

## CONTENTS

**EUROPE**

- CONSEIL DE L'EUROPE La dimension religieuse du dialogue interculturel, 2  
 COMECE L'éducation, moteur d'une communauté européenne de solidarité et responsabilité, 3  
 CCEE - CoE Consiglio d'Europa e Chiese per la promozione della libertà religiosa nel Sud-Est, 3  
 OICDE Un Observatoire européen recense la hausse des discriminations anti-chrétiennes, 4  
 FRA Respect and protection of persons belonging to minorities 2008-2010 (*Report 2011*),4

**COUNTRIES**

- BELGIQUE** Un tronc commun pour tous les « cours philosophiques », 5  
**CONFEDERATION HELVETIQUE:**  
 - **Vaud** Quattro buone ragioni per studiare "Etica e culture religiose", 5  
 - **Ticino** L'esperienza "Storia delle religioni" è a metà del percorso. Una prima valutazione, 6  
 - **Fribourg** La diversité culturelle et religieuse à l'école. Un guide-mémento pour la gérer, 6  
**DEUTSCHLAND** Einweihung des Zentrums für Islamische Theologie, 7  
 Crise des facultés de théologie: les évêques inquiets des mauvais chiffres, 7  
**ESPAÑA** Nuevos requisitos para obtener la Declaración eclesiástica de competencia académica, 7  
 El 70,2 % de los alumnos de los centros públicos eligen cursar religión católica, 8  
 El Ministro crea una asignatura Educación para la Ciudadanía 'libre de controversias', 8  
**FRANCE** « Il est urgent de transmettre la mémoire de la Shoah », 8  
 Le Rapport national 2012 sur l'enseignement privé de l'islam, 8  
 « La laïcité n'est plus l'ignorance du religieux », 9  
**ITALIA** [chiedi newsletter IRInews 2012,1 : [www.IRInews2010@gmail.com](mailto:www.IRInews2010@gmail.com) ]  
**RUSSIA** Studio delle religioni: l'opzione diventa obbligatoria in tutte le scuole russe, 9  
**UNITED KINGDOM** Pagans join RE Council, 10  
 APPG to highlight importance of RE in schools, 10  
 Conference: "What's the place of faith in schools?", 10

**Through the World...**

- ARGENTINA** Los obispos rechazan la eliminación de la ERC de las escuelas públicas, 11  
**BOLIVIA** Reforma educativa con una cosmovisión indígena de "Espiritualidad y religiones", 11  
**PERU** Università cattolica: studenti contro la Santa Sede?, 11  
**QUEBEC** La Cour suprême du Canada : le cours ECR ne porte pas atteinte à la liberté religieuse,12  
**USA** Nearly half of the world's migrants are Christian, and more than a quarter are Muslim, 12

**Opinions** Maté Barna – José Maria Castillo – *La civiltà cattolica* – Giancarla Codrignani – Conférence des Baptisés Francophones – Christian Lepine – Martha C. Nussbaum – card. Jean-Louis Tauran,13

**Books** [13 Abstracts], 14

**Journals, E-Journals** [30 Abstracts], 16

**Next Events** Antwerp - Belfast - Chester - Copenhagen - Cork - Klingental - Istanbul - Lisbon - London - Madrid - Padova - Potsdam - Szeged - Surrey - Turku, 21

## La dimension religieuse du dialogue interculturel : quelles implications éducatives dans une Europe de la diversité ?

Strasbourg, 17 janvier 2012 – Le Comité des Ministres des Etats membres du Conseil de l'Europe, réuni en session ce 11 janvier, a donné sa réponse à la Recommandation n. 1962 (2011), adoptée par l'Assemblée parlementaire des représentants des 47 Etats le 12 avril 2011. « La dimension religieuse du dialogue interculturel » est le titre de cette Recommandation, qui, dans ses 19 articles, énonce les raisons d'une attention accrue, voire impérative, à cette dimension en ce moment où la société européenne connaît une diversité religieuse grandissante, et invite les autorités de l'éducation nationale de chaque pays à assurer les conditions nécessaires au pluralisme religieux ; parmi ces conditions un enseignement religieux qui soit « cohérent avec la jurisprudence de la Cour européenne des droits de l'homme » et respectueux des « convictions religieuses ou non religieuses des parents » (art. 14) ; qui soit ouvert à la compréhension des autres religions (art.16), et donné par des titulaires formés ad hoc (art.15). Voir le texte intégral de cette Recommandation : <http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta11/FREC1962.htm> - Les Délégués des Ministres, par ce document-réponse (dont nous reproduisons des extraits; texte intégral: <https://wcd.coe.int/ViewDoc.jsp?id=1894127&Site=CM&BackColorInternet=C3C3C3&BackColorIntranet=EDB021&BackColorLogged=F5D383>), soulignent à leur façon des aspects marquants et opératoires de ces mesures de politique éducative à dimension européenne.

1. La Recommandation 1962 (2011) de l'Assemblée parlementaire sur *La dimension religieuse du dialogue interculturel* aborde un sujet d'actualité dans une Europe de la diversité et dans le monde globalisé d'aujourd'hui : la nécessité d'établir un dialogue réel entre divers individus, groupes, communautés et religions. Le défi à relever est la promotion de sociétés inclusives au sein desquelles la diversité peut apporter une contribution positive.

2. Le Comité des Ministres rejoint pleinement l'Assemblée parlementaire lorsqu'elle affirme **le caractère inaliénable du droit à la liberté de pensée, de conscience et de religion**, garanti par l'article 9 de la Convention européenne des droits de l'homme. Il souligne également l'importance du respect de la liberté d'expression pour un échange fructueux sur les aspects du dialogue interculturel liés aux convictions religieuses et non religieuses.

3. Le Comité des Ministres se réjouit de l'appréciation que l'Assemblée formule à l'égard du Livre blanc sur le dialogue interculturel et des Rencontres sur la dimension religieuse du dialogue interculturel. Il rappelle qu'en organisant ces rencontres, il poursuit l'objectif primordial de promouvoir et de renforcer les valeurs fondamentales du Conseil de l'Europe, afin de favoriser dans la société européenne, le respect et la compréhension mutuels. Le but est d'associer à cet objectif, dans le cadre d'un dialogue ouvert et transparent, **les représentants des religions et de convictions non religieuses**, ainsi que d'autres acteurs de la société civile. [...]

7. Le premier thème traité par les Rencontres était celui de **l'enseignement des faits religieux**. Le débat s'est largement appuyé sur la *Recommandation CM/Rec(2008)12* sur la dimension des religions et des convictions non religieuses dans l'éducation interculturelle, en tant qu'élément important du cadre normatif applicable en la matière. A cet égard, le Comité des Ministres, se référant aux propositions de l'Assemblée relatives à l'enseignement du fait religieux et de l'enseignement confessionnel (paragr. 13 et 14), rappelle que la recommandation susmentionnée **préconise que l'enseignement de la diversité des religions et des convictions non religieuses soit compatible avec les objectifs de l'éducation à la citoyenneté démocratique, aux droits de l'homme et au respect de l'égalité de dignité de tous les individus**.

8. Le Comité directeur de l'éducation (CDED) accorde également, au sein de ses programmes, une place particulière au dialogue interculturel. La problématique dont traite la recommandation de l'Assemblée a fait, en partie, l'objet du projet « **Le nouveau défi de l'éducation interculturelle : diversité religieuse et dialogue en Europe** » qui a permis de faire des progrès sensibles dans l'élaboration conceptuelle, le contenu et les méthodes d'apprentissage relatives à la dimension religieuse de l'éducation interculturelle.[...]

11. Le Comité des Ministres souligne l'importance d'établir des synergies et de promouvoir des **activités communes dans le domaine de la dimension religieuse du dialogue interculturel**. Un exemple positif a été le Forum de Lisbonne 2010 (4-5 novembre 2010), organisé par le Centre Nord-Sud en partenariat avec l'Alliance des Civilisations et consacré au thème « Libertés d'expression, de conscience et de religion ».[...]

12. La diversité culturelle en Europe se manifeste non seulement par les migrations récentes mais aussi à travers **l'héritage du passé qui témoigne de la présence historique de différentes cultures et religions**. Le respect actif de la diversité, promu par le Conseil de l'Europe en tant que valeur européenne commune, devrait s'appliquer aussi aux monuments ou aux lieux de culte historiques appartenant au patrimoine bâti de différentes religions et convictions, autres également que celles qui sont prédominantes sur un territoire donné, ainsi que le suggèrent d'importants documents du Conseil de l'Europe, tels que le *Livre blanc sur le dialogue interculturel* et la *Convention de Faro* sur la valeur du patrimoine culturel [...].

## COMECE

### L'éducation, moteur d'une société européenne de solidarité et de responsabilité

Bruxelles, 12 janvier 2012 - « Les évêques catholiques, pour qui les évêques de la COMECE suivent le processus d'intégration européenne, se sentent étroitement liés à l'œuvre d'unification de l'Europe. Aujourd'hui, il faut toutefois expliquer aux citoyens la signification de cette œuvre. Nous sommes fermement convaincus que le concept d'économie sociale de marché peut y contribuer grandement. Elle incarne un juste équilibre entre les principes de liberté et de solidarité. Elle se réfère au respect de la dignité de tous les êtres humains et à une protection particulière des plus faibles » (Préface) Nous reproduisons l'extrait de l'article 18. Le document intégral : [www.comece.eu/](http://www.comece.eu/)

[...] 18. Un lien étroit existe entre **politique sociale, familiale et éducative**. Les causes et conséquences des décisions dans ces domaines politiques sont imbriquées et se conditionnent réciproquement. Une politique sociale orientée sur le seul mécanisme d'apport pécuniaire a souvent occulté par le passé le fait que la promotion des familles et **les investissements dans l'éducation** sont les meilleurs moyens, dans le sens d'une politique sociale préventive, pour prévenir la pauvreté et l'exclusion sociale dès l'enfance. Nous saluons, par conséquent, le fait que les pays européens aient entre temps accordé **une plus grande attention à la politique familiale et à l'éducation**. Les familles en particulier rendent un grand service au bien commun par l'éducation et la prise en charge des enfants. Le marché étant également indifférent à ce service, c'est aux pouvoirs publics de créer un équilibre entre parents et personnes sans enfant par des mesures fiscales et sociopolitiques. La **politique d'éducation**, compétence des Etats membres, doit être évaluée aujourd'hui à l'aune de sa capacité à réduire le taux de décrochage scolaire à 10% d'ici 2020. En outre, les familles, **les écoles, les universités et les lieux d'éducation professionnelle et de formation continue** ainsi que les Eglises et communautés religieuses doivent avoir pour mission d'éveiller la sensibilité morale et les vertus personnelles.

## CONSEIL DE L'EUROPE e CCEE

### Consiglio d'Europa e Chiese per la promozione della libertà religiosa del Sud-Est Europa

Strasburgo 8 marzo 2012. - Le autorità religiose delle Chiese e il CoE condividono le medesime preoccupazioni "di fronte all'attuale crescita di fenomeni di violazione della libertà religiosa nei paesi europei che sfociano spesso in veri e propri atti di violenza, estremismi, discriminazioni in particolare nei confronti dei cristiani". E' quanto si legge nel comunicato finale dell'incontro, svoltosi nella sede del Consiglio d'Europa (CoE) a Strasburgo (5-8 marzo), con i presidenti di nove Conferenze episcopali del Sud-Est Europa (Paesi Balcani). "Questi fenomeni - si legge - attentano alla stabilità delle società europee e minano il diritto di ogni cittadino di scegliere e praticare liberamente la propria religione. In questo senso, la Chiesa spera che il Consiglio si faccia sempre più promotore della tutela della libertà religiosa".

Nel comunicato i vescovi affermano di "guardare con attenzione il rinnovato interesse del CoE per la dimensione religiosa dei suoi cittadini. Sembra emergere sempre di più il ruolo della religione, non come causa di problemi, ma quale fattore di coesione sociale". Da alcuni anni, il CoE ha infatti messo in atto un dialogo con le comunità religiose del continente. I vescovi "plaudono al desiderio del Consiglio di rendere regolare questo dialogo, pur esprimendo alcune riserve e preoccupazioni sull'efficacia di incontri tra comunità e convinzioni religiose molto diverse tra di loro". Il comunicato finale mette in evidenza la rilevanza pubblica delle religioni come dimostra "l'aumento considerevole dei ricorsi su temi legati alla dimensione religiosa", che giungono alla Corte Europea dei Diritti dell'uomo.

<http://www.ccee.ch/index.php?PHPSESSID=re85ok9n6n1epfdjhptrd68dq7&na=4,1,0,0,i,130315,0,0>

■ **First South East Europe Summer Academy hosted by Montenegro in June** - The South East Europe (SEE) Summer Academy is a joint initiative between the Ministry of Education and Science and the Bureau for Educational Services, Montenegro; The Council of Europe (CoE) and The European Wergeland Centre (EWC). The Academy aims to strengthen the capacity of school heads, teachers and representatives from NGOs or parents' associations to implement and promote principles and practices of Education for Democratic Citizenship (EDC) and Human Rights Education (HRE) in their schools and local communities. Based on the same training model as the Summer Academy "Democracy at School" which takes place annually in Poland, the SEE Academy uses a whole school approach to EDC/HRE. Thus, it addresses multiple levels of change ranging from the individual teachers, the classroom, and the school to the community. A central part of the training program is the development of an action plan by each team to implement upon return, with concrete activities and projects to foster EDC and HRE. [post@theewc.org/](mailto:post@theewc.org/)

## OICDE

### Un Observatoire européen recense la hausse des discriminations antichrétiennes

Vienne, 19 mars 2012 - L'Observatoire sur l'intolérance et la discrimination en Europe (OICDE), installé à Vienne, s'inquiète de l'augmentation des actes commis à l'encontre des chrétiens en Europe, dans un *Rapport* publié lundi 19 mars. Le texte - une soixantaine de pages, en anglais - recense près de 180 faits constituant une discrimination contre les différentes Églises. Les cas dénombrés couvrent un très large spectre, allant des profanations de cimetières aux atteintes à la liberté de conscience, en passant par le vandalisme contre des églises ou les provocations de certaines pièces de théâtre. Selon le rapport, 84 % des actes de vandalisme constatés en France sont dirigés contre des lieux de culte chrétiens.

Néanmoins, le rapport relève des faits positifs. Les observateurs, comme les médias, les parlementaires ou les chercheurs, portent davantage d'attention au phénomène que par le passé. En témoigne une récente prise de position de l'Assemblée parlementaire de l'OSCE, qui encourage ses États membres à réévaluer leurs lois qui porteraient préjudice aux chrétiens. Egalement, « le jugement de la Cour européenne des droits de l'homme en faveur du maintien des crucifix dans les salles de classe italienne est considéré comme quelque chose de très positif », se félicite Martin Kugler, directeur de l'Observatoire.

« Les évêques d'Europe sont particulièrement attentifs à ces manifestations de discrimination et d'intolérance religieuse, qui confirment en fait que certaines valeurs et certains droits fondamentaux propres à notre Europe, tels que la liberté de religion et la reconnaissance juridique de nos Églises, sont loin d'être un fait acquis dans certaines régions du continent », a pour sa part déclaré Mgr András Veres, évêque de Szombathely (Hongrie), chargé par le Conseil des conférences épiscopales d'Europe (CCEE) de suivre les activités de l'OICDE. La compilation des actes antichrétiens sur laquelle se fonde le Rapport est entièrement opérée par l'Observatoire : « nous les recensons puis nous les vérifions - explique Martin Kugler - : notre travail n'est que de recenser les faits ; aux décideurs politiques européens, ensuite, de s'en saisir. ». En effet, l'OICDE présentera son Rapport fin mars à Bruxelles, et en juin le remettra à des parlementaires européens lors d'un débat sur le sujet. (*L.Besmond de Senneville*).

