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## CONSEIL DE L'EUROPE / **Le rôle des jeunes dans la dimension religieuse du dialogue interculturel**

La Rencontre 2012 du Conseil de l'Europe sur la dimension religieuse du dialogue interculturel a rassemblé les 3 et 4 septembre à Durrës, en Albanie, plus d'une centaine de représentants des communautés religieuses et de convictions non religieuses, d'organisations internationales de jeunesse et de professionnels des médias, ainsi que des représentants des gouvernements des Etats membres et d'instances du Conseil de l'Europe, pour débattre du rôle des jeunes dans la dimension religieuse du dialogue interculturel pour la construction de l'Europe de demain. Le ministre albanais du Tourisme et de la Culture, M. Aldo Bumçi, qui représentait la présidence albanaise du Comité des Ministres lors de cet événement, a souligné combien il était important de tenir cette Rencontre en Albanie, pays qui a « une longue tradition de relations harmonieuses entre les religions et les cultures ». Pour la première fois depuis la création des Rencontres, en 2008, des jeunes ont activement participé et ont apporté une contribution très précieuse au débat. Les participants ont souligné que le dialogue entre les différentes convictions et **le rôle des jeunes dans la promotion de la tolérance et de la compréhension mutuelle revêtent une importance cruciale et constituent un atout exceptionnel pour nos sociétés**. Ils ont mis l'accent sur le fait qu'il faut non seulement renforcer le dialogue mais aussi développer une approche dynamique et une coopération concrète entre les différentes convictions et cultures, ainsi qu'entre les générations. La Rencontre 2012 est l'un des volets des activités de l'Organisation dans le domaine du dialogue interculturel et s'inscrit dans la suite des Rencontres organisées depuis 2008. Le choix du thème a été inspiré aussi par les résultats de la campagne « Dites non à la discrimination » que le Conseil de l'Europe a menée il y a quelques années. [d'après le communiqué de presse 07/09/2012 : [http://www.coe.int/t/cm/home\\_fr.asp](http://www.coe.int/t/cm/home_fr.asp) ]

## EUROPEAN COMMISSION / **Pluralism, religious diversity, social cohesion. A synopsis**

Pluralism in Europe and the way diversity is treated in policymaking are sensitive issues. The insights coming from the research in social sciences and the humanities underpin Europe's capacity to respond to the societal challenges it faces, with the main question being: How can cultural diversity be accommodated within European societies? This cluster synopsis focuses on **Pluralism and religious diversity, social cohesion and integration in Europe**. *Insights from European research* (Luxembourg Publications Office of the European Union, 2011, pp. 106), featuring projects funded under the 6th and 7th Framework Programs for Research. The cluster addresses themes of central importance to Europe, particularly in relation to inclusion and social innovation. Given the strong emphasis on inclusive growth and social cohesion expressed in the *Europe 2020 Strategy*, the results of these projects could play a seminal role in bringing new knowledge and insights to bear on policymaking processes.

The key issues addressed by researchers are: 1) how various policies can support the goal of life fulfillment in Europe and 2) which policies correctly balance the needs of the individual and society as a whole by building on the fundamental notions of equality and human rights. The projects described herein allow serious thought to be given to how the relationship between equality and religion in pluralist European societies should be addressed. They explore the interaction between governance and the religious beliefs of recent immigrant populations, in particular followers of Islam. This synopsis has been prepared by Sean Feerick, public analyst and expert, with the kind contribution of all project coordinators. (*from the Preface*).

Section 1. *Pluralism and religions in multicultural European societies: trends and implications* (pp. 7-37).

Section 2. *Identities, religions and public space, social cohesion and youth integration* (pp. 39-71).

Section 3. *Cultural integration and religious diversity: migration and changing societies* (pp. 73-102).

