-fundamental-rights-report-2016\\_en.pdf](http://fra.europa.eu/sites/default/files/fra_uploads/fra-2016-fundamental-rights-report-2016_en.pdf)

## WORLD COUNCIL OF CHURCHES **Documents related to ecumenical theological education**

■ <https://www.oikoumene.org/en/resources/documents/wcc-programmes/education-and-ecumenical-formation/ete>

### **Programme on Ecumenical theological education**

■ <https://www.oikoumene.org/en/resources/documents/wcc-programmes/education-and-ecumenical-formation/ete/wcc-programme-on-ecumenical-theological-education>

## EUROPEAN CHURCHES **Catholic and Protestant approaches to law: convergence or divergence?**

*John Duddington, editor of Law & Justice, the Christian law review, gave the following presentation on Catholic and Protestant approaches to law: convergence or divergence? at Panel Q of the LARSN Conference in May 2016. He has published his abstract and PowerPoint slides, which we reproduce in a slightly-edited version below.*

■ <http://www.lawandreligionuk.com/2016/05/10/catholic-and-protestant-approaches-to-law-convergence-or-divergence/>

**Faith and reason** - The Catholic idea that is reason proceeds from faith: the two are linked. In Catholic thought reason is seen as an 'indispensable tool for growing closer to God' [*Pope Benedict's Legal Thought*, Cambridge University Press, 2015]. *Credo ut intelligam*: 'I believe so that I may understand' [St. Anselm Canterbury: *Proslogion*, 1]. The Calvinist claim is that through Original Sin we have lost the ability fully to grasp God by reason alone: note Rom 2 14-15. *Why does this matter to lawyers?*

**Natural law** - The Catholic notion of the inter-connection between faith and reason leads in part at least to a belief in a fundamental law: *natural law*. 'The natural law is nothing else but a participation of the eternal law in the minds of rational creatures' [*Summa Th. Ia-IIae*, 91,2]. Much Protestant thinking, leading on from its contention that human reason is broken, leads to a belief that human reason cannot persuade people in public on the basis of universally

accepted moral norms. But that is not the view of all Protestants. Bishop R. Harries, writing from an Anglican standpoint, sees a continuing place for natural law and described it as: 'The concept of a natural order, or intrinsic moral order that can be grasped by rational minds.' *Faith and Politics* (DLT, 2010), 36-41. The Congregationalist N. Micklem said that law: 'may never be severed from justice, nor justice from the eternal Reason' – which is natural law.[originally in *The Theology of Law*, Oxford University Press, reproduced in *Law & Justice*, 172, 2014, 4-9.

**Human rights** - There is a strong argument that the very idea of human rights derives from natural law and is thus a specifically Christian concept. See, for an exposition of the Christian viewpoint, D. McIlroy, *Christian Understandings of Human Rights*: a lecture delivered at Swansea University on 20/03/2013. But is it from the Catholic or Protestant tradition, or both?

**Catholic, Protestant or Christian?** - By contrast with natural law, the idea of universal human rights is often seen as a product of Protestant thinking. The reformed theologian Prof. Jürgen Moltmann argues that human rights have a Christian origin because: 'Human rights and personal liberties, freedom of religion, freedom of belief and conscience, democratic forms of government and liberal views of life: all these things grew up together with Protestantism'.

**Natural law and natural rights** - Locke (1632-1704) took the existing concept of natural law and natural justice and turned this into one of natural rights, one of which was the right of freedom of religion. See in particular Locke's *Two Treatises on Government*, ed. M. Goldie (Dent, 1993). Is there a process leading from natural law to natural rights and on to human rights?

**Modern developments in human rights** - Protestant Christians were active in ensuring that human rights were included in the United Nations system after the II World War. This initiative eventually bore fruit in the Universal Declaration of Human Rights, 1948: see John S. Nurser, *For All Peoples and All Nations* (WCC Publications, 2005). Nurser also observes: 'From the time of John XXIII, the popes have been the most coherent and assertive speakers of the language of

human rights'. See also J. Duddington, *Christians and the State*, Gracewing, 2015.

**Conscience** - The Catholic understanding: objective being able to formulate a judgment in the light of a basic understanding of what is good and true. Not just 'consulting a railway timetable' [see Herbert McCabe in *God Still Matters* (Continuum, 2005) 152.] The Protestant understanding developed very gradually and led towards a kind of privatisation of conscience: conscience could be my guiding light but it did not give me the right to assume that it was the guiding light of anyone else. A development of a Protestant ethic: D. Klinck, *Conscience, Equity, Court of Chancery in Modern England* (Ashgate, 2010), esp. chs 5-7.

**Why does any of this matter?** - If we think that religious belief and its impact on society is important and that we need to ask how we have got to where we are then, I suggest that it is. In addition, it matters if we want to understand possible ways forward for religious belief in contemporary society. One point to think about is this: there has been a growing understanding between the different Christian churches over the last fifty years: is this reflected in the matters that I have been discussing?

## ECRI **La lutte contre le racisme et l'intolérance : une tâche de l'éducation scolaire**

La Commission européenne contre le racisme et l'intolérance (ECRI) – faisant suite aux rapports sur la France, la Géorgie et Monaco, cf *EREnews* 2016/1, p. 2 – a publié le 7 Juin 2016 des rapports de monitoring sur l'Azerbaïdjan, Chypre, l'Italie, la Lituanie et «l'ex-République yougoslave de Macédoine» analysant les évolutions récentes et les questions en suspens, et donnant des recommandations aux autorités. Des évolutions positives s'affirment, note l'ECRI, mais de nombreux défis restent à relever; parmi d'autres, des défis dans le domaine de l'éducation scolaire primaire et secondaire, notamment en rapport à l'éducation aux valeurs démocratiques de la citoyenneté, ainsi qu'aux compétences à acquérir dans la nécessaire approche interculturelle et interreligieuse de différentes disciplines impliquées.  
■ <https://mail.google.com/mail/u/0/#inbox/1552b28f56c1bc88>

## ACLU **Religion in the American public schools: a joint Statement of current law**

From ACLU (American Civil Liberty Union) - The Usa Constitution permits much private religious activity in and about the public schools. Unfortunately, this aspect of constitutional law is not as well known as it should be. Some say that the Supreme Court has declared the public schools "religion-free zones" or that the law is so murky that school officials cannot know what is legally permissible. The organizations whose names appear below span the ideological, religious and political spectrum. They nevertheless share a commitment both to the freedom of religious practice and to the separation of church and state such freedom requires. In that spirit, we offer this statement of consensus on current law as an aid to parents, educators and students. *Read more:* ■ <https://www.aclu.org/joint-statement-current-law-religion-public-schools>

## USCIRF **2016 Annual Report on Religious Freedom: Western Europe case**

April 2016. USCIRF [United States Commission on International Religious Freedom] continues to monitor religious freedom-related issues in Western Europe highlighted in previous Annual Reports. These include: government restrictions on, and efforts to restrict, certain forms of religious expression (such as dress and visible symbols, ritual slaughter, religious circumcision, and places of worship); government monitoring of disfavored groups pejoratively labeled as "cults" or "sects;" issues surrounding the accommodation of religious objections; and the impact of hate speech laws on peaceful expressions of

belief. Governmental restrictions on religious freedom both arise from and encourage a societal atmosphere of intolerance against the targeted religious groups, and limit their social integration and educational and employment opportunities. Alongside these restrictions, there has been an alarming rise in recent years of societal hostility toward Jews and Muslims in Europe, including discrimination, harassment, and sometimes violence, which further isolates and marginalizes these populations. Organizations tracking anti-Semitic and anti-Muslim incidents in a number of Western European countries reported increases in 2015. The whole Report consists of 276 pages; 221-224 concern Western Europe. ■ <http://www.uscifr.gov/sites/default/files/USCIRF%202016%20Annual%20Report.pdf>

## FROM EUROPEAN COUNTRIES

### BELGIQUE **Le cours de philo et citoyenneté sera confié aux profs de morale et religion**

Bruxelles, 4 mai 2016 - Le gouvernement de la Communauté française a entériné ce mercredi l'accord sur l'éducation à la philosophie et citoyenneté (EPC) qui sera instauré dans l'enseignement officiel – en septembre 2016 au primaire, un an plus tard au secondaire. Le cours sera enseigné par les profs de religion/morale. Mais les profs de morale n'auront pas la priorité sur les profs de religion. Un régime transitoire sera mis en place d'ici à 2020.

■ <http://www.lesoir.be/1200597/article/actualite/enseignement/2016-05-04/cours-philos-et-citoyennete-sera-confie-aux-profs-morale-et-religion>

### DENMARK **School education, awareness raising and interreligious dialogue**

*From Preliminary findings of Country Visit to Denmark, by Heiner Bielefeldt, "Special Rapporteur on freedom of religion or belief" of the Office of the Human Rights High Commissioner, United Nations, published online on March 22, 2016. Concerning religious freedom at schools we choose this excerpt:*

"Throughout their entire school career, Danish students learn about religion. The subject aims to provide information so as to empower students to reflect and discuss about themes connected to religion and to make responsible personal choices in that area. In spite of such knowledge-orientation, however, the discipline itself highlights "**Christendom**" in its title. While during the first seven years of schooling, the focus is actually on Christianity, the teaching during grades eight and nine includes **world religions** in general. Although the teaching is knowledge-based and does not include any religious practices in school, those parents or students who object on conscientious grounds can get an easy exemption. When visiting a school in Copenhagen's neighbourhood Norrebro, I discussed experiences with teachers and students (grade 9) and learned that religious themes also regularly come up in disciplines outside of the subject "Christendom". Critics of the Danish curriculum on religion, have voiced concerns that the amalgamation of "**Christian values**" with "**Danishness**" may lead to marginalizing children from minorities and immigrant families. In practice, much will depend on the pedagogical tact of teachers.

> Beside public schools, which constitute the backbone of the Danish school system, some 500 private schools ("**free schools**") exist, many of which are run by religious organizations, such as the Catholic Church, various Muslims organizations and the Jewish Community, which has one school in Copenhagen. From the Church of Scientology I received information that a few free schools in Denmark have adopted teaching methods of L. Ron Hubbard, the founder of the Church of Scientology.

> While private educational institutions exist at all levels of the school systems, from kindergartens to gymnasiums, this is not the case at the university level. Concerning **university training**, the State of Denmark holds a strict monopoly, with the effect that private institutions of learning with academic aspirations do not receive any official recognition. This inter alia affects private schools of Lutheran Theology existing in Copenhagen and Aarhus. Students enrolled in these institutions do not get any financial benefits from the State, and exams can only be conducted in cooperation with recognized universities in Denmark or universities abroad which formally have to provide the certificates.

> In religiously pluralistic societies, **interreligious dialogue** is important to prevent stereotypes, dispel misunderstandings and develop trust across religious and denominational divides. I attended a discussion

facilitated by the “*din tro, min tro*” (= your faith, my faith) project, an initiative originating from the Folkekirke, but also supported by the State. Three women belonging to the three classical monotheistic religions – Judaism, Christianity and Islam – explained their faiths and practices to 9-grade students in Norrebro in order to trigger a discussion in the classroom. No less important than what they said was how they said it, i.e. in close and amicable cooperation between the three religions. That in itself was a strong message, which certainly came through. The students vividly participated in a spirit of open curiosity and interest. What I found remarkable was that most of the students, if declaring their own conviction (which they were not expected to do) said they were atheists. Maybe that was a pure coincidence, maybe it was not. I would at any rate take this as yet another indicator that it may be more and more important to open up interreligious dialogue projects so as to take agnostics or atheists on board, who apparently represent very broad currents in the society. In other words, interreligious dialogue should – not necessary always, but certainly more often – broaden into inter-convictional dialogue”. *Read full report:*

- <http://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=18500&LangID=E>

### DEUTSCHLAND **Neuer Rahmenlehrplan für die Schulen in Berlin und Brandenburg**

„Die Schulen in Berlin und Brandenburg bekommen einen neuen Rahmenlehrplan für die Jahrgangsstufen 1 bis 10. Berlins Bildungssenatorin Sandra Scheeres und Brandenburgs Bildungsminister Günter Baaske starten dafür heute die öffentliche Beteiligung – der Plan geht um 12.00 Uhr online. Der Rahmenlehrplan fasst die Pläne für die Unterrichtsfächer in einem Werk zusammen und soll ab dem Schuljahr 2016/17 an den allgemeinbildenden Schulen beider Länder eingeführt werden. Der Rahmenlehrplan kann im Internet unter [www.bildungsserver.berlin-brandenburg.de/anhoerungsportal.html](http://www.bildungsserver.berlin-brandenburg.de/anhoerungsportal.html) eingesehen und diskutiert werden. Es entstand ein gemeinsamer Rahmenlehrplan für Berlin und Brandenburg für die Jahrgangsstufen 1 bis 10, unter anderem in Deutsch, Mathematik, Moderne Fremdsprachen, Kunst, Musik und Sport. Aus 68 Rahmenlehrplänen wird künftig ein Rahmenlehrplan. Dazu kommen ausschließlich für Berlin noch fünf Fächteile (für Altgriechisch, Ethik, Philosophie, Psychologie, Sozialwissenschaften/Wirtschaftswissenschaft), und ein Fachteil für **Lebensgestaltung-Ethik-Religionskunde (LER)**, der nur für Brandenburg gilt“.

- <http://www.lisum.berlin-brandenburg.de/sixcms/detail.php/bb1.c.383572.de>

### **Universität Münster: Ordnung für den Beirat für Islamische Theologie erneut geändert**

Die Universität Münster hat die Ordnung des konfessionellen Beirats für Islamische Theologie erneut geändert und den beteiligten muslimischen Verbänden faktisch ein Ultimatum gesetzt. Die neue Ordnung trat im Dezember 2015 in Kraft. Sie legt fest, dass der Rektor der Universität den Beirat „spätestens drei Monate nach Inkrafttreten“ der Änderung der Ordnung zu seiner konstituierenden Sitzung einberuft. Kurz vor Ablauf der Frist sagte der Leiter des Zentrums für Islamische Theologie, Mouhanad Khorchide, dem Deutschlandfunk, es sei nach wie vor keine Lösung in Sicht. „Wir haben hier alles erledigt und geliefert. Warum die Arbeit mit den Verbänden nicht funktioniert, das weiß ich nicht“, so Khorchide. Nach wie vor könne man dringend benötigte Stellen nicht ordentlich besetzen. „Wir warten seit zweieinhalb Jahren auf die Lehreraubnis für Dr. Karimi seitens der Verbände. Er hat sich mehrfach vorgestellt, und wir warten, seitdem haben wir nichts gehört.“ Eine der Ursachen des Streits ist die unterschiedliche Bewertung der Eignung der in Münster lehrenden Professoren. Zekeriya Altug vom Vorstand des DITIB-Landesverbands erklärte gegenüber dem Deutschlandfunk: „Wir müssen entscheiden, ob die Inhalte, die an der Uni gelehrt werden, mit den Grundsätzen vereinbar sind, und wir müssen gleichzeitig verantworten, ob die Hochschullehrer, die diese Inhalte vermitteln sollen, mit dem personellen Substrat geeignet sind, diese Inhalte zu vermitteln“. Nach Einschätzung von Insidern ist die Änderung der Beiratsordnung durch die Universität eine letzte Chance für die muslimischen Verbände. „In diesem Jahr könnte sich daher nun endgültig entscheiden, ob die Zusammenarbeit mit den muslimischen Religionsgemeinschaften funktionieren kann oder schlicht beendet wird“, meint etwa der Blogger Akif Sahin.

- [www.kirchliche-dienste.de/islam](http://www.kirchliche-dienste.de/islam)

- [https://www.uni-muenster.de/Religion-und-Politik/aktuelles/2016/jun/News\\_Erster\\_Theologie\\_Campus\\_Deutschlands.html](https://www.uni-muenster.de/Religion-und-Politik/aktuelles/2016/jun/News_Erster_Theologie_Campus_Deutschlands.html)

### **Muslim theology faculties develop an “Islam for Germany”**

While Germany’s politicians are loudly debating whether Islam is compatible with democracy, five of its state universities are quietly developing pioneering new Islamic theology faculties to try to ensure that it

is. The five universities — in Muenster, Osnabrueck, Frankfurt, Tubingen and Erlangen-Nuremberg — recently passed their first official evaluations by Muslim and Christian experts and were granted 20 million euros (or \$22 million) to continue for another five years. The programs now have a total of over 1,800 students and plan to grow. The largest program has 700 students in its three-year bachelor's program and received more than double that number of applicants this academic year alone. Their example has been such a success that Berlin decided to introduce Islamic theology at one of its universities, even though it will not get federal funds for it. The practical approach these faculties have taken towards training Muslim religion teachers, conducting research into Islam and fostering interfaith dialogue contrasts sharply with the increasingly shrill declarations coming from Germany's far-right, especially the Alternative for Germany party. The party will hold a convention April 29-30 to agree on its new platform. Its deputy leader, Beatrix von Storch, said Islam violates Germany's democratic constitution and its public symbols such as minarets, muezzins and full-face veils should be banned. *More:*

■ <http://religionnews.com/2016/04/27/muslim-theology-faculties-develop-an-islam-for-germany/>

**Universität Paderborn: Seminar für Islamische Theologie eröffnet** - An der Universität Paderborn ist ein Seminar für Islamische Theologie eröffnet worden. Am Festakt zur Eröffnung nahmen die Migrationsbeauftragte der Bundesregierung, Aydan Özoguz (SPD), sowie Vertreter des nordrhein-westfälischen Schulministeriums und der Islamverbände teil. Nach den Universitäten Münster, Osnabrück, Erlangen, Frankfurt am Main und Tübingen ist Paderborn die sechste Hochschule, die Studiengänge für Islamische Theologie anbietet. Özoguz begrüßte, dass an den Hochschulen zunehmend Imame und muslimische Lehrkräfte für öffentliche Schulen ausgebildet werden. Muslimische Theologiestudenten bräuchten den Austausch mit Gelehrten, die deutsch sprechen und in Deutschland sozialisiert sind, so die Staatministerin. Dann gäbe es auch „kein undifferenziertes Gerede von ‚dem Islam‘, der uns bedroht“, sagte Özoguz mit Blick auf den Anti-Islam-Kurs der AfD. „Muslim-Sein und Deutsch-Sein sind keine Gegensätze. Muslimische Deutsche gehören längst zur Normalität in unserem Land.“ Das in der Fakultät für Kulturwissenschaften angesiedelte Seminar hat seine Arbeit im Oktober 2015 begonnen. Zum Team gehören die Junior-Professorin Muna Tatari und fünf wissenschaftliche Mitarbeiterinnen und Mitarbeiter. Schwerpunkte der Arbeit seien Systematische Theologie, Religionspädagogik, Koranwissenschaften, Islamisches Recht, Ethik sowie Geschichte und Geistesgeschichte des Islams. Studiengänge zur islamischen Religionslehre seien im Aufbau, hieß es.

■ [www.kirchliche-dienste.de/islam](http://www.kirchliche-dienste.de/islam)

### **EKD: Informazione critica sull'Islam nelle scuole per evitare fondamentalismi**

Il vescovo Heinrich Bedford-Strohm, alla guida della Chiesa evangelica in Germania (Ekd), ha suggerito di prevedere l'insegnamento della religione islamica nelle scuole tedesche al fine di rendere le nuove generazioni di musulmani impermeabili alle tentazioni del fondamentalismo, che trova terreno fertile laddove una corretta lettura e interpretazione dei testi sacri viene spesso manipolata per fini che con il messaggio originale hanno poco a che fare. La proposta del leader della Chiesa evangelica tedesca mira a prevenire i rischi di estremismi dovuti a una mancata o non corretta conoscenza dei testi sacri, anche musulmani. “L'insegnamento dell'Islam, oltre che delle confessioni cristiane, sarebbe un formidabile strumento in mano ai giovani per poter prevedere un approccio critico ai testi e ai messaggi in essi contenuti”, ha motivato il vescovo. Già sette dei sedici Stati federali che compongono la Germania offrono una qualche forma di lezione, non *di*, ma *sulla* sulla religione islamica, sul modello di quanto tradizionalmente proposto dalle chiese cattolica e protestante. «Tutte le religioni devono essere compatibili con le leggi democratiche tedesche. Corsi simili a mio avviso dovrebbero venire organizzati dalle associazioni islamiche presenti in Germania» ha concluso il vescovo. «Sta a loro ora divenire un partner chiaro e unitario cui lo Stato tedesco possa riferirsi per aprire un tavolo su un simile progetto». Appare questa una vera sfida per il panorama musulmano tedesco, incapace al momento di agire con una sola voce, diviso fra molte associazioni con natura e visione assai differenti fra loro.

■ <http://riforma.it/articolo/2016/05/30/islam-nelle-scuole-evitare-i-fondamentalismi>

### **ESPAÑA Curso 2015-16: el 63% de los alumnos cursa la enseñanza religiosa católica**

Madrid 12 de abril de 2016 – La Comisión episcopal de Enseñanza y catequesis (CEEC) ofrece las estadísticas sobre la enseñanza religiosa católica de este curso 2015-16. Comentan los obispos:

“Según los datos recibidos, de un total de 5.811.643 de alumnos escolarizados, 3.666.816 alumnos reciben enseñanza religiosa católica, lo que supone el 63 % [el 63,5% en 2014-15, ndr]. Contando con las dificultades por las que pasa la enseñanza de Religión, el descenso global respecto al año anterior no es muy significativo. La tendencia a la baja se debe a varios factores. Ante todo la secularización, que introduce una censura de la dimensión religiosa de la persona [...] Conviene recordar que la enseñanza religiosa escolar forma parte del derecho de los padres a educar a sus hijos según sus convicciones religiosas. A ellos corresponde la educación de sus hijos y no al Estado. Escuela y Estado son subsidiarios en la tarea educativa que corresponde a los padres, según garantiza nuestra Constitución. Invitamos a los padres a que defiendan sus derechos a educar a sus hijos según las convicciones religiosas y morales que ellos elijan. La eliminación de estas libertades debilita significativamente nuestra democracia y conduce a la imposición de un paradigma antropológico que, en ocasiones, se opone a la recta razón y a la revelación cristiana. En una sana democracia, las administraciones centrales y autonómicas deben favorecer de modo subsidiario dicha educación elegida por la familia o los propios estudiantes, sin intentar imponer otras concepciones éticas. Al Estado no le corresponde imponer su visión del mundo y del hombre ni una ética determinada sino servir al pueblo, formado por diversas sensibilidades, credos y formas de entender la vida”.

