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Rassegna trimestrale di documenti e informazioni sulla gestione del religioso nello spazio educativo

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OSCE - ASSEMBLEE PARLEMENTAIRE

L'éducation publique engagée contre le racisme et la xénophobie

Belgrade, juillet 2011 - L'Assemblée parlementaire de l'OSCE, dans sa XXème session annuelle, Belgrade 6-10 Juillet 2011, a adopté une série de Résolutions concernant le respect des droits de la personne, des minorités, des migrants. Une de ces résolutions porte sur le renforcement des efforts en vue de lutter contre le racisme et la xénophobie et de favoriser l'intégration. L'éducation publique, notamment à travers l'éducation aux valeurs de la citoyenneté, y joue un rôle prioritaire. Nous reproduisons des extraits de cette résolution. Le document intégral, au total de 67 pages, est disponible online : www.oscepa.org/images/stories/documents/activities/1.AnnualSession/2011_Belgrad

L'Assemblée parlementaire de l'OSCE [...], se déclarant extrêmement préoccupée par l'intensification de la discrimination et de la violence à l'égard aussi bien des citoyens que des migrants ayant différents antécédents raciaux, ethniques, linguistiques et religieux dans l'espace de l'OSCE, malgré les efforts des Etats participants pour faire face à ces problèmes [...]:

7. **Réaffirme** qu'il nous incombe, en tant que parlementaires, de dénoncer publiquement l'intolérance et la discrimination, de sensibiliser l'opinion publique à l'intérêt de la diversité et d'étayer les mesures d'intégration au sein de nos partis politiques et pouvoirs publics, telles que la Conférence annuelle transatlantique du leadership politique des minorités ayant à sa tête des membres de l'Assemblée parlementaire de l'OSCE ;

8. **Invite** les Etats participants à mettre en œuvre les engagements de l'OSCE visant à lutter contre l'intolérance et la discrimination qui impliquent également une démarche soucieuse d'équité entre les sexes, s'agissant notamment du document MC.DEC/9/09 sur la lutte contre les crimes de haine ;

9. **Demande** un accroissement de l'aide au programme intitulé « Racisme et xénophobie » du département du Bureau des institutions démocratiques et des droits de l'homme (BIDDH) sur la tolérance et la non-discrimination, y compris son extension aux communautés vulnérables, aux activités de formation, aux aides pédagogiques et au renforcement des moyens mis à la disposition des institutions gouvernementales, des organismes paritaires, des parlements, du secteur privé et de la société civile ;

10. **Demande** aux Représentants personnels du Président en exercice pour les questions de racisme et de xénophobie d'élaborer, en vue de le soumettre à l'Assemblée parlementaire, un rapport spécial sur le racisme et la xénophobie qui prenne en compte les échanges de vues avec les communautés touchées dans tout l'espace OSCE, y compris l'Europe occidentale et l'Amérique du Nord ;

11. **Loue** les travaux actuellement menés par le Haut-Commissaire pour les minorités nationales au sujet des sociétés multiethniques et de leur intégration et encourage la poursuite de la coopération avec l'Assemblée parlementaire ;

12. **Invite** l'OSCE à collaborer avec l'Assemblée parlementaire de l'OSCE et les communautés touchées en vue d'élaborer, d'ici à 2013, un plan d'action pour lutter contre le racisme et la xénophobie et favoriser l'intégration dans tout l'espace de l'OSCE, de concert avec le plan d'action de l'OSCE pour l'amélioration de la situation des Roms ;

13. **Reconnaît** la désignation par l'Organisation des Nations Unies de 2011 comme année internationale pour les personnes d'ascendance africaine et la nécessité de prendre en compte les communautés d'ascendance africaine dans les efforts qui sont et seront menés pour faire face au racisme, à la xénophobie [...].

OSCE / ODIHR

Guidelines for educators on countering intolerance and discrimination against Muslims *Addressing Islamophobia through Education*

Warsaw, 28 October 2011. - These Guidelines have been developed to support educators in countering intolerance and discrimination against Muslims. They are intended for a wide audience, including education policymakers and officials, teacher trainers, teachers, principals and head teachers, staff in teacher unions and professional associations, and members of NGOs. The Guidelines are **relevant for both primary and secondary education** and can also be used in non-formal education settings. See particularly pages 31-43: **Strategies in Schools**: 1. Reaction and responses to discrimination, violence and other serious incidents – 2. Prevention and protection – 3. Activities to promote reflection and critical thinking. www.osce.org/odihhr84495

CONSEIL DE L'EUROPE - ASSEMBLEE PARLEMENTAIRE

La dimension religieuse du dialogue interculturel

Rapport à la Commission de la culture, de la science et de l'éducation, le 25 mars 2011

Rapporteur: M^{me} Anne Brasseur, Luxembourg, Alliance des démocrates et des libéraux pour l'Europe

Strasbourg, 25 mars 2011. - La diversité culturelle qui caractérise les sociétés européennes est devenue source de tensions et de clivages qui brisent la cohésion sociale. Pour la commission de la culture, de la science et de l'éducation, il faut **développer une nouvelle culture du vivre ensemble**, en partant de l'affirmation de l'égale dignité de toutes les personnes et de l'adhésion sans réserve aux principes démocratiques et aux droits de l'homme. Le Rapport invite à bâtir sur ce qui nous unit, au lieu d'insister sur ce qui nous sépare, et **souligne l'importance de la dimension religieuse du dialogue interculturel** pour la promotion des valeurs qui constituent le socle commun de toute société démocratique. Le Rapport rappelle **l'importance du système éducatif** pour promouvoir la compréhension réciproque et l'apprentissage de ces valeurs; il prône le développement du dialogue aux niveaux local et régional et une collaboration dynamique entre les institutions publiques, les communautés religieuses et les groupements s'inspirant d'une vision non religieuse. Se fondant sur le contenu du rapport, la Commission propose: de promouvoir un partenariat pour la démocratie et les droits de l'homme entre le Conseil de l'Europe, **les religions et les principales organisations humanistes**; d'établir, à cette fin, une plate-forme de dialogue stable, visant à favoriser l'engagement actif de toutes les parties prenantes dans des actions de promotion des valeurs fondamentales de l'Organisation; d'y associer l'Union européenne et d'inviter l'Alliance des civilisations et éventuellement d'autres partenaires à y contribuer.

www.assembly.coe.int/Mainf.asp?link

EUROPEAN COMMISSION - SEVENTH FRAMEWORK PROGRAM: *Identities and Modernities in Europe*
Catching up with Europe: views from Bulgaria, Greece and Hungary

Paper by Marko Hajdinjak, Anikó Horváth, Anna Triandafyllidou, Zsuzsanna Vidra, December 2011.

www.imir-bg.org/imir/reports/Catching_up_with_Europe.pdf

«This paper looks at the discourses of state actors, civil society and lay people in these three countries (Bulgaria, Greece and Hungary) with a view of analysing critically the relevant discourses of 'catching up with Europe'. The aim of the paper is to highlight the ambivalence of such discourses, their inherent tensions between seeking to catch up but also resisting Europeanisation and modernisation. In addition, the paper seeks to identify the different versions of modernisation and modernity, of Europeanisation and Europe that elites and lay actors in these countries put forward. The aim of the paper is to analyse how hegemonic discourses of being modern and European are negotiated in peripheral European countries both in relation to concrete policy issues, e.g. higher education reform, or minority children integration in mainstream schools, or overall reform in the national education system, and more in general when social actors reflect on what it means to be 'European' » (from *Introduction*, p.2).

[...] «Concerning the issue of the **'religious' in the education system**, the major question that is faced in all three countries is the role and weight the churches can have or should have in education. In Hungary the debates are framed in the 'separation of state and church' arguments, in Greece in the question of the dominant role of the Orthodox Church in the established narrative of national unity, and in Bulgaria in the challenges arising from the presence of Islamic groups in the country. The Hungarian discourse reflects the split between the 'liberal modernity' and the 'conservative' approach. The 'liberal' approach supports the complete separation of state and church and claims **a total neutrality of the state in the name of equality of churches and other social organizations**» (p. 19-20).

COUR EUROPEENNE DES DROITS DE L'HOMME

Convictions religieuses et l'éducation sexuelle dans les écoles publiques

«Si la Convention européenne des droits de l'homme garantit aux parents le droit au respect de leurs convictions religieuses ou philosophiques, elle ne garantit pas le droit que l'éducation de leurs enfants soit assurée en totale conformité avec ces convictions qui peuvent ainsi se voir confrontées à des opinions contraires», d'après le Décret 13 septembre 2011, *Dojan and Others v. Germany*, nos 319/08, 2455/08, 7908/10, 8152/10 et 8155/10. Dans sa décision en l'affaire Dojan et autres c. Allemagne, la Cour européenne déclare, à l'unanimité, les requêtes irrecevables. Cette décision est définitive. L'affaire porte sur les griefs émanant de cinq couples mariés qui se plaignent du refus des autorités de dispenser leurs enfants des cours obligatoires d'éducation sexuelle et autres activités scolaires, refus qui s'analyse selon eux en une restriction disproportionnée à leur droit d'éduquer leurs enfants dans le respect de leurs convictions religieuses. La Cour souligne que la Convention ne protège pas le droit d'une personne de ne pas se trouver confrontée à des opinions contraires aux siennes. De plus, les requérants étaient libres de donner à leurs enfants le soir et le week-end une éducation conforme à leurs convictions religieuses. <http://www.droitdesreligions.net/rddr/europe/cedh/cedh.htm>

STRASBOURG CONSORTIUM

Freedom of religion: from and about the Court and the Convention

About Art. 9: *Freedom of thought, conscience and religion: a toolkit*. [24 October 2011: www.strasbourgconsortium.org]

• **What rights does Article 9 protect?** Freedom:

- (a) of thought, conscience and religion;
- (b) to change your religion or belief; and
- (c) to 'manifest' religion or belief in 'worship, teaching, practice and observance either alone or with others, in public or private'.

• **With which other rights is the right of freedom of thought, conscience and religion closely linked?**

- (a) The right of parents to education for their children 'in conformity with their own religious and philosophical convictions' (Article 2, Protocol 1);
- (b) Non-discrimination (Article 14);
- (c) Freedom of expression (Article 10); and
- (d) Freedom of assembly and association (Article 11).

• **Are there any restrictions to the exercise of the right of thought, freedom and religion?** - There are none to freedom of thought. Manifestation of religion and belief can be limited as prescribed by law. This is necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others (see below).

• **Are there any problems over the meaning of religion or belief?** - There is no difficulty with Druidism or veganism for example. However, there are borderline issues between opinions (out) and beliefs (in). The nature of a belief suggests a 'weighty and substantial aspect of human behaviour' worthy of protection by the Convention (*Campbell and Cosans v. UK*, 1982). Thus, a belief, for example, in relation to assisted suicide is not protected. By contrast, pacifism and veganism are in. Indoctrination of, and coercion into, beliefs is prohibited but the maintenance of an established church is allowed as is the mandatory display of crucifixes in Italian state schools (*Lautsi v. Italy*, 2009).

• **Are there any problems over 'manifestation'?** - Yes. The limitations above come into play. Freedom to manifest one's religion can be proportionately limited. The European Court of Human Rights has been rather cautious in this area. Thus, a school could forbid a student to cover herself fully where the policy had been properly determined and reasonable accommodation to Muslim views of dress had been made. The court has been reluctant to allow religious beliefs and practices to interfere with contractual obligations of employment. The court is yet even to make a clear ruling on the right to object on conscientious grounds to military service. For once, most states are ahead of the court in making accommodation to conscientious objectors. The court has been prepared to allow the exercise of a wide 'margin of appreciation' to individual states in order to keep out of contentious disputes. So, for example, it did not overturn a longstanding ban on the wearing of headscarves at Turkish universities.