[ftp://ftp.cordis.europa.eu/pub/fp7/ssh/docs/pluralism-and-religious-diversity\\_en.pdf](ftp://ftp.cordis.europa.eu/pub/fp7/ssh/docs/pluralism-and-religious-diversity_en.pdf)

## UNESCO-UNICEF / **An interfaith program: «Learning to live together»**

Geneva - *Learning to Live Together* is an **intercultural and interfaith program for ethics education** designed to contribute to the realisation of children's right to a full and healthy physical, mental, spiritual, moral and social development. Developed as a contribution to quality education as defined by UNESCO and UNICEF, the program articulates theory and practice for nurturing children's ethical values to help them strengthen their identities and critical thinking, build constructive relations with others, and work collectively towards positive change. *Learning to Live Together* is a resource for those working in peace education programs that promote mutual understanding and respect for people of different cultures and beliefs. The 244-page manual which forms the basis of the program provides a general educational framework that can be adapted easily to local settings in different social and cultural contexts.

Arigatou International, 1 rue de Varembé, CH 1202 Geneva, Switzerland - [www.arigatouinternational.org](http://www.arigatouinternational.org)

[http://www.ethicseducationforchildren.org/mm/file/ExecutiveSummary\\_En\\_v2\\_web\\_final.pdf](http://www.ethicseducationforchildren.org/mm/file/ExecutiveSummary_En_v2_web_final.pdf) .

The Textbook is available on: <http://unesdoc.unesco.org/images/0016/001610/161059e.pdf>

## ECRI / Les Rapports 2012: instruction multi-religieuse contre discrimination et intolérance

Au long de cette année la Commission européenne contre la racisme et l'intolérance (ECRI) a produit plusieurs Rapports à la suite des enquêtes menées périodiquement au sein des pays membres du Conseil de l'Europe. Les deux derniers rapports, publiés le 25 septembre 2012, concernent la Croatie et la Suède. Auparavant ont été publiés les rapports concernant : Islande, Italie, Lettonie, Luxembourg, Montenegro, Ukraine (21 février 2012), Andorre, Danemark, France (22 mai). Dans tous les rapports il est question d'évaluer les éventuelles 'faiblesses' du système scolaire national face aux menaces du racisme, de la discrimination raciale et religieuse, de l'antisémitisme ; et de promouvoir, par conséquent, les mesures de politique éducative qui s'imposent. Des extraits, à titre d'exemple : [www.coe.int/ecri](http://www.coe.int/ecri)

**Croatie** – « L'ECRI recommande aux autorités d'instaurer et/ou d'améliorer la communication avec les communautés juives sur toutes les questions qui les concernent. Il convient en particulier de les consulter sur l'enseignement de la Shoah en Croatie. L'ECRI attire l'attention des autorités croates sur sa Recommandation de politique générale sur la lutte contre l'antisémitisme. » (§218)

**Suède** – « L'ECRI relève que la situation des musulmans en Suède ne s'est pas améliorée au cours des dernières années. En effet, les discours politiques contre les musulmans se sont répandus et leur ton a durci. Dans les médias, selon certains chercheurs, quatre reportages sur cinq concernant les musulmans sont négatifs. Sur Internet, les propos désignant les musulmans comme « envahisseurs » de l'Europe et incitant à la violence à leur encontre se sont multipliés, et certains élus au Parlement se livrent sur leurs blogs à des propos suggérant que l'emploi de la violence contre les immigrés musulmans est inévitable. Les musulmans visibles – par exemple les femmes qui portent le voile – sont les cibles d'incidents islamophobes et il y a également eu des attaques répétées contre des mosquées » (§121)

**Denmark** – “During their training, some teachers gain practical experience teaching in schools where the majority of the pupils are of a minority background. However, civil society actors have informed ECRI that they consider that teachers should receive more training in teaching in a multicultural environment. Trainee teachers receive training in Christianity/civics/citizenship; the authorities have explained that there is an emphasis on Christianity because of the links between the latter and Danish history and that this subject is used as a general platform regarding subjects such as ethics. ECRI considers that as Denmark is a multifaith society, emphasis should be placed on this aspect of Danish society when training teachers” (§58).