■ <http://www.conferenciaepiscopal.es/nota-de-la-comision-episcopal-de-ensenanza-y-catequesis-sobre-la-opcion-por-la-ensenanza-religiosa-catolica-en-el-curso-2015-2016/>

### 1) CENTROS ESTATALES

	ALUMNOS INSCRITOS	NO INSCRITOS	TOTAL	% INSCRITOS
EDUCACION INFANTIL	459.292	376.523	835.815	55%
EDUCACION PRIMARIA	1.160.303	693.355	1.853.658	63%
E.S.O.	436.058	657.430	1.093.488	40%
BACHILLERATO	130.078	207.178	337.256	39%
<b>TOTAL</b>	<b>2.185.731</b>	<b>1.934.486</b>	<b>4.120.217</b>	<b>53%</b>

### 2) CENTROS DE INICIATIVA SOCIAL - ENTIDAD TITULAR CANONICA

	ALUMNOS INSCRITOS	NO INSCRITOS	TOTAL	% INSCRITOS
EDUCACION INFANTIL	247.853	10.959	258.812	96%
EDUCACION PRIMARIA	508.905	10.806	519.711	98%
E.S.O.	379.142	8.285	387.427	98%
BACHILLERATO	77.378	4.699	82.077	94%
<b>TOTAL</b>	<b>1.213.278</b>	<b>34.749</b>	<b>1.248.027</b>	<b>97%</b>

### 3) CENTROS DE INICIATIVA SOCIAL - ENTIDAD TITULAR CIVICA

	ALUMNOS INSCRITOS	NO INSCRITOS	TOTAL	% INSCRITOS
EDUCACION INFANTIL	56.096	36.869	92.965	60%
EDUCACION PRIMARIA	135.898	68.196	204.094	67%
E.S.O.	65.638	55.610	121.248	54%
BACHILLERATO	10.175	14.917	25.092	41%
<b>TOTAL</b>	<b>267.807</b>	<b>175.592</b>	<b>443.399</b>	<b>60%</b>

### TOTALES

	ALUMNOS INSCRITOS	NO INSCRITOS	TOTAL	% INSCRITOS
EDUCACION INFANTIL	763.241	424.351	1.187.592	64%
EDUCACION PRIMARIA	1.805.106	772.357	2.577.463	70%
E.S.O.	880.838	721.325	1.602.163	55%
BACHILLERATO	217.631	226.794	444.425	49%
<b>TOTAL</b>	<b>3.666.816</b>	<b>2.144.827</b>	<b>5.811.643</b>	<b>63%</b>

Fuente: 69 diócesis  
Elaboración: Oficina de Estadística y Sociología de la CEE

## ESPAÑA **El nuevo currículo de Religión islámica de la Educación infantil**

La Dirección general de Evaluación y Cooperación territorial, con resolución de 14 de marzo de 2016, publica el currículo de la enseñanza de Religión islámica de la Educación infantil.

■ [https://www.boe.es/diario\\_boe/txt.php?id=BOE-A-2016-2714](https://www.boe.es/diario_boe/txt.php?id=BOE-A-2016-2714)

Los alumnos musulmanes que lo soliciten recibirán enseñanza religiosa islámica en los centros docentes públicos y privados concertados, en los niveles de Educación infantil, Educación primaria y Educación secundaria. La enseñanza religiosa islámica será impartida por profesores designados por las Comunidades pertenecientes a la Comisión islámica de España, con la conformidad de la Federación a que pertenezcan. Asimismo, los contenidos de la enseñanza religiosa islámica, así como los libros de texto relativos a la misma, serán proporcionados por las Comunidades respectivas, con la conformidad de la Comisión Islámica de España, según resolución de 14 de marzo de 2016, de la Dirección general

de Evaluación y Cooperación territorial, por la que se publica el currículo de la enseñanza de Religión islámica de la Educación infantil. (BOE n. 67, de 18 de marzo de 2016, págs 20517 a 20521)

■ <http://www.alertadigital.com/2016/03/27/el-boe-oficializa-las-clases-de-islam-en-todos-los-centros-educativos-y-deja-el-control-de-los-profesores-en-manos-de-la-comision-islamica/>

## ITALIA **Religioni e libero pensiero nel futuro della scuola? Il dibattito continua**

Torino, 2 aprile 2016 – Spesso riaperto ma sempre inconcluso il dibattito sul nuovo profilo che la scuola pubblica italiana tenta di darsi in materia di istruzione religiosa. I limiti della normativa neoconcordataria in atto da trent'anni, l'ininterrotta flessione della domanda confessionale, l'incremento della diversità religiosa tra gli alunni, l'avvicinarsi di riforme scolastiche orientate sempre più ai soli saperi strumentali e disattenti ai valori della cultura simbolica, le stesse perplessità di insegnanti e famiglie quanto a esiti formativi effettivamente conseguiti: sono alcuni dei fattori che urgono altri scenari per la religione a scuola. Soluzioni radicalmente diverse dall'attuale assetto sono in lista d'attesa da decenni, ma sono anche le più velleitarie. "Pensare di togliere l'ora di religione cattolica dai programmi curricolari è pura utopia", afferma il prof. Giovanni Filoramo, intervenuto al colloquio di Torino, insieme a giuristi, filosofi, esponenti di chiese. E tanto meno regge la disinvolta e vessatoria ipotesi di sostituire l'insegnamento della religione cattolica con un "insegnamento del libero pensiero" (sic!), come se il rimedio proposto non fosse ideologicamente discutibile almeno quanto il sistema che si vuol superare. Soluzioni più moderate sono pensabili e possibili, ma pur sempre problematiche o comunque interlocutorie finché la legislazione italiana rimarrà assurdamente priva di una vera moderna legge fondamentale sulla libertà religiosa [fp].

■ <http://www.comune.torino.it/infoglio/ric/2016/pub27999.htm>

**Una 'prima' mondiale: la traduzione digitalizzata in italiano del Talmud Babilonese** – vedi la scheda in *Library 01*, e il video integrale della presentazione presso l'Accademia dei Lincei, Roma 5 aprile 2016:

■ <http://magazine.giuntina.it>

**I beni culturali metodisti e valdesi sono ora disponibili online** – Roma/Torino, aprile 2016 - Grazie al portale del patrimonio culturale metodista e valdese, cominciano ad essere disponibili online i beni raccolti in ABACVM (Archivio beni e attività culturali Valdesi e Metodisti), piattaforma studiata per censire, catalogare e valorizzare i beni culturali di questa comunità. Si tratta di uno strumento in grado di gestire, in modo integrato, un patrimonio molto diversificato e ripartito tra biblioteche, archivi, musei, beni immobili e luoghi storici di grande interesse e anche di indiscutibile fruibilità didattica per le scuole.

■ <http://patrimonioculturalevaldese.org/it/news/2016/04/abacvm-mette-mostra-i-primi-dati-sul-patrimonio-metodista-e-valdese>

## ÖSTERREICH **Evangelischer Religionsunterricht an berufsbildenden Schulen** [Fassung vom 13.04.2016]

Bekanntmachung der Bundesministerin für Unterricht, Kunst und Kultur betreffend den Lehrplan für den Evangelischen Religionsunterricht an berufsbildenden mittleren und höheren Schulen (einschließlich der Sonderformen) sowie Änderungen von Bekanntmachungen in Verordnungen über die Lehrpläne der berufsbildenden mittleren und höheren Schulen (einschließlich der Sonderformen), der höheren land- und forstwirtschaftlichen Lehranstalten und der Forstfachschole.

■ <https://www.ris.bka.gv.at/GeltendeFassung.wxe?Abfrage=Bundesnormen&Gesetzesnummer=20006276>

## SVIZZERA / Ticino **Bloccata l'iniziativa di una cultura religiosa per tutti gli alunni?**

Lugano, aprile 2016 – Sembra per ora arenata l'ipotesi, ventilata da anni, di adottare un corso comune obbligatorio di cultura religiosa per le scuole secondarie pubbliche del Cantone. Le autorità locali delle Chiese e il responsabile della politica educativa cantonale non sono tuttora giunti a un accordo condiviso, nemmeno per estendere la parziale ma convincente sperimentazione locale, attuata di recente, relativa a un corso curricolare in materia di storia delle religioni (cf *EREnews* 2015/2, 7). Perdura di conseguenza il sistema ufficiale vigente che mantiene corsi confessionali facoltativi, gestiti dalle chiese (cattolica e protestante), i cui esiti appaiono quanto meno problematici se non deplorabili. Informa infatti don Rolando Leo, responsabile dell'insegnamento religioso per la diocesi, che solo la metà degli studenti della scuola media inferiore (quadriennale) frequentano il corso gestito dalla Chiesa cattolica, ma la percentuale scende a picco secondo l'età: 80% in prima, 65% in seconda, meno del 50% in terza e sotto il 30% in quarta; quasi scomparsa poi la frequenza (attorno al 3%) nei tre anni delle medie superiori. Un

decremento che si aggrava col passar degli anni se ancora nel 2008 la frequenza era mediamente al 60% nelle medie inferiori e al 10% nelle superiori. Complice non solo il calo degli alunni cristiani, ma l'afflusso degli immigrati, bisognosi anch'essi di una inedita alfabetizzazione sulle religioni.

“Come cattolici – scrive l'avv. Alberto Lepori, già parlamentare – ci spiace (e siamo preoccupati) dell'ignoranza religiosa di molti appartenenti alla nostra Chiesa, ma sappiamo che il rimedio non va ricercato nella 'stampella' dell'insegnamento confessionale. Come cittadini siamo preoccupati della cultura e della pace sociale del nostro Cantone e chiediamo al Consiglio di Stato di provvedere con proposte concrete per ovviare all'ignoranza dei giovani ticinesi (di tutti i giovani ticinesi!). La nuova materia (storia delle religioni, o cultura religiosa, o cos'altro?) può essere inserita nel programma senza abolire l'art. 23 della Legge della scuola che prevede un insegnamento religioso da parte delle Chiese, ed è in via di estinzione! Col diritto, come cittadini, di giudicare se la soluzione adottata sarà o no adeguata” (dal bimestrale *Dialoghi di riflessione cristiana*, aprile 2016, p. 2).

#### UNITED KINGDOM **Living with difference. A report on Religion and Belief in British public life**

The Commission on Religion and Belief in British Public life was convened in 2013 by the Woolf Institute, which promotes the multidisciplinary study of relationships between Christians, Jews and Muslims. The commission's purpose is to consider the place and role of religion and belief in contemporary Britain, to consider the significance of emerging trends and identities, and to make recommendations for public life and policy. Its premise is that in a rapidly changing diverse society everyone is affected, whatever their private views on religion and belief, by how public policy and public institutions respond to social change. Under the leadership of Baroness Butler-Sloss the 20 Commissioners – incorporating adherents of the main religious and belief traditions within the UK, including humanism – have met frequently. They have taken evidence from a wide range of people, and have journeyed around the UK and through its social and economic, religious and cultural, legal and political, **academic and educational landscapes**.

Their report – published by the Woolf Institute, Cambridge, 7 December 2015, 121pp - sets out their main conclusions and recommendations. There are three striking trends: the first is the increase in the number of people with non-religious beliefs and identities; the second is the general decline in Christian affiliation, belief and practice; the third is the increased diversity amongst people who have a religious faiths. Particularly, about Education and RE, the report (ch.4, pp. 31-40) underlines:

*“All pupils in state-funded schools should have a statutory entitlement to a curriculum about religion philosophy and ethics that is relevant to today's society, and the broad framework of such a curriculum should be nationally agreed. The legal requirement for schools to hold acts of collective worship should be repealed, and replaced by a requirement to hold inclusive times for reflection. • Bodies responsible for admissions and employment policies in schools with a religious character (faith schools) should take measures to reduce selection of pupils and staff on grounds of religion”.*

■ <https://corablivingwithdifference.files.wordpress.com/2015/12/living-with-difference-online.pdf>

■ <http://blogs.lse.ac.uk/religionpublicsphere/2016/06/10/how-does-religion-matter-in-britains-secular-public-sphere/>

#### **Collective worship and religious observance in schools. An evaluation of Law & Policy in the UK**

“[...] The statutory duty to provide an act of collective worship/religious observance in schools has been controversial for decades. Issues include: disagreement about the appropriateness of such acts in an increasingly pluralistic, multicultural UK; the degree to which the current system properly affords respect for the rights of individuals and minority groups, including those with no religious faith; and concerns that the present arrangements do not adequately develop the spiritual/moral education of pupils, or promote a community spirit and shared values in schools. This report aims to stimulate fresh thinking on collective worship and religious observance in schools. It sets out the law and educational concerns relating to each country, and considers the merits of a range of options available to policy makers. While many of the observations made in the report apply to all schools, the report restricts the majority of its recommendations to schools without a religious character, on the basis that separate and distinct consideration should be given to those schools with a designated religious character. Education is a devolved matter. It is thus open for each of the four countries in the UK to consider the challenges, opportunities and recommendations set out in this report, and to choose the path most appropriate to its people, society and values in the 21st century”. Eds. Peter Cumper, Alison Mawhinney, November 2015, 20pp.

■ <http://collectiveschoolworship.com/documents/CollectiveWorshipReligiousObservanceAHRCNetworkReport13November2015.pdf>

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

01. *Talmud Babilonese*. Vol.1: *Trattato Rosh haShanà*, a cura di Riccardo Shemuel Di Segni, Ed. Giuntina, Firenze 2016, 416pp, ill. b/n, rilegato con sovraccoperta, ISBN 9788880576280, € 40. - [http://www.giuntina.it/Fuori\\_collana\\_4/TALMUD\\_BABILONESE\\_Trattato\\_Rosh\\_haShan\\_650.html](http://www.giuntina.it/Fuori_collana_4/TALMUD_BABILONESE_Trattato_Rosh_haShan_650.html) – Il 5 aprile, all'Accademia dei Lincei di Roma, è stata presentata la traduzione italiana del Primo Trattato del Talmud Babilonese. È partito ufficialmente il grande lavoro di traduzione che vedrà

impegnati decine di traduttori e redattori ancora per diversi anni. Il Progetto Traduzione Talmud Babilonese ha come obiettivo la traduzione digitalizzata in lingua italiana del Talmud Babilonese, un testo fondamentale della cultura ebraica non solo in campo religioso ma che tocca ogni aspetto della conoscenza umana dalla giurisprudenza alla scienza, dalla filosofia alla vita di tutti i giorni. La traduzione commentata, con testo originale a fronte in lingua ebraica e aramaica, viene realizzata con strumenti avanzati di linguistica computazionale e l'utilizzo di un'applicazione creata ad hoc. Il Progetto rappresenta non solo uno straordinario arricchimento del patrimonio culturale italiano ma consentirà anche l'accesso a un'opera che ha caratterizzato l'ebraismo e influenzato la storia europea degli ultimi mille anni. Il primo volume, il *Trattato Rosh haShanà* si apre con la descrizione e la discussione rabbinica sui diversi capodanni. Una parte significativa è dedicata al capodanno più importante, quello di fine estate-inizio autunno, che dà il titolo al testo. La tradizione fa risalire la creazione del primo uomo al 1° del mese di *Tishri*, il primo dei due giorni di *Rosh haShanà*. In esso si celebra la sovranità di Dio su tutto il creato e l'unità del genere umano che discende dal primo uomo. *Rosh haShanà* ricorda la creazione dell'uomo la cui dignità e la cui immagine divina devono essere rispettate e difese, senza alcuna distinzione di popolo, di religione, di cultura, contro ogni violenza.

02. Aud BERGGRAF SÆBØ (Hrsg.), *International Yearbook for Research in Arts Education - At the Crossroads of Arts and Cultural Education: Queries Meet Assumptions*, Waxmann Verlag 2016, Band 4, 276 Seiten - [International Yearbook for Research in Arts Education](#) - This yearbook is the fourth in an annual series of publications by the International Network for Research in Arts Education (INRAE). INRAE aims to disseminate high quality international research in arts education related to the implementation of UNESCO's "Seoul Agenda: Goals for the development of arts education". This yearbook reflects the growing practice around the world of interchanging the terms *arts education* and *cultural education* to such an extent that they may eventually be regarded as (nearly) synonymous. We question if there are differences, and how arts and cultural education may be interwoven in different regions of the world. With this in mind we want to reconsider fundamental questions of what arts education is about. Some authors write from a general, more global, perspective, while others are concerned with challenges within one specific art subject or with particular reference to developments in their own country. Overall, the articles analyse and discuss the possibilities and challenges of arts and cultural education around the world.

03. *The Encyclopedia of Law and Religion*, edited by Gerhard ROBBERS and W. Cole DURHAM, Jr., Brill 2016 (expected June 2016, print edition + online edition) - [marketing@brill-mail.com](mailto:marketing@brill-mail.com) - In recent years, issues of freedom of religion or belief and state-religion relations have become increasingly important worldwide. This *Encyclopedia*, unique in its breadth and global coverage, provides an important foundational resource for study of these issues. The encyclopedia covers the relation between law and religion in its various aspects, including those related to the role of religion in society, the relations between religion and state institutions, freedom of religion, legal aspects of religious traditions, the interaction between law and religion, and other issues at the junction of law, religion, and state. Offered *online* and *in five print volumes* - Africa, the Americas, Asia, Europe, and Oceania, Special Territories, International Organizations and Index - this work is a valuable resource for religious and legal scholars alike. Each article provides the following information for the broadest comparative advantage: *Social facts; Historical background; Position of religion in the legal system; Individual religious freedom; Legal status of religious communities; Right of autonomy; Active religious communities and cultures; Labour law within religious communities; Religious assistance in public institutions; Legal position of religious personnel and members of religious orders; Matrimonial and familial laws; Religious and criminal laws; and Country-specific issues.*

04. CONSEIL DE L'EUROPE (ed.), *Compétences pour une culture de la démocratie - Vivre ensemble sur un pied d'égalité dans des sociétés démocratiques et culturellement diverses*, Editions du Conseil de l'Europe, Strasbourg 2016, 76pp, version française et anglaise, et online en format pdf - <https://book.coe.int/eur/fr/education-aux-droits-de-l-homme-education-interculturelle/6870-competences-pour-une-culture-de-la-democratie-vivre-ensemble-sur-un-pied-degalite-dans-des-societes-democratiques-et-culturellement-diverses.html> - Les sociétés européennes contemporaines sont confrontées à de nombreux défis : des taux de participation électorale en baisse, une défiance croissante à l'égard des responsables politiques, une forte prévalence des infractions motivées par la haine, de l'intolérance et des préjugés à l'égard des groupes ethniques et religieux minoritaires, ainsi qu'un soutien croissant à l'extrémisme violent. Ces défis menacent la légitimité des institutions démocratiques et la coexistence pacifique au sein des pays européens. L'éducation formelle est un outil essentiel pour répondre à ces défis. Une offre et des pratiques éducatives appropriées peuvent stimuler la participation démocratique, réduire l'intolérance et les préjugés, et diminuer le soutien à l'extrémisme violent. Toutefois, pour atteindre ces objectifs, il faut que les éducateurs comprennent parfaitement quelles compétences démocratiques doivent être acquises dans le cadre du programme d'études. Cet ouvrage propose un nouveau modèle théorique des compétences qui permettent aux citoyens de participer à une culture de la démocratie et de vivre ensemble en paix dans des sociétés culturellement diverses. Deux années de travail intensif ont été nécessaires pour élaborer ce modèle, qui a été massivement entériné par d'éminents spécialistes de l'éducation lors d'une consultation internationale. L'ouvrage décrit le modèle de compétences dans le détail ainsi que les méthodes utilisées pour le mettre au point. Le modèle offre un cadre conceptuel solide pour l'élaboration future de programmes d'études, de pédagogies et de systèmes d'évaluation dans le domaine de l'éducation à la citoyenneté démocratique et aux droits de l'homme. En l'appliquant, les systèmes éducatifs pourront être mis au profit de la démocratie en préparant les élèves à devenir des citoyens engagés et tolérants. L'ouvrage constitue la première composante d'un nouveau cadre de référence des compétences nécessaires à une culture de la démocratie du Conseil de l'Europe. Il devrait être lu par tous les décideurs politiques en matière d'éducation et les professionnels de l'éducation à la citoyenneté démocratique, de l'éducation aux droits de l'homme et de l'éducation interculturelle.

05. *Annotated Legal Documents on Islam in Europe: France*, compiled and annotated by Anne FORNEROD, Brill, 2016, xvi+191pp - <http://www.brill.com/products/book/annotated-legal-documents-islam-europe-france> - This volume covers France and consists of an annotated collection of legal documents affecting the status of Islam and Muslims. The legal texts are published in the original French language while the annotations and supporting material are in English. By legal documents are meant the texts of legislation, including relevant secondary legislation, as well as significant court decisions. Each legal text is preceded by an introduction describing the historical, political and legal circumstances of its adoption, plus a short paragraph summarizing its content. The focus of the collection is on the religious dimensions of being Muslim in Europe, i.e. on individuals access to practice their religious obligations and on the ability to organize and manifest their religious life.