- **Is there any specific coverage in the Human Rights Act?** - Yes. s13 requires the court to be sensitive to the actions of religious organisations: the court must have 'particular regard to the importance of the right' of the Article 9 right. [<http://www.justice.org.uk/pages/article-9.html>]

BELGIQUE / **Projet du Groupe de recherche sur Education et Religion (GRER)**

Au sein de l'Université Catholique de Louvain (UCL), Section des Sciences Humaines, dans le cadre de l'Institut de recherches "Religions, Spiritualités, Cultures, Sociétés" (RSCS), le Groupe de recherche sur Education et Religion (GRER) formule son Projet de « recherche fondamentale » à l'intention notamment des enseignants de religion et des responsables de leur formation professionnelle. <http://www.uclouvain.be/361186.html>

1. Objectifs du groupe :

- Aborder d'un point de vue didactique la question du sens : les religions se veulent des lieux de sens qui éclairent la vie humaine en la mettant en relation avec un absolu. Le sens est de l'ordre du ressenti (les cinq sens et l'affectivité), de la signification (qu'est-ce que cela veut dire ?) et de l'orientation (où cela mène-t-il ?). Comment intégrer dans ses cours une approche qui joue sur ces trois tableaux ? Comment être conscient de son propre fonctionnement, chacun ayant sa porte d'entrée personnelle dans la question du sens ? Comment apprendre à enseigner les religions en tenant compte de cette triple dimension ?
- Réfléchir sur la mise en place dans un cours de balises et de priorités claires : tant au niveau de l'anthropologie (valoriser la différence, promouvoir la diversité en tenant compte des multiples dimensions de l'être humain et de la pluralité des personnes) que de la théologie (grammaire du religieux, lien entre pédagogie religieuse et modèle ecclésiologique, diffraction des lieux ecclésiologiques de transmission).
- Expérimenter des procédures didactiques pour étudier les textes fondateurs, favoriser le dialogue interreligieux et interconvictionnel dans les contextes multireligieux et pluralistes.
- Établir un cadre empirique et analytique destiné à typologiser les approches scolaires de l'enseignement du religieux (enseignement culturel, enseignement confessionnel, enseignement esthétique dans les sociétés occidentales...).

Au service de ces objectifs généraux, le GRER, groupe de recherches sur « éducation et religions » a pour raison d'être la recherche fondamentale en ces matières, mais aussi l'enseignement et le service à la société

2. **Secteurs d'analyse** - Alors que beaucoup d'essais semblent avoir une conscience partielle des enjeux induits par l'enseignement religieux scolaire, les découvertes des équipes de chercheurs œuvrant autant sur le plan théorique que dans des démarches empiriques montrent bien l'urgence de poser avec recul et esprit critique cette question à son niveau le plus exigeant et aussi le plus crucial : celui des fondements. Plus précisément cette première analyse ouvre sur des questions telles que :

- *Dans les écoles publiques, faut-il une forme d'enseignement d'une religiosité générique éventuellement associée à une identité culturelle nationale ?*
- *Peut-on accepter dans ces écoles publiques l'exposé d'une position croyante particulière ?*
- *Quelle est l'autorité légitime pour fixer les programmes, les compétences et objectifs de l'enseignement religieux, les qualités et compétences attendues des professeurs chargés de l'enseignement religieux ?*
- *En quoi le concept belge de « neutralité » se distingue-t-il du concept français de « laïcité » ?*
- *Faut-il se concentrer sur la communication et le développement de la compréhension de différents points de vue religieux ou bien faut-il d'abord se sentir concerné par le soutien à apporter au jeune afin qu'il développe sa propre croyance et ses propres valeurs ?*
- *Des élèves issus de traditions et ayant des vécus religieux et non religieux différents ont-ils un devoir d'avoir ensemble un même enseignement dans la même école ? Faut-il au contraire faire droit aux parents qui veulent des écoles confessionnelles qui éduquent les enfants dans les mêmes options morales et religieuses qu'à la maison ?*
- *En quoi les cours de religion relèvent-ils de la pédagogie interculturelle ?*
- *Quelle place accorder aux faits religieux ? Comment les aborder : de l'intérieur (développer l'intériorité) ou de l'extérieur (comme des phénomènes historiques ou anthropologiques) ?*
- *Et plus profondément peut-être, est-ce que l'étude des religions à l'école a quelque chose à apporter à l'éducation citoyenne, à l'éducation morale et à l'éducation multiculturelle ?*

3. **Les objectifs généraux du GRER** peuvent être déclinés en trois registres:

A. Volet patrimonial : recenser les prises de position, recherches et analyses sur la place de l'enseignement religieux scolaire en Belgique francophone depuis le Pacte scolaire (1958-1959) jusqu'à nos jours.

B. Volet analytique : mettre en analyse et en débat les finalités d'un enseignement de la religion dans le cadre scolaire en Belgique francophone. Plus précisément, traiter des aspects suivants :

- Étude sur les attentes de la société, des parents, des élèves à propos d'un enseignement de la religion (des religions) dans l'enseignement obligatoire : analyse statistique, socio-analytique ;
- Étude sur l'épistémologie de l'enseignement de la religion et sur les types de pédagogie ;
- Étude comparative sur les choix en matière d'enseignement de la religion dans d'autres pays/régions démocratiques ;
- Étude sur les implications en matière de Programme, de formation des enseignants, d'évaluation et de certification des diverses hypothèses allant du maintien de la confessionnalité des cours à une totale déconfessionnalisation, en passant par tous les stades intermédiaires ;
- Étude sur les enjeux éducationnels et citoyens d'une initiation à la grammaire et à l'analyse des phénomènes religieux, d'une pratique du dialogue et du débat inter-convictionnel dans un cadre scolaire ;
- Étude sur les similitudes et les différences dans la pratique de l'enseignement de la religion selon les réseaux en Belgique francophone ;
- Étude sur les liens entre les finalités des cours de religion catholique et la « mission de l'école chrétienne » (document d'auto-définition des finalités de l'enseignement libre subventionné catholique en Belgique francophone) ;
- Étude sur les liens entre droit et enseignement religieux, avec une attention particulière pour une approche des contentieux judiciaires (y compris européens) et administratifs, un examen des nouveaux dispositifs (tel le conseil des cours philosophiques).

C. Volet prospectif : mettre en perspective des modèles théoriques sur l'évolution de l'enseignement de la religion (des religions) en identifiant les incidences associées à chaque cas. [Louvain, 12/12/2011]

ESPAÑA / **Un Manual para la gestión municipal de la diversidad religiosa**

Le ministre de la justice, Francisco Caamaño, a présenté, juillet dernier, l' *Observatorio del Pluralismo religioso en España*, fruit de cinq années de travail, issu de la collaboration entre les diverses administrations publiques concernées, les confessions religieuses représentées dans le pays, les chercheurs et les groupes syndicaux et politiques. Le but de cet observatoire, destiné aux décideurs public comme aux citoyens, est double : fournir des données sur le pluralisme religieux en Espagne ; informer sur le cadre normatif existant afin de fournir aux divers acteurs publics des propositions de gestion des questions liées à la diversité religieuse. Différents recueils sont ainsi disponibles, dont un *Manual para la gestión municipal de la diversidad religiosa*, Madrid 2011 [ISBN 978-84-615-1995-8], disponible en version électronique : <http://www.observatorioreligion.es/publicaciones/manual-gestion-municipal/>

“Texto básico de referencia para la mejora de la gestión municipal de la diversidad religiosa. Ofrece información sobre el marco normativo del derecho a la libertad de conciencia y religiosa en el Estado español y sobre la incidencia del pluralismo religioso en la prestación de los diferentes Servicios Públicos Municipales (planeamiento y gestión urbanística, educación, cementerios y servicios funerarios, seguridad ciudadana...), y aporta claves y principios orientaciones para el despliegue de una buena gestión” – Índice del Manual: *Introducción - Marco normativo del derecho a la libertad religiosa y de conciencia - Principios orientadores para la gestión municipal de la diversidad religiosa - Información y atención - Planeamiento y gestión urbanística - Cementerios y servicios funerarios - Intervención social - Alimentación - Seguridad ciudadana - Participación ciudadana.*

España / **Las religiones minoritarias piden normas que eviten la discriminación**

Madrid 27 de noviembre de 2011. - *Las religiones minoritarias en España reclaman al nuevo Gobierno que desarrolle la legislación que garantiza la libertad de culto, para evitar "discriminaciones y arbitrariedades" en temas como la construcción de centros religiosos o cementerios y la enseñanza religiosa.*

Evangélicos, musulmanes o judíos denuncian la falta de una normativa común para toda España en materias "muy sensibles y que generan desconfianza y recelos que se podrían evitar con unas normas claras", explica a EFE el portavoz de la Federación de Iglesias Evangélicas de España (FEDERE), Jorge Fernández. Permisos arbitrarios, normas contradictorias, autorizaciones que no llegan e inspecciones constantes y meticulosas son algunos problemas a los que se enfrentan los líderes religiosos, que ven cómo una y otra vez sus templos se ven precintados, prohibidos o desterrados a los polígonos industriales fuera del casco urbano. De hecho, la normativa relativa a la apertura y gestión de lugares de culto es el principal caballo de batalla de todas las minorías religiosas en España. "No se trata de un problema de xenofobia, es un problema de no saber cómo afrontar las nuevas necesidades de las confesiones minoritarias por no tener un referente claro", argumenta la directora técnica del Observatorio del Pluralismo Religioso en España, Puerto García.

El **crecimiento exponencial de todas las religiones minoritarias** en los últimos años hace visible el tema de la diversidad religiosa y obliga a las autoridades, especialmente las locales, a tomar decisiones. A falta de precedentes, las autoridades "reaccionan ante el temor de que la situación se desborde y se apresuran a poner límites", explica García. Para el Observatorio, la existencia de una ley estatal que asuma los cambios en la sociedad española "facilitaría" la gestión de un asunto que afecta de manera transversal a gobiernos autonómicos y locales.

Así, el portavoz de FEDERE pone como ejemplo el hecho de que hace unos meses, la concejalía de Urbanismo de Lérida justificaba los expedientes de cierre a iglesias evangélicas argumentando que el Ayuntamiento se había limitado "a hacer cumplir de manera estricta toda la normativa municipal" sobre locales públicos y que en el mismo periodo también se habían cerrado "muchos prostíbulos y bares". Ante el deterioro de la situación, **los evangélicos** salieron a la calle a manifestarse en defensa de la libertad religiosa y para pedir que se cumplan las leyes que garantizan su libre ejercicio. Por ello, los evangelistas reclaman que el próximo Gobierno "aplique de una vez por todas las directrices de la Constitución" y las leyes que regulan el derecho a la libertad religiosa, que "remuevan los obstáculos existentes" y se garantice una libertad de culto "real y efectiva".

También la **Federación de Comunidades Judías de España** lleva varios años reclamando que los convenios derivados de la Ley de Libertad Religiosa de 1980 "no han tenido desarrollo normativo", algo imprescindible mientras se promueve una nueva ley que actualice los conceptos y se adapte mejor a la nueva realidad de España. Pero las confesiones minoritarias no están solas en sus reclamaciones.

También la **Iglesia Católica** considera necesario garantizar la "defensa y la promoción de la libertad religiosa para todos", explica el director del Secretariado de Relaciones Interconfesionales de la Conferencia Episcopal Española, el sacerdote Manuel Barrios. "Esto no sólo implica la no coacción externa en temas de religión, sino también la posibilidad de poder ejercer el propio culto garantizando las condiciones para ello", subraya Barrios, quien destaca la de tener templos adecuados como una de las principales. También los **Jesuitas** son conscientes del diferente trato que reciben las religiones minoritarias, como demuestra el hecho de que incluyeran un punto específico en el documento "*Crisis prolongada, solidaridad reforzada*" de propuestas para las elecciones generales. Así, consideran "esencial fortalecer la libertad religiosa y la normalización en la presencia de todas las confesiones en España basada en la legalidad, el diálogo y el máximo respeto a las creencias de cada persona". "Entre otras medidas -subraya el texto- es necesario que todas las confesiones puedan contar con lugares de culto que sean dignos y accesibles".

También el **Consejo de Europa**, a través de un informe de la Comisión Europea contra el Racismo y la Intolerancia recomendaba en febrero de 2011 a las autoridades que garantizaran el respeto a la libertad religiosa, como recoge el artículo 9 del Convenio Europeo de Derechos Humanos. "No es razonable que en muchos casos se rechacen las solicitudes de construcción de nuevas mezquitas" en España, decía. Además, el informe calificaba de "discriminación" que los colegios públicos estén obligados a ofrecer la clase de religión optativa, mientras que el resto de creencias necesita un mínimo de 10 alumnos.