**Italie** - En vertu du concordat conclu entre l'Etat et le Saint-Siège en 1984, l'Etat est tenu de fournir un enseignement [culturel] de la religion catholique (=RC) dans les écoles, mais celui-ci reste facultatif pour les élèves. D'autres cours concernant l'univers religieux peuvent être proposés aux élèves qui ne suivent pas l'enseignement de RC, mais ne sont pas obligatoires. Suite à un contentieux relatif aux crédits académiques attribués aux élèves qui suivent l'enseignement de RC, le Conseil d'Etat a tranché : des crédits sont attribués aux élèves qui suivent l'enseignement RC ou un cours suppléant mais non aux élèves qui optent de ne suivre aucun cours. Le Conseil d'Etat a estimé qu'il n'y aurait pas de discrimination à l'encontre des élèves qui ne s'inscrivent pas aux cours religieux, puisque ces élèves ont la possibilité de suivre d'autres cours que les écoles peuvent prévoir. (§166).

L'ECRI souligne que dans un contexte où la majorité des élèves suit l'enseignement de RC et où des cours de substitution ne sont pas toujours disponibles, l'absence d'une note a inévitablement une connotation spécifique qui crée une distinction entre les élèves qui ont une note et ceux qui n'en ont pas. De plus, la prise en compte des notes pour ces cours peut avoir un impact négatif important pour les élèves empêchés de suivre un cours de substitution malgré leur souhait de ce faire. En effet, ces élèves risqueraient de se voir pénalisés soit parce qu'ils ne bénéficieraient pas de la possibilité d'améliorer leur note globale dans les cours facultatifs de leur choix, soit parce qu'ils se sentiraient contraints de suivre un enseignement religieux malgré eux. Cette situation semble être contraire aux exigences de la Convention européenne des droits de l'homme en matière de liberté de conscience et d'interdiction de la discrimination (§167).

L'ECRI recommande aux autorités italiennes de veiller à ce que des cours pouvant remplacer l'enseignement catholique facultatif soient organisés suite à toute demande faite conformément aux normes en vigueur, de façon à ce qu'aucun élève ne subisse une discrimination, notamment en ce qui concerne l'attribution de crédits académiques. (§168).

## FORUM 18 / 2012 Russian Religious Freedom survey

Oslo, 19 July 2012 - «Despite his liberal image, President Dmitri Medvedev introduced **discriminatory measures on the basis of religion or belief**, Forum 18 News Service finds in its general survey of religious freedom in the Russian Federation. So far, newly elected President Vladimir Putin has given mixed signals of his intentions in this area. The state's treatment of certain groups within Orthodoxy, Islam, Judaism and Buddhism as the nation's privileged "traditional religions" – to the exclusion of others – is now routine. This is seen in **school education**, the military and the ability to meet for worship. Yet the most threatening

development is use of the 2002 Extremism Law against those the authorities dislike, addressed in a separate Forum 18 "extremism" survey». (by Geraldine Fagan, Forum 18 News Service: <http://www.forum18.org> ). The complete Report is available on: [http://www.forum18.org/Archive.php?article\\_id=1722](http://www.forum18.org/Archive.php?article_id=1722)

## US STATE DEPARTMENT / 2011 International Religious Freedom Report

Washington, DC, 30 July 2012 . Secretary of State Hillary Clinton has transmitted the 2011 International Religious Freedom Report to Congress and released it to the public. This report is a valuable tool for interested citizens, students, researchers, nongovernmental organizations, and governments. The report focuses special attention on key trends such as the impact of political and demographic transitions on religious minorities; the effects of conflict on religious freedom; and the rising tide of anti-Semitism. This year, the Department modernized both the format of the reports and the online user interface.