[http://www.intoleranceagainstchristians.eu/fileadmin/user\\_upload/Report\\_2011\\_on\\_Intolerance\\_and\\_Discrimination\\_against\\_Christians\\_in\\_Europe\\_Webversion.pdf](http://www.intoleranceagainstchristians.eu/fileadmin/user_upload/Report_2011_on_Intolerance_and_Discrimination_against_Christians_in_Europe_Webversion.pdf)

## FRA / AGENCY FOR FUNDAMENTAL RIGHTS

### Respect for and protection of persons belonging to minorities 2008-2010. A Report

From Foreword of **Report 2011**: «In a speech on democracy, the President of the European Commission, Jose Manuel Barroso, defined it as “a complex task which can only be achieved if numerous factors are put in place”. According to Mr Barroso, the “rights of minorities [and] the fight against discrimination” are among those factors. With this report, the European Union Agency for Fundamental Rights (FRA) offers an overview of recent developments that crucially affect persons belonging to minorities. In doing so, the Agency is responding to a request from the European Parliament – a request that confirms the Parliament’s role as an advocate for minorities in the European Union.

As the Treaty of Lisbon has entered into force, the Union’s primary law has undergone numerous changes. One of these has been to emphasize that “rights of persons belonging to minorities” are a value on which “the Union is founded” and that this value is “common to the Member States”. Moreover, under the Charter of Fundamental Rights of the European Union, now legally binding, the notion ‘national minorities’ has become a term of EU law. The new treaties as well as the Charter underline the importance of diversity.

The Union is proud of this diversity which is not exclusively between Member States but also within them. Europe’s diversity is about the richness of national identities and, also, about the many ethnic minorities of European societies. **This report covers the time period from 2008 to June 2010 and examines what the Treaty of Lisbon means for the protection of minorities, and the policies the EU has recently adopted in this field.** It provides evidence of the still persistent phenomenon of discrimination found in many areas of life, including employment, housing, healthcare and **education. It highlights recent developments in fields, such as religious freedom**, participation in public life and the use of minority languages.

When it refers to issues related to the Common Market principles and EU citizenship, it goes beyond the subject of minority protection to touch on the wider topic of how to manage the ethnic diversity of our societies. In this manner, the report deals with a variety of minorities and situations of diversity, while remaining fully respectful of their obvious differences» (from *Foreword*, by Morten Kjærum, director)

[http://www.theewc.org/uploads/content/FRA-Report-Respect-protection-minorities-2011\\_EN.pdf](http://www.theewc.org/uploads/content/FRA-Report-Respect-protection-minorities-2011_EN.pdf)

## BELGIQUE

### Un tronc commun pour tous les cours philosophiques ?

Bruxelles 18 janvier 2012 – Les 79 % d'élèves qui suivent des cours de religion, en primaire, en Wallonie et à Bruxelles, n'ont aucune idée de ce qui est enseigné aux 21 % d'élèves inscrits en morale laïque. Et inversement. La donne change, dès 2013 : une partie du programme sera identique, quelle que soit l'option philosophique. **Un tronc commun sera proposé à tous les élèves, de la première année primaire à la sixième année secondaire.** La ministre de l'Enseignement obligatoire, Marie-Dominique Simonet, a annoncé le consensus politique sur la formule, mardi, en commission du parlement de la Fédération Wallonie-Bruxelles. C'est l'aboutissement de longues tractations avec les chefs de cultes et le Centre d'action laïque. Plutôt que de créer un cours d'une heure par semaine sur les philosophies et religions, en 5<sup>e</sup> et 6<sup>e</sup> années du secondaire, le compromis porte sur une partie de programme commun à l'ensemble des cours de religion et de morale, tout au long du cursus primaire et secondaire.

Un socle en trois axes :

- l'initiation des élèves aux différentes convictions religieuses et laïques
- l'apprentissage des droits et devoirs du « vivre ensemble »
- et l'introduction aux fondements philosophiques et religieux (sens de l'existence, dialogue, confrontation des points de vue, ouverture à la pluralité des opinions...).

Un groupe de travail interconvictionnel doit encore élaborer le contenu du programme commun. Il sera validé par l'Inspection, avant d'être inséré dans la formation continuée des enseignants.

Le décret qui formalise la mutation **sera voté avant l'été**. Puis mis en œuvre à la **rentrée 2013**.

« Interrogée ce mercredi 18 janvier 2012 sur les antennes de Bel-RTL, Marie-Dominique Simonet, a précisé que ses propositions n'allaient pas dans le sens de réduire le nombre d'heures de cours des religions spécifiques, mais visaient la rencontre, l'ouverture et la lutte contre les différents intégrismes. Dès septembre 2013, une partie du contenu des cours sera donc identique dans les cours de religion et de morale, en primaire et secondaire. La ministre envisage pour cela de mettre en place des modules destinés aux enseignants qui devront se former dans les matières communes. Mais avant cela, il reste à définir et à produire le contenu concret de cet enseignement, une mission qui sera confiée à un groupe de travail représentatif des différentes convictions concernées. Mgr Harpigny, évêque référent pour les cours de religion, se dit favorable à cette orientation, ajoutant que la concertation doit se poursuivre entre représentants des cultes et de la laïcité. Rappelant le pacte scolaire qui prévoit des cours « confessionnels », mgr Harpigny insiste sur le fait que les cours de religion catholique doivent être donnés par des personnes de religion catholique et qu'il faudra rester attentif à ce qu'ils ne deviennent pas un cours d'histoire des religions ». <http://info.catho.be/2012/01/18/des-cours-philosophiques-des-les-primaires/>  
[http://archives.lesoir.be/morale-et-religion-pour-tous\\_t-20120118-01RN3T.html](http://archives.lesoir.be/morale-et-religion-pour-tous_t-20120118-01RN3T.html) (Ricardo Gutiérrez)

■ **Flandre** - En Communauté flamande, la proportion record d'élèves inscrits en religion catholique, en primaire, est logiquement relevée dans le réseau libre : ils sont 97,5 %. Globalement (officiel inclus), ils sont 82 %.

**Bruxelles** - Dans la région de Bruxelles-capitale, la proportion record d'inscrits en religion islamique, en primaire, est relevée dans l'enseignement officiel : ils sont 43 %. Globalement (libre inclus), ils sont 23,7 %, à Bruxelles.

**Wallonie** - En région wallonne, la proportion record d'inscrits en morale laïque, en primaire, est relevée dans l'officiel : ils sont 37,3 %. Globalement (réseau libre inclus), ils sont 22 %, en Wallonie.

■ A' signaler également le compte rendu des Ateliers philo des « Six heures » **Pourquoi un cours de philosophie ?** 30 déc. 2011, par Michel Weber, online : <http://www.skolo.org/spip.php?article1388&lang=fr>

## CONFÉDÉRATION HELVÉTIQUE

### ■ Canton Vaud / Quattro buone ragioni per studiare "Etica e culture religiose"

Dopo Zurigo, Berna e il Giura, la scuola del canton Vaud introdurrà per tutti gli allievi un insegnamento di **"Etica e culture religiose"** (come recita l'intitolato del piano di studi romando), che sostituirà la tradizionale "Storia biblica". Il cambiamento, concretizzato da un articolo della nuova legge scolastica (LEO) approvata dal popolo il 4 settembre 2011, era stato preceduto da una mozione depositata da deputati di tutte le sponde politiche. Dopo un dibattito vivace e corretto, una larga maggioranza del Gran Consiglio ha approvato questo cambiamento per le seguenti ragioni: **(1)** se la scuola è neutra sul piano confessionale, ciò non impedisce che la nostra società sia erede di una tradizione giudaico-cristiana che occorre conoscere, al fine di meglio comprendere le mentalità e tutta la cultura che la scuola ha il compito di trasmettere in altre discipline (letteratura, storia, arti visive, musica...); **(2)** l'avvento di una società multiculturale esige una migliore conoscenza delle tradizioni e delle credenze degli uni e degli altri; **(3)** la scuola pubblica è il luogo in cui si ritrovano a fianco a fianco allievi provenienti da orizzonti differenti: è il luogo designato per apprendere insieme il rispetto delle convinzioni. La scuola può essere il crogiolo della pace confessionale di domani; **(4)** il fatto religioso deve essere affrontato nel dialogo con le correnti umaniste e laiche che, nella nostra società

occidentale, hanno marcato gli ultimi secoli; lo studio degli ateismi deve essere parte integrante di un tale insegnamento (da *Voce evangelica*, novembre 2011; e da *Dialoghi di riflessione cristiana*, febbraio 2012).

### ■ Canton Ticino / L'esperienza "storia delle religioni" è a metà percorso. Una prima valutazione

Bellinzona, febbraio 2012 - *E' dal settembre 2010 che è in corso la sperimentazione di un programma alternativo di "storia delle religioni" che coinvolge un campione di classi terze e quarte medie del sistema scolastico ticinese (cfr. EREnews 2010,3). Ragazze e ragazzi di Biasca, Minusio e Lugano-Besso hanno potuto scegliere tra l'insegnamento «confessionale» tradizionale (cattolico o protestante) e quello sperimentale su "storia delle religioni". La sperimentazione in atto, che si concluderà a giugno 2013, è ora sostanzialmente a metà del suo percorso, ma qualche bilancio provvisorio comincia a comparire. E' il caso di una valutazione pubblicata dal bimestrale Dialoghi di riflessione cristiana, Lugano, febbraio 2012 (info: [enrico.morresi@sunrise.ch](mailto:enrico.morresi@sunrise.ch)), a firma del biblista prof. Ernesto Borghi, membro della commissione mista che ha predisposto il programma e formatore del corpo di docenti specialisti nella 'nuova' materia. Riproduciamo, sintetizzando, alcuni passaggi sostanziali dell'articolo.*

■ La sperimentazione è stata ed è condotta con grande impegno e indubbia serietà da tutti i soggetti coinvolti, a cominciare dai **docenti assunti ad hoc**. Essi furono scelti all'interno di un nutrito numero di candidati, secondo criteri che della formulazione «storia delle religioni» hanno privilegiato, di fatto, la dimensione «storia» piuttosto che quella «delle religioni». E siccome i docenti prescelti erano - almeno tre su quattro - alla prima esperienza didattica nella scuola media, hanno incontrato, come tutti coloro che sono alle prime armi, difficoltà copiose a vari livelli. Certamente non li ha facilitati il fatto di trovarsi di fronte non di rado - com'era prevedibile - studenti non del tutto motivati o «attrezzati» a studiare questa materia (si pensi p.e. a coloro che in passato non avevano mai frequentato lezioni di istruzione religiosa).

■ Gli stessi **programmi** e i materiali ad essi relativi, preparati dai membri della nostra commissione, si sono rivelati - specie quelli per la terza media - più significativi, a detta degli stessi docenti, sotto il profilo contenutistico che didattico, condizione che certo non li ha facilitati. D'altra parte la redazione stessa del programma è stata faticosa, sia per l'inevitabile eterogeneità formativa e professionale dei membri della commissione, sia perché le esigenze di cui tener conto e il quadro strutturale della sperimentazione hanno richiesto revisioni, ripensamenti e riprese multiformi e molteplici [...]. Il fatto che il cristianesimo e le altre tradizioni abramitiche abbiano avuto uno spazio assai ampio nel programma è parso indispensabile, considerando la storia culturale del territorio ticinese, pur valutando che il taglio di proposta dei contenuti dovesse essere ovviamente distinto - come è - da quello dei corsi di istruzione cattolica ed evangelica [...].

■ La qualità della **proposta didattico-culturale** ha raggiunto un livello nel complesso soddisfacente che fa ben sperare in un ulteriore miglioramento da qui alla conclusione della sperimentazione. Probabilmente se ad accompagnare questi docenti fosse stato destinato anche qualcuno un esperto di didattica in discipline specificamente religiose, ciò avrebbe consentito ai docenti di risolvere più rapidamente vari loro problemi a tutto vantaggio della loro attività con gli allievi.

■ Nel campo dell' **istruzione religiosa «confessionale»**, la concomitanza dell'alternativa non ha ingenerato alcuna particolare diminuzione degli avvalentisi nelle sedi ove la sperimentazione è in atto. Chi temeva o auspicava tale contrazione è stato smentito dai fatti. Certo, la proposta formativa necessita di una costante riqualificazione sia contenutistica che didattica. Infatti, come avviene in ogni altra materia, il livello dei docenti e della loro proposta culturale non è egualmente elevato in tutte le sedi scolastiche e, per quanto concerne l'istruzione religiosa, qualche tentazione neo-confessionalistica e catechizzante talora permane o riaffiora. D'altra parte, sostenere oggi che l'insegnamento di istruzione religiosa cattolica o evangelica è, nelle scuole medie cantonali, «catechesi» o «indottrinamento» è una indubbia falsità, frutto di mera ignoranza: basta avere una conoscenza effettiva della situazione per capirlo e per cogliere quanto serio sia, in termini rigorosamente culturali, secondo prospettive di dialogo interculturale, interdisciplinare, ecumenico ed interreligioso, il lavoro di tanti docenti impegnati nelle decine di istituti disseminati sul territorio. [...]

■ Essendo premature ora valutazioni complessive e conclusive, che spetteranno a suo tempo alle varie istituzioni coinvolte, sarà importante che nessuno pensi di alterare gli equilibri su cui si fonda la compresenza di istruzione religiosa «confessionale» e sperimentazione in «storia delle religioni». Un sistema articolato e globalmente senz'altro positivo come quello dell'insegnamento cattolico ed evangelico deve poter continuare la sua esistenza senza che si procrastinino scelte ed interventi quali, per es., i **corsi di abilitazione** necessari per rafforzarne la qualità del quadro docenti [...]. Sarà altrettanto decisivo creare occasioni di formazione permanente che coinvolgano insieme docenti delle tre «materie» di carattere religioso e che favoriscano il confronto tra loro. A vantaggio della crescita culturale e didattica di tutti.

■ **Quel che bisogna evitare**. La sperimentazione in atto è certamente un'opportunità didattica rilevante e il confronto tra questa pista formativa e le altre da molti anni già presenti nelle scuole medie cantonali può essere benefico per la globalità della proposta culturale scolastica sotto questi profili. Basta che non vi sia, da parte di nessuno, la tentazione di confondere, in una terra ricca di testimonianze religiose anzitutto cristiane come il Ticino, la dimensione specificamente religiosa della cultura con l'educazione alla cittadinanza o l'educazione interculturale. D'altra parte, occorre che si sia capaci in futuro di pensare in modo realmente libero e colto e non si abbia timore di soluzioni innovative, non necessariamente unitarie e uguali per tutti, che contemperino due necessità, credo, egualmente imprescindibili:

- impedire che ci possano essere studenti delle scuole medie ticinesi che non frequentino, nel loro curriculum ordinario di studi, lezioni specifiche di cultura religiosa;
- evitare rigurgiti laicisti e arroccamenti clericali nel dare a tutti, nel rispetto della loro identità culturale, l'opportunità di arrivare a una formazione seria circa la dimensione religiosa della cultura".