## 2. BOOKS • ESSAYS • THESES

06. Giuliano AMATO, *Corte costituzionale e Corti europee. Fra diversità nazionali e visione comune*, Il Mulino 2016, versione e-book e a stampa, 128pp - <https://mail.google.com/mail/u/0/#inbox/15409b8638789530> - Per la prima volta nella sua veste di giudice costituzionale, in questo libro Giuliano Amato ripercorre con avvolgente finezza giuridica e appassionato coinvolgimento umano alcune decisioni della nostra Corte e delle Corti europee in materia di diritti della persona. Ne scaturisce un intreccio di voci, che porta con sé la diversità di argomenti e soluzioni, i rimandi e le resistenze che contraddistinguono la dialettica plurale e polimorfica fra i giudici costituzionali nazionali e quelli europei. E anche una riflessione sul ruolo dei giudici, sulla loro legittimazione e il rapporto con gli altri poteri e, soprattutto, sul destino della casa comune europea, stretta fra la rivendicazione delle diversità nazionali e l'emergere di una visione condivisa. Perché è qui, del resto, che è racchiusa la storia dell'Europa unita: nella ricerca di quello che abbiamo in comune, anche se ancora non abbiamo interamente scoperto che cosa sia.

07. Bradford A. ANDERSON, Gareth BYRNE, Sandra CULLEN, *Religious pluralism, education, and citizenship in Ireland*, a chapter from: *Islam, Religions, and Pluralism in Europe*, by Ednan Aslan, Ranja Ebrahim, Marcia Hermansen eds., Springer 2016 (see nr 10), pp.161-172- [http://link.springer.com/chapter/10.1007/978-3-658-12962-0\\_12](http://link.springer.com/chapter/10.1007/978-3-658-12962-0_12) - This chapter explores the evolving situation in the Republic of Ireland with regard to the intersection of religious pluralism, education, and citizenship. Our contention is that, as a result of history, the developing relationship between Church and State, and the rapidly changing cultural milieu of the Irish context, these three issues are inextricably linked in Ireland. What follows is a broad overview of the changing Irish context and a consideration of some of the implications of this for education and citizenship.

08. Mohammed ARKOUN, *Lectures du Coran*, Albin Michel, 2016, 512pp - <http://www.albin-michel.fr/Lectures-du-Coran-EAN=9782226320513> - Mohammed Arkoun (1928-2010) est l'une des plus grandes figures de l'islamologie contemporaine. Son approche scientifique, centrée sur la « critique de la raison islamique », a fait de lui le précurseur de tous ceux qui veulent en finir avec les impasses mortifères du littéralisme en se fondant sur l'apport des sciences humaines. *Lectures du Coran*, paru initialement en 1982, est un ouvrage-clé de sa démarche : il mobilise toutes les ressources de la linguistique, de la sémiotique, de l'histoire des mentalités et de la sociologie pour déconstruire le discours classique sur le Coran. Ce faisant, il aborde les sujets les plus brûlants : statut du Livre comme parole de Dieu, shar'a et condition de la femme, jihad, islam et politique... et montre en quoi toutes les lectures du Coran sont nécessairement des « constructions humaines ». Mohammed Arkoun considèrerait ce livre comme la matrice de son œuvre et a consacré les dernières années de sa vie à le remanier et à l'enrichir. Son épouse, Touria Yacoubi-Arkoun, a pu réunir les ultimes versions de ces textes afin de permettre à cette édition définitive de voir le jour. Le résultat témoigne de la fécondité des pistes de recherches ouvertes près d'un demi-siècle plus tôt : cette œuvre de visionnaire demeure d'une importance cruciale dans la lutte contre les fondamentalismes.

09. Elizabeth ARWECK, *Religion and knowledge: sociological perspectives*, Routledge, 2016, 308pp - [https://books.google.it/books?id=dtAGDAAAQBAJ&lr=&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=dtAGDAAAQBAJ&lr=&hl=it&source=gbs_navlinks_s) - Religions have always been associated with particular forms of knowledge, often knowledge accorded special significance and sometimes knowledge at odds with prevailing understandings of truth and authority in wider society. New religious movements emerge on the basis of reformulated, often controversial, understandings of how the world works and where ultimate meaning can be found. Governments have risen and fallen on the basis of such differences and global conflict has raged around competing claims about the origins and content of religious truth. Such concerns give rise to recurrent questions, faced by academics, governments and the general public. How do we treat statements made by religious groups and on what basis are they made? What authorities lie behind religious claims to truth? How can competing claims about knowledge be resolved? Are there instances when it is appropriate to police religious knowledge claims or restrict their public expression? This book addresses the relationship between religion and knowledge from a sociological perspective, taking both religion and knowledge as phenomena located within ever changing social contexts. It builds on historical foundations, but offers a distinctive focus on the changing status of religious phenomena at the turn of the twenty-first century. Including critical engagement with live debates about intelligent design and the 'new atheism', this collection of essays brings recent research on religious movements into conversation with debates about socialisation, reflexivity and the changing capacity of social institutions to shape human identities. Contributors examine religion as an institutional context for the production of knowledge, as a form of knowledge to be transmitted or conveyed and as a social field in which controversies about knowledge emerge.

10. Ednan ASLAN, Ranja EBRAHIM, Marcia HERMANSEN (Eds.), *Islam, religions and pluralism in Europe*, Springer, Wiesbaden May 2016 - <http://www.islamische-religionspaedagogik.at/home.html> - The papers collected in this volume were

presented at a conference convened in Podgorica, Montenegro in October 2014. Scholars from a range of academic institutions and disciplines gathered to discuss the topic *Islam, Religions and Pluralism in Europe* and its broad implications and challenges from a range of perspectives, participating in what one participant termed “interdisciplinary and intercultural discourses”. This theme allowed participants from diverse nations and societies in Europe and even from outside of Europe to discuss contemporary social and political situations as well as current debates and legislation surrounding pluralism, whether religious, social, or legal. Participants from various fields including educationists, sociologists, political scientists, theologians, philosophers, and scholars of religious studies, including specialists in Islam, Christianity, and Judaism, discussed a range of topics germane to the conference theme. In the course of deliberations over three days, a number of the presenters drew attention to the distinction between plurality as a condition of social, ethnic, and religious diversity and pluralism as the embrace or advocacy of that condition.

11. Michael BUCHANAN, Adrian-Mario GELLEL (eds.), *Global perspectives on Catholic religious education in schools*, Springer 2015 - <http://www.springer.com/in/book/9783319209241> - This book covers theoretical aspects of Catholic Religious Education in schools and examines them from multiple theoretical and contextual perspectives. It captures the contemporary academic and educational developments in the field of RE while discussing in detail the challenges that Religious Educators face in different European, Asian, African, Australian, American and Latin American countries. The edited collection investigates how to pass on a Catholic heritage as a “living tradition” in diversely populated schools and communities. In this way it explores and asserts the proper identity of Catholic RE in dialogue with Catechetics and with the wider discipline of RE. “As the different articles of this publication demonstrate - through a series of interesting and critical points of view - Catholic RE is confronted with many challenges from the risk of marginalization to the confusion produced by a religious indifferentism leading to a strictly comparative or neutral method in the study of religions. It is essential to take into account in our research perspectives that Catholic RE is not only a subject but also a mission in the light of the diakonia of truth in the midst of humanity” (Z. Grocholewskj).

12. Rita BURRICHTER, Georg LANGERHORST, Klaus von STOSCH (Hg.), *Komparative Theologie: Herausforderung für die Religionspädagogik. Perspektiven zukunfts-fähigen interreligiösen Lernens*, Ferdinand Schöningh Verlag, 2015, 320 Seiten - <http://www.zvab.com/Komparative-Theologie-Herausforderung-Religionsp%C3%A4dagogik-Rita-Burrichter/17087063127/bd> - Neuware - Erstmals wird in diesem Buch gefragt: Wie können Komparative Theologie und Religionspädagogik einander begegnen Und welche neuen Formen des Miteinanders können daraus entstehen Interreligiöses Lernen ist eine der wichtigsten Aufgaben unserer Zeit. Die Entwicklungen der Weltpolitik, aber auch unser tägliches Miteinander verdeutlichen die Dringlichkeit einer Besinnung auf gemeinsame Grundlagen. Die Komparative Theologie sucht neue Wege von Dialog und Verständigung, ohne die Unterschiede zwischen den Religionen zu bestreiten. Mit der zweifach gestellten Frage, wie Komparative Theologie und religionspädagogische Ansätze sich gegenseitig - positiv - beeinflussen, verfolgt das Buch innovative Wege.

13. Alan CARLING (Ed.), *The social equality of religion or belief*, Palgrave MacMillan, 2016, XXI+279pp - <http://www.palgrave.com/de/book/9781137501943#aboutBook> - Social equality of religion or belief protects individuals against discrimination related to their religious identity. It also requires the state to treat all religions and non-religious belief systems in a similar fashion, and to be even-handed in its treatment of religious identity, compared with other identities of gender, sexuality, race, ethnicity, age, disability or social caste. It is clear, fair, firm and flexible in its approach, and its principles can be applied to economic, legal, political or cultural issues. It offers to promote the integration of different religious communities within a liberal framework of equality and human rights. This book brings together a distinguished group of academics and practitioners to discuss the pros and cons of this approach and its influence to date on a wide range of issues concerning religion’s relation to the state both in Europe and in North and South America, including the next Coronation in the UK, the US and Canadian constitutions, the Catholic Concordat in Brazil, religious fundamentalism, same-sex marriage and ‘the impossibility of religious freedom’. The new perspective on religion and society is contrasted with existing doctrines such as constitutional separation, religious establishment, multiculturalism and secularism. This interdisciplinary volume will appeal to followers of religious studies, jurisprudence, philosophy, politics and social science alike.

14. CEEC *Les pratiques interculturelles dans les écoles catholiques, Enquête européenne sur 19 pays*, Rapport diffusé online décembre 2015, 19pp - [http://enseignement.catholique.be/ceec\\_wp/wp-content/uploads/2014/01/CEEC-2015-2016-Pratiques-Interculturelles-Ecoles-Catho-FR.pdf](http://enseignement.catholique.be/ceec_wp/wp-content/uploads/2014/01/CEEC-2015-2016-Pratiques-Interculturelles-Ecoles-Catho-FR.pdf) - En octobre 2014, l’Assemblée générale du Comité Européen pour l’Enseignement Catholique (CEEC) avait décidé d’organiser une enquête sur les pratiques interculturelles dans les écoles catholiques des pays membres. En décembre 2014, un premier courrier a lancé cette enquête, dont les premiers résultats ont été exposés lors des Assemblées générales de mars et septembre 2015. Les secrétariats de l’enseignement catholique de 19 pays/régions y ont répondu: Albanie, Angleterre et Pays de Galles, Autriche, Belgique Communauté flamande, Belgique Communautés française et germanophone, Bosnie et Herzégovine, Ecosse, Espagne, France, Grèce, Hongrie, Irlande, Italie, Pays-Bas, Pologne, Portugal, Roumanie, Suède, Suisse.

15. Ionel COLTEA, *The value of moral education in the Eastern European culture*, Ed.D., Gradworks dissertation, Liberty University, 2015, 124pp - <http://gradworks.umi.com/37/00/3700096.html> - The purpose of this research study was to explore the value of moral education, which is present in the Eastern European culture. The research methodology was a hermeneutic

phenomenological approach, in order to investigate the value of moral education in this culture. This design was chosen to reflect on a differentiated view of the traditional value of moral education in this culture that initiate notable interest and further elaboration on the topic. Six adult participants who are part of the most recent traditional generation and their descendants who live in the United States met the criteria to compose the sample for this study. This setting of the Eastern European culture was chosen because many people of the Eastern European population living in Florida were either born in Eastern Europe but raised in the United States, or born and raised in the United States. This researcher followed the data collection procedures established by the qualitative researchers and based on study analysis has sought to understand the phenomenon of moral values in education as it is experienced in the real-life context among this culture. Traditionally, moral education within the Eastern European culture has been highly regarded by most Balkan scholars. Educational stakeholders maintain that the major importance of moral education is for the formation of children's character. Also, this researcher elaborated on a pedagogical approach based on a personal conviction and concludes with an evaluation of the morality that is found in the Eastern European culture.

16. Rinaldo CRISTOFORI, Silvio FERRARI (Eds.), *Law and religion in the 21st century: Relations between States and religious communities*, Routledge, 2016, 406pp - [https://books.google.it/books?id=kdYFDAAAQBAJ&lr=&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=kdYFDAAAQBAJ&lr=&hl=it&source=gbs_navlinks_shttps://books.google.it/books?id=kdYFDAAAQBAJ&lr=&hl=it&source=gbs_navlinks_s) - This book brings together leading international scholars of law and religion to provide an overview of current issues in State-religion relations. The first part of the collection offers a picture of recent developments in key countries and regions. The second part is focused on Europe and, in particular, on the Nordic States and the post-communist countries where State-religion systems have undergone most profound change. The third and final part is devoted to four issues that are currently debated all over the world: the relations between freedom of expression and freedom of religion; proselytism and the right to change religion; the religious symbols; and the legal status of Islam in Europe and Canada. The work will be a valuable resource for academics, students and policy-makers with an interest in the interaction between law and religion.

17. Andrew DAWSON, *The politics and practice of religious diversity: National contexts, global issues*, Routledge, 2016, 222pp. - [https://books.google.it/books?id=PDIFDAAAQBAJ&lr=&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=PDIFDAAAQBAJ&lr=&hl=it&source=gbs_navlinks_s) - The Politics and Practice of Religious Diversity engages with one of the most characteristic features of modern society. An increasingly prominent and potentially contentious phenomenon, religious diversity is intimately associated with contemporary issues such as migration, human rights, social cohesion, socio-cultural pluralisation, political jurisdiction, globalization, and reactionary belief systems. This edited collection of specially-commissioned chapters provides an unrivalled geographical coverage and multidisciplinary treatment of the socio-political processes and institutional practices provoked by, and associated with, religious diversity. Alongside chapters treating religious diversity in the 'BRIC' countries of Brazil, Russia, India and China, are contributions which discuss Australia, Finland, Mexico, South Africa, the UK, and the United States. This book provides an accessible, distinctive and timely treatment of a topic which is inextricably linked with modern society's progressively diverse and global trajectory. Written and structured as an accessible volume for the student reader, this book is of immediate interest to both academics and laypersons working in mainstream and political sociology, sociology of religion, human geography, politics, area studies, migration studies and religious studies.

18. Frédéric DEJEAN, avec la collaboration de Sarah Mainich, Bochra Manaïet Leslie, Touré Kapo, *Les étudiants face à la radicalisation religieuse conduisant à la violence. Mieux les connaître pour mieux prévenir*, Maisonneuve, Québec, avril 2016. 92pp - <http://www.ledevoir.com/documents/pdf/rapport-radicalisation.pdf> - Le présent rapport de recherche constitue le premier volet d'une recherche-action réalisée grâce au soutien financier du ministère de la Sécurité publique, du ministère de l'Immigration, de la Diversité et de l'Inclusion, et du ministère de l'Éducation et de l'Enseignement supérieur. Le second volet prendra la forme d'un guide de prévention à l'intention des acteurs de l'éducation. L'ensemble de cette recherche-action s'inscrit dans le cadre du Plan d'action gouvernemental 2015-2018. *La radicalisation au Québec : agir, prévenir, détecter et vivre ensemble*. Ce rapport s'articule en 6 chapitres : le ch. 1 constitue une entrée en matière; nous nous y penchons sur les événements liés à la radicalisation religieuse menant à la violence dans la perspective des étudiants; - le ch. 2 porte sur les dynamiques de groupes – notamment ethnoculturels – à l'intérieur du Collège et leurs fonctions pour les étudiants; - le ch. 3 s'intéresse aux « jeunes » en tant qu'étudiants et à leurs interactions avec l'institution collégiale; - le ch. 4 traite plus précisément du travail de « négociation culturelle » des étudiants issus de l'immigration, pris entre la culture québécoise et la culture d'origine; - le ch. 5 se concentre sur la place de la religion dans la vie des étudiants; - enfin, le ch. 6 se penche sur le sentiment d'appartenance au Québec et sur la construction de la citoyenneté.

19. Jan DE MAEYER et Paul WYNANTS (Eds.), *L'enseignement catholique en Belgique. Des identités en évolution, 19e-21e siècles*, Éditions Halewijn et Averbode Erasme, en version française et flamande, 2016, 500pp + illustrations et statistiques - Exceptionnel à plus d'un titre, cet ouvrage collectif, écrit par une équipe pluridisciplinaire et bilingue de 26 chercheurs, est le fruit d'une collaboration entre le SeGEC, Secrétariat général de l'enseignement catholique, et son homologue flamand Katholiek Onderwijs Vlaanderen. Il esquisse dans un large panorama les différentes identités de cet enseignement qui ont évolué au fil du temps. Tous les types d'enseignement hors université sont pris en compte : de l'école maternelle à l'école supérieure en passant par l'enseignement de promotion sociale, des humanités classiques à l'enseignement professionnel, du pensionnat prestigieux à la modeste école de village. Une attention toute particulière a été accordée aux cultures et aux expériences de terrain. Les identités de l'enseignement catholique belge ne sont pas faciles à saisir. À travers l'histoire, cet enseignement s'est adapté aux changements sociaux et culturels majeurs, comme la démocratisation de la société, la montée des sciences positives,

l'émancipation de la femme, la sécularisation croissante des dernières décennies, ... Il a parfois lui-même joué un rôle-clé dans ces évolutions. Infos : <http://enseignement.catholique.be/segec/index.php?id=945>

20. Adam DINHAM, Martha SHAW, *RE for REal. The future of teaching and learning about religion and belief*, Goldsmiths-University of London, 2015, 35pp. - <https://www.gold.ac.uk/media/goldsmiths/169-images/departments/research-units/faiths-unit/REforREal-web-b.pdf> - RE for Real is a project within the Religious Literacy Programme in the Faiths and Civil Society Unit at Goldsmiths, University of London. With funding from Culham St Gabriel's Trust, an educational charity committed to excellence in RE, RE for Real examines future directions for teaching and learning in schools about religion and belief. Its title puns on the RE name, to suggest that future teaching and learning needs to reflect the real religious landscape as it looks today. The visual pun on REal is also intended as an abbreviation of 'RE alternative', to capture the possibility that RE as a subject could be rethought, as well as its relationship to possible alternative spaces for teaching and learning about religion and belief outside the RE space.

21. Adam DINHAM, Matthew FRANCIS, *Religious literacy in policy and practice*, Policy Press Publisher, 2015 - <https://chbookshop.hymnsam.co.uk/books/9781447316657/religious-literacy-in-policy-and-practice> - It has long been assumed that religion is in decline in the West: however it continues to have an important yet contested role in individual lives and in society at large. Furthermore half a century or so in which religion and belief were barely talked about in public has resulted in a pressing lack of religious literacy, leaving many ill-equipped to engage with religion and belief when they encounter them in daily life - in relationships, law, media, the professions, business and politics, among others. This valuable book is the first to bring together theory and policy with analysis and expertise on practices in key areas of the public realm to explore what religious literacy is, why it is needed and what might be done about it. It makes the case for a public realm which is well equipped to engage with the plurality and pervasiveness of religion and belief, whatever the individual's own stance. It is aimed at academics, policy-makers and practitioners interested in the policy and practice implications of the presence of religion and belief in the public sphere.

22. Alessandro FERRARI, Sabrina PASTORELLI (Eds.), *The burqa affair across Europe: between public and private space*, Routledge 2016 [first published by Ashgate Publishing 2013], 274pp - [https://books.google.it/books?id=PXOCwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=PXOCwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s) - In recent years, the wearing of the full-face veil or burqa/niqab has proved a controversial issue in many multi-cultural European societies. Focussing on the socio-legal and human rights angle, this volume provides a useful comparative perspective on how the issue has been dealt with across a range of European states as well as at European institutional level. In so doing, the work draws a theoretical framework for the place of religion between public and private space. With contributions from leading experts from law, sociology and politics, the book presents a comparative and interdisciplinary approach to one of the most contentious and symbolic issues of recent times.

23. Alessandro FERRARI, Sabrina PASTORELLI (Eds.), *Religion in public spaces: A European perspective*, Routledge 2016, [first published 2012 by Ashgate Publishing], 408pp - This timely volume discusses the much debated and controversial subject of the presence of religion in the public sphere. The book is divided in three sections. In the first the public/private distinction is studied mainly from a theoretical point of view, through the contributions of lawyers, philosophers and sociologists. In the following sections their proposals are tested through the analysis of two case studies, religious dress codes and places of worship. These sections include discussions on some of the most controversial recent cases from around Europe with contributions from some of the leading experts in the area of law and religion. Covering a range of very different European countries including Turkey, the UK, Italy and Bulgaria, the book uses comparative case studies to illustrate how practice varies significantly even within Europe. It reveals how familiarization with religious and philosophical diversity in Europe should lead to the modification of legal frameworks historically designed to accommodate majority religions. This in turn should give rise to recognition of new groups and communities and eventually, a more adequate response to the plurality of religions and beliefs in European society. [https://books.google.it/books?id=be7sCwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=be7sCwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s)

24. Giovanni FILORAMO, *Ipotesi Dio. Il divino come idea necessaria*, Il Mulino, 2016, 272pp, versione stampata e e-book. [https://www.mulino.it/isbn/9788815263469?&utm\\_source=newsletter&utm\\_medium=email&utm\\_campaign=Il+Mulino%3A+Novit%E0+di+Filosofia+%5B5110%5D](https://www.mulino.it/isbn/9788815263469?&utm_source=newsletter&utm_medium=email&utm_campaign=Il+Mulino%3A+Novit%E0+di+Filosofia+%5B5110%5D) - Ha formato e condizionato religioni universali come il cristianesimo e l'islam, ha rappresentato la chiave di volta dell'immaginario, della cultura, della cosmologia, dei riti, del dogma, della politica: il concetto di Dio è una linea divisiva fondamentale nella storia dell'umanità. Dal Dio di Abramo a quello dei filosofi, l'autore affronta i temi classici e sempre stringenti del dibattito religioso, come il problema teologico ed etico del male nel mondo, le variazioni che l'idea del divino conosce nelle differenti tradizioni religiose, la sua negazione radicale da parte dell'ateismo, le sfide attuali rappresentate dal pluralismo religioso e dai progressi della scienza.