"Hay mucha desconfianza y desconocimiento de los musulmanes en España, cuando somos más de 1,5 millones, de los que algo más de un tercio tiene nacionalidad española y vota en las elecciones", explica el presidente de la **Unión de Comunidades Islámicas de España**, Riay Tatory. En su opinión, el nuevo Gobierno debería "hacer un esfuerzo de proximidad" con los musulmanes para difundir el conocimiento de su realidad, y desarrollar la legislación existente para "especificar de manera clara" los derechos de las religiones minoritarias. "Si existe una normativa clara amparada por las leyes nos será más fácil luchar contra fenómenos discriminatorios o racistas que ahora se ocultan por el vacío legal y la arbitrariedad", concluye. www.periodistadigital.com/religion/otras-confesiones/2011/11/27/religion-iglesias

FRANCE / **La laïcité légale est « très différente de l'idée que l'on s'en fait »**

La publication d'un code national de la laïcité - Laïcité et liberté religieuse. Recueil de textes et de jurisprudence, Les éditions des Journaux officiels, Paris 2011 - laisse insatisfaits certains spécialistes en la matière. Parmi eux, l'historien Emile Poulat, interviewé par le journal La Croix (2 novembre 2011), aurait souhaité que le Ministère de l'intérieur publie réellement l'intégralité des textes en vigueur et de la jurisprudence. Selon lui, la laïcité définie par la loi est très différente de l'idée populaire et simpliste que l'on s'en fait.

La Croix : Que pensez-vous de l'idée du ministère de l'intérieur de publier un code de la laïcité ?

Emile Poulat : Il y a eu un débat sur la laïcité qui a révélé beaucoup de confusions autour de ce thème. On s'est aperçu que personne ne savait ce dont on parlait, que personne n'avait lu la loi de 1905 au-delà de ses deux premiers articles. Et il y en a 421 qui suivent ! La laïcité n'est pas celle que l'on croit. On dit fréquemment que la laïcité est la séparation de l'Église et de l'État. Or, dans le texte de la loi de 1905 ne figure ni le mot « laïcité », ni le mot « séparation », ni le mot « Église ». En réalité, la séparation entre l'Église et l'État est très relative : l'État est par exemple propriétaire des édifices de culte et l'Église affectataire. Il faut bien qu'entre eux, ils entretiennent des rapports. De la même façon, aujourd'hui, les commissions diocésaines d'art sacré sont quasiment des commissions mixtes composées de représentants de l'Église et de l'État. Le curé et le maire ne peuvent passer leur temps à se disputer. Bref, comme on a vu que personne n'y connaissait rien, on s'est dit qu'on allait rassembler les textes.

Quel jugement portez-vous sur le résultat ? A-t-il atteint son but ?

E. P. : À mon avis non. Ce volume représente un très gros travail, mais il est insatisfaisant. Ce qui me paraît positif, c'est la collation qui a été faite ici. Il n'existait encore aucun équivalent. Nous sommes ici devant des textes dont personne jusque là aujourd'hui ne maîtrisait la base, je dirais même le fatras. Par exemple, lorsque l'on évoque la loi de 1905, de quel texte parle-t-on ? Cette législation a été modifiée plus de 50 fois en un siècle ! Elle contient encore des articles qui, même s'ils sont parfaitement obsolètes, sont pourtant toujours en vigueur, comme les dispositions concernant le service militaire des séminaristes en cours d'étude... Mais c'est justement la limite du travail effectué par le ministère de l'intérieur. Rassembler des textes est relativement facile. Mais il faut non seulement les organiser - le code est classé

par chapitres, « *la laïcité dans les services publics* », « *l'organisation des cultes* », « *l'exercice de la liberté religieuse* » - mais aussi les apprécier. Et ce travail-là n'a pas été fait. Il est déjà question de publier une édition rectifiée. Aujourd'hui, on est dans le bricolage. Il faut en sortir.

Comment auriez-vous procédé ? Faut-il rouvrir ou toiler la loi de 1905 ?

E. P. : On est devant un tel travail que tout le monde y renonce. Mais il faudrait au moins faire un état des lieux systématique des textes en vigueur. Pour cela, je pense qu'il existe une solution économique, en classant en trois catégories tous les textes touchant à la laïcité : premièrement, les textes juridiques et réglementaires actuellement en vigueur, en précisant s'ils sont obsolètes ou toujours actuels. Deuxièmement, il faudrait publier la jurisprudence. Puis dans un troisième étage, ce que j'appelle des compléments historiques, comme les lois qui sont aujourd'hui complètement abrogées mais qui peuvent encore servir de référence historique.

Ne faudrait-il pas aussi retoucher la loi de 1905 pour tenir compte, par exemple, de l'islam ?

E. P. : Mais cette loi concerne tout le monde ! Sous l'Ancien Régime, seul le culte catholique était autorisé. Sous le Concordat, quatre cultes étaient reconnus. Avec la loi de 1905, tous les cultes sont libres de s'exercer, qu'ils soient déjà présents ou qu'ils débarquent un jour. La place est donc libre pour accueillir des musulmans et des hindous. Si nous étions sous le Concordat, comme en Alsace et Moselle, l'islam serait dans une situation difficile. Mais dans le régime intérieur de la France, l'islam a toute sa place. La seule différence est que les religions qui arrivent n'ont pas de lieux de culte : c'est un problème de moyens, pas de droit. [...]

Faut-il défendre une forme de laïcité apaisée ?

E. P. : Ce n'est pas la laïcité qui doit être apaisée, mais la société française. Elle l'est d'ailleurs de plus en plus, notamment parce que ses membres apprennent à vivre paisiblement. La Ligue de l'enseignement ou le Parti communiste, qui étaient autrefois très anticléricaux, le sont beaucoup moins. Par ailleurs, la société a des problèmes plus urgents à régler que le cléricalisme. (*propos recueillis par Loup Besmond de Senneville*).

GERMANY / Islamic Religious Education and Pedagogy of Islamic Religion

by **Stephan Leimgruber**, in *Stimmen der Zeit*, 11, 2011, s.776-778.

For a good 15 years, the German Bishops' Conference, the Protestant Church in Germany as well as all major political parties endorse the necessity of a nationwide introduction of Islamic religious instruction in schools. In rare agreement, this "Islamic Religious Education (IRE)" should be structured analogously to the RE of the religious communities according to the constitutional regulations. This Islamic religious instruction is substantiated by three arguments: *First*, all students have a right to RE, for especially Muslim children and young people in Europe should not grow up in a religious no man's land. *Secondly*, the school religious education certainly contributes to the integration and partnership between majority society and students with immigrant backgrounds, especially by intercultural and interreligious learning. *Thirdly*, this new subject should build a dam against fundamentalist tendencies of extreme Islamist groups. Also at the Islamic Conference of the Interior Ministry, this desire for Islamic religious instruction is at the top of the agenda, and may virtually avoid downgrading this conference to a mere "security conference". And finally, the German Council of Science and Humanities has indirectly supported this project in its announcement of 29 January 2010, for it recommends to establish further chairs of Islamic Studies in order to develop confessional theologies and religious studies. (This is done now at the Universities of Osnabrück, Tübingen, Münster and Nürnberg-Erlangen. However, one wonders on whose expense are these new professorships?)

There are admittedly **several pilot projects for Islamic religious instruction** - with large differences between the individual federal states. What is lacking, however, is a standard form of "Islamic religious instruction" or an "Islamic religious doctrine" or even "Islamic studies" for the whole of Germany. Of course, there are now several religious textbooks (e.g., Saphir 5 / 6 and new: Saphir 7 / 8 - student books with teacher's commentaries, and *Mein Religionsbuch* 1 / 2 and 3), and various curricula for Islamic religious instruction, even a curriculum for Alevi religious education. But form and content of didactics of religious education used in those textbooks are vague and often only "mechanically copied" from Christian religious instruction.

Currently, there is growing dissatisfaction and criticism among the Islamic associations, because this implementation as a whole makes too slow progress, and teachings materials, curricula and teachers do not meet their expectations. Moreover, the Islamic associations are ignored and not welcomed in hearings. What is the reason for this dissatisfaction? And what does this slow pace of the introduction of Islamic RE mean? Are here, if need be, ways out of the impasse?

There have to be discussed primarily two contrasting models of Islamic RE, which were introduced on a pilot basis and which in the following are described: the "Berlin model" and the "model of North Rhine-Westphalia (and Bavaria)". Both show only first traces of a scientific foundation of RE. With regard to the participation and shared responsibility of the Islamic religious community, they have found different answers to the problem of lack of Islamic contact persons.

1. **The Berlin model.** In 2000, the "Islamic Federation of Berlin" gained the right to teach Islamic religious instruction in public schools. By way of derogation to the provisions of the Basic Law, this Islamic religious education is the sole responsibility of the Islamic religious community. The judgment of the court on this matter of 23 February 2000 has triggered surprise, because it includes the Islamic Federation, which is critically eyed by the defence of the constitution, in the responsibility. The government has only examined whether the curriculum worked out by the Islamic Federation is compatible with the Constitution, but it has not examined the planned contents and teaching methodology.

Following the line of the Institute of Inter-religious Pedagogy and Didactics (IPD) in Cologne, these lessons intend the application of the principle of correlation only to a certain extent. The "Koranic didactics" associate certain surahs with the world of children and young people ("correlate"). Principles of this Islamic instruction are: tolerance towards people of other religions, personal decision-making skills, and renouncing proselytization. This raises the question whether this conception satisfies the Basic Law and whether a greater cooperation between state and religion would not be desirable.

2. **The model of North Rhine-Westphalia (and Bavaria).** The federal states of Bavaria and North Rhine-Westphalia replaced the formerly so-called "lessons in the mother tongue", which were mostly taught in Turkish, by a so-called "Islamic instruction." In March 2005, in NRW the subject was labelled "study of Islam". But this is only partly true and not wanted by Muslims. In both federal states, the government alone is responsible for these lessons, to the exclusion of Islamic authorities. The curricula were drawn up under the supervision of the education authority - with the collaboration of teachers, scholars in the field of religious education, and Islamic scholars. While only an advisory status was conceded to Islamic parents. With regard to didactics, one tried to connect the living reality of the students with the faith tradition. That's why the level of "religious studies" was clearly exceeded in the direction of a dedicated teaching that bears witness. A variant of this second model was presented by *Lower Saxony*. In 2003/04 Islamic religious instruction was introduced here in German language as an ungraded school subject for which the government is responsible. This model met with a broad positive response among pupils and population. For it helped to defuse the problem of Islamic interlocutors by the creation of a "Round Table Islamic religious instruction", which is at least consulted on key issues. It was thus possible to achieve a proximity to the by the Basic Law regulated religious instruction which got nationwide attention, but by far not an independent, weighty voice of Islamic organizations, as e.g. the Islamic Council. At the level of the curricula one hardly got beyond the level of distributing the teaching material. The main contents are the six articles of Islamic faith (including the belief in angels!), and the five pillars of Islam. At the various school levels, these basic contents are sometimes explicated in an inter-religious perspective by comparing them with Judeo-Christian beliefs.

3. This indication of problems regarding the current **status of the introduction of Islamic RE** requires on the one hand the dignified voice of Muslims while developing this school subject. This participation would be necessary particularly in the model of North Rhine Westphalia and Bavaria. In countries shaped by Islam, Christians also want long since a religious instruction for Christian children, where they are allowed to give help with designing and defining. (This is possible only in a multi-religious project in Cairo!). On the other hand, a purposeful implementation of the new school subject requires a scientific foundation regarding didactics and pedagogy of religious instruction. This requires to designate elementary learning objectives and competencies, which have to be achieved in these lessons. What must also be clarified is the dealing with the Qur'an and Sunnah during the lessons. A mere imparting of Christian goals, as e.g. maturity (in the Kantian sense) is not sufficient, because its importance must be substantiated from Islamic sources.