*We are offering, only for our readers' convenience, the extracts referring to Religious Education in about forty countries of the European Region. It is obvious that EREnews does not guarantee the fullness of the information nor the correctness of the valuation. On the contrary, in the case of Italy (see below), it dissociates completely. To see the new 2011 International Religious Freedom Report visit [www.HumanRights.gov](http://www.HumanRights.gov), or directly, at <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm>.*

**ALBANIA** - According to the Ministry of Education, public schools are secular and the law prohibits ideological and religious indoctrination. Religion is not taught in public schools. According to official figures, religious communities, organizations, and foundations had 135 affiliated associations and foundations managing 102 educational institutions. By law, the Ministry of Education must license these schools, and curricula must comply with national education standards. Catholic and Muslim groups operate numerous state-licensed schools and reported no problems obtaining licenses for new schools. The Orthodox Church operates religious schools, a university, and educational centers for the training of clerics. The Bektashis also operate religious clerical training centers. [...] There is no law prohibiting the wearing of religious clothing or symbols. School principals have the right to set standards for "appropriate clothing," which at times included restrictions on public displays of religious symbols.

**AUSTRIA** - The government provided funding for religious instruction in public schools and places of worship for children belonging to any of the 14 officially recognized religious societies. The government did not offer such funding to other religious groups. A minimum of three children is required to form a class. In some cases, religious societies decided that the administrative cost of providing religious instruction was too great to warrant providing such courses in all schools. Attendance in religious instruction is mandatory for all students unless they formally withdraw at the beginning of the school year; students under the age of 14 require parental permission to withdraw from instruction. Instruction takes place either in the school or at sites organized by the religious groups. Some schools offered ethics classes for students not attending religious instruction.

Compulsory school curricula provide for anti-bias and tolerance education as part of civics education and as a focus across various subjects, including history and German language instruction. Religious education and ethics classes were another forum for teaching the tenets of different religious groups and overall tolerance.

Holocaust education was generally taught as part of history instruction but was also featured in other subjects (such as civics). The Ministry of Education conducts training projects with the Anti-Defamation League. Special teacher training seminars were available on the subject of Holocaust education, and Holocaust survivors talked to school classes about National Socialism and the Holocaust.

**BELARUS** - Educational institutions can cooperate with registered religious organizations only "with regard for their historic importance and influence on the formation of spiritual, cultural, and state traditions of the Belarusian people," which in practice refers to traditional faiths, primarily Orthodox. School administrators may invite Orthodox priests to lecture to students, organize tours to Orthodox facilities, and participate in Orthodox festivities, programs, and humanitarian projects.

In April the Education Ministry and the BOC signed a program of cooperation for joint projects for the spiritual and moral education of students based on Orthodox traditions and history. Protestant religious leaders continued to express their concerns that such practices discriminated against children of other faiths. On September 1, the government adopted procedures for cooperation between religious organizations and educational institutions. Only registered religious organizations that are members of national religious associations can organize religious activities at educational institutions.

The government continued to require students to use textbooks that promoted religious intolerance, especially toward nontraditional religious groups. Leaders of Protestant communities criticized language in one textbook as discriminating against Protestants. One chapter included a paragraph labeling groups such as Seventh-day Adventists, the Church of Maria, the White Brotherhood, and Jehovah's Witnesses with the derogatory term "sects." The Ministry of Education continued to use another textbook that labeled certain Protestant denominations and Hare Krishnas as sects. The government made no changes to these books despite the Protestant communities' requests that they be changed.

**BELGIUM** - The public education system, from kindergarten to university, requires strict neutrality with regard to the presentation of religious views except from teachers of religion. Religious or "moral" instruction is mandatory in public schools and is provided according to the student's religious or nonreligious preference. All public schools provide teachers for each of the six recognized religious groups if a sufficient number of pupils wish to attend. Public school religion teachers are nominated by a committee from their religious group and appointed by the minister of education of the concerned community government. Private authorized religious schools that follow the same curriculum as public schools are known as "free" schools. They receive community government subsidies for operating expenses, including building maintenance and utilities. Teachers, like other civil servants, are

paid by their respective community government. [...] Schools in Muslim-majority communities continued to perform far below the national average. There were also numerous complaints about how Muslims were portrayed in the news and media, with a continuing tendency towards negative reports about the Muslim community. Many Muslims criticized the significant media attention given to Sharia4Belgium, a marginal radical organization which is largely repudiated by the broader Belgian Muslim community.