(Ernesto Borghi)

### ■ Canton Fribourg / Diversité religieuse et culturelle à l'école

Un mémento exemplaire, sous forme illustrée de *Recommandations à l'usage du corps enseignant et des autorités scolaires*, est le fruit du travail mené par la Commission cantonale pour la scolarisation des enfants de migrants (CCSIEM) rattachée à la Direction de l'instruction publique, de la culture et sport (DICS) ainsi

que de la Commission pour l'intégration des migrants et contre le racisme rattachée à la Direction de la sécurité et de la justice. A' consulter : [http://www.fr.ch/dics/files/pdf23/diversite\\_a\\_l\\_ecole.pdf](http://www.fr.ch/dics/files/pdf23/diversite_a_l_ecole.pdf)

## DEUTSCHLAND

### ■ Einweihung des Zentrums für Islamische Theologie

Das „Zentrum für Islamische Theologie“ an der Universität Tübingen wurde am 16. Januar 2012 von der Bundesministerin für Bildung und Forschung Professor Dr. Annette Schavan und der baden-württembergischen Wissenschaftsministerin Theresia Bauer feierlich eröffnet. Das Zentrum hat zum Wintersemester 2011/12 seinen Betrieb aufgenommen – als erstes von vier in Deutschland geplanten Zentren. 36 Studierende sind derzeit für den Bachelorstudiengang „Islamische Theologie“ eingeschrieben. Als erster Professor wurde der Koranwissenschaftler Dr. Omar Hamdan berufen. Das Zentrum für Islamische Theologie an der Universität Tübingen werde beitragen zu einem produktiven und konstruktiven Verhältnis zwischen Europa und der muslimischen Welt, sagte Dr. Mustafa Cerić, der Großmufti von Sarajevo. Es werde eine Botschaft des Friedens nach außen tragen, zeigte er sich überzeugt. <http://www.uni-tuebingen.de/aktuelles/newsticker-zentrum-fuer-islamische-theologie.html>

### [Germany trains the religious teachers and imams in its universities

For the first time ever, German universities are offering courses for training religious teachers and Muslim Imams of mosques, especially in Osnabrück where the training of the callers to Islam has commenced. Starting from the next academic year in northwest Germany, a five-year Masters degree will enable 24 Muslim young men to become Imams of mosques, religious teachers or researchers in Islamic jurisprudence. This is considered a precedence in a country that embraces more than four million Muslims, 45% of them hold the German nationality, and in a situation where the integration of the immigrants, most of whom are Turks, in the society is difficult... Around eight thousand callers to Islam in Hamburg and Munich are Turkish employees that are dispatched to 896 mosques run by an organization that is directly linked to the Turkish Ministry of Endowment, knowing that most of these callers do not speak the German language and they only stay for a few years in Germany. Religious studies in Osnabrück include all subjects, such as philosophy, the history of Islam and German arts... etc. Bülent Ucar, Professor for Islamic Religious Education at the University of Osnabrück, a German Muslim originating from Turkey said that courses related to European issues, such as immigration, Christianity and Judaism will be included in the curriculum, and that when the religious studies are concluded, the students will receive training in a mosque].

[http://english.bayynat.org.lb/comments/comment\\_01032012.htm](http://english.bayynat.org.lb/comments/comment_01032012.htm)

### ■ Crise des facultés de théologie : les évêques inquiets des mauvais chiffres

Bonn, février 2012 - "Très préoccupés": c'est en ces termes que le porte-parole de l'épiscopat catholique allemand a décrit l'état d'esprit des évêques, notamment en ce qui concerne le nombre d'étudiants inscrits en cycle universitaire de théologie, qui représentent traditionnellement un vivier important de futurs prêtres. Seuls 2200 élèves ont choisi de s'inscrire à ces cours, ce qui représente une chute de 50%. Parallèlement, le nombre de professeurs de théologie a, lui, baissé de 25% cette année, notamment à cause du fait que les facultés de théologie de Bamberg et Passau ont perdu une part importante de leur financement... à cause de la baisse du nombre d'élèves. C'est dans un contexte de sécularisation accélérée que ces mauvais chiffres sont tombés. L'Eglise catholique allemande a perdu en 20 ans 12.7% de ses fidèles. Sur la seule année 2010, ce sont 181.193 allemands qui ont décidé de quitter l'Eglise, à cause notamment du scandale des abus sexuels. Un chiffre qui dépasse pour la première fois le nombre de nouveaux baptisés, qui était en 2010 de 170.330. Le nombre de candidats à la prêtrise a chuté de plus de 60%, et les baptêmes de 43.1%.

<http://www.lavie.fr/chroniques/matinale-chretienne/allemande...>

## ESPANA

### ■ Nuevos requisitos para obtener la Declaración eclesialística de competencia académica

Los títulos superiores eclesialísticos han sido equiparados a los títulos civiles correspondientes por el Real Decreto 1619/2011 del 14 noviembre (B.O.E. 276. 16-11-2011). En consecuencia, es necesario adaptar los *requisitos básicos para la obtención de la Declaración eclesialística de Competencia Académica* (DECA) a las nuevas titulaciones vigentes en España: Graduado, Máster y Doctor. La Santa Sede ha mantenido los títulos de Bacalaureatus en Ciencias Religiosas, Licenciatus, y Doctor. El título de Bacalaureatus en Ciencias religiosas se adquiere en tres cursos (180 créditos ECTS). El RD 1619/2011 homologa los títulos superiores eclesialísticos a Graduados con un mínimo de 240 créditos ECTS. No obstante, los Licenciados o Graduados civiles, cuya titulación les faculta para enseñar en la ESO, podrán acceder a la DECA con el título de Bacalaureatus en Ciencias Religiosas de tres años, por ser la DECA una titulación que regula la Conferencia episcopal española.

[http://www.conferenciaepiscopal.es/index.php?option=com\\_content&view=article&id=1870:requisitos-deca&catid=46:ensenanza-y-catequesis&Itemid=1047](http://www.conferenciaepiscopal.es/index.php?option=com_content&view=article&id=1870:requisitos-deca&catid=46:ensenanza-y-catequesis&Itemid=1047)

## ■ El 70,2% de los alumnos eligen cursar religión católica

Madrid, 12 de Marzo de 2012 - La Comisión de enseñanza de la Conferencia episcopal (CEE) ha elaborado el informe anual sobre el número de alumnos que reciben formación religiosa en la escuela. "Si extrapolamos los datos al total de las diócesis españolas, podemos afirmar que en la actualidad, en el curso 2011-12, reciben clase de religión católica en enseñanzas no universitarias un total de 4.696.247 alumnos. Por tipos de centros, el porcentaje de alumnos que cursan religión es de un 99,5% en la escuela católica; un 61,5% de media en los centros de titularidad estatal y un 69,6% en los de iniciativa social civil". En comparación con el curso pasado **han disminuido en un 0,8%** los alumnos que cursan religión católica.

[http://www.conferenciaepiscopal.es/index.php?option=com\\_content&view=article&id=2658:el-702-de-los-alumnos-eligen-cursar-voluntariamente-religioncatolica&catid=234:noticias-2012&Itemid=430](http://www.conferenciaepiscopal.es/index.php?option=com_content&view=article&id=2658:el-702-de-los-alumnos-eligen-cursar-voluntariamente-religioncatolica&catid=234:noticias-2012&Itemid=430)

Totales (61 diócesis)

ALUMNOS	INSCRITOS	NO INSCRITOS	TOTAL	% INSCRITOS
<b>Educación Infantil</b>	814.995	310.649	1.125.644	72,4 %
<b>Educación Primaria</b>	1.738.540	538.560	2.250.631	77,2 %
<b>E.S.O.</b>	1.176.942	637.842	1.799.049	65,4 %
<b>Bachillerato</b>	158.053	209.666	364.208	43,4 %
<b>TOTAL</b>	3.888.530	1.696.717	5.539.532	70,2 %

## ■ El Ministerio crea una asignatura Educación para la Ciudadanía "libre de controversias"

Madrid, 31 de enero de 2012 - El Ministerio de Educación José Ignacio Wert ha anunciado este martes que **sustituirá la asignatura de Educación para la Ciudadanía** por una "asignatura de educación cívica y constitucional". Según ha dicho en una comparecencia el titular del departamento, el temario estará "libre de cuestiones controvertidas y de adoctrinamiento ideológico", ha asegurado. "Deberá centrarse en proporcionar a los alumnos el conocimiento de la Constitución, así como la historia de la UE y sus instituciones", ha añadido. Wert ha comparecido este martes ante la Comisión de Educación y Deporte para detallar las reformas educativas previstas por el Ejecutivo. "La reforma va encaminada a una mejora sustancial de la calidad, manteniendo la igualdad de oportunidades", ha dicho Wert. "Esto significa que todos los alumnos tengan las mismas oportunidades". "Debemos centrarnos en la reforma de la calidad con toda la comunidad educativa" ha remarcado Wert. "Estamos ante una situación de estancamiento y de retroceso de nuestro sistema educativo al que tenemos que darle flote", ha dicho el ministro. <http://www.periodistadigital.com/religion/educacion/2012/01/31/religion-iglesia-educacion-ciudadania-pp-wert-supresion-ideologia.shtml>

## FRANCE

### ■ « Il est urgent de transmettre la mémoire de la Shoah »

Personnalité réputée du monde des affaires, Éric de Rothschild, 71 ans, a aussi des engagements humanistes que l'on connaît moins. Depuis 2001, il se bat ainsi contre l'antisémitisme à la tête du Mémorial de la Shoah. C'est à ce titre qu'il présidait vendredi 27 janvier [bien avant, donc, les derniers meurtres de Toulouse de ce mois de mars, ndr] à Paris, une cérémonie d'hommage aux victimes de la Shoah en compagnie du secrétaire d'État à la défense et aux anciens combattants Marc Laffineur. Une quarantaine de lycéens avaient été conviés à cette manifestation qui s'est tenue dans la « crypte » du Mémorial. « Il est urgent d'enseigner la Shoah aux jeunes », insiste le baron qui, avec l'historien Jacques Fredj, directeur du Mémorial, a œuvré dans ce but, en 2011, à la mise en place d'un partenariat avec l'éducation nationale. Le regain d'antisémitisme en milieu scolaire ces dernières années l'inquiète. Plus largement, son objectif est, dit-il, de lutter « contre toutes les formes de racisme ». Pour ce faire, Éric de Rothschild n'hésite pas à répondre lui-même aux questions des adolescents. (Dans *La Croix*, 29 01 12).

### ■ Le Rapport national 2012 sur l'enseignement (privé) de l'islam

Paris, mars 2012. Une équipe de cinq chercheurs de l'École des Hautes Études en sciences sociales et de l'Institut d'études de l'islam vient de publier un rapport sur *L'enseignement de l'islam dans les écoles coraniques, les institutions de formation islamiques et les écoles privées*, à la suite de la demande en 2007



du ministre de l'Intérieur M. Alliot-Marie. Ce rapport, d'une centaine de pages, dresse l'inventaire des différentes structures d'enseignement utilisées par les communautés islamiques sur le territoire national :

- les écoles coraniques (souvent accolées à une mosquée) accueillent 35.000 enfants et adolescents ;
- les 9 établissements confessionnels (écoles primaires, collèges et lycées) ouverts pour un millier d'élèves ;
- les instituts supérieurs islamiques (une douzaine) accueillent de 3000 à 4000 étudiants.

D'après les chercheurs la floraison de ces lieux de transmission de l'islam viendrait compenser l'absence de prise en charge d'un enseignement musulman par le système scolaire public. Ces établissements répondent aussi à une demande communautaire « forte » : « celle de parents issus des classes moyennes et désireux, surtout lorsqu'ils habitent les quartiers sensibles, d'échapper à l'enseignement public, et de mettre leurs enfants dans ces établissements qui assurent former la future élite musulmane ». Tout en soulignant le rôle intégrateur de ces initiatives privées, le rapport n'en souligne pas moins les tensions et conflits entre acteurs, mais aussi l'ambiguïté de certains discours (« écoles ouvertes au milieu » mais en même temps islamiques, « citoyenneté musulmane » en parallèle avec la citoyenneté républicaine... ?) : « ces modes de socialisation peuvent conduire à des communautarismes bien fermés » (voir aussi *La Croix* 14/3/2012, p.18-19). Texte intégral : [http://www.mooslym.com/download/RAPPORT\\_ENSEIGNEMENT\\_ISLAMIQUE\\_final\\_mooslym.pdf](http://www.mooslym.com/download/RAPPORT_ENSEIGNEMENT_ISLAMIQUE_final_mooslym.pdf)

### ■ « La laïcité n'est plus l'ignorance du religieux » : le différend entre Guéant et Vingt-Trois

Paris, 23 février 2012 - Dans une lettre datée du 21 février, le ministre de l'intérieur Claude Guéant rassure le cardinal Vingt-Trois à propos de la charte des droits et des devoirs du citoyen qui témoignerait, aux yeux de l'épiscopat, d'une conception erronée de la laïcité. En effet, objecte le cardinal :

- la charte ne mentionne pas l'exception concordataire de l'Alsace-Moselle, et place l'ensemble du territoire français sous le régime de 1905 ;

- la charte fait du principe selon lequel la République ne subventionne aucun culte un principe constitutionnel, ce qui n'est pas ; elle dispose aussi maladroitement que « *l'Etat et les religions sont séparés* », et non « *les Eglises et l'Etat* » ;

- le texte qui précise que « *l'enseignement public gratuit et laïque à tous les degrés est un devoir de l'Etat* » ne fait aucune mention de l'existence d'un secteur d'enseignement non-public.

Réponse du ministre : « le gouvernement ne souhaite nullement remettre en cause ni la situation particulière de l'Alsace-Moselle, ni les différents statuts des départements et collectivités d'outre-mer ». Il affirme que « *la laïcité n'est pas l'ignorance du fait religieux, encore moins sa négation* », et rappelle l'attachement du gouvernement à la liberté d'enseignement. Un commentaire du journal *La Croix* (23 février) fait savoir que « sur le fond, le ministre de l'intérieur refuse de modifier la charte, qui reste, en bonne analyse juridique, non conforme aux grands principes de droit régissant la laïcité française ».

## RUSSIA

### Studio delle religioni: l'opzione diventa obbligatoria in tutte le scuole russe

Mosca, 10 febbraio 2012 – Dopo due anni di sperimentazione, dal prossimo settembre 2012, i *Fondamenti di religione* diventeranno materia obbligatoria in tutte le scuole russe. Il premier Vladimir Putin ha approvato il decreto (8 febbraio 2012) con cui si introduce l'insegnamento di religione su tutto il territorio nazionale dopo la sperimentazione avvenuta in una ventina di regioni (cf. *EREnews* 2010/4, p.6; 2011/2, p.4).

Gli studenti delle scuole primarie e secondarie potranno scegliere di studiare o la storia di una tra le quattro religioni definite 'tradizionali' - cristianesimo ortodosso, islam, ebraismo e buddismo - oppure frequentare corsi più generici sui "Fondamenti della cultura religiosa" o "Fondamenti di etica pubblica". Finora le lezioni si sono concentrate solo in un quadrimestre dell'anno scolastico, ma la Chiesa ortodossa ha chiesto di estenderle dal 2012 su tutto l'anno. Bandita durante tutto il periodo sovietico, la religione è tornata sui banchi di scuola ad aprile 2010, ma solo in 19 regioni, con un'iniziativa fortemente voluta dal Patriarcato di Mosca e benedetta dal Cremlino, interessato a cementare su valori comuni l'identità nazionale. Fin dall'inizio, l'idea ha sollevato forti critiche in Russia, Paese che ha sperimentato 70 anni di ateismo di Stato e dove convivono diverse etnie e religioni. "Penso sia sbagliato dividere i bambini in gruppi secondo la fede religiosa – ha dichiarato Ivar Maskurov, esperto di religioni – potrebbe causare molti problemi".

Un'altra obiezione sollevata dai detrattori della religione a scuola è la mancanza di insegnanti qualificati e di validi libri di testo, come ha ammesso la stessa Elena Romanova, responsabile del ministero dell'Istruzione per l'insegnamento della religione. Lo scetticismo del mondo laico non è condiviso da quello religioso. Non solo il Patriarcato di Mosca, ma anche la comunità musulmana ha sostenuto in pieno il progetto. Il mufti Albir Krganov, presidente del comitato spirituale dei musulmani di Chuvashia (repubblica autonoma russa) ha detto che "la nuova materia nelle scuole in Chuvashia è diventata molto popolare sia tra gli alunni che tra i genitori. Gli stessi genitori dicono di aver imparato molto sulla religione da quando i loro ragazzi frequentano questi corsi". A febbraio 2012, per ordine di Putin, il ministero dell'Istruzione ha dato il via ai corsi di formazione per gli insegnanti di religione, mentre a marzo le famiglie dovranno decidere a quale corso iscrivere i figli (*Nina Achmatova*). <http://www.asianews.it/notizie-it/> (15/02/2012)

## UNITED KINGDOM

### ■ Pagans join RE Council

The Catholic Education Service of England and Wales (CES) has warned that it may reconsider its membership of the Religious Education Council (REC) after the Pagan Federation was permitted to join the body. The Federation, which works to "promote and defend Pagan traditions", has joined more than 50 other faith and secular bodies on the council - which provides a forum for discussion on RE in schools in England and Wales. The CES's RE adviser, Fr Tim Gardner OP, said the body's "concern" over the admittance of the Pagan Federation was "an aspect of [its] general vigilance regarding the organizations with whom we work". Sarah Smalley, executive officer of the REC, said the council's diversity was its strength. The Pagan Federation was not available for comment. (*The Tablet*, 16 March 2012).