25. Karin FISCHER, *Schools and the politics of religion and diversity in the Republic of Ireland. Separate but equal?*, Manchester University Press, 2016 (Sept.), 280pp - <https://www.manchesteruniversitypress.co.uk/9780719091964/> - This book focuses on the historical and current place of religion in the Irish education system from the perspective of children's rights and citizenship. It offers a critical analysis of the political, cultural and social forces that have shaped the system, looking at how the denominational model has been adapted to increased religious and cultural diversity in Irish society and showing that recent changes have failed to address persistent discrimination and the absence of respect for freedom of conscience. It relates current

debates on the denominational system and the role of the State in education to competing narratives of national identity that reflect nationalist-communitarian or republican political outlooks. This book will be essential reading for students and researchers in the fields of education policy and Church/State relations in Ireland and will also engage non-academic audiences with an interest or involvement in Irish education.

26. Leni FRANKEN, *Liberal neutrality and state support for religious education*, in ID., *Liberal neutrality and state support for religion*, vol. 5 of the series "Boston Studies in Philosophy, Religion and Public Life", Springer 2016, pp 109-124 - [http://link.springer.com/chapter/10.1007/978-3-319-28944-1\\_10](http://link.springer.com/chapter/10.1007/978-3-319-28944-1_10) - Is state support for religious education compatible with autonomy-based liberalism and its neutrality constraint? This is the core question of this chapter, in which it will be argued that state support for education *about* religion is in our contemporary society required by justice, while education *into* religion is only permitted by justice. In both cases, different criteria must be fulfilled so that support for religious education does not oppose autonomy-based liberalism and its neutrality constraint.

27. Franco GARELLI, *Piccoli atei crescono. Davvero una generazione senza Dio?*, Il Mulino, Bologna 2016 (*pubblicazione imminente*) - Ateo-agnostici, indifferenti, credenti: il rapporto delle nuove generazioni con la religione. Atei, non credenti, increduli: è la rappresentazione che sempre più spesso viene data delle nuove generazioni. In effetti la negazione di Dio e l'indifferenza religiosa tra i giovani sta crescendo sensibilmente, anche per il diffondersi di un «ateismo pratico» tra quanti mantengono un legame labile con il cattolicesimo. Tuttavia, la domanda di senso è vivace. Per molti il sentimento religioso si esprime nella propria interiorità personale, passando da una dimensione verticale (lo sguardo alla trascendenza) ad una orizzontale (la ricerca dell'armonia personale). Tenendo presente questo profondo mutamento, il volume mette in luce il «nuovo che avanza» a livello religioso.

28. Peter GEMEINHARDT, Lieve VAN HOOFF, Peter VAN NUFFELEN, *Education and Religion in late antique Christianity. Reflections, social contexts and genres*, Routledge 2016, 228pp - [https://books.google.it/books?id=4ADeCwAAQBAJ&dq=learning+from+religion&lr=&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=4ADeCwAAQBAJ&dq=learning+from+religion&lr=&hl=it&source=gbs_navlinks_s) - This book studies the complex attitude of late ancient Christians towards classical education. In recent years, the different theoretical positions that can be found among the Church Fathers have received particular attention: their statements ranged from enthusiastic assimilation to outright rejection, the latter sometimes masking implicit adoption. Shifting attention away from such explicit statements, this volume focuses on a series of lesser-known texts in order to study the impact of specific literary and social contexts on late ancient educational views and practices. By moving attention from statements to strategies this volume wishes to enrich our understanding of the creative engagement with classical ideals of education. The multi-faceted approach adopted here illuminates the close connection between specific educational purposes on the one hand, and the possibilities and limitations offered by specific genres and contexts on the other. Instead of seeing attitudes towards education in late antique texts as applications of theoretical positions, it reads them as complex negotiations between authorial intent, the limitations of genre, and the context of performance.

29. Harry G. GENSLER, *Ethics and Religion*, Cambridge University Press, 2016, 224pp - <http://www.cambridge.org/it/academic/subjects/philosophy/ethics/ethics-and-religion?format=HB&isbn=9781107052444> - Many people question whether God is the source of morality. Under divine command theory, God's will creates the moral order, and therefore ethical truths are true because of God's will. Under natural law, on the other hand, some ethical truths do not depend on God's will, and yet perhaps they depend on his reason or creation. Ethics and Religion develops strong, defensible, and original versions of both divine command theory and natural law. The book also discusses ethics and atheism: how atheists object on ethical grounds to belief in God and how they view ethics. The book defends belief in God from criticisms and analyzes related concepts, such as practical reason, the golden rule, ethics and evolution, the problem of evil, and the fine-tuning argument.

30. Anna HALAFOFF, Elisabeth ARWECK, Donald BOISVERT (eds), *Education about religions and worldviews. Promoting intercultural and interreligious understanding in secular societies*, Routledge 2016, 128pp - <https://www.routledge.com/products/9781138683600> - This volume presents the findings of a number of empirical and theoretical studies on education about religions and worldviews (ERW) conducted in the Western societies of Britain, Ireland, Canada, Norway, Finland, New Zealand, Australia and Canada. Educational programmes about diverse religions and worldviews began to be investigated and implemented as strategies to encourage interreligious understanding and social cohesion, particularly following the 2005 London bombings when a fear of youth radicalisation and home-grown terrorism became prevalent. In addition, as a growing number of people in Western societies, and young people especially, declare themselves to have no religious affiliation, state actors are currently grappling with the reality that we are living in increasingly multi-faith and non-religious societies and government education systems have become places of contestation as a result of these changes. This volume examines ERW research and policies in a number of diverse places in the hope of identifying common themes, overlapping insights and best practices that can inform research and policy for religious literacy and interreligious understanding in other contexts. This book was originally published as a special issue of the Journal of Intercultural Studies.

31. Sivane HIRSCH, Marie Mc ANDREW, Geneviève AUDET, Julia IPGRAVE, *Judaïsme et éducation : enjeux et défis pédagogiques*, Presses Universitaire Laval, 2016, 258pp - <http://www.pulaval.com/produit/judaisme-et-education-enjeux-et-defis-pedagogiques> - La question des rapports entre groupes ethniques définis par différents marqueurs, dont celui de la religion, s'impose aujourd'hui plus que jamais au sein de nos sociétés plurielles. Cet ouvrage original s'intéresse au rôle de l'éducation

dans la dynamique des relations entre la communauté juive et leurs concitoyens de toutes origines au Québec, au Canada et dans d'autres pays. En effet, alors que les communautés juives sont souvent bien implantées dans leurs sociétés d'accueil, elles demeurent souvent mal connues de la population et plus particulièrement des groupes majoritaires. Les auteurs se penchent sur trois enjeux susceptibles d'interpeller les intervenants des milieux scolaire et communautaire, mais aussi le grand public intéressé au " vivre ensemble " et à ses défis : l'enseignement sur les communautés juives à l'école publique ; l'éducation sur l'Holocauste et les pratiques novatrices à cet égard ; le vécu des écoles juives et leur impact

32. Sai Felicia KRISHNA-HENSEL, *Religion, education and governance in the Middle East: between tradition and modernity*, Routledge, 2016, 228pp - [https://books.google.it/books?id=Y-rsCwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=Y-rsCwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s) - The Middle East is a key geopolitical strategic region in the international system but its distinctive cultural and political divisions present a mosaic of states that do not lend themselves to simplistic interpretations. A thoughtful analysis of the Middle East requires an understanding of the synergism between tradition and modernity in the region as it adapts to a globalizing world. Religious education and activism continue to remain a significant factor in the modernization process and the development of modern governance in the states of the Middle East. This interdisciplinary book explores the historical and contemporary role of religious tradition and education on political elites and governing agencies in several major states as well as generally in the region. The relationship between democracy and authority is examined to provide a better understanding of the complexity underlying the emergence of new power configurations. As the region continues to respond to the forces of change in the international system it remains an important and intriguing area for analysts.

33. Monika MAROSE, Michael MEYER-BLANCK, Andreas OBERMANN (Hrsg.) „*Der Berufsschulreligionsunterricht ist anders!*“- *Ergebnisse einer Umfrage unter Religionslehrkräften in NRW, Glaube – Wertebildung – Interreligiosität*, Waxmann Verlag, 2016, Band 8, 216 Seiten - [https://www.waxmann.com/waxmann-buecher/?no\\_cache=1&tx\\_p2waxmann\\_pi2\[buchnr\]=3453&tx\\_p2waxmann\\_pi2\[action\]=show&tx\\_p2waxmann\\_pi2\[controller\]=Buch&cHash=05c3198cbe2261ba440daf306569281b](https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2[buchnr]=3453&tx_p2waxmann_pi2[action]=show&tx_p2waxmann_pi2[controller]=Buch&cHash=05c3198cbe2261ba440daf306569281b) - Bis vor Kurzem existierten keine verlässlichen Daten zum Berufsschulreligionsunterricht (BRU), obgleich es den BRU seit mehr als 65 Jahren gibt und die beruflichen Schulen nach den Grundschulen die zweitgrößte Schulform in Deutschland darstellen. Die nun vorliegende erste schulspezifische Umfrage zum BRU in NRW, erstellt durch das Bonner evangelische Institut für berufsorientierte Religionspädagogik (bibor), wird in diesem Band dokumentiert und in ihren Ergebnissen vorgestellt: Welche Ziele und Anliegen haben BRU-Lehrkräfte mit ihrem Berufsschulreligionsunterricht? Welche Fortbildungswünsche und -gewohnheiten haben sie? Wie sehen sie die konfessionelle Ausrichtung ihres BRU und wie beurteilen sie das Verhältnis ihres BRU zur Kirche? Wünschen sie weiterhin einen BRU im Klassenverband, auch wenn es den islamischen Berufsschulreligionsunterricht geben wird? Stellungnahmen aus Sicht der Kirche, von Fortbildungsinstitutionen und der Industrie runden die Interpretation der Umfrageergebnisse ab.

34. Lino PRENNA, *Dio fece tre anelli. Le religioni a scuola*, Aliseicoop Pubblicazioni, 2016, 148pp – [www.aliseicoop.it](http://www.aliseicoop.it) – Il breve ma denso volume illustra i presupposti culturali e le ragioni teologico-pedagogiche che invocano l'istruzione religiosa come una delle dimensioni costitutive dell'educazione di ogni persona, credente o meno, nel quadro dell'offerta formativa della scuola pubblica nelle odierne società democratiche e multiculturali. Da una ricostruzione puntualmente argomentata del profilo delle scienze della religione e del linguaggio religioso (capp. 1-5), al ripensamento dei ruoli dell'educazione e in particolare dell'educazione scolastica nella temperie attuale (capp. 6-8), l'a. giunge a legittimare un insegnamento curricolare sulle religioni, pienamente scolarizzato, inclusivo delle specificità confessionali, incentrato prioritariamente sulle tre tradizioni abramitiche ("i tre anelli" del titolo), e corredato di un manuale propedeutico per un concreto percorso di iniziazione didattica ai linguaggi culturali dell'universo religioso, proposto per studenti liceali e non solo (cf. n.102).

35. *Religious diversity and education in Europe*, edited by Cok Bakker, Jenny Berglund, Gerdien Bertram-Troost, Hans-Günter Heimbrock, Julia Igrave, Robert Jackson, Geir Skeie, Wolfram Weisse, Waxmann Verlag 2016, 224 Seiten - [https://www.waxmann.com/index.php?id=7&tx\\_p2waxmann\\_pi2\[reihe\]=REI100189&tx\\_p2waxmann\\_pi2\[action\]=show](https://www.waxmann.com/index.php?id=7&tx_p2waxmann_pi2[reihe]=REI100189&tx_p2waxmann_pi2[action]=show) - Globalisation and plurality are influencing all areas of education, including religious education. The inter-cultural and multi-religious situation in Europe demands a re-evaluation of the existing educational systems in particular countries as well as new thinking at the broader European level. This well-established peer reviewed book series is committed to the investigation and reflection on the changing role of religion and education in Europe, including the interface between European research, policy and practice and that of countries or regions outside Europe. Contributions will evaluate the situation, reflect on fundamental issues and develop perspectives for better policy making and pedagogy, especially in relation to practice in the classroom. The publishing policy of the series is to focus on strengthening literacy in the broad field of religions and related world views, while recognising the importance of strengthening pluralist democracies through stimulating the development of active citizenship and fostering greater mutual understanding through intercultural education. It pays special attention to the educational challenges of religious diversity and conflicting value systems in schools and in society in general. *Religious Diversity and Education in Europe* was originally produced by two European research groups: ENRECA: The European Network for Religious Education in Europe through Contextual Approaches; REDCo: Religion in Education. A contribution to Dialogue or a factor of Conflict in transforming societies of European Countries.

36. Henning SCHLUß, Christine SALMEN, *Teaching and learning about religion between religious plurality and secularism*, a chapter from the book: *Islam, Religions, and Pluralism in Europe*, by Ednan Aslan, Ranja Ebrahim, Marcia Hermansen eds.,

Springer 2016 (see nr.10), pp. 115-125 - [http://link.springer.com/chapter/10.1007/978-3-658-12962-0\\_8](http://link.springer.com/chapter/10.1007/978-3-658-12962-0_8) - The German situation is unique within the Central European context with regard to religion. Europe includes both areas of strong secularity such as the Czech Republic, as well as the multi-religious plurality that is typical of the UK, for example. These exist side by side, yet with strong regional differences. Even today, 25 years after the Berlin wall fell, we may observe distinct religious cultures in Western and Eastern Germany. While Germany has a strong federal structure in matter of education, the individual states have the opportunity to develop their own pedagogical models in religion as an answer to their individual situation. This chapter characterizes these situations and the resulting concepts of pedagogy in teaching about religion. Hence, we shall also discuss perspectives on researching (inter-)religious and worldviews competencies that are currently being developed.

37. Perry SCHMIDT-LEUKEL and Andreas NEHRING, *Interreligious comparisons in Religious Studies and Theology*, Bloomsbury Publishing, 2016, 240pp - <https://books.google.it/books?hl=it&lr=&id=dXs8DAAAQBAJ&oi=fnd&pg=PT183&ots=7CurWW3os5&sig=O41jNclIfknpCZAruxGRQNDNsCM> - Can religions be compared? For decades the discipline of religious studies was based on the assumption that they can. Postmodern and postcolonial reflections, however, raised significant doubts. In social and cultural studies the investigation of the particular often took precedence over a comparative perspective. This book questions whether religious studies can survive if it ceases to be comparative religion. Can it do justice to a globalized world if it is limited on the specific and turns a blind eye on the general? While comparative approaches have come under strong pressure in religious studies, they have started flourishing in theology. Comparative theology practices interfaith dialogue by means of comparative research. This volume asks whether theology and religious studies are able to mutually benefit from their critical and constructive reflections. Can postcolonial criticism of neutrality and objectivity in religious studies create new links with the decidedly perspectival approach of comparative theology? In this collection scholars from theology and religious studies discuss the methodology of interreligious comparison in the light of recent doubts and current objections. Together with the contributors, P. Schmidt-Leukel and A. Nehring argue that after decades of critique, interreligious comparison deserves to be reconsidered, reconstructed and reintroduced.

38. Friedrich SCHWEITZER, *Pluralism of religions or pluralism based on neutrality? Competing understandings in Europe*, a chapter from the book: *Islam, Religions, and Pluralism in Europe*, by Ednan Aslan, Ranja Ebrahim, Marcia Hermansen eds., Springer 2016 (see nr.00), pp. 105-114 - [http://link.springer.com/chapter/10.1007/978-3-658-12962-0\\_7](http://link.springer.com/chapter/10.1007/978-3-658-12962-0_7) - From my point of view, two different understandings for how to achieve tolerance, peace and justice in society and beyond have been operative in Europe. In an abbreviated manner, I refer to them respectively as models of “pluralism of religions” on the one hand and “pluralism based on neutrality” on the other. The first model draws on the idea of dialogue and shared deliberation. It expects the different religions, for ex. Christianity and Islam, to find enough common ground for living together peacefully by entering into dialogical exchange. It is not expected, however, that the different religions give up their distinct religious convictions. The second model which has exerted a strong influence, especially in the politics of the European Union, the model of pluralism based on neutrality, makes the conflictual nature of religious differences its starting point, together with the idea of religious freedom and the separation between state and church. According to this view, religions are divisive by their very nature because the differences between them cannot be resolved. The human right to freedom of religion requires the state not to get involved with religious conflicts unless they impinge upon other human right.

39. Andreas TELSER, *Roman Catholic perspectives on religions and pluralism in Europe*, a chapter from: *Islam, Religions, and Pluralism in Europe*, by Ednan Aslan, Ranja Ebrahim, Marcia Hermansen eds., Springer 2016 (see nr.10), pp. 73-85 - [http://link.springer.com/chapter/10.1007/978-3-658-12962-0\\_5](http://link.springer.com/chapter/10.1007/978-3-658-12962-0_5) - The interdisciplinary and intercultural discourses featured at the Montenegro conference on pluralism introduce a host of intricacies that, if left unattended, could quickly impede the desired benefit of putting such discourses into conversation. Everyone would then simply be addressing his/her imagined (disciplinary) community without it being present among listeners or readers. Thus, in order to facilitate some initial understanding across disciplinary and cultural borders, I will provide both terminological groundwork as well as a clarification of my discipline’s particular perspective on the issue at stake.

40. James WALTERS, *Migration, higher education, and the changing Church*, in S.SNYDER, J.RALSTON, A.BRAZAL (eds) *Church in an age of global migration*, Springer, 2016, 99-112 - [http://link.springer.com/chapter/10.1057/9781137518125\\_7](http://link.springer.com/chapter/10.1057/9781137518125_7) Karen is a second-generation immigrant from China to the United States. She grew up in Brooklyn, New York, where her family attended a close-knit charismatic Presbyterian church. She came to the United Kingdom to study for a master’s degree at the London School of Economics (LSE), where she felt at home with the fairly conservative theology of the Christian Union. But life at LSE brought her into contact with people of different theologies and religious backgrounds in a way she had not previously experienced. A lot of her presuppositions were challenged, particularly when she took up the opportunity to join an interfaith trip for Muslim, Christian, and Jewish students to Israel/Palestine. Reflecting on the trip, she commented, “As a Christian, I was a bit too comfortable in my ignorance of Islam and Judaism and honestly believed I didn’t need to learn any more about my own faith. This trip humbled me by challenging those beliefs and making me realize how much more I can learn about other people and about myself. As I learned more about the core principles of the other religions, I was constantly examining the reasoning behind my own faith, asking myself why I believe what I believe and what my actions and words said about those beliefs.”

41. Mujadad ZAMAN, Nadeem A. MEMON, *Philosophies of Islamic education: Historical perspectives and emerging discourses*, Routledge 2016, 270pp - [https://books.google.it/books?id=qCveCwAAQBAJ&lr=&hl=it&source=gsb\\_navlinks\\_s](https://books.google.it/books?id=qCveCwAAQBAJ&lr=&hl=it&source=gsb_navlinks_s) -

The study of Islamic education has hitherto remained a tangential inquiry in the broader focus of Islamic Studies. In the wake of this neglect, a renaissance of sorts has occurred in recent years, reconfiguring the importance of Islam's attitudes to knowledge, learning and education as paramount in the study and appreciation of Islamic civilization. *Philosophies of Islamic Education*, stands in tandem to this call and takes a pioneering step in establishing the importance of its study for the educationalist, academic and student alike. Broken into four sections, it deals with theological, pedagogic, institutional and contemporary issues reflecting the diverse and often competing notions and practices of Islamic education. As a unique international collaboration bringing into conversation theologians, historians, philosophers, teachers and sociologists of education *Philosophies of Islamic Education* intends to provide fresh means for conversing with contemporary debates in ethics, secularization theory, child psychology, multiculturalism, interfaith dialogue and moral education. In doing so, it hopes to offer an important and timely contribution to educational studies as well as give new insight for academia in terms of conceiving learning and education.

### 3. JOURNALS • e-JOURNALS

42. Ayman K. AGBARIA, *The 'right' education in Israel: segregation, religious ethno-nationalism, and depoliticized professionalism*, *Critical Studies in Education*, 57 (2016) 2, abstract online May17, 2016 - <http://www.tandfonline.com/toc/rcse20/current> - This paper underlines three foundations upon which the current condition of the Israeli education system is predicated. These are: (a) the separation between Palestinians and Jews in the Israeli education system and isolating both from any significant contact; (b) endorsing a strong ethno-religious ethos and narratives that widen the chasm between the Jewish 'us' and the Palestinian 'them'; and (c) shaping education for the Palestinians in Israel as a highly standardized and de-contextualized endeavor that excludes ideology and politics, which are seen as irrelevant to good professionalism, while substantiating and thickening the ideological education in the Jewish education system in line with the right political agenda. In doing so, this paper contextualizes these foundations in the recent developments of Israeli politics. Particularly, the paper associates these foundations with the rise of the extreme right politics in Israel, arguing that these, taken together, serve the state's efforts to continue preserving its excluding ethnocentric political regime and controlling the Arab Palestinian education in Israel under conditions of subordination and inequality.