Undisputed for Islamic instruction are **German as teaching language** and **university-trained teachers**. From federal state to federal state, one will presumably continue to design different models, patiently coordinate them with each other, and institutionally enshrine them. The basis for this decision should certainly be communicated in a readily comprehensible manner and democratically agreed upon. The introduction of Islamic religious education would be actually a progress regarding the equality of the school subjects and of all pupils. However, the many models in various federal states, the lack of contact persons, and the pluralization of Islam complicate a smooth introduction. Islamic religious instruction would then be a consolidation of religion as an obligatory subject, but the pluralism both of Islam and of the federal states impedes this. <http://www.con-spiration.de/texte/english/2011/leimgruber-e.html>

GERMANY - DENMARK / **Introducing Islamic Theology at German Universities**

Copenhagen, on 13th April 2011 - *The Copenhagen University Islam Lecture Series is organized by Centre for European Islamic Thought and the New Islamic public sphere Program and aims to present important scholars working on topics of relevance to the Islam focus of Copenhagen University. "We aspire to attract a wider audience and provide a lively platform for state-of-the-art research on Islamic thought, society, media, and public debate". Professor Albrecht Fuess, University of Marburg, Germany, proposed a public lesson about Islamic Theology at German Universities. See text, 19 pages: <http://islam.ku.dk/english> .*

From Introduction - In late 2010 and early 2011 the German Federal Ministry of Education and Research selected five universities to develop departments or Institutes of Islamic Theology. On this process of introduction of Islamic Theology the ministry will spend around 18 Million Euros over the next five years. This decision will alter considerably the theological landscape within Germany and Europe. Its impact on the academic approach towards Islam will even be felt in Muslim countries in due course. The well funded German institutions will certainly attract international attention, and become an important meeting point for Muslim theologians throughout the world. The best educated, most professional and well paid Muslim theologians of Europe and, arguably the world, will come out of the German university system. This will not happen tomorrow as there are still obstacles in the way but in the long run it will be happening. For the time being, though, the process is far from being completed. Moreover, the interference of many domestic and international actors complicates this sensitive and highly political issue. Maybe because of these sensitivities, the introduction of Islamic Theology was marked, as we will see, by a high degree of intransparency, which might hinder its overall acceptance within neighboring academic fields and among the German Muslim community. But despite its shortcomings this evolution represents a very remarkable decision in the European context of Islamic thought with long lasting irreversible consequences and it means a further step for the Muslim community to be granted equal rights with German Christian communities. The present contribution will try to explain as accurate as possible the developments and

procedures which led to this decision, its presumed aims and an outlook of its consequences. But in order to get a better grip on the subject let me first briefly introduce the reader to the sometimes peculiar world of the institutional framework of religion in Germany [...].

PORTUGAL / “Três Religiões, uma Cultura comum”: um projecto nas escolas públicas

Lisboa, 6 de Fevereiro de 2011. - No âmbito da “Semana mundial da Harmonia Inter-religiosa”, promovida pela Aliança das Civilizações (Onu), British Council e Universidade Lusófona de Lisboa, a Área de Estudos em Ciência das Religiões desta Universidade, apresentou o projecto “Três Religiões – Uma Cultura Comum de Respeito”.

1. É verdade que o ensino religioso nas escolas públicas está assegurado na Lei de Liberdade Religiosa de 2001: “As igrejas e demais comunidades religiosas ou, em sua vez, as organizações representativas dos crentes residentes em território nacional, desde que inscritas, por si, ou conjuntamente, quando para o efeito professarem uma única confissão ou acordem num programa comum, podem requerer ao membro do Governo competente em razão da matéria que lhes seja permitido ministrar ensino religioso nas escolas públicas do ensino básico e do ensino secundário que indicarem” (24, 1). Esse é um ensino confessional. Não parece suficiente e capaz, só por si, de enfrentar a ignorância religiosa em Portugal. Daí, o projecto “Três Religiões - Uma Cultura Comum de Respeito”. Na Península Ibérica, a cultura foi marcada, em graus diversos, pelo cristianismo, pelo judaísmo e pelo islão. Nessa medida, tem algum sentido falar de uma cultura e três religiões que não tiveram sempre um passado de respeito mútuo. Este fenómeno cultural e religioso – para além da liberdade concedida às diversas propostas confessionais – deveria ser estudado, na escola pública, segundo critérios das Ciências Sociais, da Ciência das Religiões. Seria uma proposta de carácter científico, facilitando um clima de escuta recíproca.

2. Não basta, porém, estudar só o que resta, na cultura, das religiões que a marcaram. A imigração aumentou, e muito, a diversidade religiosa em Portugal que não pode continuar a ser ignorada. Por outro lado, é fundamental conhecer as metamorfoses e os paradoxos da cena religiosa contemporânea. Pensou-se que a Modernidade iria afirmar-se à custa do recuo da religião, de um “desencantamento” do mundo. Muitos fenómenos já testemunham aquilo que se chama, de forma não muito ajustada, o “regresso do religioso”. Vivemos, de facto, na sua recomposição, individualização e globalização que se traduz por um “re-encantamento” do mundo e por um nomadismo espiritual, testemunhado na profusão de diversas espiritualidades. Outro fenómeno, com manifestações inquietantes, é o despertar identitário, no seio das grandes tradições, de uma nova busca de afirmação de certezas endurecidas, sintetizadas em movimentos fundamentalistas, integristas e sectários. Frédéric Lenoir, director da revista *Le Monde des Religions*, agrupou e estudou esses fenómenos concentrados na metáfora as “metamorfoses de Deus”.

3. No referido inquérito à Cultura Religiosa em Portugal, uma das questões era a seguinte: “A ciência desacredita a religião?”. Os resultados, entre os inquiridos, dizem que os católicos são aqueles para quem a ciência não é tanto, como para outros, um campo de agressão à religião. Os não religiosos olham para a ciência como uma forma de combate à religião e os evangélicos afastam-se da ciência, tendo-a como negativa. Seja qual for o alcance desse inquérito, a história das relações entre ciência e religião, a partir da Renascença, mostrou-se muito complicada. Não adianta continuar às voltas com erros do passado e pedidos de perdão. Também não é preciso proclamar que a ciência tem um papel decisivo nas sociedades modernas. Vale a pena ler uma pequena e bem-humorada obra – Requiem por Darwin – de um autor que se sente à vontade em ciência e teologia. O grande elogio merecem-no, porém, dois portugueses empenhados em desfazer equívocos, no campo da educação, entre ciência e religião: Alfredo Dinis, director da Faculdade de Filosofia de Braga da Universidade Católica, e João Paiva, professor na Faculdade de Ciências da Universidade do Porto. Não reeditaram o debate, meramente teórico ou histórico, entre ciência e religião. Fizeram algo muito mais útil. Alinharam dezanove perguntas, em torno dessa questão. Compuseram um excelente “manual” ao serviço de formandos e formadores, assim como do cidadão comum, com um método muito claro, para as equacionar, dar pistas de respostas possíveis, com bibliografia para cada uma e com perguntas e um glossário para continuar o trabalho, num estilo muito simples e sem arrogância. Uma obra de pedagogia acerca das atitudes a desenvolver entre ciência e religião, num ambiente de diálogo, também com os não crentes, aos quais não pretendem “vender” nada ou forçar argumentos de forma mais ou menos moralista. Para dialogar é preciso que, cientistas e teólogos, se escutem e interpelem mutuamente ou, na fórmula despachada de Jesus: “quem tiver ouvidos para ouvir, oiça!” (Frei Bento Domingues, O.P., journal *Público*, 06/02/2011) – www.triplov.com/espírito/frei_bento/2011/edicacao.htm

RUSSIA / Dialogo permanente su cultura e religione con il Consiglio d'Europa

Strasburgo 11 novembre 2011 - «La Chiesa ortodossa russa tiene in alta considerazione il livello delle relazioni con il Consiglio d'Europa, testimoniato dagli incontri regolari con i responsabili del Patriarcato di Mosca e dalla comune partecipazione, sotto diverse forme, alla discussione dei problemi d'attualità che interessano l'insieme dell'Europa»: e uno dei passaggi più significativi contenuti nella lettera scritta dal Patriarca di Mosca e di tutta la Russia, Cirillo, al segretario generale del Consiglio d'Europa, Thorbjørn Jagland. Cirillo sottolinea la dinamica positiva nello sviluppo della dimensione religiosa del dialogo interculturale in seno al Consiglio d'Europa ed esprime il suo sostegno alle nuove misure prese in ambito di politiche educative dall'organismo di Strasburgo: «Abbiamo ricevuto con soddisfazione la raccomandazione dell'Assemblea parlamentare del Consiglio d'Europa, datata 12 aprile 2011, *La dimensione religiosa del dialogo interculturale*, che contiene un appello a istituire "uno spazio di dialogo, un tavolo di lavoro tra il Consiglio d'Europa e i rappresentanti di alto livello di religioni e organizzazioni non confessionali, al fine di porre le relazioni

esistenti su una piattaforma stabile e formalmente riconosciuta". Siamo convinti - afferma il Patriarca di Mosca - che questo documento costituirà una buona base per proseguire il fruttuoso dialogo fra le comunità religiose e il Consiglio d'Europa». La Chiesa ortodossa russa, secondo quanto riporta il sito ufficiale del Dipartimento per le relazioni ecclesiastiche esterne, considera molto importanti le consultazioni annuali organizzate sotto l'egida del Comitato dei ministri (l'organo decisionale del Consiglio d'Europa) con le organizzazioni religiose tradizionali. E viene ritenuta di grande attualità l'iniziativa, proposta dal Gruppo di eminenti personalità, di mettere in pratica un meccanismo permanente di dialogo fra Strasburgo e le religioni. L'obiettivo finale di tali sforzi — spiega Cirillo nella lettera — «è naturalmente di giungere all'unità tra i membri del Consiglio d'Europa, impossibile senza tener conto degli ideali spirituali e morali sui quali poggia la società umana. Per la maggioranza degli europei tali ideali sono associati al cristianesimo. Penso che il rappresentante della Chiesa russa a Strasburgo potrà dare un importante contributo a questa iniziativa del Consiglio d'Europa e ad altre simili che interpellano con forza i cristiani ortodossi del nostro continente».(da O.R. 12/11/2011)

Russia / Anche la Russia forma esperti di storia e cultura islamica

Mosca 22 novembre 2011. «E' importante formare esperti di storia e cultura musulmana e integrare il sistema educativo islamico con quello statale». Lo ha sottolineato il presidente russo Dmitry Medvedev annunciando lo stanziamento di oltre 32 milioni di dollari (un miliardo di rubli), per il prossimo biennio, da parte dello Stato russo, destinato alla **formazione di esperti di storia e cultura islamica**. Ha così ribadito l'interesse di Mosca «nella preparazione di una classe di figure professionali in grado di veicolare i giusti valori dell'Islam». Per il capo del Cremlino, intervenuto a un incontro con i leader religiosi musulmani a Ufa, il miglioramento della qualità dell'istruzione di specialisti di Islam, la piena integrazione degli istituti di teologia islamica nel sistema educativo russo costituisce una «missione rilevante». La Russia ha adottato per la prima volta nella storia uno standard statale per l'**istruzione superiore di «teologia islamica»** e, secondo Medvedev, questo dà la possibilità ai grandi istituti educativi russi di aprire dipartimenti e preparare anche i clerici musulmani. «Siamo interessati ad avere un'efficace educazione islamica in Russia - ha puntualizzato - e ancora di più ci interessa che l'autorevolezza dei nostri leader religiosi musulmani sia forte non solo in Russia, ma anche nel resto del mondo». In questo modo è possibile «avere il giusto stato d'animo all'interno della comunità musulmana».

Il capo di Stato ha poi ricordato la crescita della comunità islamica sul territorio della Federazione: «Nei primi anni Novanta c'erano circa 90 moschee e nessun istituto d'istruzione. Ora abbiamo circa 7000 moschee, di cui 320 costruite sono negli ultimi quattro anni, e case di preghiera, 96 istituti e 7 università».

Il presidente Medvedev ha annunciato che «bisognerà respingere con forza ogni tentativo di seminare l'odio interetnico in Russia, in particolare alla vigilia di importanti eventi nella vita politica del Paese». Questo «è valido per tutto il paese, dall'Estremo Oriente al Caucaso. Non esiste una regione fuori dalle norme legislative che riguardano questo problema. La Russia è un paese multinazionale e pluriconfessionale, in cui da secoli, fianco a fianco convivono cristiani, musulmani, ebrei e seguaci di altre confessioni. Trovano un linguaggio comune, fanno affari, costruiscono intere città. L'esperienza multiculturale della Russia può essere interessante per tutti, anche all'Europa colpita da conflitti fra varie etnie, vecchie e nuove». Si è di fronte - ha concluso Medvedev - a un elemento di democrazia, ma non dobbiamo dimenticare il punto principale: noi siamo una società multietnica e uno Stato multireligioso, ma allo stesso tempo, dobbiamo vedere noi stessi come cittadini dello Stato stesso. E' importante ora, dopo aver superato il periodo sovietico, non perdere quei metodi speciali di coesistenza che hanno richiesto millenni per essere plasmato» (da O.R. 25.11.2011).