### ■ APPG to highlight importance of RE in schools

London, 17<sup>th</sup> February 2012 - Today, the Church of England, the Catholic Church, the Buddhist, Jewish, Sikh and Muslim faiths, the British Humanist Association and professional RE teaching associations are joining forces to support a new All Party Parliamentary Group (APPG). When it is set up, the new APPG will focus on safeguarding the provision of RE in our schools and explore how the subject can continue to deliver a valuable dimension to the education of all children and young people. Eastbourne and Willingdon MP Stephen Lloyd has agreed to chair the group with its secretariat provided by the Religious Education Council of England and Wales (REC). On taking the first steps to set up a new APPG, **Stephen Loyd** comments: "I'm confident this new APPG will be able to provide real insight into the value of RE, especially as it helps young people leave school with an accurate grasp on the importance and relevance of religion. In today's world where our children can be open to an enormous amount of misleading information, I believe it is absolutely essential they are taught about different cultures and religions by trained, experienced RE teachers, allowing children to make informed choices. "The number of students studying RE at GCSE level has increased from 113,000 to 460,000 in the last 15 years, so it is clear that pupils find it a rewarding and fulfilling subject." **John Keast**, chair of The RE Council of England and Wales, says of the planned new group: "We are delighted Stephen Lloyd has agreed to help set up the first APPG on Religious Education. Recently the RE community has felt under fire and this represents an important step to give the subject a strong profile amongst parliamentarians. The coalition government is making policy decisions about academies, the national curriculum, qualifications and even teacher training provision. Directly or indirectly all these will challenge how RE is taught to young people. It is extremely positive that there is such goodwill and interest in Westminster to support the subject in schools today." One of the greatest challenges faced by RE is to promote widespread understanding of its status on the curriculum and the academic rigour and depth of the subject when it is taught to full GCSE and A level standard in schools. At its most basic, RE is a statutory subject in all schools meaning they have a legal requirement to teach it, even though it is not part of the national curriculum. Academies have an obligation to teach it as the requirement is written into their funding agreements. The depth of the subject has been shown in recent research. The REC polled young people aged between 16 and 24 and found RE had a positive impact on those that study it, with 80% saying it can promote better understanding of religions and beliefs. Furthermore, young people opt to study RE GCSE as it is an academically rewarding subject that teaches discursive abilities and often provides the context and understanding required for history and literature. It also provides a current understanding of the contemporary world and society. For further information: [info@3nine.co.uk](mailto:info@3nine.co.uk)

### ■ "What's the place of faith in schools?"

London, on 22 February 2012. The high profile debate in Whitehall brought together a range of leading public figures and academics concerned with the role of religion in education to discuss "What's the Place of Faith in Schools?" The event was organised by **the Religion & Society Programme**, which is funded by public research councils to commission and manage research into issues relating to religion and society, and to disseminate them more widely. Taking part in the debate were Professors: James Conroy, University of Glasgow; Richard Dawkins, Oxford University and Vice-President of the British Humanist Association; John Pritchard, Bishop of the Anglican Diocese of Oxford; Robert Jackson, Director of the Warwick Religions and Education Research Unit. The podcasts and video of the event can now be found here: [http://www.religionandsociety.org.uk/faith\\_debates/faith\\_in\\_schools](http://www.religionandsociety.org.uk/faith_debates/faith_in_schools) -. You can also watch the full event from YouTube: [http://www.youtube.com/watch?feature=player\\_embedded&v=ea9l3OurAv0](http://www.youtube.com/watch?feature=player_embedded&v=ea9l3OurAv0)



## ARGENTINA - Los obispos rechazan la eliminación de la ERC en las escuelas públicas

Buenos Aires 2/03/2012 - Los obispos de las diócesis de la provincia de Salta emitieron un comunicado en respuesta a la medida de la justicia del gobierno de Salta, que determinó el cese de la enseñanza de la religión católica (ERC) en las escuelas públicas de la provincia. Esta resolución dispone que se eliminen las prácticas católicas en instituciones educativas estatales, como rezar antes del ingreso a las aulas, bendecir la comida, destacar las enseñanzas de Jesús, leer la Biblia y reflexionar sobre los pasajes leídos o celebrar las festividades religiosas. El mensaje está firmado por el arzobispo de Salta Mario Cargnello y por los obispos de Orán, de Cafayate, de Humahuaca. Los preladados recuerdan que "la enseñanza de la religión en las escuelas públicas constituye un derecho de los padres y de los niños y niñas y un deber de los establecimientos en función del desarrollo integral de los alumnos. Las convicciones religiosas son un factor positivo en la vida personal y social". "En una sociedad pluralista y en el marco de la libertad religiosa, los contenidos de la enseñanza religiosa escolar deben adecuarse a las convicciones que a tal efecto indiquen los padres". "No pretendemos que se enseñe a todos los niños los contenidos de la religión católica sino que todos los niños puedan recibir la enseñanza religiosa, o exceptuarse de ella, según la decisión de sus padres".

<http://www.analisisdigital.org/2012/03/05/los-obispos-argentinos-rechazan-la-eliminacion-de-la-educacion-religiosa/>

## BOLIVIA - Reforma educativa con una cosmovisión indígena de "Espiritualidad y Religiones"

La Paz, 7 de Febrero de 2012. (José Arturo Cárdenas) Las escuelas bolivianas empezaron a aplicar, con el inicio del curso escolar, una reforma educativa aprobada por el gobierno de Morales que busca revalorizar cosmovisiones indígenas, con contenido "revolucionario y antiimperialista", en medio de la confusión ciudadana y el rechazo de sindicatos de profesores. El nuevo sistema, que deberá aplicarse gradualmente, establece que la educación "es descolonizadora, liberadora, revolucionaria, antiimperialista, despatriarcalizadora y transformadora de las estructuras económicas y sociales". Además, indica que es necesario "universalizar los saberes y conocimientos propios, para el desarrollo de una educación desde las identidades culturales". El nuevo plan de estudios para los 12 años de escolaridad (divididos en primaria y secundaria) agrupa el sistema educativo en 4 áreas o ejes que son novedad, si bien algunas materias ya existían: Cosmos y Pensamientos; Comunidad y Sociedad; Vida, Tierra y Territorio; Ciencia, Tecnología y Producción.

La materia de Religión, de contenido judeo-cristiano, históricamente vigente en el sistema educativo, será cambiada por la de "**Valores, Espiritualidad y Religiones**", en las que se enseñará la cosmovisión de los pueblos indígenas que - según el gobierno- está centrada en el respeto a la Madre-Tierra (Pachamama). La religión cristiana es vista, a partir de la reforma, desde un punto de vista crítico. "La evangelización en la fe católica fue uno de los primeros mecanismos de enseñanza instituidos de manera sistemática a cargo de varias órdenes religiosas, siendo a su vez uno de los más fuertes sustentos para el establecimiento del orden colonial", dice la norma [...]. La materia de lenguaje, en el eje Comunidad y Sociedad, establece que se estudiarán los "sistemas de lenguaje creados en el Abya Yala" y "manifestaciones no literarias relacionadas a la Madre-Tierra y el Cosmos".

La nueva reforma educativa comenzará a aplicarse de manera gradual este año y se capacitará a los maestros, pues implica cambios radicales respecto a sistemas que estuvieron vigentes casi desde el siglo pasado. "La nueva malla curricular (plan de estudios) será aplicada de manera concertada. Los maestros irán viendo con el tiempo y haciendo comparaciones entre el anterior sistema educativo y el nuevo", afirmó este lunes el ministro de Educación, Roberto Aguilar. Aguilar reconoció que hay oposición de sectores de la sociedad, principalmente de algunos sindicatos de maestros, que consideran que **la reforma educativa enfatiza la visión del animismo**. Reivindicar el animismo de los pueblos ancestrales es "retroceder unos dos siglos", pues el conocimiento indígena es "precientífico, empírico e intuitivo", afirmó en conferencia de prensa el dirigente de los maestros de La Paz, José Luis Álvarez, principal crítico de la reforma. "Vamos a mostrar que lo que afirmamos nosotros no es falso", agregó. Según datos oficiales, unos 3,5 millones de niños y adolescentes están matriculados en el sistema educativo boliviano.

<http://www.diariocolatino.com/es/20120207/internacionales/100110/Bolivia-aplica-reforma-educativa-con-visi%C3%B3n-ind%C3%ADgena-y-antiimperialista.htm>

■ **Bolivia focuses RE in Mother Earth** - A new curriculum officially came into force on 6 February with the goal to remove church teaching from its central role in Bolivian schools. The education reforms passed by the Government of indigenous President Evo Morales were intended to have a "decolonizing, liberating, revolutionary, anti-imperialist, despatriarchalising and transformative" effect. Religious education will be focused on the traditional belief in Mother Earth - "Pachamama" - and a rejection of Catholic evangelization, which the educational directives condemned as "the strongest support for the establishment of a colonial order". An official at the Bolivian Bishops' Education Commission, Limberth Ayarde, said the Church's 1,380 schools would "add ancestral themes to [teaching of] the Catholic religion, as appropriate to the place". [*The Tablet*, 22 February 2012]. <http://m.thetablet.co.uk/latest-news/3858>

## PERÚ – Studenti contro la Santa Sede?

"Ribollono da sempre le università cattoliche latino-americane. Sono un ricco crogiolo di idee e di azioni; e, perciò, un luogo di conflitti. L'ultimo, acutissimo, ha al centro la Pontificia Universidad Católica del Perú. Imbeccate dall'arcivescovo di Lima, in lite con un corpo accademico poco obbediente, le autorità vaticane hanno emesso un ultimatum: se non verrà approvato entro l'8 aprile uno statuto che subordini programmi e insegnanti ai vincoli dettati nel 1990 da papa Wojtyła per le università cattoliche, la Santa Sede ritirerà alla prima università del Perú il diritto di chiamarsi «Pontificia» e «Cattolica». È l'ennesimo bagno di intrighi e faide, dominato da torbide transazioni e dalle ambizioni romane di un prelado conservatore. Dovrebbe invece essere l'occasione per concentrarsi sulla sostanza: sul risorgere della teologia della liberazione nel neoindigenismo e nel sincretismo; sul rapporto tra identità e diversità. «Yo soy Católica y defiendo la pluralidad», grida il cartello di una studentessa in piazza. A questo grido, non a chi lo strumentalizza, si deve rispostare". (M. Ventura da "La Lettura", suppl. *Corriere della sera*, 4 marzo 2012).

## QUEBEC - La Cour suprême du Canada : « le cours obligatoire ECR ne porte pas atteinte à la liberté religieuse »

Montréal, 17 février 2012 - La Cour suprême du Canada rejette la demande de parents de Drummondville qui voulaient que leurs enfants soient exemptés du controversé cours d'éthique et de culture religieuse (ÉCR). Le tribunal conclut que ce cours ne porte pas atteinte à la liberté de religion. La Cour suprême donne ainsi raison aux tribunaux de premières instances ainsi qu'au gouvernement québécois, qui refusait les exemptions. Le cours d'ÉCR est obligatoire pour tous les élèves des écoles primaires et secondaires du Québec depuis 2008. La décision de la Cour suprême vient mettre un point final à cette saga, et elle aura des répercussions sur de nombreux parents. Il y a eu, depuis l'entrée en vigueur de ce cours, des centaines de demandes d'exemptions. (Radio Canada, 17/02/2012).

■ **La réaction des Evêques catholiques du Québec au jugement de la Cour suprême – Le 17 février 2012**, la Cour suprême vient de déclarer que le cours d'Éthique et Culture religieuse ne porte pas atteinte à la Charte des droits et libertés. En 2008, après avoir plusieurs fois exprimé notre préférence pour un régime d'option entre un enseignement confessionnel et un enseignement moral sans dimension religieuse, nous avons pris acte de la décision du gouvernement du Québec d'implanter un cours unique pour tous — le cours d'Éthique et Culture religieuse — et nous avons reconnu la valeur de ses grandes finalités: la reconnaissance de l'autre et la poursuite du bien commun. Nous croyons que tous les jeunes ont besoin d'une formation appropriée pour être en mesure d'apprécier la place de la religion — et en particulier du catholicisme — dans l'histoire et la culture actuelle du Québec. Ce cours peut y contribuer dans la mesure où il respecte la liberté de conscience des jeunes et de leurs parents et où il présente bien les différentes traditions religieuses. C'est dans cette perspective que l'Assemblée des évêques catholiques du Québec continuera à maintenir une attitude d'ouverture et de prudence, critique et vigilante. [www.eveques.qc.ca](http://www.eveques.qc.ca)

■ **La "lezione" del Québec nel commento di un giurista italiano** – "Nel 2008 il Québec ha introdotto nelle scuole pubbliche l'insegnamento obbligatorio di «etica e cultura religiosa». In programma, la storia religiosa del Paese, la storia e la cultura delle religioni e l'introduzione ai valori della tolleranza e del pluralismo. I vescovi del Québec non si sono opposti, ma alcuni genitori cattolici hanno chiesto che i figli venissero esonerati. Al rifiuto dell'autorità scolastica, hanno presentato ricorso. "L'ora di etica del Québec, hanno sostenuto, veicola l'idea che tutte le fedi si equivalgano e confonde i nostri figli circa la verità della fede. Questo relativismo di Stato è incompatibile con l'educazione religiosa impartita in famiglia, viola la nostra libertà religiosa". La Corte suprema canadese ha infine respinto il ricorso. L'ora di studio è salva. Certo, i giudici hanno riconosciuto il rischio che l'educazione al pluralismo religioso diventi illegittimo indottrinamento. Tuttavia, ha scritto la giudice Deschamps per la Corte, «sostenere che l'esposizione dei figli a religioni diverse violi di per sé la libertà religiosa dei minori o dei genitori significa rifiutare la realtà multiculturale della società canadese e disconoscere ciò cui lo Stato del Québec si ritiene obbligato in materia di educazione pubblica». Questa «obbligazione» pubblica di educare alla diversità religiosa interroga le collettività, le istituzioni, le stesse chiese. Solo prendendo rischi, solo innovando, si può rispondere davvero. E' la lezione del Québec". Marco Ventura, *Corriere della sera* 26/02/2012.

## USA - Nearly half of the world's migrants are Christian, and more than a quarter are Muslim

Washington, D.C. March 8, 2012 – A new report on religion and international migration by the Pew Research Center's Forum on Religion & Public Life finds that Christians comprise nearly half – an estimated 106 million, or 49% – of the world's 214 million international migrants. According to the study, Faith on the Move: The Religious Affiliation of International Migrants, Muslims make up the second-largest group – almost 60 million, or 27%. The remaining quarter are a mix of Hindus, Buddhists, Jews, adherents of other faiths and the religiously unaffiliated (those who identify as atheists and agnostics or say they have no particular religion). In some respects, the religious affiliation of migrants mirrors the religious composition of the world's population. For instance, Christians and Muslims are the two largest religious groups among migrants as well as the two largest religious groups in general. However, Christians comprise a much greater share of migrants (about one-in-two) than they do of the general population (nearly one-in-three). Muslims also are somewhat overrepresented among migrants, though not by as large a margin. They comprise only a slightly higher share of migrants (27%) than of the world's population (23%). On the other hand, some religious groups are underrepresented among migrants. Hindus, for example, comprise about 5% of international migrants but 10-15% of the global population. In percentage terms, Jews have by far the highest level of migration. About one-quarter of Jews alive today (25%) have left the country in which they were born and now live somewhere else. By contrast, just 5% of Christians, 4% of Muslims and fewer than 3% of members of other major religious groups have migrated across international borders. These are some of the key findings from the report, which focuses on the total number (or cumulative "stocks") of migrants living around the world as of 2010 rather than the annual rate of migration (or current "flows"). An international migrant is defined as a person who has been living for a year or longer in a country other than the one in which he or she was born. Faith on the Move draws on a new database created by the Pew Forum that combines hundreds of censuses, surveys and other sources to shed light on the origins, destinations and religious affiliations of international migrants. Using the new Global Religion and Migration Database, Pew Forum researchers are able to present a global portrait of where migrants have come from, where they have gone and their religious composition. The report and database are part of the Pew-Templeton Global Religious Futures project, an effort funded by The Pew Charitable Trusts and the John Templeton Foundation to analyze religious change and its impact on societies around the world.