43. Fatima ANTUNES, *Economizing education: From the silent revolution to rethinking education. A new moment of Europeanization of education?* *European Educational Research Journal*, April 8, 2016, s.i.p. - <http://eer.sagepub.com/content/early/2016/04/07/1474904116641696.abstract> - *Rethinking Education* (EC, 2012) suggests a new phase in European education policy. The constitution of education as a marketable service and the European (Higher) Education area as a market was pinpointed as an *implicit* agenda in the *silent revolution in education landscape* fostered by the open method of coordination and the Bologna and Copenhagen Processes. What suggests a new momentum is that: (i) education appears *programmatically* conceived as a marketable service, in the terms of a business and a European-wide and global market; (ii) a VET reform is underway based on German apprenticeship model, which brings together a version of minimal cheap education and a commercial strategy; (iii) there are signs of centralization of European education policy on the EC and the CEU, under the European semester, and the apparent decline in importance of the Bologna and Copenhagen Processes and the Education & Training 2020 Program. When looking at Portugal nowadays, the Europeanization of education, fostered by economic and financial, as well as educational, European policies, and the choices of the government, presents a complex picture, with the shrinking of the welfare state, the increase in education privatization and commercialization, and the growing gap between national and European education welfare levels.

44. Giorgio BARONE ADESI, *Cittadinanza e religione nell'Europa ortodossa*, *Quaderni di diritto e politica ecclesiastica*, n. 1, aprile 2016, 139-150 - <https://www.rivisteweb.it/doi/10.1440/83189> - Greece, Romania and Bulgaria are the principal EU countries where the majority of citizens belong to the Orthodox Church. Their constitutions affirm the freedom of religion, and recognize the special role of the Orthodox Church in their respective cultural traditions. Contrary to European directives on civil rights, the Orthodox Church appears poised in the upcoming Pan-Orthodox Council to redefine relations between citizenship, nation and religion originating, through the Byzantine transmission, in the law of the Roman Empire.

45. Vivienne BAUMFIELD, *Making a difference in the religious education classroom: integrating theory and practice in teachers' professional learning*, *British Journal of Religious Education* (joint special issue), 38 (2016) 2, 141-151 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1139889> - Systematic reviews and meta-analyses of the research literature on continuing professional development and School Improvement demonstrate that teachers who have the opportunity to develop 'knowledge of practice' by integrating theory and practice have a positive impact on student attainment. It is argued in this article that we have sufficient weight of evidence to indicate that engaging in curriculum development as a participant in a community of inquiry is the optimal context for professional learning to develop knowledge of practice. However, establishing participation in communities of inquiry as integral to teachers' professional learning remains a challenge and we need better ways of sharing and interrogating what we (think we) know. Examples of 'experiments in practice' to promote professional learning and make a difference in the RE classroom, are used to indicate what has worked and what has not and what we might do next.

46. Ban CLEMENTS, *Attitudes towards faith-based schooling amongst Roman Catholics in Britain*, *British Journal of Religious Education*, 38 (2016) 3, abstract online May 16, 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2015.1128393> - Separate Catholic schooling in Britain has historically been a key mechanism for the religious socialisation of children

within the denomination and for the transmission of communal identity and heritage. Catholic schools currently comprise around a tenth of all state schools in England and nearly all 'denominational' schools in Scotland. This study analyses Catholics' attitudes towards publicly funded faith schools for different religious groups using a nationally representative survey of adult Catholics in Britain. It assesses the impact of social characteristics, religious behaviour and believing, and moral attitudes. Catholics' religious orthodoxy is consistently related to support for state-funding of faith schools, irrespective of the religious group in question, providing some support for the 'solidarity of the religious' perspective. The effects for moral attitudes are less consistent, with socially conservative views associated with support for faith schools for Catholics and Anglicans, but associated with opposition to faith schools in general and for non-Christian religions.

47. Christine BRUNN, *How integration policies have discovered religion: German, French and British politics within the scope of a comparative institutional analysis*, *Interdisciplinary Journal for Religion and Education*, 2016 - <file:///C:/Users/fpajer/AppData/Local/Temp/1375-4795-1-SM-2.pdf> - This article focuses on developments of integration policies in Germany, France, and Britain in the 2000s and aims to examine the increasing attention governments draw to religion. In this decade, all three nation states developed new integration strategies that purpose fully try to involve religion and faith groups. Faith communities were supposed to make a significant contribution in promoting integration and community cohesion. Are these political strategies a form of instrumentalist use of religion for political purposes or are they more likely a kind of recognition of religion? Further, the article aims at exploring how the respective integration policy varies, along with particular institutional arrangements in different European countries. For this propose the paper conducts a comparison between Germany, France, and Britain. A Weberian institutional analysis is conducted combined with a qualitative content analysis of 48 government or government ordered documents. The results of this research indicate that the way in which governments cooperate with faith communities differs considerably in the three countries and is strongly connected to national institutional arrangements.

48. Flora BURCHIANTI, Ricard ZAPATA-BARRERO, *The controversy about education for citizenship: The contested limits of tolerance in Spain*, *Società Mutamento Politica* (Università di Firenze), 7 (2016) 13, 269-287 - [http://scholar.google.it/scholar\\_url?url=http://www.fupress.net/index.php/smp/article/download/18285/16976&hl=it&sa=X&scisig=AAGBfm25AQj3FmBKff27kSMD0B8O3tF4LA&nossl=1&oi=scholaralt](http://scholar.google.it/scholar_url?url=http://www.fupress.net/index.php/smp/article/download/18285/16976&hl=it&sa=X&scisig=AAGBfm25AQj3FmBKff27kSMD0B8O3tF4LA&nossl=1&oi=scholaralt) - Education is of crucial importance to ensure social cohesion and progress in a given society. Even if the content of citizenship education has been a matter of debate in several European countries, it has taken a singular development in Spain. The important controversy that has been triggered by its introduction in secondary school curriculum is a matter of interrogation: Why did Spain react differently than other European countries? The argument put forward in this article is that education for citizenship reveals the impossibility for Spain to provide a stabilised and consensual definition of national values and identity, precisely because the country is characterised by unresolved questions about its territorial and national diversity, and exemplifies multiple diversity challenges. After providing a European contextualisation of questions of religious and values teaching in Spain, we present a chronology of the controversy and then analyse the public debate in terms of limits to tolerance. We will show that the question of the shared public values highlighted by this conflict is still unsolved and remain non-consensual in the Spanish society.

49. Sylvain CARIOU-CHARTON, *L'impact de la mondialisation sur les enjeux d'éducation*, *Etudes*, n. 4228, juin 2016, 7-18 - [www.revue-etudes.com](http://www.revue-etudes.com) - La mondialisation a un impact sur les systèmes éducatifs. La mobilité des étudiants se développe. Des systèmes de classement mettent en concurrence les résultats de la formation partout dans le monde. Le monde globalisé engage à progresser dans une éducation au dialogue qui devient une véritable priorité dans des contextes de pluralisme religieux ou de sécularisation. Pour vivre de façon positive et ouverte cette réalité, les écoles, y compris catholiques, explorent des pistes pertinentes qui dépassent une laïcité souvent trop étroitement envisagée. « Etre soi et pleinement soi dans l'acceptation de l'autre comme pleinement autre », voilà une manière créative pour concilier une légitime affirmation de l'identité 'catholique' d'une école et son ouverture au dialogue. On observe d'ailleurs sur le plan pastoral, du fait de cette diversité croissante, que les écoles catholiques deviennent de plus en plus des lieux de première annonce de la foi.

50. Maria CHALARI and Thomas GEORGAS, *Greek national identity and the Greek education system in the age of austerity*, *Journal of Educational Studies, Trends & Practices*, 6 (2016) 1, 1-16 <http://mierjs.in/ojs/index.php/mjestp/article/viewFile/192/121> -This paper critically reviews discourses of Greek national identity and the role of the Greek education system first in a historical perspective and then in the current climate of economic crisis in Greece. It also discusses the reason why teachers and schools are key to tackling growing discriminatory social attitudes. The preceding nationalistic discourse and the historical forms of nationhood and education in Greece might help us unravel the difficulties Greek national identity faces in the current era of economic and humanitarian crisis and uncertainty with regard to the European Union project, its evolution, its struggles, the nature of its challenges and tensions, and the empowerment of its ethnocentric and racist sentiment

51. Ian DAVISON, Tom HARRISON, Dan HAYES & Jenny HIGGINS, *How to assess children's virtue literacy: methodological lessons learnt from the Knightly Virtues programme*, *Journal of Beliefs & Values: Studies in Religion & Education*, 37 (2016) 1, 16-28 - <http://www.tandfonline.com/doi/abs/10.1080/13617672.2016.1141526> - Character education is of growing importance in educational discourse. The Knightly Virtues programme draws on selected classic stories to teach eight moral virtues to nine- to 11-year-olds; it has proved to be hugely popular with UK schools. A finding of the trial was the different levels of 'virtue literacy' in faith and non-faith schools. This article outlines the key features of this trial which yielded the positive results and details its methodological strengths and potential shortcomings. Overall, statistical concerns are less

problematic than the practical concerns of running trials designed to measure the impact of character education interventions. Of greatest theoretical interest is the conflation of general and virtue-specific literacy; in addition, we tease apart differences in understanding and motivation. The article highlights and discusses the challenges of running trials designed to measure character education, as well as providing insights into promising methodological approaches.

52. Arolda ELBASANI, *State-organised religion and Muslims' commitment to democracy in Albania*, *Europe-Asia Studies*, 68 (2016) 2, 253-269 - <http://www.tandfonline.com/doi/abs/10.1080/09668136.2015.1136596> - This article questions why, and indeed how, Muslims have committed to democratisation in post-communist Albania. The explanatory framework merges the theoretical insights of the moderation paradigm with the specific devices that characterise the post-communist religious field in investigating Muslims' support for democracy. The empirical analysis draws on a within-case comparison of Muslims' behaviour in three consequential stages of democratic transition—each marked by different configurations of institutional settings and ideological options, which we trace as potential explanations. The analysis suggests that institutional arrangements played the primary role. Yet, learning from the experience of dictatorship and from a ready pool of inherited Albanian-specific templates facilitated the consensual reclaiming of Islam in a local, pro-democratic, and pro-European manner.

53. Judith EVERINGTON, *'Being professional': RE teachers' understandings of professionalism 1997–2014*, *British Journal of Religious Education* (joint special Issue), 38 (2016) 2, 177-188 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1139892> - The article draws on a series of qualitative studies undertaken between 1997 and 2014 in order to contribute to knowledge of, and debate about, Religious Education (RE) and professionalism from the perspective of teachers of RE. The findings of research undertaken with successive cohorts of English trainee and newly qualified teachers is used to explore their understandings and experiences of, and concerns about 'being professional'. An international perspective is provided by research on experienced teachers of RE in six European countries, conducted during the REDCo Project of 2006–2009. Contextualisation of research findings in relation to education policies and debates provides a picture of the issues that teachers and teacher educators were responding between 1997 and 2014 and indicates how past and current understandings of RE and professionalism can come together in the practice and views of RE teachers. The article highlights the need for teachers to reflect on the relationship between their personal and professional lives and argues that trainee teachers require the kind of opportunities for reflection and specialist support that are provided in institutions of higher education.

54. Daniel FAAS, Merike DARMODY & Beata SOKOLOWSKA, *Religious diversity in primary schools: reflections from the Republic of Ireland*, *British Journal of Religious Education*, 38 (2016) 1, 83-98 - <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 Religious Education 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.

55. Gabriel FAIMAU, Jamie HALSALL (Reviewing Editor), *The politics of being Muslim and being British in the British Christian print media*, *Cogent Social Sciences*, 2 (2016) 2, abstract online May 17, 2016 - <http://www.tandfonline.com/doi/full/10.1080/23311886.2016.1186338> - There have been a significant number of published studies in recent years on the British media representation of Muslims. These studies have tended to focus only on the British mainstream media, and to my knowledge, there is no significant research on the discursive construction of British Muslims in alternative media outlets. This paper attempts to fill this gap, focusing on the representations of British Muslims in the British Christian print media. Drawing on empirical data relating to four British Christian print media, *Church Times*, *The Tablet*, *Evangelicals Now* and *Evangelical Times*, this paper investigates how the questions of being Muslim and being British are dealt with in the British Christian print media, and the extent to which the politics of being Muslim and being British inform us about identity formation and affirmation.

56. Francis FARRELL, *'Why all of a sudden do we need to teach fundamental British values?' A critical investigation of religious education student teacher positioning within a policy discourse of discipline and control*, *Journal of Education for Teaching: International research and pedagogy*, abstract published on April 07, 2016 - <http://www.tandfonline.com/doi/abs/10.1080/02607476.2016.1184460> - This paper presents a critical investigation of a group of 11 religious education (RE) student teachers' views of the promotion of fundamental British values (FBV) undertaken in 2015. Using qualitative methods, data were collected in two semi-structured group interviews. Drawing from the perspectives of Foucauldian methodology and critical theory, this paper examines the extent to which student teachers were able to align the FBV discourse with their own personal and professional positioning. Findings demonstrate little consensus about what constitutes Britishness. There is evidence of dissonance in the student teachers' views that FBV sends out contradictory messages. The student teachers are committed to the development of learners' moral imaginations, but are concerned by the capacity of FBV to alienate learners and its incompatibility with the pluralism of RE. The paper argues that it is through the development of teacher subjectivity in the alternative discourses of critical RE and research that practitioners will be able to make adjustments that can accommodate and re-appropriate the demands of policy.

57. Shraga FISHERMAN, *Development of religious identity through doubts among religious adolescents in Israel: An empirical perspective and educational ramifications*, Religious Education: The official journal of the Religious Education Association, 111 (2016) 2, 119-136 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2016.1107950> - Researchers have been demonstrating interest in doubts regarding religious faith for thirty years. The current study goal was examining differences between three groups of religious male adolescents in Israel, regarding faith identity, doubts in religious faith (past and present), religious behavior, and the connection between them. Three questionnaires were answered by 472 religious Israeli male 9th, 10th, and 11th graders, regarding faith identity, religious behavior, and faith doubts. A MANOVA indicated significant differences between the groups for all research variables. Separate regression analyses for each age group for predicting faith identity according to doubts, produced very different pictures. Tenth grade seems the most important crossroads in forming religious identity.

58. Rob FREATHY, Stephen G. PARKER, Friedrich SCHWEITZER & Henrik SIMOJOKI, *Conceptualising and researching the professionalisation of religious education teachers: historical and international perspectivism* British Journal of Religious Education, 38 (2016) 2, 114-129 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1139887> - Current discussions on Religious Education (RE), both in Germany and England, focus on the quality of teaching and the professionalism of teachers, but neglect the historical and institutional process of professionalisation upon which conceptions of teaching quality and teacher professionalism hinge. This article seeks to provide definitional clarity by differentiating between individual and collective professionalisation; exploring teacher professionalisation in general and in the special case of RE; and operationalising the concept of RE teacher professionalisation for the purposes of planned historical and international comparative research. A threefold conceptualisation of professionalisation is proposed, consisting of the following inter-related levels: (1) initial and continuing professional development; (2) professional self-organisation and professional politics; and (3) professional knowledge. The breadth, complexity and significance of the historical and institutional processes associated with the professionalisation of RE teachers at each of these levels is described and discussed. It is argued that further historical and international comparative research on these lines would contribute a broader and deeper understanding of the presuppositions of RE teacher professionalism beyond current debates.

59. Pawel GAJEWSKI, *Dogma cristiano e dialogo interreligioso: quale rapporti?* Protestantismo, 71 (2016) 1-3, 95-109 – [www.claudiana.it](http://www.claudiana.it) - Per chi si professa cristiano ed è pronto ad affrontare la sfida del dialogo interreligioso, il dogma nella sua dimensione cristologica è uno dei punti di riferimento imprescindibili. La riflessione parte da Adolf von Harnack e, attraverso il pensiero di George Lindbeck, giunge alla dogmatica evangelica in una prospettiva interreligiosa elaborata da Hans-Martin Barth. Vengono quindi esaminati i principali modelli usati nella teologia contemporanea (modello apologetico-missionario, modello etico, modello spirituale-mistico) per analizzare il dialogo interreligioso nella prospettiva di uno spazio di confronto aperto, terreno fertile per nuovi significati.

60. Juliette GALONNIER and Diego de LOS RIOS *Teaching and learning to be religious: Pedagogies of conversion to Islam and Christianity*, Sociology of Religion, first published online: Dec.7, 2015; the [most recent](http://www.tandfonline.com/doi/abs/10.1080/00344087.2016.1107950) version of this article on 2016-03-17 <http://socrel.oxfordjournals.org/content/early/2015/12/07/socrel.srv055.abstract> - Drawing on in-depth interviews and ethnographic data, this article provides one of the first empirical analyses of religious classes for converts in the United States. Focusing on “new member classes” in two religious communities (a Muslim association and an evangelical Christian church), we introduce the concept of “pedagogies of conversion” to describe how religious organizations teach converts about their new religion and set up guidelines to frame the conversion process. By examining the pedagogical tools that religious instructors use on a daily basis to foster spirituality among new members, we investigate how converts learn to become religious people. We demonstrate that while there are significant differences in the doctrines (know-what) being taught in the Muslim and evangelical classrooms, the tips and pieces of advice delivered by instructors on how to be religious (know-how) are strikingly similar.

61. Gérard GONZALEZ, *La notion de «vivre ensemble» dans la jurisprudence de la Cour européenne des droits de l'homme relative à la liberté de religion*, Quaderni di diritto e politica ecclesiastica n.1, aprile 2016, 99-110 - <https://www.rivisteweb.it/doi/10.1440/83186> - Protecting the notion of «living together» is a legitimate though controversial goal of state regulation of the freedom to manifest religion in public space. It appeared explicitly for the first time in the judgment SAS v. France. «Living together» is, however, a component of «democratic society» based on principles of pluralism and tolerance which are clearly if implicitly present in the Court's case law in a much more constructive manner than in the SAS judgment. This contribution analyses the development of this notion in the case-law of the European Court of Human Rights.

62. Paul G. GORSKI, *Making better multicultural and social justice teacher educators: a qualitative analysis of the professional learning and support needs of multicultural teacher education faculty*, Multicultural Education Review, abstract online April 04, 2016 - <http://www.tandfonline.com/doi/abs/10.1080/2005615X.2016.1164378> - Despite the growing body of scholarship on the multicultural dispositions and learning needs of teacher education students, little scholarly attention has been paid to those of multicultural teacher educators: the people responsible for cultivating multiculturally minded teachers. In order to begin filling that gap, using a grounded theory approach, I analyzed data from interviews with 22 people teaching multicultural teacher education courses in the USA. Three common learning and support needs emerged: (1) identity-specific content knowledge, (2) pedagogical strategies, and (3) support networks. I describe these findings and discuss ways identified needs might be addressed more sufficiently.

63. Sarah HALL, *Holistic religious education – is it possible? The complex web of religion, spirituality and morality. Research on religious and spiritual education* (editorial), *British Journal of Religious Education* (joint special Issue), vol. 38 (2016) 2, 118-121 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1148461?journalCode=cbre20>.

64. Kristyna HELAND KURZACH, *Religious structure of child education policy in Germany, Poland and UK*, *International Journal of Information and Education Technology*, vol. 6, no. 12, December 2016, 5pp - <http://www.ijiet.org/vol6/821-EP10004.pdf> - European countries differ tremendously in terms of religious education. The presence of religion in school is determined by the relationship between the state and church related. This article traces the contemporary differences in religious education in Germany, Poland and the UK. Intensive work on religious education in the UK led to compulsory religious education, but differently comprehended than the traditional teaching of religion, because it focuses on the basics of different religions and traditions. Germany with two main religions necessarily create an environment to give the young person choice in the educational process, meaning the specific nature of religious education, its scope, form and dutifulness. In Poland there are various religious communities, and they have the right to religious education, despite the fact the Polish schools are mainly of the Catholic religion, as approximately 88% of Poles are Roman Catholic.

65. Julia IPGRAVE, *Identity and inter religious understanding in Jewish schools in England*, *British Journal of Religious Education*, 38 (2016) 1, 47-63 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2014.984584> - This article sets up a dialogue between *auto*-referential (looking to self) and *allo*-referential (looking to the other) approaches to religious difference and applies these to education for inter religious understanding in Jewish schools. It begins by arguing that the multiculturalism of the 1980s and 1990s set up a duality of self and other, with the responsibility for looking to ‘the other’ (*allo*-reference) resting largely on the majority community and the licence to look to self (*auto*-reference) being given to minority communities. Within the Jewish community, multiculturalism supported and legitimated the development of an inward-looking Jewish identity-based education. This was challenged in the 2000s however by the new outward-looking emphases of the community cohesion agenda, and so Jewish schools have had to negotiate a place for themselves between *auto*- and *allo*-reference. Brief case studies illustrate contrasting ways in which two schools have positioned themselves in relation to these two poles. In School A, the imperative towards ‘the other’ attempts an openness to ‘the other’ in ‘the other’s’ own terms, whereas in School B the same imperative towards ‘the other’ is framed within the *auto*-referential framework of *being and doing* Jewish.