**BOSNIA & ERZEGOVINA** - The Law on Religious Freedom reaffirms the right of every citizen to religious education. The law calls for an official representative of the various religious communities to be responsible for teaching religious studies in all public and private preschools, primary schools, and universities. These individuals are employees of the schools in which they teach but are accredited by the religious body governing the curriculum. However, the law was not always fully implemented. Religious education is largely decentralized, as is the education system in general. Public schools offer religious education classes, but with some exceptions, schools generally offered religious instruction only in the municipality's majority religion. Legally, students (or their parents on their behalf, in the case of primary school students) may choose not to attend the classes. If a sufficient number of students of a minority religious group attend a particular primary or secondary school (20 in the RS, 15 in the Federation), the school must organize religion classes on their behalf. However, in rural areas there are usually no qualified religious representatives available to teach religious studies to minority students. Minority students are often widely scattered across remote areas, making it difficult to provide classes even when a teacher is available. In the Federation's five Bosniak-majority cantons, primary and secondary schools offer Islamic religious instruction as a two-hour-per-week elective course. In cantons with Croat majorities, Croat students attend the elective one-hour-per-week Catholic religion course in primary and middle schools. However, in 13 Catholic primary and secondary schools in Bosnia and Herzegovina, parents can choose between the elective one hour-per-week Catholic religion course and a course in ethics. At the beginning of the school year, the Sarajevo Cantonal Ministry of Education introduced alternative courses to religious education in the canton called "Society, Culture, and Religion" in primary schools and "Culture of Religion" in secondary schools as options for those children who do not want to attend religious education classes. Experts noted that religious teachers across the country, while usually proficient in their subject matter, lacked sufficient pedagogical training and teaching experience.

**BULGARIA** - Public schools at all levels offer an optional religious education course that covers Christianity and Islam. The course examines the historical, philosophical, and cultural aspects of religion and introduces students to the moral values of different religious groups. All officially registered religious groups can request that their religious beliefs be included in the course's curriculum. The government does not permit religious headdresses in official photos for national identity documents. The government observes the following religious holidays as national holidays: Orthodox Christmas, Good Friday, and Easter. In addition, the government respects the holidays of non-Orthodox religious groups, including Muslim, Catholic, Jewish, evangelical Christian, and Baha'i, and grants their members leave upon request.

**CROATIA** - The government requires that religious training be provided in public schools, although attendance is optional. The Roman Catholic catechism is the predominant religious teaching offered in public schools. In May the Government Commission for Relations with Religious Communities asked non-Catholic communities to accept an amendment of their agreements that would remove their rights to provide public school religious instruction. The commission backed down when some communities challenged the amendment. As a result, the communities continued to provide public school religious instruction. SPC officials in Zagreb commended city authorities for a substantial donation that completed their new high school building, finished at the end of July and hosting 87 students, who are mostly from outside of the city and provided with stipends by the SPC. The school is open for students of different ethnicities and religious affiliations and is developing an ecumenical cultural center.

**CYPRUS** - The government requires children in public primary and secondary schools to take instruction in the Greek Orthodox religion. Primary school students of other religions may be exempted from attending religious services and instruction at the request of their guardians. Students in secondary education may be exempted from religious instruction on grounds of religion or conscience, and may be exempted from attending religious services on any grounds at the request of their guardians, or their own, if they are over the age of 16. The request is submitted by the parent/guardian or the student if over 16 to the Ministry of Education, which issues instructions to the school to grant the exemption. The Jehovah's Witnesses, the largest group that requests exceptions and which in the past had complained about delays and other problems, reported in 2011 that the situation improved, the process is simple, and exemptions are granted promptly in the majority of cases. In 2010 the minister of education, other government officials, and the teachers union approved the government's policy that all students have the equal right to use religious symbols, including wearing headscarves, at school.

**CZECH REPUBLIC** - Of the 32 registered religious organizations, nine have permission from the Ministry of Culture to teach religion in state schools. According to the ministry, although religious instruction is optional in public schools, school directors must introduce religious education choices if there are at least seven students in one class of the same religious group who request such instruction.