Other key findings from Faith on the Move include:

- **The United States** has been the world's No. 1 destination for Christian migrants. Of the 43 million foreign-born people living in the U.S. as of 2010, an estimated 32 million (74%) are Christian. (For more info, see the Usa fact sheet pdf).
- **Mexico** has been the largest single country of origin for Christian migrants. Most of them now reside in the United States. In fact, the U.S. has received about as many migrants (of all religions) from Mexico alone (more than 12 million, including both legal immigrants and unauthorized ones) as any other nation has received from all sources combined.
- Christian immigrants (an estimated 26 million) outnumber Muslim immigrants (nearly 13 million) in the 27 countries of the **European Union**, but the numbers are closer when migration within the European Union is excluded. (For more on

Europe, see the European Union fact sheet pdf).

- **Saudi Arabia** has been the top destination for Muslim migrants, most of whom are workers from nearby Arab countries, the Indian subcontinent, Indonesia and the Philippines.
- **Israel** has been the top destination for Jewish migrants, including many from Russia.
- **India** has been both the top origin and top destination for Hindu migrants. The U.S. has been the second-leading destination for Hindu immigrants.
- **China** has been the top country of origin for religiously unaffiliated migrants. It also has been the second-leading country of origin for Buddhist migrants (after Vietnam).

Faith on the Move is a baseline look at the nominal affiliation of migrants, with no attempt to measure their levels of religious commitment. The Pew Forum plans to conduct additional studies on religion and migration over time. The full report, which includes a companion quiz, interactive map and sortable data tables, is available on the Pew Forum's website, [www.pewforum.org](http://www.pewforum.org); or: <https://mail.google.com/mail/?shva=1#inbox/135f63ff690e3544>

## OPINIONS

**Laïcité hongroise** – La nouvelle Constitution hongroise adoptée le 1<sup>er</sup> janvier 2012 a suscité de vives réactions dans le pays. Cette Constitution s'ouvre par l'expression : *Dieu bénisse les Hongrois*. Cela a pu étonner certains pays très laïques comme la France. Mais je ne crois pas qu'il faille voir dans cette mention une volonté de reconquête religieuse de la part du gouvernement. Pour nous Hongrois, cette phrase ne suscite pas de débat : ce sont tout simplement les premiers mots de notre hymne national qui a toujours été chanté, même sous le communisme le plus dur. Le préambule de la Constitution fait appel, à mon avis, au sentiment national des Hongrois plus qu'à leur fibre religieuse. [...] Cela dit, il n'y a pas d'anticléricisme fort. La place de l'Eglise en Hongrie est très différente de celle de la France : chez nous la laïcité signifie que l'Etat ne privilégie aucune religion ou confession, mais il soutient sans discrimination l'action des Eglises, en particulier dans les secteurs de l'enseignement et du social. La plupart des écoles privées chrétiennes, par exemple, sont gratuites, comme l'école publique. Les Hongrois sont conscients que les Eglises ne pourraient pas payer seules. Les références au christianisme dans la Constitution marquent la reconnaissance du rôle qu'il joue encore dans la construction de notre société » (**Maté Barna**, vicaire général des dominicains en Hongrie, *La Croix*, 14-15/01/2012).

**¿Qué pasa con la asignatura de religion en la escuela?** Sobre la enseñanza oficial de la religión en la escuela, somos muchos los ciudadanos que palpamos dos hechos que están a la vista de todo el mundo. El primer hecho es que la gran mayoría de los jóvenes de nuestro país pasan por varios años de clase de religión: una asignatura en la que los obispos son los responsables de poner y quitar a los profesores, de aprobar o rechazar los libros de texto, de vigilar lo que se enseña y cómo se enseña en cada centro, de controlar hasta el comportamiento público y privado de los docentes. El segundo hecho es que, según los estudios sociológicos más fiables, una notable mayoría de jóvenes españoles se muestra distante de la religión, ausente de la práctica religiosa y - lo que es más significativo - estas generaciones juveniles muestran un desinterés casi total por cuanto se refiere a la religión, la Iglesia, la teología. [...] Estando así las cosas, a cualquiera se le ocurren algunas preguntas que son inevitables: ¿qué pasa con la asignatura de religión? ¿tan inútiles son los profesores que la enseñan? ¿tan rematadamente malos son los libros de texto que se usan para enseñarla? ¿cómo se explica que los chicos aprendan enseguida matemáticas, inglés o informática, al tiempo que la religión ni les interesa, ni les cuestiona, ni les resuelve gran cosa? Los análisis recientes más serios han dado un resultado que parece sólidamente demostrado: los niños y adolescentes asimilan los contenidos de la asignatura de religión hasta los doce o (a los sumo) los trece años. A partir de esa edad, desenganchan su mente de las ideas religiosas y del lenguaje religioso, de forma que, en adelante, toda esa temática y sus contenidos no les vuelve a interesar. No es que estén en contra de Dios o de los curas. No están ni a favor, ni en contra. Se trata de otra cosa. Se trata de que todo eso no les interesa en absoluto. [...] Así las cosas, ¿por qué no se afronta este problema en serio? Mi convicción es que el problema está en la teología subyacente al catecismo. La teología, que se enseña y se aprende en los seminarios, no responde ya ni a las necesidades religiosas de la gran mayoría de la gente, ni se trasmite en un lenguaje que a las generaciones jóvenes le pueda interesar y entender. Mientras esto no se resuelva, estaremos dando palos de ciego. O seguiremos resignadamente aferrados a unas seguridades de antaño que no van a servir para tranquilizar nuestras conciencias. Y, menos aún, para maquillar nuestro fracaso como transmisores de la correcta relación de los seres humanos con Dios.  
**José María Castillo**: <http://josemariacastillo.blogspot.com/2012/01/la-asignatura-de-religion-en-la-escuela.html>

**Václav Havel l'européo** - Certamente la testimonianza di Václav Havel (1936 -2011) lancia una luce nella crisi morale europea e scuote quel tedio dell'essere cristiani che si sperimenta in Europa. Si tratta di dare respiro alle politiche dell'Unione. Essa è spesso segnata da forze centrifughe, per il crescente euroscetticismo demagogico proposto da numerose istanze populistiche nazionali. E da forze centripete, per il rafforzamento della tecnocrazia di Bruxelles sulle questioni fiscali, senza un maggiore controllo dei rappresentanti politici diretti dei cittadini europei. L'Unione europea è chiamata ad avere un'anima, ad «esser patria delle patrie», secondo le parole di Havel. Questa è la sua identità. Ma occorre un grande sforzo pedagogico perché tutti i gli Europei sentano l'Unione non come una minaccia, ma come una grande opportunità di senso. (dall'editoriale di *Civiltà Cattolica*, 21 gennaio 2012).

**Scelte di morte per ragioni di genere** - Noi donne non siamo certo migliori degli uomini, ma nelle società maschili permangono residui di paure che neppure Darwin ha fatto sparire. I responsabili delle religioni che intendono salvare la fede per le generazioni future debbono purificarle dalle ombre del sacro antropologico: il papa cattolico deve non condannare, bensì accogliere come servizio di verità nelle scuole un'educazione sessuale che dia valore all'affettività non solo biologica delle relazioni fra i generi e al

rispetto delle diverse tendenze sessuali; l'islam, che fa imparare a memoria fin da piccoli le sure del Corano, si deve rendere conto che i tabù violenti producono strani effetti se un uomo si sente un dio-punitore davanti a donne-Isacco; i rabbini dovrebbero fare i conti con Levy Strauss e smettere di chiedere autobus separati per genere e di insultare le bambine non velate; in Cina e in India non si deve perpetuare l'insignificanza femminile trasferendo gli infanticidi delle neonate alla "scelta" ecografica, mortale solo per le bimbe. Sono tutte scelte di morte. Per ragioni di genere. (Giancarla Codrignani *Adista*, 10 marzo 2012, p.5)

**Quelle Europe pour les chrétiens ?** - Certains regrettent que l'Europe comme institution ne fasse plus référence au christianisme, mais a-t-elle besoin d'être une organisation chrétienne ? Non, surtout pas, car elle doit dialoguer avec toute la Terre sans a priori religieux. En revanche, l'Europe a intégré maintes valeurs de l'Evangile, dont la paix et le respect de la personne et de l'individu. Pour l'attention aux pauvres, elle doit continuer sa route, sous le regard de ses citoyens. Réconciliée, l'Europe n'a pas besoin d'être pieuse ou pratiquante, ou de faire référence, d'un seul bloc, à des racines chrétiennes. Il lui suffit de continuer à toujours débattre, à concilier, à faire concile de ses difficultés, de ses désaccords, pour rester moderne, pour vivre et faire vivre un aggiornamento permanent de paix et de progrès social. C'est en reconnaissant cette Europe de la modernité, en faisant confiance à cette société sécularisée, mais démocratique et sociale, que les chrétiens pourront y transmettre le message du Christ. Évangéliser, ce n'est pas seulement secourir, comme le Samaritain, le laissé pour mort de la foi, mais c'est aussi faire confiance à la société (l'aubergiste) pour finir son œuvre. (extrait du document « Évangéliser sans s'enliser », contribution de la **Conférence des Baptisés Francophones** en préparation du synode sur la Nouvelle évangélisation : [www.lumenonline.net/](http://www.lumenonline.net/) - 15/01/2012).

**Laïcité québécoise** - Quand une religion est une religion d'État, il n'y a plus de liberté de religion. Le fait qu'il y ait une distinction entre l'État et l'Église, qu'il y ait une distinction entre la sécularité et la religion ou la foi, je pense que c'est une bonne chose [en ce sens que] ça donne une liberté à la religion. Par contre, si la sécularité devient la fermeture de la religion, si la sécularité devient le refoulement du religieux, là je trouve qu'on est revenu à la case départ. (Mgr. **Christian Lepine**, nouvel archevêque de Montréal, à TVA nouvelles, <http://tvanouvelles.ca/video/1523165624001/mongrain-entrevue-avec-mgr-lepine-et-mgr-turcotte/> 21 Mars 2012).

**Educare giovani per il XXI secolo** - Tutti i giovani cittadini dovrebbero apprendere i rudimenti di storia mondiale, raggiungere una comprensione ricca e non stereotipata delle più importanti religioni e studiare a fondo almeno una tradizione a loro non familiare. Al contempo dovrebbero entrare in contatto con le tradizioni più importanti maggioritarie e minoritarie, all'interno delle proprie nazioni, ponendo attenzione a come le differenze di religione, razza e genere siano associate a diverse opportunità di vita. Infine, tutti dovrebbero conoscere bene una lingua straniera: la consapevolezza del fatto che ci sono molti modi di guardare il mondo, e che ogni traduzione è un'interpretazione, dà a una persona giovane un' importante lezione di umiltà culturale (**Martha C. Nussbaum**, *Educare per il profitto o per la libertà?*, "Il Mulino" 1/2012, p.18).

**Temere l'ignoranza religiosa, non l'islam.** In Europa c'è paura dell'islam, ma è dovuta all'ignoranza. Parli con gruppi di destra e scopri che non hanno mai aperto il Corano, mai incontrato un musulmano.: bisogna fare un grande sforzo per educarli. Siamo riusciti ad evitare lo scontro di civiltà, cerchiamo di evitare lo scontro di ignoranze. Per questo vanno insegnati anche in Medio Oriente elementi delle altre religioni. Là ci sono libri di testo in cui i cristiani non vengono mai chiamati cristiani, ma miscredenti, e non è giusto. In Europa lo stesso, va insegnato il nuovo cristianesimo, non la sua ideologia. Il problema è l'analfabetismo religioso: moltissimi giovani non conoscono i dati oggettivi della religione cui dicono di appartenere. (Card. **Jean-Louis Tauran**, presidente del Pontificio Consiglio per il dialogo interreligioso, intervistato da *Al Jazeera* il 10 marzo, in *Corriere della sera*, 15 marzo 2012).

## BOOKS, JOURNALS, E-JOURNALS

Abstracts by the Publishers or Authors

Collectif, **La protection des enfants contre la violence sexuelle. Une approche globale**, par des Spécialistes, Editions Conseil de l'Europe, Strasbourg 2012, pp. 355 – [www.coe.int/](http://www.coe.int/) - L'ouvrage comporte cinq parties : une vue d'ensemble de la situation en Europe et des cadres juridiques en place ; la prévention et le signalement des abus sexuels ; la réhabilitation et la réinsertion sociale des victimes ; la violence sexuelle sur l'internet ; et l'état des partenariats publics et privés dans la lutte contre ce fléau. Ce recueil aborde aussi un problème, moins connu, celui de la violence sexuelle que des enfants font subir à d'autres enfants. Outre les informations précises qu'il fournit sur les multiples facettes d'une question complexe, ce livre attire l'attention sur de nouveaux concepts et de nouvelles réalités, et formule quelques recommandations. Il relève tout particulièrement l'absence de données sur la prévalence et la nature des violences sexuelles en Europe ; il souligne ce faisant la nécessité d'une coordination paneuropéenne de la recherche et collecte d'informations, indispensable à l'élaboration de politiques et de programmes effectifs. Il entend aussi donner l'alerte : la protection des enfants requiert une amélioration drastique et exige d'urgence des mesures coordonnées dans divers domaines, notamment des campagnes de sensibilisation, des formations ciblées spécialisées, des programmes d'intervention et de thérapie, des cours d'éducation sexuelle à l'école, des comportements familiaux responsables et une justice dotée d'un arsenal législatif plus contraignant, qui tienne compte des besoins spéciaux des enfants en tant que témoins fiables. La publication s'inscrit dans le cadre de la Campagne du Conseil de l'Europe contre la violence sexuelle à l'égard des enfants. Elle incitera les juges, la police, les éducateurs, les gouvernements, les médias et les parlements à s'associer à la Campagne et à expliquer, démystifier et combattre - par des actions concertées - la violence sexuelle contre les enfants, un phénomène qui, en Europe, concerne environ un enfant sur cinq.

Collectif, **Discrimination fondée sur l'orientation sexuelle et l'identité de genre en Europe**, Editions du Conseil de l'Europe, Strasbourg 2012, pp. 143 – [www.publishing@coe.int/](http://www.publishing@coe.int/) - En Europe, de nombreuses personnes sont montrées du doigt en raison de leur orientation sexuelle, ou de leur identité de genre, et privées de la possibilité de jouir pleinement de leurs droits de l'homme

universels. Certaines d'entre elles sont victimes de violence, d'autres se sont réfugiées en Europe pour fuir des pays où elles risquaient d'être persécutées. Certains Etats européens refusent d'enregistrer des organisations représentant les personnes lesbiennes, gays, bisexuelles et transgenres (LGBT) ou leur interdisent de se réunir pacifiquement. Trop rares sont les responsables politiques qui prennent fermement position contre la discrimination, la violence et les autres manifestations d'homophobie et de transphobie. Le présent rapport expose les résultats de la plus vaste étude socio-juridique jamais consacrée à la discrimination fondée sur l'orientation sexuelle et l'identité de genre dans les 47 Etats membres du Conseil de l'Europe. Six chapitres thématiques offrent une large vue d'ensemble de la situation des personnes LGBT au regard des droits de l'homme, et des recommandations sont proposées en vue d'élaborer et de mettre en œuvre des mesures efficaces pour lutter contre la discrimination. Cette étude a été conçue comme un outil de dialogue avec les autorités et les autres parties prenantes. Elle constitue un état des lieux dans la perspective d'actions futures dans les domaines législatif et politique afin que toutes les personnes LGBT puissent véritablement exercer leurs droits fondamentaux.