66. Robert JACKSON & Judith EVERINGTON, *Teaching inclusive religious education impartially: an English perspective*, *British Journal of Religious Education*, abstract published May 09, 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1165184> - The article draws on experience of teaching, teacher education and qualitative research related to an impartial approach to inclusive religious education (including pupils from families who identify with or do not identify with religion or belief groups), in publicly funded schools in England. Such religious education is considered to be intrinsically worthwhile and instrumentally important in contributing to pupils’ personal and social development. The approach considered is hermeneutical, bringing reliable information into relationship with knowledge and experience of pupils and teacher through active learning, including dialogue. Qualitative research on student and early career teachers suggests that appropriate skills and attitudes supporting an impartial approach can be developed, facilitating a relationship of trust between teacher and students. A condition is the development of teachers’ knowledge and understanding of the stances of pupils in their classes. However, some student teachers or teachers with very firmly held views find it very difficult to adopt an impartial approach. On the basis of examples from qualitative research, it is argued that good quality teacher education can assist in developing appropriate skills and attitudes for those wishing to take an impartial approach. Further research, ideally involving partnership between researchers and practitioners, is recommended.

67. Robert JACKSON, *Inclusive study of Religions and World Views in schools: Signposts from the Council of Europe*, *Social Inclusion*, 4 (2016) 2,14-25 - <http://www.theewc.org/Content/Library/Research-Development/Literature/Inclusive-Study-of-Religions-and-World-Views-in-Schools-Signposts-from-the-Council-of-Europe> - This article outlines some issues in incorporating the study of religions, together with non-religious world views, into the curricula of publicly funded schools in Western democratic states. Attention is given to examples from work on this topic conducted within the Council of Europe since 2002, with a particular focus on *Signposts: Policy and Practice for Teaching about Religions and Nonreligious World Views in Intercultural Education*, a text published by the Council of Europe in 2014. *Signposts* is designed to assist policy makers and practitioners in interpreting and applying ideas from the 2008 Recommendation from the Committee of Ministers (the Foreign Ministers of the 47 member states) dealing with education about religions and non-religious convictions. Various issues raised by the *Signposts* document are considered. Towards the end of the article, recent UK and Council of Europe policies which emphasise the study of religions and beliefs as a means to counter extremism, and which have appeared since the publication of *Signposts*, are summarised and discussed critically. Attention is drawn to the dangers of certain policies, and also to the plurality of aims which studies of religions and non-religious world views need to have in providing a balanced educational programme. This article is part of the issue *Religious Diversity and Social Inclusion*, edited by Gary Bouma (Monash University, Australia)

68. Peter N. JORDAN, *Religion and science in the United Kingdom. Minimalist engagement: Rowan Williams on Christianity and science*, *Zygon*, 51 (2016) 2, 387-404 - <http://onlinelibrary.wiley.com/doi/10.1111/zygo.12251/abstract?systemMessage=Wiley+Online+Library+will+be+unavailable+on+Saturday+14th+May+11%3A00-14%3A00+BST+%2F+06%3A00-09%3A00>

+EDT+%2F+18%3A00-21%3A00+SGT+for+essential+maintenance.Apologies+for+the+inconvenience. - During his time as Archbishop of Canterbury, Rowan Williams addressed the relations between Christianity and science at some length. While many contemporary theologians have explored the natural sciences in detail and have deployed scientific ideas and concepts in their theological work, Williams's writings suggest that theology has little need for natural scientific knowledge. For Williams, the created order's relationship to God renders the content of scientific theories about how finite causes are materially constituted and interact of little theological importance. At the same time, Williams is convinced that theological and scientific work must each remain within their proper bounds, a position that can best succeed in practice when participants in each discipline are aware of how both disciplines approach their subject matter. Although Williams's view challenges those who would insist that theology requires anything more than minimal engagement with the sciences, the ability to clearly demarcate and preserve the boundaries between scientific and theological work nevertheless requires of the theologian the kind of understanding of scientific methods and theories that Williams himself demonstrates.

69. Alena JOSEFOVÁ, *The importance of ethics in the process of education in today globalised society* [in the Czech Republic] SHS web of Conferences 2016 n. 26 [http://www.shs-conferences.org/articles/shsconf/pdf/2016/04/shsconf\\_erpa2016\\_01019.pdf](http://www.shs-conferences.org/articles/shsconf/pdf/2016/04/shsconf_erpa2016_01019.pdf) The events of the recent past show fluctuating structure of today world which is characterized on one hand as multicultural cooperation of people from various cultures and ethnic groups, and on the other hand seen with many conflicts and misunderstandings. Therefore ethical behavior becomes more important, which creates our humanity. The paper focuses on the importance of ethics in the process of education in today globalized world with the aim of leading the students to multicultural perception of the society and the world. To understand the world in European and globalized consequences will lead to reduction or eradication of religious intolerance. The paper describes the changes in education system in the Czech Republic in the past years and focuses on the importance of ethics in the process during primary, secondary and university education.

70. Elina KUUSISTO, Arniika KUUSISTO & Arto KALLIONIEMI, *How is interreligious sensitivity related to Finnish pupils' religiousness profiles?*, British Journal of Religious Education, 38 (2016) 1, 64-82 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.984587> - This paper examines, through a non-probability sample of 451 Finnish lower secondary-school pupils belonging to the 15- to 16-year-old age group, how interreligious sensitivity is related to religiousness profiles of Finnish youth. The data were gathered in two geographical locations: Helsinki, Finland's capital, and a smaller municipality in the western part of Finland. The pupils' self-reported attitudes to interreligious sensitivity were measured using the *Interreligious Sensitivity Scale Questionnaire IRRSSQ*. The four religiousness profiles identified were strongly religious, culturally religious, personally religious and non-religious. The profiles were related to pupils' interreligious sensitivity. The non-religious group's interreligious sensitivity differed from the other profiles, as these pupils were more in denial and less at the level of acceptance. The results of the study are discussed in the context of the Finnish religious landscape.

71. Emil LAZĂR, *Learning results and evaluation through levels given by the results in Religious Education*, Social Sciences and Education Research Review, 3 (2016) 1, 141-146 - [www.sserr.ro](http://www.sserr.ro) - Multilevel approach to RE assessment entails rethinking the evaluative approach, starting from the systemic perspective on the evaluation object to religion, like regulatory reporting, to curriculum and who materialized from inductive perspective, in terms of subject assessment, the entire complexity of the student. The Assessment Tool that we proposed is an integrative one, an opportunity to see the process, be aware of the process by which it is evaluated and develop the ability to track what is happening in this process and intervene for the evaluator. It is about a formative assessment, as long as the proposed instrument „crosses the boundaries of various learning activities”. As a school discipline, Religion is integrative one (contributing, complementing the student's general education) and integrator (harmonizing the various skills of the student's academic in progress tracked throughout the student's education unit). RE provides and contributes to personal development of students and (self) empowering their formation process, exceeding the borders of a single discipline and ensuring premises skills training trans-disciplinary on the basis of specific skills, necessary for personal development of the student. Finally, this idea of approaching religion as a subject from the perspective of education for values is very interesting and debated.

72. Pernilla LIEDGREN, *Minorities with different values at school – the case of Jehovah's Witnesses*, British Journal of Religious Education, vol. 38 (2016) 1, abstract May 06 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1150253> - Teachers in Swedish schools must balance the values imposed by law while simultaneously attempting to respect freedom of religion for their pupils. This study aimed to empirically investigate how teachers handle pupils who are Jehovah's Witnesses, a minority religion. Eleven, adult ex-members were asked to reflect on their experiences during school years (13–16 years) in addition to interviews with two teachers, one school psychologist and one school counsellor. The study found that teachers often do not know how to handle situations with children belonging to minority religions. The article concludes by discussing practical implications of the study.

73. Robert LONG, *Religious education in schools (England)*, House of Commons Library, Briefing Paper number 07167, 4 January 2016, 20pp. - [www.parliament.uk/commons-library](http://www.parliament.uk/commons-library) | [intranet.parliament.uk/commons-library](http://intranet.parliament.uk/commons-library) - Religious Education (RE) must be taught by all state-funded schools in England. However, it has an unusual position on the curriculum: it is part of the basic curriculum but not the National Curriculum, and is one of two subjects (along with sex and relationship education) where parents have a legal right to withdraw their children from class. This briefing introduces the rules around RE in state-funded schools, whether they are academies or free schools, or maintained by a local authority. It introduces concerns that have

been raised about the quality of RE teaching, including the number of RE teachers with qualifications relevant to the subject. It also provides information on other related issues, such as the parental right of withdrawal from RE and the rules on collective worship in schools. As schools policy is a devolved topic, this briefing provides information on the position in England. Information on the teaching of RE in Scotland, Wales, and Northern Ireland is available on the websites of the respective countries' Governments.

74. Elena LISOVSKAYA, *Religious education in Russia: inter-faith harmony or neo-imperial toleration?* Department of Sociology, Western Michigan University, Kalamazoo, MI 49008-5257, USA; E-Mail: [elena.lisovskaya@wmich.edu](mailto:elena.lisovskaya@wmich.edu) - Submitted 14 November 2015, published 19 April 2016 - This paper explores the approach to religious education that has been instituted in Russia since 2012. The new policy's manifestly proclaimed goals seem convergent with the values of religious freedom, self-determination, tolerance, and inter-faith peace that are espoused by Western liberal democracies. Yet Russia's hidden RE curriculum is far more consistent with a neo-imperial model of ethno-religious (Russian Orthodox) hegemony and limited toleration of selected, other faiths whose reach is restricted to politically peripheral ethno-territorial entities. This model embodies and revitalizes Russia's imperial legacies. Yet the revitalization is, in itself, an outcome of strategic choices made by the country's religious and secular elites in the course of its de-secularization. Building on discourse analysis of five Russian textbooks and a teacher's manual, this article shows how the neo-imperial model manifests itself in the suppression of exogenous and endogenous pluralism, cultivation of the ideology of "ethno-doxy", and in essentially imperialist mythology. The paper concludes by predicting the new model's potential instability.

75. Joseph LOYA, Joseph and Tatiana KRAVCHUK, *Russian Orthodox religious education initiatives in Post-Soviet Russia. Update and commentary*, in: Occasional Papers on Religion in Eastern Europe, vol. 36 (2016) 2, 20 pp., George Fox University, available at: <http://digitalcommons.georgefox.edu/ree/vol36/iss2/3>. Any overview the controlling issues that test the socio-political program of the "New Russia" regarding the area of state-sponsored education include the following: What should be learned from the schooling models of other democratic countries? How should the state draw the distinction between freedom of religion and freedom from religion? What constitutes a unique and appropriate Russian pedagogy? The Russian Orthodox Church asserts its status as a major formative factor at the core of Russian national identity: how effective is the Church's employment of its "culture card"? At the turn of the millennium the Moscow Patriarchate, in concert with the Ministry of Education and Science, proposed the systematic introduction of an optional *Foundations of Orthodox Culture* course into Russian public school systems.

76. Beatriz MANZANO GARCIA, María TOMÉ FERNÁNDEZ, *The educational legislation in inclusive education in Europe: The importance of transmitting intercultural values*, SHS Web of Conferences, 26, 01134 (2016) - [http://www.shs-conferences.org/articles/shsconf/pdf/2016/04/shsconf\\_erp2016\\_01134.pdf](http://www.shs-conferences.org/articles/shsconf/pdf/2016/04/shsconf_erp2016_01134.pdf) - This research aims to know the intercultural values that are transmitted in the different laws of European Basic Education. With this goal, it tries to assess if the inclusive intercultural education is encouraged from the first legislative ladder. For this reason, a qualitative analysis was made through a system of categories intercultural values, previously validated, by the laws of Basic Education within 32 countries of the European continent. The results were analyzed by means of qualitative software Atlas. And the scores were normalized using a formula to get percentages. Within the most relevant conclusions are all the educational legislation assessed values transmitted intercultural and the most transmitted values are the intercultural primary values.

77. Julia MARTÍNEZ-ARIÑO, Solange LEFEBVRE, *Resisting or adapting? How private Catholic high schools in Quebec respond to state secularism and religious diversification*, [Résister ou s'adapter? Les réponses des écoles privées catholiques à la laïcité de l'État et la diversification religieuse au Québec], Eurostudia, vol. 11 (2016) 1, 19-44 - <http://www.erudit.org/revue/euro/2016/v11/n1/1036316ar.html> - Depuis les années 1960, le système d'éducation au Québec s'est trouvé au centre des débats sur la laïcité. Se situant dans de plus larges débats universitaires sur les processus de sécularisation et de déconfectionnalisation des institutions publiques, de diversification religieuse de la société et de reconfiguration du catholicisme, nous visons dans cet article à analyser la façon dont les écoles privées catholiques répondent, dans le Québec post-catholique, aux défis posés par les pressions sécularisantes de l'État et à la diversification religieuse de leurs populations cibles. Nous basant sur une étude de cas qualitative menée dans deux écoles secondaires catholiques ou d'orientation catholique (une anglophone et une francophone) partiellement financées par l'État au Québec, nous soutenons que les approches observées, très différentes, résultent pourtant toutes deux de processus de sécularisation interne particuliers que ces deux écoles ont vécus. Nous nous appuyons sur la notion de « défense culturelle » de Steve Bruce et sur la conceptualisation de différentes trajectoires de sécularisation de David Martin pour interpréter ces résultats.

78. Tim McCOWAN, *Building bridges rather than walls: research into an experiential model of interfaith education in secondary schools*, British Journal of Religious Education, abstract published online on 09 May 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2015.1128387> - This paper examines research findings from an experiential model of interfaith education called the *Building bridges through interfaith dialogue in Schools Programme* (BBP). The BBP has been operating continuously in Melbourne, Australia since 2004. In the research, participating students were interviewed and surveyed to assess the effect of this experiential interfaith education programme on their knowledge, attitudes, perspectives and behaviour toward those from different religious and cultural backgrounds to them. Some of the data from those interviews are included in this article. The findings identify that the programme promoted religious literacy, (including improved knowledge, understanding and

appreciation for different religious and cultural traditions and their practices), dismantled prejudice from ignorance and overly generalised stereotypes of others, and promoted social inclusion and cohesion.

79. Daniel MOULIN, *Reported experiences of anti-Christian prejudice among Christian adolescents in England*, Journal of Contemporary Religion, vol.31 (2016) 2, 223-238 - <http://www.tandfonline.com/doi/full/10.1080/13537903.2016.1152679> - Christians' experiences of anti-Christian prejudice are relatively unexplored in sociological research. This article analyses perceived anti-Christian prejudice reported by Christian adolescents in England. Rich interview data were collected regarding Anglican, Baptist, and Catholic adolescents (N=26) over a five-month period in churches and church youth groups in an English city. The young people reported incidents of anti-Christian name-calling (slurs), bullying, labelling, and aggressive questioning about their faith by non-Christian peers, indicating that anti-Christian prejudice may affect the status of Christians in adolescent peer-group hierarchies. They also perceived formal aspects of schooling to be biased against Christian beliefs and practices. These episodes suggest that, like prejudice against other religious groupings, anti-Christian prejudice has historical negative tropes and stereotypes based upon perceived inferiority. However, unlike other kinds of religious prejudice, the analyses also suggest that anti-Christian prejudice may sometimes be related to philosophical objections to religious beliefs rather than perceived negative racial or ethnic attributes. These findings are discussed with reference to the debate about secularisation.

80. Stefania NINATTI, Maria Elena GENNUSA, *Cittadinanza europea e religioni*, Quaderni di diritto e politica ecclesiastica, n. 1, aprile 2016, 55-72 - <https://www.rivisteweb.it/doi/10.1440/83183> - Although the regulation of religious organizations, churches, and religious practices is not directly within EU jurisdiction, free movement of persons - the very same pillar upon which the European experiment rests - makes European citizenship and religion inevitably intertwined. The individual circulating freely in the EU is, in fact, both a European citizen and the bearer of a «religious» identity. This paper investigates this sensitive combination and intersection of identities that challenges the traditional concept of European citizenship per se.

81. Graeme NIXON, *Conscientious withdrawal from religious education in Scotland: anachronism or necessary right?* British Journal of Religious Education, vol. 38 (2016) 3, abstract online 16 May 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1161597> - This paper considers the right of parental withdrawal from the statutory subject RE in Scottish primary and secondary schools. The background, history and current legislative situation relating to this right are considered, as well as current discussions and debates about this issue. The intentions are to establish how often and for what reasons parents opt to withdraw their children, as well as to investigate how schools and local authorities respond to requests for withdrawal. This research is informed by a survey of primary and secondary schools within two local authorities in particular. It emerges that there are relatively few cases of withdrawal. A majority of participating schools argued for the abolition of this right.

82. David POLLOK, *Objective, critical and pluralistic? How the Department for Education defies the law on religious education in non-faith schools*, published online <http://www.thinkingabouthumanism.org/miscellany/objective-critical-and-pluralistic/> - On 25 November 2015 the High Court ruled against the Secretary of State for Education in a judicial review ([2015] EWHC 3404 (Admin)) backed by the British Humanist Association that was widely reported as requiring Humanism to be taught alongside world religions in religious education in non-faith schools. From the start, however, the Department for Education downplayed the importance of the judgement and two days after Christmas issued guidance to local authorities maintaining that the case had changed nothing. In this paper I explain the political and legal background to the case, how it used a claim about a new specification for GCSE Religious Studies to obtain a court ruling on the legal scope of statutory religious education, and how the Department for Education's current position is based on a narrow technicality, ignoring the thrust of the judicial review. This paper was written for a conference of the Law and Religion Scholars Network at Cardiff University Law School on 5-6 May 2016. [Click here for a pdf version.](#)

83. Bert ROEBBEN, *Wie viel und welche Theologie im Religionsunterricht? Über die Intimität der Theologie in der Öffentlichkeit der Schule*, Theologisch-Praktische Quartalschrift 164 (2016) 181-191. [https://www.academia.edu/25301742/Wie\\_viel\\_und\\_welche\\_Theologie\\_im\\_Religionsunterricht\\_%C3%9Cber\\_die\\_Intimit%C3%A4t\\_der\\_Theologie\\_in\\_der\\_%C3%96ffentlichkeit\\_der\\_Schule\\_in\\_Theologisch-Praktische\\_Quartalschrift\\_164\\_2016\\_181-191](https://www.academia.edu/25301742/Wie_viel_und_welche_Theologie_im_Religionsunterricht_%C3%9Cber_die_Intimit%C3%A4t_der_Theologie_in_der_%C3%96ffentlichkeit_der_Schule_in_Theologisch-Praktische_Quartalschrift_164_2016_181-191)

84. Andrea ROTA & Petra BLEISCH BOUZAR, *Representations and concepts of professional ethos among Swiss religious education teacher trainers*, British Journal of Religious Education, vol. 38 (2016) 3, abstract published 20 April 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2015.1128388> - Over the past two decades, the organization of religious education classes in Switzerland has undergone profound reforms. Amid the increasing secularization and pluralization of the religious landscape, many cantons have introduced a compulsory course that falls under the responsibility of the state and is aimed at teaching basic knowledge about a variety of religions. These reforms have enabled a harmonization of the syllabi for religious education across the country and have prompted the adaptation of teacher training programs. Because of the many diverse social expectations surrounding these new courses and the diverse academic traditions in the field of religious education, however, a unified conception of these courses is still absent. In this article, we discuss the ongoing construction of religious education teachers' professional ethos within this fluid context. In particular, we discuss the perspective of teacher trainers on pragmatic questions concerning religious plurality and the place of teachers' and pupils' personal (religious) experiences in the classroom, and pay attention to different representations of 'religion' and distinct ideas regarding the purpose of these courses as they have a major impact on the professional attitudes expected from teachers.

85. Milena SANTERINI, *Educazione, religioni e cittadinanza*, Quaderni di diritto e politica ecclesiastica, n. 1, aprile 2016, 41-54 - <https://www.rivisteweb.it/doi/10.1440/83182> - Full respect for the principle of pluralism, in both the Italian society and in the Italian schools, requires not only reform of the law on citizenship for children of foreign parents, but also education for citizenship within the framework of an inter-cultural vision which includes the religious dimension as an important part. As also shaped by many documents of the Council of Europe, inter-cultural dialogue helps to reinforce democratic citizenship, to promote the understanding of religious symbols, and to respond to the question of fundamentalism.

86. Bernd SCHROEDER, *Comparative historical approaches in religious education research – methodological perspectives*, British Journal of Religious Education (joint special issue), volume 38 (2016) 2, 200-212 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1139894> - This article summarises the state of comparative historical research in the field of religious education. After describing a range of purposes to be fulfilled by comparative studies, it categorises a number of studies written in either English, French or German according to their methodological approach and subject focus. As a result, a three-dimensional map of comparative research is drawn. The survey shows that comparative research is of increasing importance within the context of globalisation and the Europeanisation of education policy and pluralism.

87. Henning SCHLUSS, *Erforschung (inter-)religiöser Kompetenz. Konzepte, Probleme, neue Ideen*, in: Michael DOMSGEN, Thomas KROBATH, Henning SCHLUSS, Henning, Susanne TSCHIDA, [Hrsg.]: *Wir sind alle "andere"*. Göttingen, Verlag Vandenhoeck & Ruprecht 2015, S. 87-104 - URN: urn:nbn:de:0111-pedocs-110895. <http://www.v-r.de>

88. Paolo SEGATTI, *Polonia. Bye bye Europa?*, Il Regno-attualità, 61 (2016) 2, 16-18 - [www.ilregno.it](http://www.ilregno.it) - L'emergenza immigrazione è un rischio che tutte le nazioni europee corrono, e sotto questo aspetto i polacchi non sono diversi dai francesi o dagli italiani. Tutti scontano l'assenza di un comune 'standard europeo nel modo di affrontare il problema di un'Europa che sarà sempre meno 'europea'. E' indubbio però che i polacchi, a differenza degli europei occidentali, vivono in un'area dove il tema del rapporto tra cultura e Stato non è stato banalizzato sino al punto da farlo diventare ovvio. In questo senso ci sarebbe da imparare molto dall'esperienza dei polacchi come da quella degli altri popoli dell'Europa orientale.