SVIZZERA -Ticino / Guida programmatica per l'insegnante di RC nella scuola primaria

L'Ufficio Istruzione Religiosa Scolastica della diocesi di Lugano (Svizzera italiana) ha predisposto da quest'anno la nuova Guida completa e strutturata per l'insegnamento scolastico della religione cattolica nelle classi delle scuole elementari del Cantone. Il testo è consultabile online (www.uirs.ch/), ma sarà disponibile a breve anche la versione cartacea (c/o UIRS, via Belsoggiorno 12, CH-6500 Bellinzona, uirs@tfcinensis.net).

*Dall'Introduzione, di Leo Rolando : [...] Il Canton Ticino ha un ambiente culturale certamente radicato nel Cristianesimo, soprattutto di matrice **cattolica**, con una significativa presenza **protestante**: questo è il punto di partenza ineludibile di chiunque intenda proporre la dimensione religiosa della cultura al di fuori delle mode transitorie e degli ideologismi laicistici. D'altra parte, nessuno oggi può pensare di fare formazione religiosa effettivamente culturale senza un'apertura rilevante nei confronti degli **altri grandi codici religiosi** universali e senza stare alla larga da qualsiasi forma di catechesi confessionale contrabbandata come cultura religiosa. In questo quadro qualsiasi docente operante nelle scuole elementari del Canton Ticino è invitato a considerare questo volume come il programma ufficiale d'istruzione religiosa cattolica vigente a partire **dall'agosto 2011**, dunque sostanzialmente normativo per chiunque intenda essere docente di questa materia nelle scuole elementari esistenti nel Canton Ticino [...].*

UNITED KINGDOM / A new Religious Education Agreed Syllabus

In 2008, Northumberland County Council's Standing Advisory Council in RE (SACRE) circulated a questionnaire to all schools using the RE Agreed Syllabus. The questionnaire sought to establish what schools and RE teachers wanted retained and changed in the syllabus when it came up for its five-yearly review. The outcomes of the questionnaire were very helpful to the Agreed Syllabus Conference (ASC), which was instructed by the SACRE to undertake a revision of the Syllabus. www.northumberland.gov.uk

The Objectives of the 2011 Agreed Syllabus - As a result of studying RE pupils will:

- Work with others, listen to each other's ideas, and treat others with respect

- Have opportunities to consider their own experiences, attitudes and values as well as those of other people
- Develop respect for evidence and critically evaluate beliefs and practices
- Examine ultimate questions and reflect on what the answers to such questions might be
- Develop their understanding of why certain beliefs and practices are held to be right or wrong
- Relate to moral, religious and philosophical issues
- Develop knowledge and understanding of major world religions and belief systems including Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism
- Reflect on the significance of interfaith dialogue
- Develop attitudes such as open-mindedness and respect for the evidence
- Develop thinking, communication and IT skills
- Examine the contribution religious and other belief systems can make to community cohesion and combating prejudice and discrimination.

Recommendations - It is strongly recommended that the following religions and beliefs are taught: *Key Stage 1* : Christianity, Islam, Judaism (Buddhism, Hinduism, Sikhism and a secular world view such as Humanism are optional) - *Key Stage 2* : Christianity, Hinduism, Judaism (Buddhism, Islam, Sikhism, the Bahai Faith and a secular world view such as Humanism are optional) - *Key Stage 3* : Christianity, Hinduism, Islam, Sikhism (Buddhism, Judaism, the Bahai Faith, Rastafarianism and a secular world view such as Humanism are optional) - *Key Stage 4* : Buddhism, Christianity, Sikhism (Hinduism, Islam, Judaism, New Religious Movements, New Age Spiritualities, the Bahai Faith, Paganism, Rastafarianism and a secular world view such as Humanism are optional).



MEXICO / **Con la legge di libertà religiosa il diritto all'istruzione religiosa nelle scuole**

Ciudad de México, 15 dicembre 2011 - Ogni messicano ha il «diritto ai partecipare individualmente o in modo collettivo, sia in pubblico sia in privato, alle cerimonie, agli atti di devozione e agli atti di ciascun culto, purché non rappresentino un delitto o siano castigati dalla legge». Dopo un'accesa seduta parlamentare, la Camera dei deputati messicana ha approvato la riforma dell'articolo 24 della Costituzione, che riconosce il diritto alla «libertà di convinzioni etiche, di coscienza e di religione». La Magna Carta sottolinea che nessuno potrà «utilizzare gli atti pubblici ai espressione di tale libertà con fini politici, di proselitismo o di propaganda», ma da ora in poi le organizzazioni religiose potranno trasmettere le loro cerimonie anche attraverso i mezzi di comunicazione e non saranno escluse dalle concessioni radiofoniche e televisive. Nel 1992 in Messico vennero approvate diverse modifiche costituzionali che relegarono le celebrazioni degli atti religiosi esclusivamente nei luoghi di culto, regolandone la diffusione attraverso l'autorizzazione del ministero dell'Interno. In futuro, sottolinea il sito "InfoCattolica" (www.infocattolica.com), la riforma apre le porte alla possibilità di insegnare la religione anche nelle scuole pubbliche. Il testo dell'articolo - che ora passa in Senato - è stato varato dalla Camera con i 119 voti del Pan (il partito del presidente Felipe Calderón) e del Pri, mentre il Prd e il Pt (sinistra) hanno tentato di bloccare l'approvazione, denunciando la presunta violazione della «laicità» dello Stato messicano. Le modifiche alla Costituzione - ribatte il Pan - non toccano lo Stato laico, ma il Messico entrerà a far parte della «modernità» - insieme a Paesi come la Francia e la Germania - nel pieno rispetto della libertà religiosa. Per Manuel Corral, portavoce dei vescovi messicani, questa modifica legislativa era «inevitabile», dato che la libertà religiosa è un ingrediente essenziale della «vita democratica» (M. Coricelli, da *Avvenire*, 17/12/2011).

QUEBEC / **Où en est l'application du cours *Ethique et culture religieuse*?**

La revue Religion & Education a dédié un numéro spécial, 3/2011, à l'analyse du curriculum aconfessionnel ECR introduit depuis 2008 dans les écoles primaires et secondaires québécoises. Les directeurs de la publication en expliquent le sens dans leur préface. Deux articles parmi d'autres, choisis à titre d'exemple, sont présentés par leur abstract. <http://www.tandfonline.com/doi/abs/10.1080/15507394.2011.609107>

«The ERC program marked a shift away from a long history of confessional public school to a non-denominational school system now identified linguistically as either French or English, and it replaced a denominationally based system of religion education with a common program for all students. Against the backdrop of increasing awareness of religious pluralism and national as well as transnational discussions about religion education and citizenship education in public schools, the ERC program have a relevance that extends well beyond Québec. The issue consists of articles by scholars and teachers from Québec, who explain the history and politics and assess the content and practice of the ECR curriculum. We have also invited scholars from Japan, Norway and Usa to reflect on the ECR program from their vantage points in Asia, Europe and North America. This consultation's purpose is to promote the comparative study of religion education in public schools around the world. We seek to extend and deepen our knowledge and understanding of (a) approaches to religion as an academic and educational subject matter in public schools; (b) ways of responding to increasing religious diversity in schools and societies; and (c) the relationship between religion education and citizenship education in pluralistic democratic societies» (from the *Preface* by B. Grelle and T. Tensen).

■ Ronald W. Morris, Nancy Bouchard & Anne-Marie De Silva, ***Enthusiasm and Ambivalence: Elementary School Teacher Perspectives on the Ethics and Religious Culture Program***, p.257-265. – The implementation of the ECR Program has generated a great deal of controversy. Amidst all the controversy we rarely, if ever, hear what teachers think about the program. In this article, the authors present the perspectives of elementary school teachers. First a

teacher discusses her experience with the program. This teacher is especially enthusiastic about the program, particularly the way in which it opens up new possibilities for reflection and dialogue. We then present the preliminary findings of a survey of teachers. This survey is the first non-governmental study of teachers. The findings point to considerable ambivalence regarding certain aspects of the program. Finally, we discuss some of the major challenges arising for teacher education, particularly the importance of providing an integrated disciplinary formation in both ethics and religion.

■ Bengt-Ove Andreassen, *On Ethics and Religious Culture in Québec: Comments and Comparative Perspectives from a Norwegian and European Context*, p. 266-277. - In this article attention is drawn to how the term religious culture and how the Ethics and Religious Culture (ERC) subject is related to personal development. Questions are raised whether emphasis on religious culture might be seen as an expression of regionalism. Critical remarks are made regarding the relationship of the ERC subject and students' personal development. This is related to a general discussion in religion education regarding whether students should learn from religions or about religions. In discussing these topics, comparisons to the Norwegian context and the implementation of a mandatory secular religion education in Norwegian schools are made.

BOOKS • ARTICLES • SITES

(Abstracts by the Publishers and/or Editors)

EUROPEAN COMMISSION, *EURYDICE - National system overview on education systems in Europe*, Edition 2011. - The Eurydice Network provides information on and analyses of European education systems and policies. As from 2011 it consists of 37 national units based in all 33 countries participating in the EU's Lifelong Learning program (EU Member States, EFTA countries, Croatia and Turkey). It is coordinated and managed by the EU Education, Audiovisual and Culture Executive Agency in Brussels, which drafts its studies and provides a range of online resources.

■ *Eurypedia* is a new Eurydice product and aims at presenting the most accurate picture of national education systems across Europe. Whether you are looking for understanding a specific education system or for analyzing an education issue at European level, Eurypedia will provide you with the most exhaustive information on 38 school and university systems. This first version is currently under completion. All articles will be finalized in December 2011. [Please let us know what you think by sending an email to the Eurypedia team. http://eacea.ec.europa.eu/education/eurydice/index_en.php]

Philip BARNES (ed.), *Debates in Religious Education*, Routledge, London 2012, pp. XII+312 (cf. next issue).

Roland J. CAMPICHE, *La religion visible. Pratiques et croyances en Suisse*, Presses polytechniques et universitaires romandes, Lausanne 2010, pp. 141 - « À travers cet essai court et stimulant, Roland J. Campiche synthétise et actualise ses travaux précédents, notamment, *Croire(s) en Suisse* (Lausanne, l'Age d'Homme, 1992), *Cultures jeunes et religions en Europe* (Paris, Cerf, 1997) et *Les deux visages de la religion* (Genève, Labor et Fides, 2004). Il y poursuit une déconstruction salutaire du paradigme de la sécularisation dans sa version radicale qui voudrait voir l'Europe comme un continent frappé par la baisse généralisée des croyances, des appartenances et des pratiques religieuses, doublée d'une disparition des religions de la sphère publique. Cet ouvrage va au-delà de l'exemple de la Suisse, marqué par le confessionnalisme bi-confessionnel, et permet une réflexion renouvelée sur le croire en modernité tardive. Avec prudence, il nous invite à considérer « le caractère contingent des interprétations contemporaines sur l'état de la religion » et « à échapper à un dogmatisme sociologique sur la question religieuse ». Si la fin de l'âge de la religion comme structure (Marcel Gauchet) est avérée, le croire se recompose et se complexifie. [B. Massignon, in ASSR, 2011, 22884].

Lorenzo FAZZINI (ed.), *Un'anima per l'Europa. Colloqui su Dio, ateismo e dintorni*, Paoline, Milano 2011, pp. 166 – Interviste a personalità europee di varia estrazione culturale e di diverso profilo scientifico e professionale, come Jürgen Moltmann, Julia Kristeva, Julien Ries, Adriana Cavarero, Maurice Bellet, Tony Blair, e altri.

Michael GRIMMITT (ed.), *Religious education and social and community cohesion: an exploration of challenges and opportunities*, McCrimmons, Great Wakering 2010, pp. 336. – “Michael Grimmitt’s ideas have been influential on RE internationally. Having retired from the University of Birmingham, he reappeared in Oxford and had a second fruitful, three-year career as a research fellow. One of the outcomes of that work is the present volume, written during the latter stages of Gordon Brown’s Labour government and reflecting the policies of that period. Times have changed, with the Coalition government sidelining much earlier work on community cohesion [...]” (R. Jackson, in BJRE 34 (2012)1, 101-104).