Patrice DECORMEILLE, Isabelle SAINT-MARTIN, Céline BERAUD, (eds.), *Comprendre les faits religieux. Approches historiques et perspectives contemporaines*, CRDP de Bourgogne, Dijon 2009, pp. 204. - « Ni ouvrage strictement universitaire, ni appui didactique, ce livre présente néanmoins d'utiles synthèses dont enseignants et public français éclairé pourront se nourrir afin d'alimenter une réflexion documentée sur divers aspects historiques et contemporains du fait religieux. Une utile bibliographie offre, en fin d'ouvrage, des pistes d'approfondissement dont certaines constituent des outils pour bâtir un cours » (B. Massignon).

Cole DURHAM Jr., Rik TORFS, David M. KIRKHAM, Christine SCOTT (eds.), *Islam, Europe and Emerging Issues*, Ashgate, London 2012, p.354. "Religious pluralism is one of the unintended and unanticipated societal consequences of immigration with which European states have yet to come to terms. The European Court of Human Rights has emerged as an important and controversial arbitrator of the meaning of toleration: when are states justified in imposing restrictions on minority churches and non-conforming religious practices? This excellent collection of essays by estimable scholars reviews critically important decisions before the Strasbourg Court. Legal scholars, students, and policy-makers will find the book an indispensable help in sorting through the maze of judicial opinion on what states may and may not do with respect to placing restrictions on Muslim faith groups and other religious minority." (*Jytte Klausen*). [http://www.ashgate.com/default.aspx?page=637&calcTitle=1&title\\_id=11221&edition](http://www.ashgate.com/default.aspx?page=637&calcTitle=1&title_id=11221&edition)  
■ Several documents appeared in 2011 out of research at the Centre for European Islamic Thought at the University of Copenhagen: *Yearbook of Muslims in Europe* vol. 3, 2010: <http://www.brill.nl/publications/yearbook-muslims-europe>  
*Islam in Denmark: The challenge of diversity*: <https://rowman.com/ISBN/9780739170137>  
*Methods and contexts in the study of Muslim minorities*: <http://www.routledge.com/books/details/9780415692250/>

Rolf GOLLOB, Peter KRAPP, Wiltrud WEIDINGER (Eds.), *ECD/EDH. Voll. I-II : Grandir dans la démocratie – Modules d'enseignement de l'éducation à la citoyenneté démocratique et aux droits de l'homme pour le primaire*, Editions Conseil de l'Europe, Strasbourg 2012, pp. 158+157 - Grandir dans la démocratie est un manuel destiné aux enseignants qui souhaitent intégrer l'éducation à la citoyenneté démocratique (ECD) et l'éducation aux droits de l'homme (EDH) dans leur pratique quotidienne. Il comprend 9 modules d'enseignement de 4 leçons, qui donnent progressivement des instructions et incluent des documents à distribuer aux élèves ainsi que des informations de référence pour les enseignants. Le manuel fournit le programme d'une année scolaire pour les classes de fin de primaire (élèves entre 10 et 11 ans), mais sa structure permet une grande flexibilité. Il intéresse donc aussi les éditeurs de manuels scolaires, les concepteurs de programmes, les formateurs des enseignants, les enseignants en formation et leurs collègues débutants. L'ECD/EDH a pour objectif de faire de chaque enfant un citoyen actif, curieux et capable de prendre part à la vie démocratique. C'est pourquoi l'ECD/EDH souligne l'importance de l'apprentissage fondé sur l'action et les exercices. La collectivité scolaire est conçue comme une sphère d'expériences authentiques où les élèves peuvent apprendre à participer à la prise de décisions démocratiques et à assumer tôt des responsabilités. L'enseignement des concepts clés de l'ECD/EDH est aussi dispensé en tant qu'outil d'apprentissage tout au long de la vie. (Ed.) - [publishing@coe.int](mailto:publishing@coe.int); <http://book.coe.int>.

Mark HILL QC (ed.), *Religion and Discrimination Law in the European Union. [La discrimination en matière religieuse dans l'Union européenne]*, European Consortium for Church and State Research (publisher), Trier 2012, pp. 429. This book brings together the keynote addresses presented at the plenary sessions of the conference together with the written reports from each of the participating countries. They focused, respectively, on the cultural and social history of equality legislation, the protection afforded to the public by anti-discrimination provisions, and the exceptions from these which are prescribed for religious organizations. Info: <http://www.uni-trier.de/index.php?id=43662&L=2>

Malte Carlos HINRICHSSEN, *Religion, the media and EU membership of Turkey*, "Comparative European Politics" vol. 10 (2012) 1, online 30 January 2012 - <http://www.palgrave-journals.com/cep/journal/vaop/ncurrent/pdf/cep201126a.pdf> - This study investigates the role of religiousness and exposure to news about the European Union (EU) in the media in explaining public support for Turkish EU membership. The study draws on surveys in highly religious Ireland (n=1437) and rather secular Netherlands (n=1089) as well as media content analyses of television news and national newspapers in both countries. The results suggest that media coverage of EU affairs matters to public opinion about EU enlargement. The effects of the news media, however, are conditional upon the visibility and consistency in tone of the news. The results provide evidence for an important role of religiousness and the moderating role of EU media coverage in that more and more positive information about the EU decreases anti-Turkey sentiments in a highly religious country context.

Fatiha KAOUES, Christal VANEL, Vincent VILMAIN, Aurélien FAUCHES (eds.), *Religions et frontières*, CNRS éditions, Paris 2012, pp. 230. - <http://www.cnrseditions.fr/> - Longtemps, les religions ont été confinées à des espaces géographiques particuliers : christianisme en Occident, islam en Afrique du Nord et au Moyen Orient, bouddhisme en Asie, chamanisme chez les peuples dits « primitifs ». À l'heure de la mondialisation, les religions, comme les ressources marchandes et humaines, traversent les frontières. Ainsi, le bouddhisme s'exporte en France, le protestantisme évangélique est présent en Afrique du Nord et au Moyen Orient, des mormonismes se déploient de plus en plus en dehors des États-Unis d'Amérique. En dépassant les frontières géographiques, les religions renversent aussi les frontières de nos assignations identitaires et culturelles : ainsi, on peut se dire musulman et occidental, juif et noir, français et néo-chamane. Traversant les frontières temporelles et géographiques, mais aussi symboliques, les analyses de

cet ouvrage nous transportent aux quatre coins du monde et nous font visiter des périodes et des croyances anciennes, comme actuelles. Leurs auteurs se défont également des bornes disciplinaires et recourent dans leurs études à des outils d'analyse scientifiques variés, empruntant aussi bien à l'histoire, à la géographie, à la sociologie, qu'à l'anthropologie.

Stefano LEVI DELLA TORRE, *Laicità, grazie a Dio*, Einaudi, Torino 2012, pp. 114. – “La religione è cosa troppo seria per lasciarla alla mercé dei clericali di qualunque confessione, religiosa o ideologica che sia. Meglio che la laicità se ne occupi, e ascolti i credenti. E' quanto cerca di fare l'A. illuminando i nostri dubbi di una visione anticonformista che rifiuta non solo i clericalismi d'ogni colore, ma anche la banale laicità prossima all'indifferenza e il dozzinale relativismo che sconfinava nell'assoluto. Che cosa possono imparare l'uno dall'altro lo spirito laico e lo spirito religioso? A non accontentarsi di se stessi e neppure del mondo così com'è”. (M. Teodori).

Roland MINNERATH, *L'Eglise catholique face aux Etats. Deux siècles de pratique concordataire, 1801-2010*, Ed. du Cerf, Paris 2012, pp. 650, €55. – L'ouvrage, dans ses trois parties, propose d'abord une panoramique générale et contextuelle de tous les concordats ; il présente ensuite le statut juridique de l'Eglise dans le droit des Etats, et analyse enfin les libertés institutionnelles de l'Eglise en tant que communauté visible dans les sociétés civiles. «En défendant le droit de tous les hommes et de leurs communautés à la liberté religieuse, l'Eglise s'engage dans la promotion effective des droits de l'Homme : un langage compris aujourd'hui, en principe, par la majorité des ses interlocuteurs temporels. De cette manière, l'Eglise apporte sa contribution à l'autonomie de la sphère de l'esprit et de la conscience face aux puissances de ce monde ».

OSCE/ODIHR and YAD VASHEM (eds.), *Addressing anti-Semitism: Why and How? A Guide for Educators*, available online, pp. 34 – “These guidelines provide suggestions for teachers and other educators who feel the need to address issues pertaining to contemporary anti-Semitism. Recognizing that the context may vary in every country, or even in individual classrooms, this document provides educators with a general overview of common manifestations of contemporary anti-Semitism, as well as with some key educational principles and strategies for addressing this complex and challenging subject”. Useful references are provided in the annexes. [http://www1.yadvashem.org/yv/en/education/ceremonies/pdf/antisemitism\\_guidelines\\_english.pdf](http://www1.yadvashem.org/yv/en/education/ceremonies/pdf/antisemitism_guidelines_english.pdf)

David E.SMITH, *Religious knowledge among pre-service secondary teachers of English and History*, A Dissertation (Dec. 2011), Graduate School Appalachian State University: [http://libres.uncg.edu/ir/asu/f/Smith,%20David%202011\\_Dissertation.pdf](http://libres.uncg.edu/ir/asu/f/Smith,%20David%202011_Dissertation.pdf) - The findings from this study revealed a significant relationship between students who had experienced multiple faith communities and high basic religious knowledge scores. There was no significant relationship between students who had high basic religious knowledge scores and those who had taken a college religion course. In overall scores, 66% of participants scored above the third quartile, with a mean score of 80 out of 100. These results challenge previous studies done by Prothero and the Pew Research Center. In addition, only students with higher scores in basic religious knowledge did well in the exploratory sections, although high basic scores did not predict ability in more conceptual areas. Nevertheless, student performance on the successive sections which explored higher cognitive levels revealed a decline in the ability to apply religious knowledge to the modalities of contemporary life or to the evaluation of textbooks. The study found that less than 5% of pre-service teachers are prepared to address religion in the classroom, although 80% believed they were prepared, which illustrates the Dunning-Kruger effect experienced by participants (from Abstract).

Daniel VIDAL, *Michel Meslin. L'homme et le religieux*. Essai d'anthropologie, Préface par Yse Tardan-Masquelier, H. Champion, Paris 2010, pp. 222. - « De l'étude des premiers âges chrétiens à l'anthropologie de *l'homme romain*, de l'histoire des religions à leur « science », de *l'expérience du divin* à l'histoire de la prière, Michel Meslin a composé un ensemble de recherches centrées sur l'avènement, dans la conscience collective et personnelle, de la question du religieux. Moins, doit-on préciser, de la religion comme instance, ou institution, de croyance, que comme expérience subjective, et bouleversante, d'une transcendance. Rendre compte de l'assentiment qui est ainsi donné à telle « découverte », ou « rencontre », au plus intime, au plus ultime, de la conscience, comprendre en quoi telle « notion » apparaît à l'auteur décisive dans la constitution de l'être humain en sa singularité, mais aussi bien, et par là-même, en sa relation à autrui, son éthique, etc. – cela requiert un regard anthropologique capable d'accéder au plus près de la formulation du rapport qui lie l'homme à cet absolu, cet impossible nom de Dieu. Impossible, et cependant pensable. L'anthropologie religieuse, que propose M. Meslin en cet ouvrage posthume, est ainsi fondée, abolis tout artifice ou commodité de pensée, sur la mise à nu de ce qui est le plus secret en l'homme, et le plus socialement légitimé » (D.Vidal).

## Articles

Ina-ter AVEST, Siebren MIEDEMA, Wim WESTERMAN, *A conversational analysis of developments in Religious Education in Europe and in Turkey*, “British Journal of Religious Education” volume 34 (2012) 1, available on line: 9 February 2012. <http://www.tandfonline.com/doi/abs/10.1080/01416200.2011.649346> - This contribution is focusing on the question: ‘In what way is the issue of religious education in general and Islamic religious education in particular articulated in Europe and in Turkey, and what can be learned from the respective articulations for the interreligious dialogue?’ In the first section, the historical context is presented that makes up the diversity and situatedness of models of religious education (RE) in Europe, and its relation to citizenship education. Then the role of Islam in RE in Europe is addressed. In particular, Islam and RE/Islamic RE in the Dutch context is highlighted. In the second section, the Turkish educational system is described from the Ottoman Empire to the Republican Era, including the position of Islam. Turkey's present day secularized educational system is presented and the changed position of Islam in education. In the third section, the authors introduce the concept of ‘conversational analysis’ by using ‘European tinted lenses’ to further explore the Turkish articulation of Islam in education, and ‘Turkish tinted lenses’ to explore the European articulation with regard to Islam in RE. Concluding, some interesting aspects are emphasized where European and Turkish educators can learn from and with each other, and some recommendations for further research are given.

Heiner BIELEFELDT, *Freedom of Religion or Belief - A Human Right under Pressure*, “Oxford Journal of Law and Religion” – e.journal, first published January 11, 2012. <http://ojlr.oxfordjournals.org/content/early/2012/01/10/ojlr.rwr018.abstract> - The article starts by outlining the basic features of the right to freedom of religion or belief. As part of the broader infrastructure of international



human rights protection, its interpretation and implementation must be guided by the interrelated principles of normative universalism, freedom and equality. In this context, also the ‘second order principles’ of State neutrality and political secularism are addressed. The article subsequently deals with some of the root causes of abuses in the field of freedom of religion or belief. The last section discusses examples of recent tendencies to blur the contours of freedom of religion or belief, for instance by amalgamating it with policies of protecting the reputation of religions against defamation or by re-interpreting concepts of neutrality and secularism in an anti-liberal, doctrinal way. The author (Erlangen university, Germany) wants to raise awareness that conceptual clarity is needed to defend the normative basis for shaping peaceful coexistence in our religiously and philosophically pluralistic world by institutionalizing equal respect for the dignity and rights of ‘all members of the human family’.

John BREADON, *Grit in the shoe or pearl in the oyster? A critique of the concept of ‘spiritual development’ for post-16 learners in English state education*. Available online: 24/02/ 2012: [http://www.ghfp.info/Portals/1/contributors/papers/fullpaper\\_breadon.pdf](http://www.ghfp.info/Portals/1/contributors/papers/fullpaper_breadon.pdf) “This paper aims to provide a comprehensive overview of approaches to pupil spiritual and moral development (SMD) in the English state education system. My focus is particularly with provision of SMD in relation to post-16 young people. The paper falls roughly into two parts. The first is an historical overview of religious education (RE) and SMD since the 1944 Education Act and the emergence of the E Bac under the coalition government in May 2011” (Introduction).

Stephen BULLIVANT, Lois LEE, *Interdisciplinary Studies of Non-religion and Secularity: The State of the Union*, “Journal of Contemporary Religion” Vol.27, 1, January 2012 (Special Issue: Non-religion and Secularity): <http://www.tandfonline.com/doi/abs/10.1080/13537903.2012.642707>.

Christopher BUNN, Matthew WOOD, *Cultured responses: The production of social capital in faith based organizations*, “Current Sociology”, publ. online before print March 23, 2012 - <http://csi.sagepub.com/content/early/2012/03/23/0011392111425598.abstract> The theoretical concept of ‘social capital’ has been increasingly invoked in connection to religion by academics, policy-makers, charities and faith based organizations (FBOs). Drawing on the popularization of the term by Robert Putnam, many in these groups have hailed the religious as one of the most virulent generators of social capital in today’s societies. In this article, the authors examine this claim through ethnographic material relating to Faithworks, a national ‘movement’ of Christians who provide welfare services within their communities. The authors claim that to apply the term ‘social capital’ in a meaningful sociological manner to FBOs requires a return to Bourdieu’s use of the term and a refusal to extricate it from the practices in which it is enmeshed.