89. Vincent STOLK, Bert GASENBEEK & Wiel VEUGELERS, *The secularisation of religious education: humanism, religion and world view education in the Netherlands in the 1960s*, Journal of Beliefs & Values: Studies in Religion & Education, 37 (2016) 2, abstract online June 08 - <http://www.tandfonline.com/doi/abs/10.1080/13617672.2016.1185225> - Secularisation is often mentioned as an explanation for changes in world view education in modern history. World view education has become less preoccupied with preaching religious truths and more with developing children's personal world views. However, how secularisation exactly explains these changes is not clear. To get a clearer picture, we analyse developments in the Netherlands in the 1960s and compare these with UK Our source material primarily consists of educational, religious and humanist journals. We connect developments in world view education to secularisation understood in three ways: reduced church attachment, the rise of alternatives to the dominant religion, and the decrease in references to religion in public space. Our findings show that changes in theology, decline in church attendance, professionalisation of academic pedagogy, and the growing popularity of dialogical methods strongly influenced the direction of both religious and humanist forms of world view education in a similar way.

90. Ina TER AVEST & Marjoke RIETVELD-VAN WINGERDEN, *Half a century of Islamic education in Dutch schools*, British Journal of Religious Education, vol. 38 (2016) 3, abstract online 17 May 2016 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2015.1128391> - During the second half of the 20<sup>th</sup> century, faithful followers of non-Western religions immigrated into Western European countries. Their children were a challenge for the respective educational system in the host countries. In the Dutch context, the educational system consists of public and private schools in which religion is the most dividing factor. Private schools are largely denominational schools with, as main denominations, Roman Catholics and Protestants, while state schools are presented as religiously neutral. How did this dual system cope with the import of a relatively new religion like Islam? In our contribution, we describe half a century's history of Islamic children in Dutch schools by addressing the following questions. In what way did state and denominational schools on the one hand and the government on the other hand try to include Islamic pupils (and their parents) and facilitate their integration into the Dutch educational system and by consequence into Dutch society? And, the other way around, how did these new comers adapt themselves to the Dutch educational system, and did they stimulate reflection on religion and values? We come to the conclusion that the most influential initiatives came from both Christian and Islamic schools as a consequence of their focus on the importance of the formation of pupil identity and life orientation and that teachers' knowledge about and attitude regarding (religious) diversity are pivotal in processes of learning about and from each other as a precondition for integration into a society characterised by diversity.

91. Hicham TIFLATI, *Western Islamic schools as institutions for preventing behavioral radicalization: The case of Quebec*, Journal for Deradicalization, Spring 2016, nr. 6, pp. 26 - <http://journals.sfu.ca/jd/index.php/jd/article/download/47/42&hl=it&sa=X&scisig=AAGBfm3nsPqeZJeMYRn3yQRA1KR2XrP8g&noss=1&oi=scholaralrt> - Extensive research on Islamic education in North America is lacking; in fact, it is scarcer in Quebec. This paper examines the role of Montreal's Islamic schools in countering or encouraging radicalization. I seek to address two main questions: (1) Do Islamic schools advance radicalization by providing cognitive radical platforms to students? And (2) how and why do certain parents consider these schools a safe haven from the radicalization of their children? I conclude that modern Islamic schooling, at least in part or in some cases, can be

regarded as itself a preventive measure to Islamic behavioral radicalization. Indeed, such schooling can help in creating balanced western Islamic identities that are functional from both western and Islamic worldviews.

92. Corinne TORREKENS, Dirk JAKOBS, *Muslims' religiosity and views on religion in six Western European countries: does national context matter?*, Journal of Ethnic and Migration Studies, 42 (2016) 2, 325-340 - Special Issue: The Socio-Cultural Integration of Muslims in Western Europe: comparative perspectives- <http://tandfonline.com/toc/cjms20/42/2> - This article investigates the impact of discursive and political opportunity structures on religiosity among Muslims and on perceived distance between Muslims and non-Muslims on the role of religion in society, making use of the EURISLAM-data-set (2010). We will focus on Moroccan, Turkish, Pakistani and ex-Yugoslavian origin samples of migrants of Muslim origin and a control group of non-Muslim majority group citizens for six participating countries (Belgium, France, Germany, the Netherlands, Switzerland and the UK). Our analysis does not show any impact of opportunity structures on Muslims religiosity nor on perceived differences between Muslims and non-Muslims.

93. Sean WHITTLE, *What might a non-confessional theory of Catholic education look like?* Journal of Beliefs & Values: Studies in Religion & Education, vol.37(2016)1, 93-102 - <http://www.tandfonline.com/doi/abs/10.1080/13617672.2016.1141532> - This article emulates the new stance of Professor Michael Hand on faith schools. He illustrates how theological criteria could be used to inform and guide curriculum aims in a way that avoids indoctrination and the perils of faith-based education. This approach is adopted vis-à-vis Catholic education in order to sketch out what a non-confessional theory of Catholic education might look like. It is argued that a central feature of Catholic theology, as presented by the leading theologian Karl Rahner, is a recognition of the centrality of mystery in human existence. This theological insight is applied to the curriculum and it is used to provide a theological justification for a non-confessional account of Catholic education.

94. Özlem YORULMAZ, *Religiosity and tolerance in MENA countries: a multilevel analysis*, European Journal of Business and Social Sciences, vol. 4 (2016) nr.12, 58-66 - <http://www.ejbss.com/Data/Sites/1/vol4no12march2016/ejbss-1704-16-religiosityandtoleranceinmenacountries.pdf> - Tolerance is an awareness of the diversity of race, religion, language, life styles, choices, and values and accepting these natural diversities of human beings. The concept of tolerance is an essential component of modern society and democracy. The present study investigates the effects of religiosity and various socioeconomic variables on nine different tolerance topics for Middle Eastern and Northern African (MENA) countries using the latest Worlds Values Survey (WVS) database. A polychoric principal component analysis was employed on tolerance variables to reduce dimensionality. Using two deduced tolerance components, a multilevel analysis was performed. The findings reveal that religiosity has a negative effect on social tolerance; however, it has no convincing effect on racial and religious tolerance. In contrast, the education level of an individual has no effect on social tolerance, while education has a positive effect on racial and religious tolerance.

95. Harriet ZILLIACUS & Arto KALLIONIEMI, *Secular ethics education as an alternative to religious education – Finnish teachers' views*, Journal of Beliefs & Values: Studies in Religion & Education, vol. 37 (2016) 2, abstract online 23 May 2016 - <http://www.tandfonline.com/toc/cjv20/current> - This study provides a Finnish perspective to international discussions on RE and worldviews education through the subject of secular ethics. This subject has been offered in Finland since 1985 throughout comprehensive schools and is primarily directed at students who are non-affiliated. Secular ethics education has scarcely been researched and is here investigated through secular ethics teachers' views. The results highlight key characteristics of the subject, which in teachers' views single out the subject from religious education classes. Key characteristics include gaining multiple perspectives on religions and worldviews, focusing on interactive, social and critical skills, and focusing on students' personal identities and growth as human beings. In addition, specific challenges and possibilities of the subject of secular ethics arise, which may be taken into consideration in developing a future integrative subject of worldview education in Finland.

#### **4. Educational tools for RE, Religious Studies, and Religious Diversity – Good practices**

96. CONSEIL DE L'EUROPE (ed.), *Les médias et l'égalité entre les femmes et les hommes au niveau national. Compilation des bonnes pratiques dans les Etats membres*, Editions du Conseil de l'Europe, Strasbourg 2016, pp. 50, librement disponible en ligne - <https://edoc.coe.int/fr/egalite-hommesfemmes/6935-les-medias-et-l-egalite-entre-les-femmes-et-les-hommes-au-niveau-national.html> - Les médias influencent considérablement les normes sociales et culturelles relatives aux femmes et au genre. Par conséquent lutter contre les stéréotypes dans et par les médias n'est pas juste une question concernant les femmes, c'est réaliser la démocratie. Par un survol essentiel sur l'Europe, pays par pays, les meilleures stratégies et pratiques sont ici repérées, dans le but d'en faire, entre autres, l'objet d'information et d'éducation par les systèmes scolaires.

97. *L'Europe – Des questions de valeurs*, Conseil de l'Europe éd., Strasbourg 2016, pp. 36 en pdf - <https://edoc.coe.int/fr/outils-pedagogiques/6782-l-europe-des-questions-de-valeurs.html> - "Enseignants, faites découvrir à vos élèves de 8-12 ans les valeurs partagées en Europe : liberté d'expression, justice équitable, égalité homme-femme, abolition de la peine de mort, élections libres et diversité / non-discrimination. Amusez-vous à relever des défis en équipe, à débattre tout en testant vos connaissances sur la démocratie et les droits de l'homme ! ». Cette brochure propose un parcours en jeu de l'oie et des pages d'information pour préparer ou compléter la découverte. Elle permet de partager en classe une activité ludique tout en réfléchissant aux valeurs

essentielles permettant de vivre ensemble en société. Cette brochure comporte: 1 plateau de jeu pour la classe, 48 cartes à découper, 6 pions et 1 dé à fabriquer, 1 diplôme, et des conseils pédagogiques.

98. **Diccionari de religions per a infants.** Per iniciativa de la Direcció General d'Afers Religiosos, la publicació ha de constituir una eina per a les famílies, per a tota la comunitat educativa i per als centres de lleure per a infants. La Fundació Bancaria "la Caixa", el Departament de Governació, Administracions Públiques i Habitatge, a través de la Direcció General d'Afers Religiosos, i l'Associació UNESCO per al Diàleg Interreligiós han signat un conveni per a l'edició i publicació del *Diccionari de religions per a infants*. L'AUDIR es compromet a l'edició del material, que podrà difondre juntament amb Afers Religiosos, gràcies a l'ajut econòmic de "la Caixa", que ja havia col·laborat l'any 2004 amb el *Vocabulari de les religions per a mitjans de comunicació* i l'any 2014 amb el Diccionari de Religions, precedents de l'obra que ara s'adaptarà per a infants. El *Diccionari de religions per a infants* serà una adaptació i adequació a un públic infantil del [Diccionari de religions](#) publicat l'any 2015, presentant de manera fàcil i entenedora els termes i conceptes bàsics, amb la finalitat de fomentar el coneixement de totes les confessions i tradicions religioses entre els més joves (infants d'entre 6 i 12 anys).

<http://governacio.gencat.cat/ca/detalls/Noticia/Diccionari-de-religions-per-a-infants>

99. John DUDDINGTON, *Catholic and Protestant approaches to law: convergence or divergence?* in *Law & Religion UK*, 10 May 016, <http://wp.me/p2e0q6-76Y> - Presentation at the Law and Religion Scholars Network (LARSN) Annual Conference May2016 [see the main contents in "Documents" of this issue, pp 8-9 ] With what is generally considered to be the 500th anniversary of the start of the Reformation approaching in 2017 this paper sketches some differences and also some similarities between Catholic and Protestant approaches both to law and to thinking about the place of law in society. The paper will consider such areas as the relationship between church and state, natural law, human rights and the extent to which the law should recognise rights of individual conscience. At the same time, it will look at the extent to which Catholic and Protestant approaches have converged and diverged. Implicit in all this is the extent to which there can be said to be a Catholic and a Protestant approach to law at all. These are all large topics and, of course, it will not be possible to consider them in all in detail. What this paper will aim to do is to get us all thinking about this area and suggest some lines for further investigation. If we feel that the thinking of Christianity has a contribution to make to current legal thinking then this topic is of crucial importance. One omission is obviously the contribution of Orthodoxy: one for a future anniversary – 2054?

100. **Espai Interreligiós:** una exposició interactiva adreçada a infants, joves i adults per conèixer les principals religions i comprendre la necessitat d'entesa per a una bona convivència. El projecte, que compta amb el suport de la Direcció General d'Afers Religiosos, pretén donar a conèixer i apropar diferents tradicions religioses presents a Catalunya. Els participants són introduïts a aquest coneixement a través dels sentits (l'oïda, el tacte, la vista,...) i el llenguatge simbòlic, tot fent experiència d'aquells continguts teòrics que han treballat abans a l'aula. L'espai pretén mostrar com, des de les diverses tradicions religioses, s'ha anat educant un sisè sentit, el de la transcendència. D'aquesta manera, es percep el potencial humanitzador de les religions, i també els riscos de confrontació. Tot això amb la finalitat de disminuir els prejudicis i els estereotips, la qual cosa ajuda a la cohesió social. Del 27 de juny al 22 de juliol, grups d'infants, joves i adults, com els esplais, els casals d'estiu i les comunitats de tradicions religioses diverses, podran experimentar la diversitat religiosa a través de les activitats que donen a conèixer diverses confessions i consciencien sobre la necessitat de coneixement i cooperació mutua. L'activitat té una durada prevista d'una hora i 45 minuts, i es realitza a la seu de Migrastudium, al carrer del Palau, de Barcelona. La [Fundació MigraStudium](#) és un centre social promogut per la [Companyia de Jesús a Catalunya](#) que treballa per la dignitat i els drets de les persones migrades més vulnerables i els seus fills, a través de l'acollida, la formació i la incidència política. A la seu del carrer Palau de Barcelona, s'hi troba l'[Espai Interreligiós](#). <http://governacio.gencat.cat/ca/detalls/Noticia/Estiu-a-Migrastudium>

101. El documental *Hem perdut l'oremus?* té com a objectiu principal conscienciar, en la línia que proposa el primer document del Consell Assessor per a la Diversitat Religiosa de la Generalitat de Catalunya, sobre la importància de l'ensenyament de la religió a l'escola com a àmbit privilegiat per a "combatre l'analfabetisme simbòlic i religiós que impossibilita la comprensió de les obres culturals" i per a "treballar activament per desfer prejudicis negatius i trencar tòpics" que poden deteriorar la cohesió social del nostre país. <http://www.oremus.cat/>

102. Lino PRENNA, *Immagini dell'invisibile. Il linguaggio culturale della religione*, Aliseicoop pubblicazioni, 2016, 144pp – [www.aliseicoop.it](http://www.aliseicoop.it) – Il volume – articolato in 4 ampie unità tematiche che coniugano l'approccio storico-fenomenologico con quello linguistico-filologico e quello antropologico-ermeneutico - è destinato a giovani studenti e adulti, abitati dall'inquietudine del conoscere i fondamentali della religione oltre l'informazione mediatica e dalla ricerca del senso del vivere oltre gli stereotipi sociali; a chi della religione conserva una conoscenza esclusivamente catechistica e vorrebbe/dovrebbe ampliarne l'orizzonte; a chi non è mai entrato con intelligenza propria in questo singolare universo di segni millenari: potrebbe scoprirvi una insospettata quarta dimensione della realtà; e anche a chi la religione ritiene di conoscerla: potrebbe sorprendersi di tanti aspetti complementari se non divaricanti rispetto a convinzioni personali mai rimesse in discussione e rispetto al 'pensiero unico' dell'opinione pubblica benpensante.

103. Katja RITARI, Alexandra BERGHOLM, *Understanding Celtic Religion. Revisiting the Pagan Past*, University of Wales Press, 2015, 240pp - <http://www.uwp.co.uk/editions/9781783167920> - Although it has long been acknowledged that the early Irish literary corpus preserves both pre-Christian and Christian elements, the challenges involved in the understanding of these

different strata have not been subjected to critical examination. This volume draws attention to the importance of reconsidering the relationship between religion and mythology, as well as the concept of 'Celtic religion' itself. When scholars are attempting to construct the so-called 'Celtic' belief system, what counts as 'religion'? Or, when labelling something as 'religion' as opposed to 'mythology', what do these entities entail? This volume is the first interdisciplinary collection of articles which critically reevaluates the methodological challenges of the study of 'Celtic religion'; the authors are eminent scholars in the field of Celtic Studies representing the disciplines of theology, literary studies, history, law and archaeology. The book represents a significant contribution to the present scholarly debate concerning the pre-Christian elements in early medieval source materials.

## 5. Specialized Journals

104. *European Journal of Education Studies*, an international peer reviewed journal, presents high quality, original and recent research focused on a wide range of thematic areas from traditional to contemporary, from formal education to alternative, examining and comparing various education policies, trends, reforms and programs from different countries and cultures. Authors are strongly encouraged to employ a variety of theoretical and methodological tools in order to gain new insights by integrating different perspectives, social and cultural contexts, psychological aspects, alternative theories and techniques. The journal encompasses a wide variety of research topics, including:

- early child development, preschool, primary and secondary level education, higher level education; - reading and writing comprehension, primary and secondary language training; - pedagogical organization and development, vocational education, special education; - informal learning, open education, educational psychology and philosophy; - modern and classic philosophies of education and educational approaches, alternative education, indigenous education, auto-didacticism, unschooling; - methods and techniques of teaching and learning, critical thinking, standard and special curriculum, collaborative learning, linear learning, distance and e-learning; - psychological approaches: behaviorism, cognitivism, constructivism; - national or international strategies, framework organization.

Research papers accepted: articles, communications, intervention studies, study cases, book reviews, commentaries, short reports. *European Journal of Education Studies* is published quarterly on-line in English, Italian, Portuguese and Spanish. Printed copies are available on request. The research papers can be submitted on line at [education@oapub.org](mailto:education@oapub.org) specifying the preferred journal.

105. *Journal of Religion in Europe*, Edited by Kocku von Stuckrad (University of Groningen), and Titus Hjelm (University College London). Published by Brill since 2008 - Book Review Editor: Anne Koch (University of Salzburg). The peer-reviewed *Journal of Religion in Europe* (JRE) provides a forum for multi-disciplinary research into the complex dynamics of religious discourses and practices in Europe, both historical and contemporary. The journal's underlying idea is that religion in Europe is characterized by a variety of pluralisms. There is a pluralism of religious communities that actively engage with one another. Additionally, there is a pluralism of societal systems, such as nations, law, politics, economy, science, and art, all of which interact with religious systems. There is also a pluralism of scholarly discourses, including religious studies, legal studies, history, anthropology, sociology, philosophy, and psychology, that are addressing the religious dynamics involved. JRE encourages new research that responds to the changing European dimension of social and cultural studies regarding these pluralisms. Available - Online submission: Articles for publication in the *JRE* can be submitted online through *Editorial Manager*, please [click here](#).

106. *Laïcités et Religions*, un dossier mensuel disponible sur abonnement annuel, soit 10 numéros, qui propose des clés de compréhension essentielles du monde contemporain. Chaque mois cette lettre professionnelle fournit des actualités, un entretien exclusif, un décryptage, des témoignages, des propositions d'actions sociales concrètes en faveur d'une meilleure cohésion sociale. Pour aider enseignants, éducateurs, acteurs publics ou de la société civile à y voir clair. À commander sur le site [www.abo.laiciteetrelegions.fr](http://www.abo.laiciteetrelegions.fr).

107. *Newsletter from IERS*, nr. 3, April 2016 – Index: IERS final dissemination event - Why do we need Education about Religions? - A common voice from the school world - The Pilot Phase Evaluation - Pilot Experience by one of the German Teachers - IERS Project as an example of good practice - The Voice of a Piloting Teacher and his Pupils - In-service teacher training course. <https://mail.google.com/mail/u/0/#inbox/154520d59f5bd99b> ; <http://iers.unive.it/>

108. *Revista REVER Ensino Religioso: Ciências da Religião Aplicada*. Em 2006 no SEFOPER (Seminário de Formação de Professores de Ensino Religioso) na PUCSP formalmente é proposto a relação do Ensino Religioso com as Ciências da Religião. Naquela ocasião foi publicado o livro - *Ensino religioso e formação docente*, organizado por Luzia Sena. Uma década depois apresentamos na Revista REVER um dossiê em que discutimos o *Ensino religioso: Ciência da religião aplicada*. <http://revistas.pucsp.br/index.php/rever/issue/view/1527/showToc>

## SOME OPINIONS

■ **Religione: non negata ma inessenziale nell'UE** – La ragione ultima e più profonda per cui nel trattato di Lisbona non si è voluto far riferimento, se non nel preambolo e in forma molto vaga, all'eredità religiosa del continente come uno dei pilastri su cui si è costituita l'Unione europea non è la negazione – che sarebbe miope – del significato storico che la tradizione cristiana e

religiosa vi ha avuto, ma la certificazione che essa non viene più ritenuta essenziale per la costituzione di un organismo politico. E la stessa sacralità con cui vengono proclamati i diritti umani fondamentali, considerati come una sorta di assoluto che si riceve, riecheggia bensì contenuti e forme del religioso, ma li incapsula entro l'orizzonte determinante e inclusivo del politico.

**Ugo Perone**, filosofo, *L'essenza della religione*, Queriniana, Brescia 2015, p. 84-85

■ **Laïcité post-séculière** – Jürgen Habermas manifeste le souhait que le débat public soit ravitaillé par des raisons tirées de l'expérience religieuse. Le parti laïque ne devrait pas faire semblant de craindre le retour de Torquemada ou même d'une Eglise impérieuse et fulminante, mais accepter, dès lors que les arguments sont présentés comme des arguments, que catholiques, juifs ou musulmans aient le droit de participer comme tels à la conversation publique, sans que cela soit considéré comme une violation de la laïcité. C'est de cette présence religieuse que tout le monde a besoin : la République pour nourrir la conversation civique, mais aussi les chrétiens et les autres pour ne pas se laisser enfermer dans cette prison stérilisante qu'est l'idée selon laquelle tout le monde a le droit d'avoir une opinion, mais certains doivent la garder pour eux.

**Pierre Manent**, philosophe, *Etudes*, mars 2016, p.61.

■ **Dialoghi oltre la scuola** – Non che la scuola e l'università debbano rinunciare alla laicità della loro proposta; ma se laicità è umanità, nella scuola e nell'università potranno aprirsi percorsi di ricerca esistenziale, di dialoghi possibili, di legami con figure di laici cristiani disposti a diventare quelle figure di riferimento che i giovani cercano, oggi con scarso successo. Vi sono dialoghi avviati tra docenti e studenti sui banchi di scuola che hanno avuto lungo seguito nella vita comune.