Thomas HAMMARBERG, *Droits de l'homme en Europe: la complaisance n'a pas sa place*, éd. Conseil de l'Europe, Strasbourg 2011, pp. 412. - Il y a loin du discours politique sur les droits de l'homme à la réalité quotidienne en Europe. Certes, les responsables politiques se disent presque tous favorables à la protection de la liberté et de la justice. Des normes relatives aux droits de l'homme ont été adoptées aux niveaux européen et international et, pour beaucoup d'entre elles, intégrées en droit interne. Pour autant, ces normes ne se traduisent pas toujours dans les faits, car elles ne sont pas systématiquement mises en œuvre. C'est de ce déficit de mise en œuvre que traite le présent ouvrage. Il rassemble des « points de vue » ou des articles que Thomas Hammarberg a publiés, puis mis à jour, depuis qu'il exerce les fonctions de Commissaire aux droits de l'homme du Conseil de l'Europe, c'est-à-dire depuis avril 2006. A ce jour, il s'est rendu dans la quasi-totalité des 47 Etats membres du Conseil de l'Europe. A chaque fois, il a rencontré des

victimes de violations des droits de l'homme et leur famille, des responsables politiques, des procureurs, des juges, des policiers, des ombudsmans, des chefs religieux, des journalistes, des représentants de la société civile, des personnes détenues ou internées.(Ed.)

Josep HUBER, Pascale MOMPOINT-GAILLARD (Eds.), *Former les enseignants au changement. La Philosophie du Programme Pestalozzi du Conseil de l'Europe*, Ed. Conseil de l'Europe, Strasbourg décembre 2011, pp. 160. – Quel est le principal rôle des enseignants aujourd'hui ? Pourquoi le Conseil de l'Europe s'intéresse-t-il à l'éducation, et en particulier à la formation des enseignants ? Comment faire en sorte que la pédagogie soit guidée par la vision d'une société future souhaitable pour tous ? Compte tenu de la bataille féroce qui se joue entre les matières pour figurer en bonne place dans le programme, comment intégrer dans les programmes existants l'éducation aux droits de l'homme, à la démocratie et à la compréhension mutuelle ? Quelles sont les valeurs sur lesquelles repose notre conception de l'éducation ? Le but de la présente publication est de fournir quelques réponses à ces questions et à bien d'autres. Avant tout, elle entend contribuer au débat en cours, plus nécessaire que jamais, sur le rôle des enseignants et de la formation des enseignants dans le contexte plus vaste de l'enseignement et de l'apprentissage pour une société démocratique durable. <http://book.coe.int>

Elisabeth LAMBERT-ABDELGAWAD, Thierry RAMBAUD (Eds.), *Analyse comparée des discriminations religieuses en Europe*, Ed.Société de législation comparée (28 rue St Guillaume,75007 Paris), 2011, pp. 290. L'ouvrage couvre l'étude de plusieurs États européens et permet de saisir tant des évolutions communes que des particularités nationales bien identifiées. Une place est faite au droit européen dont les potentialités d'influence ne font que débiter.

Jørgen S. NIELSEN et aa.(Eds.), *Yearbook of Muslims in Europe*, Brill Press Ware House, vol 1, 2009, pp. 575; vol. 2, 2010, pp. 712; vol.3, 2011, pp. 750. Answers to simple questions such as "Which countries have Islamic schools, and how do these schools function?", or "To what extent if any do European countries make space for Islamic family law?" are not easily found. The situation varies enormously from country to country; it changes rapidly, and published data quickly becomes outdated. The *Yearbook of Muslims in Europe* provides an annually updated account of the situation of Muslims in Europe. Covering 46 countries of western, central eastern and south eastern Europe, the Yearbook consists of three sections: first, a country-by-country summary of essential current data, with basic statistics and evaluations of their reliability, surveys of legal status and arrangements, descriptions of relevant organizations, and other details; second, analysis and research articles on issues and themes of current relevance written by experts in the field; and third, reviews of recently published books of significance. The Yearbook is an important source of reference for government and NGO officials, journalists, and policy makers as well as for scholars.

Gerhard ROBBERS (Hrsg.), *Religion in Public Education – La religion dans l'éducation publique*, European Consortium for Church and State Research, Proceedings of the Conference, Trier, 11-14 November 2010 - Actes du Colloque, Trèves, 11-14 novembre 2010, pp. 569. The 22nd annual conference of the European Consortium for Church and State Research took place from 11 to 14 November 2010 in Trier, Germany. Founded in 1989, the Consortium unites experts of law and religion of all Member States of the European Union. In annual meetings, various topics of the relations between religions and states within the European Union are discussed. This year's conference was dedicated to the topic "Religion in Public Education". Scholars from 27 European countries discussed inter alia the role of religion in the European member states' educational systems, opting out of school obligations for religious reasons, home schooling as well as religious dress and symbols in public schools. The present proceedings contain the opening lectures, all country reports and a report on the European Union law.

Michael STAUSBERG, Steven ENGLER (eds.), *Handbook of Research Methods in the Study of Religion*, Routledge, London 2011, pp. 546. – This is the first comprehensive survey in English of research methods in the field of religious studies (RS). It is designed to enable non-specialists and students at upper undergraduate and graduate levels to understand the variety of research methods used in the field. The aim is to create awareness of the relevant methods currently available and to stimulate an active interest in exploring unfamiliar methods, encouraging their use in research and enabling students and scholars to evaluate academic work with reference to methodological issues. A distinguished team of contributors cover a broad spectrum of topics., from research ethics, hermeneutics and interviewing, to Internet research and video-analysis. Each chapter covers practical issues and challenges, the theoretical basis of the respective method, and the way it has been used in religious studies, illustrated by case studies. <http://www.routledge.com/books/details/9780415559201/>

Jean-Pierre STERCK-DEGUELDRE, *Avec les cinq sens en quête de sens. Pour une pédagogie et une didactique religieuse holistique*, Lumen Vitae, Bruxelles 2011, 80 fiches. – Afin de donner du sens à l'apprentissage et de motiver les élèves découragés face aux méthodes cognitives, l'a. a réfléchi aux orientations de la pédagogie de l'appropriation. A' partir du présupposé qu'établir le lien entre le monde des élèves et la religion est difficile, l'a. envisage l'élève dans sa totalité et intègre ses sens, son émotivité, sa créativité dans le processus d'apprentissage (80 fiches pour un cours ou une animation pastorale).

John SULLIVAN (ed.), *Communicating faith*, The Catholic University of America Press, Washington 2001, pp.XXVI+405. John Sullivan has an excellent record in producing thought-provoking books on Catholic education. This latest offering is also thought provoking, but it is far more ambitious in its scope than his previous contributions. Such a vast topic communicating faith is not only complex, but it also provides a multitude of possible areas for exploration. This may explain why this is an edited volume, rather than a single authored work. Sullivan succeeds in bringing together some stimulating pieces by authors from Europe and North America. The structure of the book is clear: 23 chapters divided into six parts, Sullivan stamps his mark on this work, contributing five chapters. He also provides an introduction and brief commentaries that precede each part. The introduction is useful in mapping the terrain, but the brief commentaries are not necessary given the clarity of intent of each author. According to Sullivan, this book is 'Catholic but also ecumenical' (xvi) with contributors asked to 'draw upon their substantial academic or pastoral experience to highlight key features of the context where faith is communicated*' (xvi). This publication seeks to facilitate dialogue and mutual learning among people working in different sectors and contexts of faith formation, development, education and renewal. The book

emphasizes the dynamics at work and the relationships at play in the communication of faith, rather than mere information or content [from Ch. Meehan, BJRE 34(2012)1, 108-111].

Bryan S. TURNER, *Religion and Modern Society. Citizenship, Secularisation and the State*, Cambridge University Press, Cambridge 2011, pp. 372. - http://www.cambridge.org/gb/knowledge/isbn/item5743372/?site_locale=en_GB - Religion is now high on the public agenda, with recent events focusing the world's attention on Islam in particular. This book provides a unique historical and comparative analysis of the place of religion in the emergence of modern secular society. Bryan S. Turner considers the problems of multicultural, multi-faith societies and legal pluralism in terms of citizenship and the state, with special emphasis on the problems of defining religion and the sacred in the secularization debate. He explores a range of issues central to current debates: the secularisation thesis itself, the communications revolution, the rise of youth spirituality, feminism, piety and religious revival. Religion and Modern Society contributes to political and ethical controversies through discussions of cosmopolitanism, religion and globalisation. It concludes with a pessimistic analysis of the erosion of the social in modern society and the inability of new religions to provide 'social repair'.

Paul WELLER, Tristram HOOLEY, *Religion and belief in Higher Education: the experiences of staff and students*, 128 pages, in <http://derby.openrepository.com/derby/bitstream/10545/197916/1/religion-and-belief-staff-and-students-in-he-report%5B1%5D.pdf>. This UK-wide research into the experiences of staff and students in higher education with regard to religion or belief is intended to inform further development of inclusive policies and approaches to meet new legislative requirements and good practice. It explores issues relating to participation and access, religious observance, discrimination and harassment, and good relations through a number of methodological approaches. Each of the phases of the research resulted in a written outcome, a number of which are available via the project website.

ARTICLES

Marco ANTONSICH, *Exploring the demands of assimilation among White Ethnic Majorities in Western Europe*, "Journal of Ethnic and Migration Studies", vol. 38 (2012) 1, 59-76. - Since the mid-1990s, assimilation has gradually regained momentum as both a normative and an analytical concept for understanding the ways in which migrants are incorporated into societies at large. Although scholars have investigated various dimensions of this process, they have tended to privilege the experience of migrants themselves. Comparatively little attention has been dedicated to the perspective of the dominant groups, particularly in relation to what ethnic majority people demand that migrants do in order to be accepted. This article explores these demands of assimilation through qualitative data collected among white local elites in four regional case-studies in Western Europe. The analysis reveals a different picture from the one usually portrayed by 'new assimilation theory'. Accordingly, I suggest rethinking assimilation in ways which incorporate more fully the plurality of demands put forward by dominant ethnic groups.

Rito V. BARING, *Plurality in Unity: Challenges toward Religious Education in the Philippines*, "Religious Education" 106 (2011) 5, 459-475 - This article reviews the challenges provided by a plural condition toward doing religious education in the Philippines. The problem of Philippine RE hinges on the fact that the growing plural condition in the educational system remains until now "undiscussed" or integrated in many schools. Not much is heard about proposing a platform of dialogue within RE. Dialogue is more often associated with inter-faith initiatives beyond the learning environment. If religious education should be an instrument in the formation of the right Christian attitudes among the young, dialogue must be an urgent Christian agenda in Philippine RE.

Rita BENIGNI, *Le Scuole Europee. Un modello di educazione multilingue e multiculturale*, online in www.statoechiese.it, giugno 2010, pp. 25.

Robert BOWIE, *Human rights and religion in the English secondary RE curriculum*, "Journal of Beliefs & Values", vol.32 (2011)3, 269-280. - The relationship between religion and human rights is an ambiguous and complex one, but there are academic, moral and political arguments for the inclusion of human rights in religious education (RE). The Universal Declaration of Human Rights advocates education in human rights and the English school curriculum aims to encourage a commitment to human rights. This article examines the arguments for the inclusion of human rights in RE. It explores whether English secondary RE curricula encourage the study of human rights and the link with religion. This is perceived through a post secular context, one which is marked by the continuing presence of religion in the modern world. The article suggests that there are compelling arguments for the inclusion of human rights in RE, but identifies a questionable variability among local agreed syllabi and GCSE specifications which makes RE an inconsistent ally for the national and international human rights education movement.

Sandra Leanne BOSACKI, Kelsey MOORE, Victoria TALWAR, Jesseon PARK-SALTZMAN, *Preadolescents' gendered spiritual identities and self-regulation*, "Journal of Beliefs & Values" vol. 32 (2011)3, 303-316. - Research suggests that self-control or self-regulation may play a role in the connections among spirituality, health, well-being, and social behaviour. Within the framework of social-cognitive developmental theory, we explore the question of how do children and adolescents learn to think of themselves as gendered and spiritual beings within the context of social and self-relationships, and learn to have control over their mental and social worlds? Specifically, we discuss how educational and developmental research has furthered discourse about theory, methodology, and practice in spirituality, self-regulation and socio-cognitive development. We argue that preadolescents' understanding of themselves as gendered, spiritual beings is part of a complex, developmental process that is dynamic and co-constructed within a community of body, mind, and spirit. We conclude the discussion with future research questions to guide developmental and educational research with precise, conceptually sound definitions, respectful and accurate research methods, and meaningful dissemination.