Silvio FERRARI, *Religion and the development of the civil society*, “International Journal for Religious Freedom” vol.4 (2011) 2, 29-36. [http://www.iirf.eu/fileadmin/user\\_upload/Journal/IJRF\\_Vol4-2.pdf#page=31](http://www.iirf.eu/fileadmin/user_upload/Journal/IJRF_Vol4-2.pdf#page=31) - Religions offer a peculiar element to the development of civil society, that is, the conviction that man is repository of a truth given by God. This conviction raises the problem of harmonizing truth and liberty. If the central feature of civil society is the free search for the common good through a committed participation in particular experiences, how can this search be shared by those who know they possess the truth? The article answers this question through the examination of the right of religious freedom and the principle of subsidiarity.

Jo Renee FORMICOLA, *Historical and Contemporary Challenges to Catholicism and its Church*, “Journal of Church & State”, first published online: February 1, 2012 - <http://jcs.oxfordjournals.org/content/early/2012/02/01/jcs.css001.extract> - This special issue of the *Journal of Church and State* discusses several historical and contemporary challenges to Catholicism as a religion and to its church—the institution that responds to those challenges in a pastoral as well as a political, economic and cultural way. Using a variety of methods, the church has consistently worked to advance Catholicism’s salvific and social message throughout the world, a fact that the articles in this issue will illustrate. The first article in this volume is entitled “Not by Force or Violence: Religious Violence, Anti-Catholicism, and the Right of Conscience in the Early National United States” by Chris Beneke. It deals with Catholicism in the American colonies and shows how its church evolved both theologically and institutionally along with the growth of the nation. The author argues in his essay that “sixteenth- and seventeenth-century wars of religion ... provided a lush and useful ideological backdrop during the Revolutionary Era and played a part in the lack of religious violence at the time.” In an interesting argument, Beneke presents what he calls, “a chain of causality” between this historical reality and the American move from toleration to religious liberty and the eventual definition of the Establishment Clause in the seminal U.S. Supreme Court case of *Everson v. United States*. He also argues that the “specter of religious violence -especially Catholic violence - and the resulting suffering were critical to the early modern case for toleration, but not to a more expansive understanding of the rights of conscience.”

Perry L. GLANZER, *The Death and Resurrection of Protestant Higher Education in Europe*, in *International Handbooks of Religion and Education*, Springer, 2012, vol 6, pp. 195-223. <http://www.springerlink.com/content/x1585557120w1874/>. - Although Europe gave birth to the Protestant university, for all practical purposes by 1980 not one Protestant university existed in Europe. This chapter tells the story of the “death” of Protestant higher education in Europe and the important role nationalization and rationalism played in the drama. Yet, it also notes that this demise is not the end of the story. A small, but significant, resurrection of Protestant higher education has occurred since 1980 led by small groups bent upon retaining and building a Christian vision for education within secularized Europe. Today, Protestants have created new institutions or expanded old professional schools to create a number of institutions that are doing more than merely surviving. They still, however, face many difficulties. One of the biggest challenges facing these new institutions stems from the secularizing tendencies of nation-states and more recently, the European Union. In fact, the recent Bologna process instituted by the EU shows potential for creating new waves of secularization brought about in the interest of political unity and the fear of religious pluralism. Still, despite difficulties such as these, the entrepreneurial commitment of Protestants to create new institutions has remained resilient in the face of what appeared to be its.

Charles L. GLENN, *Educational Freedom and Protestant Schools in Europe*, In *International Handbooks of Religion and Education*, Springer, 2012, vol. 6, pp. 139-161. <http://www.springerlink.com/content/j785554214200761/> - In contrast with the

United States, all the countries of Western Europe provide public funding for the tuition costs of private (mostly faith-based) schools chosen by parents. While this represents a significant plus for rights of conscience and parental empowerment, it involves also a larger government role in supervising private schools than is the case in the United States. This chapter discusses Germany, the Netherlands, England, Northern Ireland, and Sweden, in each of which there is a well-established tradition of Protestant schooling; public funding is provided so that families can choose to send their children to schools with a religious character, but the arrangements and the assumptions that underlie them differ considerably. Although government supervision extends only to the quality and general content of the instruction, not to the worldview which shapes the life of the school, there is evidence that many Protestant schools have largely lost their distinctiveness as a result of the general secularization of European societies and a failure to work at promoting an alternative vision of education.

Emiliano GRIMALDI, Roberto SERPIERI, *The transformation of the Education State in Italy: a critical policy historiography from 1944 to 2011*, "Italian Journal of Sociology of Religion", vol. 2012, no 1, pages 35. Available online 6 March 2012: <http://www.ijse.eu/index.php/ijse/article/viewFile/133/135> - This article attempts to reconstruct the main trends of educational policymaking in Italy since 1944, contextualizing them within historical and wider social landscapes. It is an exercise of critical policy historiography, in so far as it explores what have been the main issues in the Italian education policy debate during the last sixty-five years, how they have been addressed, what has changed both in the debate and in policy-making, what are the complexities and who are the subjects that have benefited or have been disadvantaged by those arrangements. The work interprets the recent trajectory of the Italian education system identifying two different political eras, namely the era of the welfarist education state and the (re)building of the nation and the era of the restructuring of education, between managerialism, decentralization and a tentative neoliberalism. Whereas the former (1944-1990) witnessed the building up of the welfarist and centralized education system, the latter is still an open era, where multiple trials are in place to reform and modernize education matching temperate and radical interpretations of managerialist, neoliberal and Third Way recipes.

Farooq HASSAN, *Pluralism in Islam: A Comparative Study with Western Pluralism*, "European Journal of Scientific Research" vol 70 (2012) 2, 220-227 - [http://www.europeanjournalofscientificresearch.com/ISSUES/EJSR\\_70\\_2\\_04.pdf](http://www.europeanjournalofscientificresearch.com/ISSUES/EJSR_70_2_04.pdf) - "This paper will discuss the acceptance of pluralistic values in Islam. The concept of pluralism and its dimensions promoted in Islam has been attested to by comments from the international community in various publications and forums. The Holy Quran commands Muslims to treat all people fairly. Islamic history provides many examples of toleration towards other faiths. Muhammad (PBUH), the last of Allah's Messengers, preached and practiced tolerance and acceptance towards non-Muslims in every walk of life. This paper also deals with a comparative analysis of Islamic and Western concepts of pluralism. It also focuses on the way Islamic concept of pluralism has been misinterpreted by some western scholars at different levels in different ways, for instance Islam is wrongly associated with violations of non-Muslim rights in an Islamic State and also, certain scholars believe that Muslims living in the West are not loyal to the community to which they belong. This paper discusses reasons for such distortions of the Islamic concept of pluralism at national and international levels. This paper will attempt to remove the apprehensions and misperceptions related to Islamic concept of pluralism. Views and suggestions from the audience will be appreciated in order to review and refine the recommendations I make. All of us have to share the planet Earth; no matter what religion we belong to. So why should we not do it gracefully- in the true, pluralistic way?" (F. Hassan, Univ. of Karachi, Abstract).

Agatha LADYKOWSKA, *The role of Religious Higher Education in the training of Teachers of Russian 'Orthodox Culture'*, "European Journal of Education – Research, Development and Policy", vol. 47, March 2012, 92-103 (article first published online: 23 Feb 2012: <http://onlinelibrary.wiley.com/doi/10.1111/j.1465-3435.2011.01510.x/full>). Special issue "*Russian Higher Education and the Post-Soviet Transition*". - This article provides an ethnographic account of the tensions arising from the different ways of building authority as teachers and the role of higher education in establishing teachers' legitimacy in Russia through the specific example of religious education. After state atheism was abandoned in 1991, an unprecedented demand for religious knowledge appeared in Russia, in particular in relation to Russian Orthodoxy. Since the Russian context of Orthodox education lacks shared standards, there is considerable latitude in the criteria determining norms and rules. Seeking to increase its influence, the Russian Orthodox Church aspires to have Orthodox catechism taught in a systematic way both in parishes and in secular schools. In practice, the Church is encouraging professional pedagogues to submit their curriculum proposals that would be suffused with Orthodoxy and at the same time be eligible for adoption in all settings and institutions. Thus, in order to educate teachers of religion, the Church has made available multiple, diverse sources of religious knowledge (self-learning, various courses offered by the eparchies, Spiritual Academies, and other institutions of higher education). But the legitimacy of these sources is often questioned, for instance by asking whether the institution that delivers diplomas of religious higher education has been granted formal state recognition. The teachers' quest for being acknowledged as competent technicians of religious education leads to competing claims for the authenticity of the sources of their training.

Nikita LOMAGIN, *Interest groups in Russian foreign policy: The invisible hand of the Russian Orthodox Church*, "International Politics", 49(2012)2, available online 16 March 2012- <http://www.nytimes.com/2008/09/05/world/europe/05iht-church>. Among the domestic interest groups that play a role in influencing Russian foreign policy the Russian Orthodox Church has become an important actor. Its most important role has been that of supporting the emergence of a new nationalist Russian identity to undergird Russian policy. On specific policy issues, it has advocated the political reunification of Eastern Slavic Orthodox peoples, the emergence of a multi-polar international system and the restatement of traditional values as the foundation for the pursuit of global human rights.

Wilna A. J. MEIJER, *Religious Education, Citizenship Education, Liberal Education*, in Doret J. de Ruyter and Siebren Miedema (eds.), *Moral Education and Development*, SpringerLink 2011, part 3, pp. 209-221. - In the first decade of the third millennium, a consensus emerged on the public relevance of 'learning about different religions' in the European world. The worldshaking event of the attack on the World Trade Centre in New York in 2001, 9/11, is sure to be mentioned as a catalytic factor in any treatise on this

topic. Religion, especially religious difference and confrontation (Samuel Huntington's renowned formula of the 'clash of civilizations', on the trends of global conflict, is predominantly related to religions), has become a topic for debate globally. <http://www.springerlink.com/content/q1w77hx3773g4x7v/>

Silvana MOSCATELLI, *The multiple discrimination in the European and Italian context*, "Acta Juridica Hungarica", vol. 52 (2011) 4, 316-324 - <http://www.akademai.com/content/03293h634n043x68/fulltext.pdf?page=1> - The term "multiple discrimination" indicates any combination of discrimination on the grounds of gender, racial or ethnic origin, *religion or belief*, disability, age or sexual orientation.

Anneke van OTTERLOO, Stef AUPERS, and Dick HOUTMAN, *Trajectories to the New Age. The Spiritual Turn of the First Generation of Dutch New Age Teachers*, "Social Compass" vol 59 (2012) 2. Available online: 18 Feb 2012 (pp.34). [http://www.dickhoutman.nl/mediatheek/files/van\\_otterloo\\_aupers\\_houtman\\_2012.pdf](http://www.dickhoutman.nl/mediatheek/files/van_otterloo_aupers_houtman_2012.pdf) - Most studies on New Age spirituality remain overly descriptive and lack solid, empirically grounded historical-sociological explanations for its increasing popularity since the counter culture of the 1960s and 1970s. In this article we therefore study the motivations of the 'first generation' spiritual seekers to turn to the New Age on the basis of 42 qualitative in-depth interviews with Dutch New Age teachers that grew up in the counter culture. The analysis demonstrates that they were motivated by discontents about Christian churches and modern work organizations, especially in the field of social care. Due to the countercultural emphasis on individual liberty, our respondents experienced both institutions as 'meaningless' and 'alienating' and felt attracted to the promises of humanistic self-spirituality and holism. In the conclusion we speculate on how and why the young, "second generation" New Agers turns to spirituality nowadays and in what ways their motivations differ from the first generation.

Nektaria PALAIOLOGOU, Daniel FAAS, *How 'intercultural' is education in Greece? Insights from policymakers and educators*, "Compare: a Journal of Comparative and International Education", vol. 42 (2012) 1. Available online: 21 February 2012. <http://www.tandfonline.com/toc/ccom20/current> - Schools in Greece particularly in inner-city areas, have seen a considerable increase in the number of migrant students over the past two decades. In this article, we discuss the intercultural education policy, which was introduced in 1996, in response to the migration and diversity the country has seen since the mid-1980s. We explore how policymakers and other stakeholders in the field of education have defined the notion of interculturalism and its implementation in schools. Our discussions draw on two separate studies, which used very similar tools and methods to elicit information. The article provides new insights from educators about how to respond to Greece's diverse student population. The results not only highlight gaps between government policy and school practice, differences between traditionalists and progressivists, but also show that Greece has still a long way to go, to leave behind its ethnocentric image and fully implement intercultural education within all public schools, not only in the so-called intercultural schools.

Stephanus PRETORIUS, *Framework of communication needed to protect against human rights violations of individuals who exercise their right to religious freedom in minority religions*, "Verbum et Ecclesia. Academic Journal of the Centre for ministerial Development", vol. 33 (2012) 1, p. 8, online: <http://www.ve.org.za/index.php/VE/article/view/516/964> - The right to religious freedom is generally believed to be the solution to religious intolerance and discrimination and to ensure world peace amongst world citizens. On an international level, the United Nations, through the appointment of a special rapporteur for freedom of religion and belief, has introduced a tool to monitor violations of this right. This tool is known as 'the framework of communications' and is focused mainly on the relationship between governments and religions. Unfortunately, religion is not excluded from the violation of human rights within its own ranks. This article pointed out that however pure the intention of freedom of religion, no real measures are in place to address violations of human rights in minority religions. Therefore, a tool is needed to investigate and address alleged violations within minority religions.

David W. ROBINSON, *Notes on Protestant Education in England*, in *International Handbooks of Religion and Education*, Springer, 2012, vol. 6, 225-244. <http://www.springerlink.com/content/pw276g6084174x66/> - The history of Protestant education in England is a complex tapestry of church, state, and various dissenting movements that arose between the time of Henry VIII's "conversion of convenience," when he changed from Catholic to Protestant to further his control over the church in England, and the contemporary framework of schooling. In fact, the use of the term "Protestant" to describe much of what occurred in England and its methods of education from 1534 onwards is closer to cultural convention than to real theological content; an institutional form with varying reformational substance. England presented a broad continuum of religious bodies, ranging from radically Roman Catholic, to Anglican, to various shades of more definitely -or even more radically- Protestant persuasion. In the course of time, England would develop a framework of education within this larger setting of religious diversity and church-state relations. It is the purpose of this chapter to provide a brief outline of the historical development of Protestant education in England, and to assess its current condition within that long tradition.

Claudia SCHIPPERT, *Implications of Queer Theory for the Study of Religion and Gender : entering the third decade*, « Religion and Gender » [e-journal], vol. 1 (2011) 1, 66-84 - [www.religionandgender.org](http://www.religionandgender.org) - "This essay explores the conceptual and contextual shifts in queer theoretical work as it is entering into its third decade of articulation. The essay reviews important recent themes in, and examines implications of, queer theoretical scholarship for the study of religion and gender. I suggest that among the implications are a more un-disciplined study of religion (and secularism) that takes seriously shifts resulting from transnational and diasporic queer scholarship, as well as shifts in conceptions of agency and resistance resulting from analyses and critique of homonormative positions, and that can critically intervene in homonationalism and Islamophobia".

Inna SEMETSKY, *Living, learning, loving: Constructing a new ethics of integration in education*, "Discourse" vol. 33 (2012) 1, 47-59. - <http://www.tandfonline.com/doi/abs/10.1080/01596306.2012.632163> - The paper positions education and learning in the context of Gilles Deleuze's ethico-political philosophy oriented to becoming-other amidst experiences and events. Deleuze's

unorthodox affective epistemology is inseparable from ethics in terms of real-life consequences at the level of practice. The paper presents the critical and clinical analysis of experiential events as texts comprising a mode of the informal pedagogy in terms of creating new concepts, meanings, and values for experience. The logic of sense foregrounds ethical evaluations of experience with regard to multiple directions we might take in novel situations, which disrupt common sense with problems that do not yet yield answers as univocal and unidirectional solutions. The paper conceptualizes a model of the new ethics of integration as a follow-up to the ethics of care in education informed by the relational self-other dynamics and moral interdependence.