**DENMARK** - All public and private schools, including religious schools, receive government financial support. The Evangelical Lutheran religion is taught in public schools in accordance with the Public School Act; however, a student may withdraw from religious classes with parental consent. Additionally, the law requires that a Christian studies course covering world religions and philosophy and promoting tolerance and respect for all religious beliefs be taught in public school. The course is compulsory, although students may be exempted if a parent presents a request in writing. If the student is 15 years old or older, the student and parent must jointly request the student's exemption. According to the Ministry of Education, on average only 1.3 percent of students in the greater Copenhagen sample area, which has the highest concentration of non-Christians, opted out of the Christian studies course, taking another class of their choice, not necessarily on religion. The law allows Muslim, Jewish, and Christian prayers to be substituted for collective prayer in such venues as school assemblies, as long as the prayer is invoked without preaching. [...] The government is a member of the 25-country Task Force for International Cooperation on Holocaust Education, Remembrance, and

Research. The government observes the following religious holidays as national holidays: Holy Thursday, Good Friday, Easter Sunday, Easter Monday, Common Prayer Day, Ascension Day, Pentecost, Second Pentecost, Whit Monday, Christmas Eve, Christmas, and the day after Christmas.

**ESTONIA** - The government took steps to promote anti-bias and tolerance education. The government observes January 27 as the annual Holocaust and Other Crimes against Humanity Victims' Memorial Day. The country is a member of the Task Force for International Cooperation on Holocaust Education, Remembrance, and Research. During the summer the Estonian History Museum mounted a temporary exhibit on notable former residents of Tallinn. Nazi politician and ideologue Alfred Rosenberg was included in the exhibit. The local Jewish community and a senior member of parliament complained about the exhibit, stating that it lacked information about Rosenberg's role in the Holocaust. Further, the information on Rosenberg was placed among several laudatory exhibits, which provided a misleading context. A local high school where Rosenberg studied also included him in a display of notable alumni. Following these complaints, the Ministry of Culture ordered the museum to remove the part of the exhibit related to Rosenberg.

**FINLAND** - During the year, the Finnish National Board of Education (FNBE) began to provide an educational book "Salem -- the Path of Islam" for the purpose of teaching about Islam at the elementary school level. The government is funding the preparation of a similar book for secondary level schools. The FNBE also provides a series of textbooks for non-religious groups on ethics as well as educational texts for Orthodox, Catholic, and Jewish community members.

**FRANCE** - Public schools are secular. The law prohibits public school employees and students from wearing conspicuous religious symbols, including the Islamic headscarf, Jewish skullcap, Sikh turban, and large Christian crosses. Religious instruction is not provided in public schools, excepting the three territories previously mentioned [Alsace-Lorraine, French Guyana, French Overseas Departments and Territories]. However, facts about religious groups are taught as part of the history curriculum. Parents who wish their children to wear religious symbols or to be given religious instruction in school may homeschool or send their children to private school. Homeschooling and private schools must conform to the educational standards established for public schools. Public schools make an effort to supply special meals for students with religious dietary restrictions. The government subsidizes private schools, including those affiliated with religious organizations. With respect to the law banning the wearing of religious symbols in schools, the government reported there were no disciplinary cases brought under the law against students since 2009.

The Interior Ministry continued to fund a program at the Catholic Institute of Paris entitled "Religion, Secularism, and InterCulturalism." Government officials collaborated with academic specialists to create the curriculum for the training program that included 30 students for the academic year. Although the program is open to persons of all faiths, Muslims have expressed the greatest interest in the program. Consequently, the program seeks to address the fact that most imams come from overseas and do not speak French, hindering communication with their congregations and their understanding of local customs and laws. Initiated in collaboration with the Great Mosque of Paris, the program, for which the government provides 60 percent of funding, was intended to provide students, including future clerics, a broad understanding of French legal, historical, and social norms while avoiding theology. The goal of this portion of the program was to develop an Islam within the country that will be of the country and foster integration. Theological instruction was left to the Great Mosque of Paris, which has administered a four-year imam training program since 1993. The students are primarily immigrants from North and sub-Saharan Africa. The training has been well received by the country's religious communities, including Muslims, and is open to high-level officials and clergy from all religious groups, as well as representatives of affiliated religious associations. The Ministry of Education continued to sponsor nationwide courses and competitive examinations designed to educate students about discrimination and tolerance. It has a partnership with the League against Racism and Anti-Semitism (LICRA) to educate students about anti-Semitism and racism. LICRA provides educational tools, works directly in schools, and organizes trips to educate students about racism.