Cathy BYRNE, *Freirean critical pedagogy's challenge to interfaith education: what is interfaith? What is education?*, "British Journal of Religious Education" vol. 33(2011)1, 47-60. – Interfaith education has been boosted recently by the imprimatur of current and previous political world leaders. However, a critical analysis of what makes good interfaith education is yet to emerge. Indeed the attention may distract from the effort needed to ensure positive outcomes. This paper questions whether the uncritical nature of some interfaith education initiatives encourages the continuation of cultural and theological bias. Critical social theorist Paulo Freire viewed education as an opportunity for social evolution. His pedagogy of freedom relied on the idea that no knowledge is out of bounds and that such freedom nurtured the security to greet difference with humility. This paper examines some Australian approaches to interfaith education in light of Freire's challenge. It questions the persistence of an Abrahamic skew and calls for a more critical approach to differences of belief.

David CROOK, Rob FREATHY, Susannah WRIGHT, *Citizenship, Religion and Education*, "History of Education" vol. 40 (2011) 6, 695-700 - (from the Editorial) The articles in this special issue of *History of Education* are based on papers given at the 2010 annual conference of the History of Education Society; held at the Garden Halls, London, on 26-28 November, on the theme of 'Citizenship, Religion and Education*'. Over the three days, attendance peaked at 105, with delegates coming from Australia, Brazil, Canada, the Canary Islands, Denmark, Guam, India, Ireland, the Isle of Man, Israel, Italy, Japan, the Netherlands, New Zealand, Spain and the USA, as well as the UK. In terms of participation, it was a record-breaking conference, with excellent keynote addresses, including the Presidential Address, plus over 70 delegate papers, including nine work-in-progress presentations by postgraduate students. Three of the plenary papers are included in this special issue, plus a further two articles from delegates. Other papers delivered over the weekend have been, or will be, published as books, book chapters and academic articles, with further papers to feature in *History of Education* during 2012 and beyond.

Grace DAVIE, *Law, Sociology and Religion: An Awkward Threesome*, "The Oxford Journal of Law and Religion": www.ojlr.oxfordjournals.org/content/early/2011/12/30/ojlr.rw022.abstract. First published online: December 30, 2011. - This article examines the connections between law, sociology and religion in three domains: church–state relationships, human rights, and family law and the life course. It pays particular attention to the context in which these issues are worked out, noting that different historical deposits lead to different pressure points in the system. The article also emphasizes that legal arrangements as such are one thing, the rather confused situations that pertain in real life quite another.

James DINGLEY, *Sacred identities: religion and national identities*, "National Identities" 13 (2011) 4, 389-402. - This article aims to review the relationships between religion and national identity as revealed through some 23 articles in *National Identities* published over the last 10 years. In addition I will also try to lay out a broad perspective on religion and nation from which to develop this review. Specifically the message is that religion has not gone away and in many ways is just as prevalent today in influencing national identity as in the past, despite the popularity of the secularization thesis, although religion's overt presence, role and form may have changed. In addition I will also argue that whilst the published articles represent a confirmation of the continued importance of religion they also display a greater need for an understanding of religion and its importance in human affairs.

Consuelo FLECHA GARCÍA, *Education in Spain: Close-up of its History in the 20th Century*, "Analytical Reports in International Education" vol. 4 (2011) 1, 17-42. - This article is a general description of Spain's history of education and how it evolved in the 20th century. I analyze the characteristics of the educational system designed during the 19th century and the changes that took place during the country's political stages. I review the objectives and development of each teaching level, the school curricula, the professors, and their education. I also go over the extracurricular initiatives of this period and how they affected the student community. The review helps us understand the achievements that have been made and the limitations we face in the 21st century.

Jonathan FOX, *Separation of Religion and State and Secularism in Theory and in Practice*, in "Religion, State and Society" 39 (2011) 4, 384-401.- This study examines whether states follow the religion policies they declare in their constitutions. It identifies four types of policies which officially seek to limit religion's role in government: absolute separation of religion and state (SRAS); neutral political concern; exclusion of ideals; and secularism–laicism. I determine whether states follow these policies using the religion and state (RAS) dataset and compare this to constitutional declarations that the state is secular and declarations of separation of religion and state. The results show that a majority of states which make both types of declaration do not follow these policies based on any of the four standards used in this study. However, the presence and wording of these clauses are correlated with state religion policy.

Adrian-Mario GELLEL, Michael T. BUCHANAN, *The impact of cultural religious values upon pre-service teachers' perceptions of their role as educators in Catholic religious schools*, "Journal of Beliefs & Values" vol. 32 (2011) 3, 317-328 - The particular history, politics, social milieu and size of the islands of Malta contributed to the formation of specific cultural values and identity. Central to this identity is a unique language and a very strong Catholic community. These factors remain integral (but not exclusive) aspects of the Maltese national identity. This identity has been expressed well beyond the Maltese islands as a result of mass emigration in the mid to latter part of the last century. This article reports on the findings of a comparative study between pre-service teachers of Maltese descent from Malta and Australia who aspire to be teachers in Catholic schools. The study sought to identify the similarities and differences between their perceptions of the role of a teacher in a Catholic school and to investigate the likely influence that shared cultural religious values might have upon their perceptions.

Will M. GERVAIS, et al., *The cultural transmission of faith. Why innate intuitions are necessary, but insufficient, to explain religious belief*, "Religion" vol. 41 (2011) 3, 389-410 – The cognitive science of religion integrates insights from diverse scientific disciplines to explain how people acquire, represent and transmit religious concepts. This perspective has led to a fruitful research program on the naturalistic origins of religion. However, it has thus far not directly addressed a key component of religion: faith or committed belief. The present review proposes a framework that integrates standard approaches from the cognitive science of

religion with established models of cultural evolution and cultural learning. According to this synthetic approach, innate cognitive content biases explain how people mentally represent gods, and cultural evolutionary models explain why people come to believe and commit to the particular supernatural beliefs that they do. This synthesis offers a more complete picture of the origins and cultural persistence of religious belief.

Elena Crinela HOLOM, *The bell procurement process in the Romanian communities in Transylvania (19th - 20th centuries)*, "European Journal of Science and Theology", vol.7 (2011) 4, 93-102. - The process of buying bells made by the Romanian communities in Transylvania highlighted a number of symbolic aspects and reasons. Thus, the bell contributed to welding the community through its sound and through the concerted effort made to purchase it. It also maintained a spiritual connection between the man who was away and the community he had been born in. Bells were also bought from the desire to own something new, unique or to replace the lost ones or those that no longer technically and qualitatively met the new requirements. Also, the bell offered as a gift had a sentimental value as it was also a way of preserving over time its own memory or the memory of the loved ones. The gift was also a way of thanking the deity for the benefits offered, or was given because of the faith in the reward that would be received. www.ejst.tuiasi.ro/Files/29/93-102Holom.pdf

Brendan HYDE, *Montessori and Jerome W. Berryman: work, play, religious education and the art of using the Christian language system* "British Journal of Religious Education" vol. 33(2011) 3, 341-353. - For more than 30 years, the thinking and writing of Jerome W. Berryman has made a significant and unique contribution to the religious education of children and adults in faith-based contexts. Claiming to be influenced primarily by the work of Maria Montessori, his writings reveal the purpose of religious education to be teaching children the art of using the Christian language system to play at the edges of knowing and being so as to creatively discern meaning and purpose in life. However, a close examination of his many journal articles and books reveal some anomalies in his approach to religious education when compared with the Montessori Method, in particular his focus on play as opposed to work, as well as creativity and the creative process, as opposed to Montessori's grounding of the imagination in reality. These anomalies, explored in this paper, raise questions about the extent to which Berryman is, in fact, a true Montessorian.

Irena ILIEVA, *Anti-Semitism and Islamophobia in Bulgaria. Actual legal and sociological aspects*, in "Stato, Chiese e pluralismo confessionale" (rivista telematica): www.statoechiese.it novembre 2011 - The article is aimed at presenting briefly the actual legal regulation of protection of the religious rights of the individuals belonging to the Muslim and the Jewish communities in Bulgaria. The author has tried to combine the legal issues with some recent sociological studies on Anti-Semitism and Islamophobia and the related violence and crimes. The phenomena Anti-Semitism and Islamophobia are based on the presence of Muslim and Jewish communities in Bulgaria. The article gives some recent statistical data on Turks (Muslims) and Jews in the country according to the last census in 2011. The focus of the study is on the domestic legislation, especially the political rights, the protection against discrimination, the notion of "positive discrimination", the religious rights and freedoms and the relevant Bulgarian criminal law. This legal regulation is analyzed in the light of art. 5, par. 4 of the Bulgarian Constitution which stipulates the primacy of the obligations under the international public Law. Some relevant case-law is quoted. The legal analysis demonstrates the fact that there are no legal definitions of *Anti-Semitism* and *Islamophobia*. A general conclusion is drawn about the compatibility of the Bulgarian system for protection of individuals that belong to minorities with the international obligations.

Michael INZLICHT, Alexia M.TULLETT, Marie GOOD (Dep of Psychology, Univ.of Toronto, Canada), *The need to believe: a neuroscience account of religion as a motivated process*, "Religion, Brain & Behavior" 2011, 1, 1-22. www.michaelinzlicht.com/wp/wp-content/uploads/downloads/2011/12/Inzlicht - Religious belief has been shown to offer substantial benefits to its adherents, including improved well-being and health. We suggest that these benefits might be explained, at least in part, from a "motivated meaning-making" perspective. This model holds that people are motivated to create and sustain meaning (i.e., a sense of coherency between beliefs, goals, and perceptions of the environment, which provides individuals with the feeling that the world is an orderly place), and that religious beliefs buffer the distress associated with disruptions to meaning, thus leading to decreases in distress. We further propose that religion's palliative attributes can be measured at the level of the brain, specifically in the anterior cingulate cortex (ACC), which produces a "distress signal" upon the detection of errors, conflict, and expectancy violation. Using a social neuroscience paradigm, we investigate four main predictions that arise from this model: (1) religion should be associated with activation in the ACC; (2) religion should decrease activation in the ACC; (3) this attenuation of ACC activity should be related to religion's ability to buffer bodily states of distress, and not to decreases in motivation, attention, or control; (4) religion should have these effects because it provides meaning and thus buffers people from uncertainty. All predictions were supported, thus providing evidence, at the neural level, for the motivated meaning-making model's account of the salutary properties of religion.

F. JOUSSEN, *La virtualité, caractéristique d'un bon cours de religion? De l'usage des réalités virtuelles à l'école en pédagogie de la religion*, « Lumen Vitae » 66 (2011) 3, 323-333. - Suite aux progrès de l'évolution technique, l'utilisation d'espaces virtuels ne fait que croître. D'où la question : jusqu'à quel point cet état de fait peut-il être appréhendé dans une perspective de pédagogie religieuse et être rendu exploitable pour le cours de religion ? Non seulement le développement de la compétence médiatique chez les enseignants est une nécessité, mais ce qui est aussi d'une importance capitale, c'est la manière dont le professeur de religion situe le besoin d'échange et de contact social au niveau virtuel et l'intègre au cours de religion, étant donné que la religion offre divers points d'ancrage aux réalités virtuelles.