**Paola Bignardi**, in *Dio a modo mio. Giovani e fede in Italia*, a c. di R. Bichi e P. Bignardi, Vita e Pensiero, 2015, p.183-184.

■ **Jeunes désemparés, tentés par l'islam** – L'islam est la religion qui fait le plus parler d'elle. Si le christianisme avait vocation universelle et s'en est donné les moyens au Moyen Age, il n'a plus les moyens de sa vocation. Il est donc devenu pacifiste et tolérant. Le judaïsme n'a jamais été prosélyte : il n'a donc jamais causé un seul problème en France. L'islam est restée la religion de nombreux croyants par habitude culturelle, mais il est aussi devenu la religion de conversion d'une jeunesse désemparée par la brutalité du libéralisme.

**Michel Onfray**, philosophe, *Le Monde des religions*, mars-avril 2016, p. 69.

■ **Archéolaïcité française sous procès** – La laïcité française apparaît encore trop comme un dogme jaloux, une religion acariâtre, un drapeau miteux, un catalyseur névrotique et pathologique de l'identité nationale. La mal français – stade aigu et exemplaire d'un mal mondial – n'est pas une simple allergie : c'est la canonisation d'un état réfractaire à toute transcendance.

**François Cassingena-Trévedy**, moine bénédictin de l'Abbaye de Ligugé, *Etudes*, avril 2016, p.88.

□ Certains me reprochent de m'éloigner de la « laïcité à la française ». C'est qu'elle me paraît bien limitée, à l'échelle du monde, et parfois bien étroite, chez tel ou tel de ses zéloteurs. Plusieurs de ceux-ci voudraient cantonner la religion dans le domaine privé, donc lui interdire toute manifestation publique. J'y vois un contresens sur la laïcité. Que la République n'ait pas de religion, cela n'empêche nullement un républicain d'en avoir une, et de l'afficher publiquement, s'il le désire !

**André Comte Sponville**, philosophe, *Le Monde des Religions*, mai-juin 2016, p. 55.

□ La France n'est pas seulement la 'Fille aînée de l'Eglise', elle est aussi la fille aînée des idéologies terroristes. Je déplore qu'en France nous nous soyons engouffrés dans une tradition de laïcité qui ne correspond pas à la sécularisation, laquelle respecte autant le politique que le religieux, tandis qu'ici la laïcité constitue un parti pris d'athéisme.

**Chantal Delsol**, Académie des sciences morales et politiques, *Le Monde des Religions*, mai-juin 2016, p. 52.

□ Un État doit être laïque. Les États confessionnels finissent mal. Cela va contre l'Histoire. Je crois qu'une laïcité accompagnée d'une solide loi garantissant la liberté religieuse offre un cadre pour aller de l'avant. Nous sommes tous égaux, comme fils de Dieu ou avec notre dignité de personne. Mais chacun doit avoir la liberté d'extérioriser sa propre foi. Si une femme musulmane veut porter le voile, elle doit pouvoir le faire. De même, si un catholique veut porter une croix. On doit pouvoir professer sa foi non pas à côté mais au sein de la culture. La petite critique que j'adresserais à la France à cet égard est d'exagérer la laïcité. Cela provient d'une manière de considérer les religions comme une sous-culture et non comme une culture à part entière. Je crains que cette approche, héritée des Lumières, ne demeure encore. La France devrait faire un pas en avant à ce sujet pour accepter que l'ouverture à la transcendance soit un droit pour tous.

**Pape François**, interview au journal *La Croix*, 16 mai 2016.

■ **Quale Europa?** – All'incontro su *Libertà religiosa, diritti umani e globalizzazione*, tenuto al Senato italiano il 5 maggio, voci autorevoli e propositive si sono espresse circa il presente e l'avvenire dell'Europa. Il card. Parolin, Segretario di Stato: "Serve un'Europa aperta e solidale. Il dialogo tra le fedi non è un lusso ma una necessità". Il ministro Gentiloni: "Nel Mediterraneo non può esserci pace senza coesistenza tra chiese, moschee e sinagoghe". Il prof. Cardia: "La lotta contro i simboli religiosi è ormai un'ossessione da oscurantisti di provincia". Il giudice Giuliano Amato: "E' il fondamentalismo che va combattuto non l'islam". Lo storico Melloni: "Una legge sulla libertà religiosa è premessa necessaria per far uscire il paese dall'analfabetismo religioso".

(dalla stampa quotidiana del 6 maggio)

■ **E l'Europa si è fatta il vitello d'oro** – Noi europei siamo nella stessa situazione degli Ebrei nel deserto, durante l'esodo. Abbiamo lasciato l'Egitto, ovvero la dittatura della seconda guerra mondiale. Abbiamo attraversato il Mar Rosso, abbiamo cioè eroicamente ricostruito l'Europa occidentale nel giro di una generazione. Ma poi la generazione adulta degli anni '70 non ha perseguito nessun progetto politico. Ricostruire? Era già fatto. Cos'altro c'era da fare? Niente. Il progetto europeo avrebbe dovuto fornirci un orizzonte ma non lo ha fatto perché mancava un vero contenuto politico. E come gli Ebrei, una volta finiti nel deserto, costruirono un vitello d'oro, così noi abbiamo iniziato la deregolamentazione dei mercati finanziari negli anni '80, con la speranza che questa avrebbe garantito la prosperità dell'Europa. E' stato invece un errore gravissimo. Come economista e come ingegnere che ha lavorato con le banche private, non conosco un solo argomento convincente a sostegno di questa tesi. Dopo 40 anni di deregulation, abbiamo la prova evidente che i mercati finanziari hanno la forza di distruggere la nostra società. Da qui la necessità di tornare a regolamentarli.

**Gaël Giraud sj**, economista, docente alla Sorbona e a Lovanio, intervistato dal mensile *Jesus*, giugno 2016, p.52.

■ **L'Europa sognata da Francesco** - Se l'Europa ha bisogno di una rivoluzione, essa è già concepita. L'ha indicata papa Francesco, nella cerimonia per il "Carlo Magno", all'intera classe dirigente europea: non si tratta di correggere qualche trattato con compromessi tortuosi, si tratta di costruire ponti e abbattere muri. Si tratta non di rivendicare le radici cristiane dell'Europa, ma di riconoscere le radici europee dell'incontro di popoli e di culture diverse, e irrorarle con l'acqua del Vangelo. *Non si tratta dell'ora di religione nelle scuole, ma della cultura trasversale del dialogo in tutti i curricoli scolastici per una società integrata e riconciliata.* Si tratta della rivoluzione di un'Europa ancora capace di essere madre, un'Europa di cui non si possa dire che l'impegno per i diritti umani sia stata la sua ultima utopia, e oggi, soprattutto, si tratta di un mondo dove migrare non sia un reato. Questa rivoluzione deve avere un'anima che porti impressi i tratti di varie culture e bellezze, contro ogni chiusura.

**Raniero La Valle**, giornalista, dal discorso tenuto a Brescia il 6/5 per la campagna sul referendum costituzionale)

■ **"Lanciamo libri e non bombe"** - L'Europa vuole andare verso lo sviluppo o verso la decadenza? La chiusura, la paura, il declino, l'incapacità nelle politiche migratorie, la xenofobia e il razzismo sono segnali preoccupanti. Ma forse ciò che sta diventando minaccioso è l'abuso delle religioni, è il modo improprio di rappresentare l'Islam e le religioni in generale. Quando infatti tutti i comportamenti vengono ricondotti alla religione, il rischio è di non lasciare spazio ad altre componenti della vita sociale; è di dimenticare la geopolitica internazionale e gli interessi economici nelle zone di guerra. *È venuto il momento di liberare Dio dalle religioni. Osò dire di più: occorrono cultura e istruzione per allontanare le guerre! Invece delle bombe bisognerebbe lanciare libri.*

**Sherin Ebadi**, iraniana, premio Nobel per la Pace, intervenuta al Salone del Libro di Torino 2016.

■ **"Risaniamo i testi scolastici e formiamo gli imam"** - All'Università di Al-Azhar stiamo rinnovando anche i testi scolastici, cominciando da quelli che presentano un islam deviato. Mettiamo in chiaro quei concetti musulmani che sono stati deviati da coloro che usano violenza e terrorismo e dai movimenti armati che pretendono di lavorare per la pace. Abbiamo identificato questi concetti sbagliati, e li abbiamo proposti - all'interno di un curriculum - ai nostri studenti delle scuole medie e superiori. Abbiamo fatto vedere il lato deviato e la comprensione deviata e nel contempo abbiamo cercato di far comprendere agli studenti i concetti corretti, dai quali questi estremisti e terroristi hanno deviato. Abbiamo fondato un osservatorio mondiale, che compie un monitoraggio in otto lingue del materiale diffuso da questi movimenti estremisti e delle idee avvelenate che sviano la gioventù. Questo materiale viene oggi corretto e tradotto in altre lingue. Cerchiamo così di reagire a quanti stanno in agguato per seminare disordini, divisioni e conflitti tra cristiani e musulmani. Inoltre il Consiglio dei Saggi Musulmani, presieduto dallo sceicco di Al-Azhar, manda delegazioni di pace nelle diverse capitali del mondo per promuovere una miglior conoscenza dell'Islam genuino. Appena un anno fa, abbiamo tenuto una conferenza a Firenze sul tema "Oriente e Occidente". Riceviamo inoltre ad Al-Azhar gli imam delle moschee di tutta Europa, nel quadro di un programma della durata di due mesi, per offrire formazione al dialogo, smascherare i concetti sbagliati e trattare l'integrazione dei musulmani nelle società europee affinché possano essere una risorsa per la sicurezza, la ricchezza e la forza di quei paesi.

**Ahmad Muhammad Al-Tayyib**, grande imam dell'università Al-Azhar del Cairo, intervistato da Radio Vaticana dopo l'incontro con papa Francesco il 23 maggio 2016:

[http://it.radiovaticana.va/news/2016/05/24/grand\\_imam\\_di\\_al-azhar\\_alla\\_rv\\_francesco\\_uomo\\_di\\_pace/1232051](http://it.radiovaticana.va/news/2016/05/24/grand_imam_di_al-azhar_alla_rv_francesco_uomo_di_pace/1232051)

## FORTHCOMING CONFERENCES - CALLS FOR PAPERS

CHIANCIANO TERME, Siena, 3-9 luglio 2016: **Educazione, apprendimento e insegnamento della religione**, Il anno di un corso triennale residenziale per Insegnanti di religione cattolica, organizzato dall'Istituto di catechetica della Pontificia università salesiana. Info: <http://rivistadipedagogiareligiosa.it/?p=19137>.

ASSISI, 24-30 luglio 2016: **Tradizione, Riforma e Profezia nelle Chiese**, 53.ma Sessione estiva di formazione all'ecumenismo, promossa dal Segretariato Attività Ecumeniche (SAE). Sede: Domus Pacis di Santa Maria degli Angeli. Info e iscrizioni: [saenazionale@gmail.com](mailto:saenazionale@gmail.com).

BOSSEY, CH, 25 juillet au 12 août 2016 : **Formation CAS en études interreligieuses**, séminaire d'été organisé par l'Institut œcuménique du Conseil œcuméniques des Eglises. «Que pouvons-nous faire, nous, gens de convictions, pour surmonter les enjeux les plus pressants de notre temps, comme la violence et les conflits, et édifier ensemble des sociétés mutuellement redevables, fondées sur le respect et la coopération?». C'est sur cette question qu'une trentaine de jeunes chrétiens, musulmans et juifs du monde entier se pencheront à l'occasion de ce séminaire annuel. [https://www.oikoumene.org/fr/activites/les-jeunes-dans-le-mouvement-oeumenique/activity\\_events](https://www.oikoumene.org/fr/activites/les-jeunes-dans-le-mouvement-oeumenique/activity_events)

SAN GIMIGNANO, Siena, 23-27 agosto 2016: XXIII Summer School on Religions su **Violenza e religioni**, organizzata dal Centro internazionale di studio sul Religioso Contemporaneo (CISReCo), in collaborazione con le università di Firenze, di Siena, l'università Autonoma di Città del Messico, l'Associazione italiana di Sociologia della religione e altri Centri culturali della Toscana. Focus della Settimana è la lettura critica e comparata delle cause dei fenomeni di violenza che imperversano a livello planetario, e della loro, dichiarata o meno, radice religiosa. Non senza coinvolgere interventi prospettici che indichino impulsi costruttivi per un'etica della convivenza, per un'educazione ai valori della pace. Informazioni, iscrizione, invio di contributi: <http://www.asfer.it/convegni-ed-eventi/item/38025-violenza-e-religioni-il-call-for-papers-della-summer-school-2016>

ASSISI, 24-28 agosto 2016: 74° corso di Studi cristiani : **La conversione delle fedi alla luce dell'umana fragilità**, organizzato da: Cittadella editrice, Comunità ecumenica di Bose, Exodus, Editrice Queriniana. Tematiche in programma: la conversione delle fedi, necessaria profezia; fragilità umana, misericordia e servizio; oltre la paura delle diversità, scoprirci simili; il confronto con il potere; umanizzare le fedi sulle tracce di Francesco... Informazioni e iscrizioni: [ospitalità@cittadella.org](mailto:ospitalità@cittadella.org); [www.cittadella.org](http://www.cittadella.org)

OXFORD, St. Hugh's College, 8-11 September 2016: The fourth ICLARS Conference on **Freedom of/for/from/in Religion: Differing Dimensions of a Common Right?** Part of the problem is due to the fact that FoRB is a complex notion, including different dimensions that require careful consideration. *Freedom of religion or belief*, as a right recognized for every human being, is the first dimension, but not the only one. *Freedom from religion*, that is the right to live one's life without being compelled to perform religious acts, is another and *freedom for religion*, which concerns the institutional side of this right (what was once called "libertas ecclesiae") is a third dimension that demands consideration. Finally, *freedom in religion* concerns the rights that the faithful (and sometimes not so faithful) are entitled to enjoy within their religious communities. Infos, registration: [http://iclars.org/event.php?event=13Provisional Programme](http://iclars.org/event.php?event=13Provisional%20Programme): <https://mail.google.com/mail/u/0/#inbox/15456a74292854bf>

CHIETI, Università di Chieti, Italia, 28 e 29 ottobre 2016: **Religione, altruismo e violenza**, convegno di studio organizzato dalla Società italiana di Psicologia della religione. Relazioni su invito già definite: prof. Massimo Introvigne, *Fondamentalismo e terrorismo, dalle origini all'ISIS*"; prof. Germano Rossi, *Religione e Altruismo*". Per ricevere informazioni e inviare contributi: <http://www.psicologiadellareligione.it/index.php/in-primo-piano.html>

STUTTGART/Hohenheim 3-5. November 2016: **Die Krise Europas als Herausforderung für die Theologie. Call for papers** - Die europäischen Gesellschaften durchlaufen derzeit einen tiefgreifenden Wandel, der die Integration Europas selbst in Frage stellt: Im europäischen Haus zeigen sich tiefe Risse. Die Dramatik der Krisen erstreckt sich von den Anschlägen von Paris und Brüssel, der Finanzkrise und dem drohenden „Brexit“, über das Erstarken euroskeptischer und nationalistischer Strömungen, die Bedrohung durch den islamistischen Terror und den Anstieg islamophober Stereotypen, bis hin zur Flüchtlingskrise, zur globalen Migration und zur damit verbundene religiösen und kulturellen Pluralisierung. Die Debatten um die „Seele Europas“, um eine europäische Verfassung und um den Stellenwert des religiösen, kulturellen Erbes gerade mit Blick auf den Islam haben deutlich gemacht, dass mit der politischen auch die religiöse Dimension an Bedeutung gewinnt. Damit geht es um Themen, die in den Kernbereich theologischer Arbeit hineinreichen, die öffentliche Positionierung, theologische Aufklärung und interreligiösen Dialog fordern. Weitere Informationen finden Sie hier: <http://akrk.eu/category/aktuelles/>

PITTSBURGH, Pennsylvania, 4-6 November, Religious Education association (REA) Annual Meeting 2016: **Generating Hope. The future of the teaching profession in a globalized world.** "Make a difference: become a teacher." This kind of advertisement can be found on many corners of the street – nowadays and worldwide. Teachers and educators apparently are considered to be agents of change in communities. What makes them special? What is the scope of their profession? How do they respond professionally to their vocation in a globalized world? And what would be the specific contribution of the religious educator or the religious education teacher to larger communities of educational practice? Our 2016 annual meeting will be held November 4-6 at the Wyndham Grand Pittsburgh Downtown hotel in Pittsburgh. Our [call for papers](#) provides deeper insight into the theme for the meeting. The [Religious Education Association](#) is an incorporation of the venerable 100 year old *Religious Education Association*, who have gathered semi-annually, published, and taught religious education during this past century, and the *Association of Professors and Researchers in Religious Education* (APRRE), a group of professors, scholars and researchers who for the past 30 years have gathered annually as a guild of scholars building and sharing a body of theory and research. REA dues are determined with a sliding scale based on income. As a benefit of membership, you will receive five issues of *Religious Education*, and [reduced registration](#) for the Annual Meeting. [Join REA](#) and enjoy the full benefits of membership. Info: [Bert Roebben](#), Annual Meeting Program Chair, [hubertus.roebben@tu-dortmund.de](mailto:hubertus.roebben@tu-dortmund.de)

VERONA, Università, 10-12 novembre 2016: **La dimensione religiosa nei processi educativi. Le sfide del pluralismo tra indifferenza e riconoscimento**, XI Convegno AIS (Associazione italiana di Sociologia). Il workshop intende esplorare, nello scenario europeo e nella società italiana, come la variabile “diversità religiosa” intervenga nei diversi contesti educativi (dalla famiglia alla scuola, dall’associazionismo ai media, ecc.), alla luce del più recente dibattito teorico e delle evidenze empiriche. Si segnalano alcuni interrogativi per orientare la discussione: Quale ruolo svolge l’educazione religiosa nella più ampia educazione alla cittadinanza? Quale tutela per il pluralismo religioso nelle istituzioni scolastico-formative oggi? Che lezione apprendere dalla esperienza di progetti educativi di dialogo interculturale e interreligioso? Quale il ruolo svolto dall’associazionismo nei processi di socializzazione religiosa? In che modo si intrecciano identità etniche e appartenenze religiose tra i giovani? Quale relazioni dei diversi contesti educativi con l’Islam? Info e Call for papers (entro il 15 luglio): [religione.educazione.ais@gmail.com](mailto:religione.educazione.ais@gmail.com)

JOENSUU, University of Eastern Finland, 12-15 June 2017: **Dialogue, cultures and religion in learning environments and beyond**, 14<sup>th</sup> Nordic Conference on Religious Education. Location: School of Theology & School of Applied Sciences of Education and Teacher Education, University of Eastern Finland, Joensuu campus. Main topics: *Borders and de-borderisation in citizenship, nationality, cultures and identities - Religions and non-religious traditions in various learning environments - Dialogue, beliefs and education - Diverse and silenced voices in religious education - Church, state and school relations in education - Human rights and right for religion/non-religion in education - The individual in a pluralistic and digitalized world*. Full details of conference fees will be given in September 2016. This includes information on accommodation possibilities, the preliminary schedule and the conference fee. Contact: [ncr2017@uef.fi](mailto:ncr2017@uef.fi) - Homepage: <http://www.uef.fi/en/web/ncr2017>.

### **Investire nella formazione**

MODENA, Italia: **Bando di concorso** - Anche per l’anno accademico 2016/2017 la Scuola Internazionale di Altissimi Studi della Fondazione Collegio San Carlo di Modena bandisce un concorso per il triennio di dottorato (2016-2019) e per la specializzazione annuale (2017). 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. La scadenza per la presentazione delle domande è il 30 settembre 2016. È possibile inviare domanda di partecipazione a entrambi i concorsi. Per informazioni sulla partecipazione al concorso, consultare i bandi integrali sul sito [www.fondazioneancarolo.it](http://www.fondazioneancarolo.it). Chi fosse interessato può contattare la Segreteria della Scuola: [sas@fondazioneancarolo.it](mailto:sas@fondazioneancarolo.it); tel.: 39.059.421240; fax 39.059.421260.

ROMA, **Nuovo Master in teologia interculturale** - Dall’anno accademico 2016/17, la Facoltà valdese di teologia di Roma propone un Master in teologia interculturale. Nato su richiesta delle chiese valdesi, metodiste, battiste, avventiste e pentecostali - impegnate nell’accoglienza e nell’integrazione dei credenti provenienti dai paesi dell’est e del sud del mondo - il master intende affrontare i temi della globalizzazione e del pluralismo religioso. All’origine di questa proposta formativa c’è il programma di pastorale interculturale per l’integrazione degli stranieri evangelici, denominato “Essere chiesa insieme”, promosso dalla Federazione delle chiese evangeliche in Italia (Fcei). Il master è rivolto ai pastori e ai diaconi, ai dirigenti di organismi ecclesiastici, ai laureati in scienze bibliche e teologiche o discipline affini, nonché ai laureati in altre discipline ma con significative esperienze in ambito. <http://riforma.it/it/tag/master-teologia-interculturale>



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Editing: Flavio Pajer, Biblioteca per le Scienze Religiose, Corso Trapani 25, IT-10139 Torino, UE  
Contact: [fpajer@lasalle.org](mailto:fpajer@lasalle.org) • [www.lasalliana.it/risorse/erenews-notiziario-trimestrale.html](http://www.lasalliana.it/risorse/erenews-notiziario-trimestrale.html)  
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