Victo A. SHNIRELMAN, *Russian Orthodox culture or Russian Orthodox teaching? Reflections on the textbooks in religious education in contemporary Russia*, "British Journal of Religious Education" vol. 34 (2012), Available online 9 February 2012 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2011.649345> - "A new textbook in religious education is analysed, first, in comparison to earlier ones, and, second, with respect to its content and goals. The aim of the Russian Orthodox Church (ROC) is threefold – to educate into religion, to foster the ethnic Russian identity and to make youngsters loyal to the state. Actually, the state rather than society is one of the major values (together with the faith) both for the ROC and for the respective textbooks. The new religious courses received the support of the Russian President in 2009, after which a new educational standard was elaborated and new textbooks were completed. Six courses were accepted: four on 'traditional religions', one as an introduction to world religions and one on secular ethics. Each of these six courses could be chosen voluntarily by pupils and their parents. The new courses were first introduced in 24 regions in the spring semester of 2010 as a pilot project. I will analyse the textbooks and show which particular courses were most popular in various regions of Russia".

Stefanie SINCLAIR, *Blended Learning and Tuition in Religious Studies: an open University Perspective*, 2012 The Subject Centre for Philosophical and Religious Studies, Higher Education Academy, <http://oro.open.ac.uk/31262/1/228.pdf> - This article explores issues that need to be taken into consideration when different forms of tuition (including online, face-to-face and telephone) are 'blended' within higher education. It focuses on the significant challenges and benefits of blended tuition approaches. Issues are explored that are specific to higher education and to the discipline of Religious Studies (RS) in particular. The growth of online resources available within the field is highlighted as well as the need to find diverse, effective and creative ways to support students in the development of their information literacy skills. Reflecting on her involvement in the production, presentation, delivery and management of a range of RS modules at the Open University, the author explores what lessons can be learned from the Open University's experience of the development of blended tuition models. These insights are related to recent theoretical literature on blended learning and tuition (for example: Ellis and Goodyear, 2010; Vaughan, 2010; Garrison and Vaughan, 2008). The article highlights how important it is to avoid simply 'bolting on' new technologies without a consistent and coherent approach to their integration with other forms of tuition. It concludes that it is important to not utilize technology 'just because it's there', but to maintain a focus on what it is used for. It highlights the need for continual work on the development of pedagogical approaches in order to creatively and effectively accommodate the challenges and opportunities new teaching technologies present to higher education and to the field of RS in particular.

Nicholas THANISSARO PHRA (2012) *Measuring attitude towards RE : factoring pupil experience and home faith background into assessment*, "British Journal of Religious Education": <http://www.tandf.co.uk/journals/BJRE> - Recent studies have increasingly favoured contextualization of RE to pupils' home faith background in spite of current assessment methods that might hinder this. For a multi-religious, multi-ethnic sample of 369 London school pupils aged from 13 to 15 years, this study found that the participatory, transformative and dialogical activities of church visits, computer use and classroom debate improved attitude to RE. It revealed more readiness in girls to apply RE to their own religiosity and particularly negative attitudes to RE in pupils with no religious background. Besides indicating the validity, reliability and unidimensionality of a new short quantitative measure of pupil attitude to RE which acknowledges pupil experience and home context, the findings suggest ways to move beyond 'banking' paradigms to which RE remains prone.

Renáta UITZ, *Lessons from sexual orientation discrimination in Central Europe*, "American Journal of Comparative Law" vol. 60 (2012) 1, 235-264. - <http://comparativelaw.metapress.com/content/m240v10347g207t6/> - This article examines the experience of law reform in the field of sexual orientation discrimination in Central Europe, focusing mainly on Hungary, Poland and Slovenia. It seeks to analyze the interplay of European antidiscrimination and equality law with developments in other fields such as labor law, family law, political rights jurisprudence and criminal law, which have a potential impact upon the evolution of gay and lesbian rights. Based on an analysis of the interplay of antidiscrimination law with such other areas of legal and judicial decision-making, the paper argues that progressive developments in sexual orientation law in the jurisdictions examined are better explained by reference to the actions of influential "veto-players" in the political process, rather than by the assumption of a new societal or political consensus reflected in the legal reforms introduced. A change in the relative powers of such veto-players in the domestic legal and political field due to the appearance of new actors or even new elections provides an alternative and plausible explanation for the withdrawal and silence of those who might otherwise be expected to block sexual orientation law reform. Further, to the extent that silence on the part of veto-players is not based on the elimination of long-held prejudice or a profound change in attitudes and values, it should be recognized that the inaction of veto-players may be temporary and cannot be taken for granted.

Maxime VANHOENACKER, *Education in a French secular group of scouts: a site to study tensions over citizenship*, "Citizenship Studies" vol 10 (2011) 8, 1047-1059 - <http://www.tandfonline.com/doi/abs/10.1080/13621025.2011.627770> - Depuis sa fondation en 1911, le mouvement EEDF (Éclaireuses et Éclaireurs de France) promeut officiellement la formation et l'éducation de citoyens selon un modèle normatif hérité de la 3ème République. Les EEDF constituent ainsi un terrain privilégié d'analyse des caractéristiques singulières du champ de l'éducation à la citoyenneté en France. Ce mouvement associatif composé essentiellement de bénévoles est au cœur du processus d'institutionnalisation progressive de la politique de l'enfance depuis le début du 20ème siècle. L'éducation non-scolaire est nationalisée puis étatisée. L'ethnographie des pratiques quotidiennes de citoyenneté prenant forme dans ce cadre de politique publique met en avant la prégnance symbolique de l'horizon stato-national dans l'éducation à la citoyenneté.

Dans ces conditions, les acteurs associatifs (privés) intériorisent les récits du déclin (narratives of decline) de l'État social et de ses avatars. Le quotidien de l'action associative reproduit certaines des évolutions de l'action publique dans un contexte de transformation de l'État et des services publics: inflation des demandes sécuritaires et tensions autour de l'affirmation de l'identité du groupe. La citoyenneté, en tant que ressource indigène, n'est pas mobilisée dans des formes innovantes et demeure attachée à sa signification orthodoxe (conservative): participation politique conventionnelle et engagement conforme à une conception consensuelle de la collectivité et de l'intérêt général. Cette étude de cas, au service d'une anthropologie de la citoyenneté, interroge la pertinence du concept de citoyenneté pour rendre compte des subjectivités politiques ou des engagements collectifs dans le contexte français.

Paul VERMEER, *Meta-concepts, thinking Skills and Religious Education*, "British Journal of Religious Education", available 12 March 2012 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2012.663748> - This paper proposes that the acquisition of meta-concepts and thinking skills in order to facilitate scholarly religious thought should be the principal aim of religious education in schools. As a result, the aim of religious education is primarily stated in cognitive terms and religious education is understood as closely related to education about religion. The educational value of this approach is explained in a cultural-historical perspective on learning. It is shown that there is a close connection between learning and development and that school learning especially contributes to development of pupils' higher cognitive functions, if school learning aims at the acquisition of subject-specific meta-concepts and thinking skills. In order to apply these insights to religious education, the aim of religious education is reconsidered and some examples of meta-concepts and thinking skills that may serve as the content of religious education are discussed.

Marioke Rietveld-van WIRGERDEN, Ina ter AVEST & Wim WESTERMAN, *Interreligious Learning as a Precondition for Peace Education: Lessons From the Past: John Amos Comenius (1592-1670)*, "Religious Education", vol. 107 (2012) 1, 57-72 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2012.6414561670> - During the last decades the concept of interreligious education has been developed in which exploration and personal identity formation form important aspects. The increasing multi-cultural and multi-religious society requires open, respectful, and tolerant attitudes for which schools have to prepare. Therefore, theorists on interreligious education emphasize that education should have an inclusive stance toward the truth: no religion can claim to grasp the whole truth. But, would this not lead to relativism? In this article the authors investigate J.A. Comenius' contribution to this question. He was a pietistic Christian theologian, educationalist, and school reformer who was victim of several religious clashes. His whole life he was wondering how education could contribute to enhance peace and wisdom among citizens. For him God was the ultimate truth. Therefore religion played an important role in his considerations and solutions. The authors are of the opinion that for more than one reason Comenius can be an inspiring partner in dialogue for contemporary theorists on interreligious education.

Danielle ZAY, *A Secular Cooperative School. Can it Promote an Inclusive Education and Society?* "Italian Journal of Sociology of Education", 2012, 1, pp. 25. Available online 6 March: <http://www.ijse.eu/index.php/ijse/article/viewFile/131/133> - This article is based on the French report and the European comparative results of an international project about inclusive education supported by the European Commission. It focuses on one of the main issues and the specific methodology of the French report. The globalization has led to face the issue of making life together possible for native and immigrant populations on the same soil. How to build a common citizenship, with the same rights and duties, for diverse populations separated by their birth community, religion, history, customs and traditions? Which kind of education, and which kind of school are able to elaborate a new common heritage for citizens-to-be? Through research results, the paper compares the advantages and failures of the French republican secular school with others. It resumes the French conclusions to propose a cooperative school inspired by the spirit of the Council of Europe directives and developing social ties based on differences.

#### New electronic Journals

*Journal for the Cognitive Science of Religion* (JCSR) : is the official journal of the International Association for the Cognitive Science of Religion (IACSR). <http://www.equinoxpub.com/JCSR> Editors: Pascal Boyer, University of Washington, Armin W. Geertz, Aarhus University Luther H. Martin, University of Vermont.

*Réguler le religieux* : «Le projet québécois *Religion et diversité* ([www.religionanddiversity.ca](http://www.religionanddiversity.ca)) est fier d'annoncer le lancement d'une revue électronique pour les étudiants gradués intitulée *Réguler le religieux*. Nous acceptons dès maintenant des articles. Veuillez consulter le document ci-joint afin d'en apprendre davantage sur cette revue et les procédures de soumission. Pour toutes questions, veuillez communiquer avec Amélie Barras ([amelie.barras@umontreal.ca](mailto:amelie.barras@umontreal.ca)). La Rédaction».

The *Oxford Journal of Law and Religion*, new to Oxford Journals in 2012, has just published its first issue. The OJLR will be freely available online in 2012, so visit the table of contents for the first issue: <http://www.oxfordjournals.org/page/4452/6>.

#### NEXT EVENTS (a selection)

MADRID, 12-15 April 2012: XV European Forum for Catholic RE in schools: *The Teaching of/about Religion and social cohesion in European societies. Proposals for the training of Teachers*. [www.eufres.org](http://www.eufres.org) ; [carloseteban@planalfa.es](mailto:carloseteban@planalfa.es)

ISTANBUL , 5-6 May 2012. International Symposium: *Interdisciplinary and Comparative Approaches to Ethnic Conflict*. The Faculty of Arts and Social Sciences of Sabanci University. Info & submission papers: [bcelik@sabanciuniv.edu](mailto:bcelik@sabanciuniv.edu).

CORK, University College, 25-26 May 2012. First Conference of the Irish Society for the Academic Study of Religions (ISASR) on *Emerging Perspectives: Religions and Ireland*. <http://isasr.wordpress.com/>; [j.kapalo@ucc.ie](mailto:j.kapalo@ucc.ie)

COPENHAGEN, 30-31 May 2012: PhD course *Social Cohesion and Ethnic Diversity in Urban Contexts*.  
More info: <http://phd.hum.ku.dk/regional/courses/socialcohesion/>

PADOVA, University, 7-8 June 2012. *Pentecostal Politics of Space and Power - A Global Perspective*.  
Info, Papers: [vincenzo.pace@unipd.it](mailto:vincenzo.pace@unipd.it) and [annalisa.butticci@unipd.it](mailto:annalisa.butticci@unipd.it)

SURREY, University of, 26-27 June 2012. 8th Annual Conference Joint international multidisciplinary conference with Migration Research Unit (University College London), on *The Future of Multiculturalism: Structures, Integration Policies and Practices*.  
<http://www.surrey.ac.uk/cronem/>

LONDON, University of, 4-6 July 2012: Conference *Nonreligion and the Secular: New Horizons for Multidisciplinary Research*  
The deadline for abstract submission (250 words max) is 27 April 2012. Conference Coordinator: Katie Aston ([k.aston@gold.ac.uk](mailto:k.aston@gold.ac.uk))

TURKU (Finland), 29 July - 3 August 2012: the XVIII Session of the International Seminar on Religious Education and Values will take place at the Turku Christian Institute, Turku, Finland. The main theme of ISREV XVIII is: *Respecting History and Remembrance in Religious Education Research*. <http://www.isrev.org/2012Session.htm>

ANTWERP (B), University of, 26 August -2 September 2012. UCSIA Summer School "Culture, Religion and Society". The Programme will focus, this year, on the topic of *Secularism(s) and Religion in Society*. <http://www.ucsia.org/summerschool>

BELFAST, Stranmillis University College, 5-7 September 2012. Conference *Religious Difference and Protestant-Catholic Conflict*.  
Info: [Arts-Prot-RC-Project@open.ac.uk](mailto:Arts-Prot-RC-Project@open.ac.uk)

SZEGED (Hungary), 12-14 September 2012: 10<sup>th</sup> Conference of the SIEF Working Group on Ethnology of Religion, about *Religion on the Move. How Motion and Migration influence Religion*. Contacts: - <http://www.gfhf.hu/bsvi/>; [povedak@yahoo.com](mailto:povedak@yahoo.com); [peter.jan.margry@meertens.knaw.nl](mailto:peter.jan.margry@meertens.knaw.nl).

CHESTER (UK), University of, 18 September 2012: One day Conference on *Alternative salvations*. "The conference will explore how 'unorthodox' readings of sacred texts inform salvation experience; how life transformations outside of religious contexts might be considered spiritual; how ideas of this-worldly salvation are politicized. We are seeking to explore the ways that alternative religious, spiritual and secular understandings of the notion of salvation". [alternativesalvations@chester.ac.uk](mailto:alternativesalvations@chester.ac.uk)

POTSDAM (D), 3-5 September 2012: ESA Mid-term Conference: Research Network 34 - Sociology of Religion, in cooperation with the German Section for the Sociology of Religion: *Transformations of the Sacred in Europe and Beyond*.  
<http://www.uni-potsdam.de/esa-religion/abstractsandregistration.html>

KLINGENTHAL (Alsace), 8-12 October 2012: Colloquy of the European ICCS-INGOs on *Social cohesion, religion and education*.  
Only by invitation. Info: [www.iccsweb.org](http://www.iccsweb.org)

LISBON, 8-9 November 2012: International Conference *Echoes of Migrations: Memories and religious Representations of Migrants* (19-21th Century), Faculty of Social and Human Sciences, Nova University. [representation.migration.ihc@gmail.com](mailto:representation.migration.ihc@gmail.com).

### EREnews vol. X (2012) 1, 1-22

Newsletter trimestrale plurilingue inviata a richiesta, a cura di Flavio Pajer: [fpajer@lasalle.org](mailto:fpajer@lasalle.org), via Aurelia 476 I-00165 Roma, Italy

EREnews è rilanciata in rete da diversi website europei specializzati, dove è liberamente consultabile:

- <http://www.lumenonline.net/> Centre International Lumen Vitae, Bruxelles, B
- [www.olir.it/](http://www.olir.it/) Osservatorio delle Libertà e delle Istituzioni Religiose, Facoltà di Giurisprudenza, Milano-Piacenza, IT
- <http://www.katechetyka.eu/european-religious-education.novy-numer.131.html> Faculty of Catholic Theology, Lublin, PL
- [www.aica.it](http://www.aica.it) Associazione nazionale Catecheti Italiani, IT
- [www.eufres.org/](http://www.eufres.org/) European Forum for Religious Education in Schools, Wien, AT
- [www.formiris.org/enseignement-et-religions/](http://www.formiris.org/enseignement-et-religions/) Agences pour la formation professionnelle des enseignants, Paris, F
- <http://idr.seieditrice.com/> Società Editrice Internazionale, Torino, IT
- <http://www.rivistadireligione.org/> UPS, Facoltà di Scienze dell'educazione, Roma.

Chiuso e spedito il 30 marzo 2012