John LARRIVEE, *Caritas in veritate: learning lessons about truth, religion, and civil society from the economic experiments of the twentieth century*, "The Catholic Social Science Review" 16 (2011) 51-65. - *Caritas in veritate* emphasizes authentic development as growth in virtue and love for each other and for God. Civil society, especially religion and the family, set upon a foundation of truth about man and what is good for him, is critical. In the last century, debates about the economic and political mix were driven by theories which, because they overemphasized the impact of economic factors (especially capitalism) on individuals and society, often saw religion and civil society as irrelevant. The failure of the alternative economic arrangements demonstrates the

error of those theories and testifies to the importance of truth, religion, and civil society to authentic human flourishing. Excessive criticism of capitalism hinders learning this lesson by keeping the focus on economic factors rather than moving to the more central issues of truth and civil society. www.catholicsocialscientists.org/CSSR/current/Symposium1-Larrivee.pdf

Maria Grazia MARTINO, *“We Need to Promote the Dialogue between Christians and Protestants”: State, Church, and Religious Minorities in Greece, Italy, and Sweden*, “Journal of Church & State”, online December 16, 2011. - The aim of this article is to explore the causal link between the legal status of churches, different denominations, and the degree of integration for religious minorities. Do minorities integrate well if they are treated the same way as “majority” citizens with individual rights? Or do they need special rights for their religious communities? Can these rights be bestowed on them independently of the legal status of churches? I aim to answer these questions by laying out three models for the legal status of churches, three theories from sociology of religion, and four models from integration theory. I then test two research hypotheses and carry out a comparative case study.

Ólöf Thorhildur ÓLAFSDÓTTIR, *Comprendre et valoriser la diversité: les travaux du Conseil de l’Europe en matière d’éducation interculturelle*, Rapport de la Directrice de l’Education et des Langues du Conseil de l’Europe au Symposium international sur l’interculturalisme, Montréal 25-27 Mai 2011, in : www.theewc.org/uploads/content/OOMontrealMai2011.French.pdf.

Edmond PATEL, C. MEYER, *Interfaith cooperation on campus. Teaching interfaith Literacy*, “Journal of College and Character” 12 (2011) 4, 1-7. - When public discourse around religious diversity is so fraught, how might faculty teach about religion in a way that encourages civic engagement and participation in a diverse society in college students? The authors suggest a way forward, what they call “interfaith literacy,” and explore how it might play out in the college classroom. <http://journals.naspa.org/jcc/vol12/iss4/9>.

Russell POWELL, Steve CLARKE, *Religion as an Evolutionary Byproduct: a Critique of the Standard Model*, “The British Journal of the Philosophy of Science”: www.osfordjournals.org/content/early/2011/11/23/bjps.axr035.abstract - First published: January 1, 2012 - The dominant view in the cognitive science of religion (the ‘Standard Model’) is that religious belief and behaviour are not adaptive traits but rather incidental byproducts of the cognitive architecture of mind. Because evidence for the Standard Model is inconclusive, the case for it depends crucially on its alleged methodological superiority to selectionist alternatives. However, we show that the Standard Model has both methodological and evidential disadvantages when compared with selectionist alternatives. We also consider a pluralistic approach, which holds that religion or various aspects of religion originated as byproducts of evolved cognitive structures but were subsequently co-opted for adaptive purposes. We argue that when properly formulated, the pluralistic approach also has certain advantages over the Standard Model. Contents: 1. *Religion as evolutionary explanandum* – 2. *The standard model of the origin and evolution of religion* – 3. *Elaborating on the standard model: modules and spandrels* – 4. *A methodological comparison of functional and byproduct explanation* – 5. *Selectionist alternatives to the standard model* – 5.1. *Religion as an adaptation with a genetic basis* - 5.2. *Religion as an adaptation of cultural groups* - 5.3. *A pluralist view* – 6. *Conclusion*.

Mike RADFORD, *Experience and reality in religious education*, “British Journal of Religious Education” vol. 33 (2011) 3, 327-340. - A central task of religious education is to show how the puzzlements to human intelligence and the experiences that are associated with spirituality, are compelling in relation to our development as human beings. There are always more theories than objects or events to be explained, and while the spiritual ‘data’ that gives rise to our puzzlements and experience is elusive and meagre, the supply of literature, teaching, ritual and other forms of articulation is torrential. To understand the nature of religious education we need firstly to ask about the nature of spiritual experience itself at its broadest level and then to identify and co-ordinate the kinds of material that will sensitive pupils to this experience and help them to articulate it. This should provide a basis for evaluation of the material against the context of their own life experiences. In this respect religious education is no different in structure to other areas of the curriculum.

Elisabeth RUTHERFORD, *Pupils’ perspectives of the purpose and value of collective Worship. A case-study of 11-12 year olds in a faith-school context*, “Journal of Trainer Teacher Education Research” vol. 3 (2012) 1, 64-92 - Collective worship (CW) is a statutory requirement, however its purpose is often viewed as uncertain and its value controversial. This article explores the views of twelve Year 6 pupils at an urban, Church of England Aided Primary School. Those with a Christian faith, other faith or no religious background were interviewed in focus groups to identify if this affects pupils' perspectives. All the students generally identified the purpose of CW to be threefold: gathering together as a whole school, learning new things and providing a religious element, particularly prayer. Most pupils seemed to value these aspects but their responses highlighted the need for children to be more involved in CW and for the content to be more varied and relevant to their daily lives. Finally, whilst pupils recognized the importance of a religious element, CW did not always engage them to self-reflect and therefore develop spiritually, especially boys from a non-religious background. It is difficult to know how this vital purpose of CW can be met. However, first steps may be to explain what worship and prayer are and then to give time for personal experience and response.

Richard RYMARZ, *Catechesis and Religious Education in Canadian Catholic Schools*, “Religious Education” vol. 106 (2011) 5, 537-549 – A key concept in contemporary Catholic educational discourse makes a distinction between religious education and catechesis. This distinction is based on the assumptions of faith commitment on the part of catechesis and the focus on cognitive outcomes on the part of religious education. Many official documents on Canadian Catholic school education, however, reflect an understanding that closely associated catechesis with religious education or fail to sufficiently distinguish between the two. The article argues that changes in contemporary culture make catechetical models of religious education problematic and that Catholic schools in Canada would be well served by an approach that emphasizes the educational goals of religious education. This is not to say that catechesis has no place in religious education but this is best achieved by making use of cognitive and effective outcomes in lesson planning and realizing that the school as a whole has many opportunities to foster catechesis. (Ed.)

Xhavit SHALA, *Interreligious communication, religious education and security issues*, "Social Studies", 5 (2011) 2, 139-146. - The object of study and research of this paper is interreligious communication, religious education and the impact they have on the security issues. The purpose of this paper is the presentation and the handling of communication and dialogue between religions and the trends that threaten it; communication crisis between religious beliefs and its consequences for security, communication features and interreligious dialogue among Albanians as a contribution to European democratic values, factors that contribute to the creation of these values and those that threaten it, and the relation of religious education with security matters. Study and research of interreligious communication and religious education is of interest, because religious affairs are regarded as very important for our national security, across the history of the Albanian state. That is because of the conditions of our country; a geographic location that has relatively a small population of four traditional religious beliefs, now also open to non-traditional religious missionaries. The study and research of interreligious communication and religious education is of interest in regional level and beyond. The lack of communication and interreligious dialogue has often resulted in ethnic and religious hatred, in crimes against humanity, terrorist acts and genocide, becoming thus a serious threat to regional and even global security. The study argues and concludes that communication, dialogue and religious tolerance represent national treasures of our culture, which have been created and survived for centuries, should be securitized and therefore be treated as assets at risk. The study also concludes that religious education does not violate the secularism of the state and of the education system, but is an investment in protecting interreligious dialogue and communication, and the religious tolerance for our national security itself. (Ed.)

Victor SHNIRELMAN, *The struggle of the Russian Orthodox Church to introduce Religion into the Curriculum in the first decade of the 21st Century*, "Journal of Educational Media, Memory and Society" vol. 3(2011) 2, 1-22. - Interest in the social role of religion, including RE is on the increase in the European Union. Yet whereas Western educators focus mostly on the potential of religion for dialogue and peaceful coexistence, in Russia religion is viewed mostly as a resource for an exclusive cultural-religious identity and resistance to globalization. RE was introduced into the curriculum in Russia during the past ten to fifteen years. The author analyzes why, how, and under what particular conditions RE was introduced in Russia, what this education means, and what social consequences it can entail.

Bernard TOULEMONDE, *Le cinquantenaire de la loi Debré. Qu'est devenu l'enseignement privé ?*, Revue de Droit public, 127 (2011) 5, 1157-1186. Une analyse sereine, mais serrée et pertinemment documentée, de 50 ans de « paix scolaire », qui a réussi le pari de 'socialiser' l'enseignement libre et de scolariser la société. Un profil de liberté d'enseignement qui, tout en étant enraciné dans un contexte national, reste un modèle dans et pour l'Europe.

Paul VERMEER, Jacques JANSSEN & Peer SCHEEPENS, *Authoritative Parenting and the Transmission of Religion in the Netherlands: A Panel Study*, "International Journal for the Psychology of Religion", vol. 22 (2011) 1, 42-59. - This study was designed to explore the effect of authoritative parenting, over and above the effect of explicitly religious parenting practices, on the juvenile and adult church attendance of offspring. Data were collected as part of a panel study in which 474 Dutch respondents were questioned in 1983 as youths and in 2007 as adults. In 2007 the respondents retrospectively answered questions about how they were raised by their parents. Analyses revealed that juvenile church attendance depends mainly on parental and more specifically on maternal church attendance, whereas adult church attendance is largely an outcome of juvenile church attendance. No effects of an authoritative parenting style, that is, a simultaneous effect of responsiveness, strict control, and the granting of psychological autonomy as the three dimensions of authoritative parenting distinguished in this study, were observed. Only the dimension of strict control turned out to be a negative determinant of adult church attendance.

Connor WEST, *The confluence of education and children's spirituality in New South Wales*, in "Journal of Student Engagement – Education Matters", 1 (2011) 1, 11-20. - This paper will look at the underpinnings of spirituality, with particular reference to the relationship between, and context of, spirituality and religion. This will be done by looking at education as a microcosm due to education's role as a lens for future societal direction. Specifically, the New South Wales public primary school system will be viewed through this lens, due to current practice within this system. Particular reference will be made to the federal government's National School Chaplaincy Program, which was instituted to attend to children's spiritual wellbeing, with consequent linkage to the New South Wales Primary Ethics program, which runs parallel to Special Religious Education (SRE) in the New South Wales curriculum. Future directions aimed at increasing the functionality of the programs will be put forward.

Kevin WILLIAMS, *Faith and the French: Catholicism and education in France*, "International Studies in Catholic Education" vol. 3 (2011) 2, 184-197. - France is a country with a Catholic culture and a strictly secular state in which the treatment by Catholic schools of the role of religion in school has been, and continues to be, very contested. This situation has prompted an enormous literature, including significant contributions from Catholic theorists and practitioners. Three principal aspects of the Catholic response are identified and examined. These are the ending of the confrontation between the Catholic and the secular school, the acceptance and promotion of a vision of teaching and learning that is peculiar to the Catholic tradition, and a commitment to promoting the religious dimension of teaching and learning.

SITOGRAFIA

- Research Methods for the Study of Religion: <http://www.kent.ac.uk/religionmethods/index.html>
- Relegere: www.relegere.org ● Religare: www.religareproject.eu ; ● European Wergeland Centre: www.theewc.org
- OCDE: www.oecd.org/education ; ● OSCE: www.osce.org/odihr/ ● UNESCO: www.portal.unesco.org/education
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VANNES (France), 26-30 Mars 2012: Colloque National / Session de formation sur le thème **Arts, Mythes et Religions**. Info et inscription : www.isfec-bretagne.org/amr ; cfp56@ecbretagne.org

MADRID, 12-15 April: XV European Forum for Catholic RE in schools, on **The teaching of Religion and social cohesion in European societies. Proposals for the training of Teachers**. Info: carloseteban@planalfa.es; www.eufres.org .

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ERZINCAN (Turkey), 11-13 May 2012: International Symposium on **Reconciliation Cultures and Religions**. <http://ilahiyatfak.erkincan.edu.tr/gundem.php?al=50>

BUDAPEST, Central European University, 21-22 May 2012: **Living together ‘in’ diversity. National societies in the multicultural age**. Info: antonsichM@ceu.hu

MADRID, 8-12 July 2012: Panel on **Religiously-Oriented Parties and Democratization**. <http://www.ipsa.org/my-ipsa/events/madrid2012/panel/>

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WINCHESTER, University, 5-7 September 2012: Annual Conference 2012 on **Borders, Boundaries and Transgressions: within and between religions**. paul.hedges@winchester.ac.uk

EN JADIDA (Morocco), 20-22 September 2012: The 2012 International Conference on **Religion in a globalized context: the Mediterranean and the World**, by the CESNUR. <http://www.cesnur.org/2012/eli-cfp.htm>

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