**GERMANY** - Most public schools offer Protestant and Catholic religious instruction in cooperation with those churches, as well as instruction in Judaism if enough students express interest. The number of Islamic religion classes in public schools continued to grow. Participants in the Islam Conference sponsored by the federal government agreed in principle that Islamic education should be made widely available. Education is a state responsibility, and because no nationally recognized Islamic organization exists that could assist in developing a curriculum or providing services, the form and content of Islamic instruction varied from state to state. Organizations providing Islamic instruction did not obtain PLC status. All states offer religious instruction and ethics courses. In most states students who do not wish to participate in religious instruction can substitute ethics courses. Islamic religious instruction for the estimated 750,000 to 900,000 Muslim students in the public school system remained controversial. Although no Muslim group had PLC status, state governments recognized the demand and worked with local Muslim organizations to establish such courses. In December, the NRW state parliament announced it would add Islamic religious instruction to the regular public school curriculum. The content would be determined by an advisory board consisting of four members of the Muslim umbrella organization, "Coordination Council of Muslims" (KRM), and four members of the government, chosen with the KRM's consent. The Bavarian state government's five-year pilot project for providing school courses in Islam continued. A total of 265 Bavarian schools, most of them elementary schools, offered Islamic instruction for about 10,500 pupils and employed approximately 70 teachers. Some religious groups expressed opposition to the government's prohibition of home schooling. State authorities generally permitted religious groups to establish private schools as long as they met basic curriculum requirements.

**GREECE** - Orthodox religious instruction in primary and secondary schools, at government expense, is mandatory for all students, although non-Orthodox students may exempt themselves by turning in a statement requesting exemption. However, public schools offer no alternative activity or non-Orthodox religious instruction for these children. Many private schools offer alternative religious instruction to their students.

**HUNGARY** - Registered religious groups have the right to provide religious education in public schools if requested by students or parents. Religious instruction is not part of the curriculum in public schools, but the government permits primary and secondary school students to enroll in extracurricular religious education classes. Optional religious instruction is usually held after the normal school day and taught in school facilities by representatives of various religious groups. While the government makes provisions for minority religious groups to engage in religious education in public schools, the four “historic” groups provided the majority of after-hours religious instruction. Private schools are not obligated to ensure religious education.

**ICELAND** - Virtually all schools are public schools. School grades 1-10 (ages 6-15) are required by law to include instruction in Christianity, ethics, and theology. The law also mandates that general teaching practices be shaped by “the Christian heritage of Icelandic culture, equality, responsibility, concern, tolerance, and respect for human value.” The compulsory curriculum for Christianity, ethics, and theology does, however, suggest a multicultural approach to religious education and places an emphasis on teaching a variety of beliefs. In secondary schools, theology continues to be taught under the rubric of “community studies” along with sociology, philosophy, and history. The law provides the minister of education with the authority to exempt pupils from instruction in compulsory subjects such as Christianity, ethics, and theology. In practice individual school authorities issue exemptions informally. There is no obligation for school authorities to offer other religious or secular instruction in place of these classes. Some observers have noted that this discourages students or their parents from requesting such exemptions and may isolate students who seek exemptions or put them at risk of bullying in schools. In October, the Reykjavik City Council passed rules on the access of religious organizations to public schools (grades 1-10) in the municipality. According to the new rules, religious groups were not allowed to conduct any activities, including the distribution of proselytizing material, in the schools during school hours. Any student visits to the gathering places of religious organizations during school hours had to be under the guidance of a teacher as part of a class on religions. Any such instruction could not involve the active participation of students. The towns of Alftanes and Mosfellsbaer, in cooperation with the state church, continued to run a pastoral care program for students under which a pastor comes to the classroom and provides guidance on a variety of subjects. The Ethical Humanist Association, Sidmennt, and representatives of non-state religious organizations continued their public criticism of the program’s use in public schools, claiming that the pastoral care program contained aspects of religious indoctrination.

**IRELAND** - The government permits, but does not require, religious instruction in public schools. Most public and private primary and secondary schools are confessional, and their boards of management are governed partially by trustees who are members of religious denominations. Under the terms of the constitution, the Department of Education provides equal funding to schools of different religious denominations, including Muslim and Jewish schools, as well to non-confessional schools. Although religious instruction is an integral part of the curriculum of most schools, parents may exempt their children from such instruction. Publicly funded church-linked schools are permitted to refuse to admit a student not of that religious group if the school can prove the refusal is essential to the maintenance of the “ethos” of the school (for example, too many Catholics in a Muslim school could prevent the school from having a Muslim “ethos”). However, there have been no reports of any children refused admission to any school for this reason. By law a religious school may select its staff based on their religious beliefs.

**ITALY** - The Catholic Church has certain privileges [1] regarding instruction in public schools. For example, the government allows the church to select [2] Catholic teachers, paid by the state, to provide instruction in “hour of religion” courses taught in the public schools. Such courses are optional, and students who do not wish to attend are free to study other subjects or, in certain cases, to leave school early. While in the past [3] this instruction involved Catholic priests teaching catechism, church-selected instructors [4] may now be either lay or religious, and their instruction is intended to include material relevant to non-Catholic religious groups. The law provides funding for all private schools [5] that meet government educational standards. [...] The state pays Catholic religion teachers, but this financial support is not available to other religious communities [6]. If a student requests a religion teacher of a non-Catholic religious group, that group could select a representative [7] but has to cover the cost.

[Nota redazionale EREnews – Non sfuggirà a nessun lettore informato la singolare parzialità di questa valutazione americana sul caso italiano. Rileviamo: 1. Il Rapporto sembra identificare il dato della maggioranza statistica dei cittadini di affiliazione cattolica come il godimento di un “privilegio” concesso alla Chiesa cattolica - 2. Il Rapporto “dimentica” che gli insegnanti di religione italiani, oltre che “scelti” dall’ autorità ecclesiastica, sono nominati dall’ autorità civile in base alla loro comprovata e pubblica formazione accademica. 3. L’ allusione al generico “passato” non rende ragione del cambio di profilo giuridico e pedagogico della materia (cioè da “catechismo” ad “approccio culturale”), avvenuto con il passaggio dal primo Concordato (1929-1984) al regime attualmente in vigore. 4. “Instructor” è qui termine improprio e deviante in quanto gli ordinamenti della scuola pubblica italiana conoscono la figura professionale dell’ Insegnante (Teacher), anche quando designa il titolare di religione. 5. Il Rapporto ignora l’ art. 33 della Costituzione italiana in tema di sovvenzionamento dell’ istruzione non statale. Oltretutto le scuole “paritarie” non sono ascrivibili alla categoria riduttiva di scuole “private”. 6-7. Il Rapporto, riecheggiando visibilmente prassi invalse in altri paesi ma non in Italia, ignora: a) l’ esistenza delle “Intese” sottoscritte con lo Stato dalle diverse Minoranze religiose legalmente riconosciute; b) ignora che detti gruppi religiosi hanno liberamente scelto, stando appunto alle Intese che hanno legalmente sottoscritto, di non avvalersi delle strutture scolastiche pubbliche per istruire in religione i propri studenti; c) che un eventuale ‘ insegnante rappresentante’ di una religione non-cattolica non può esercitare nella scuola statale un insegnamento curricolare continuativo se privo del rispettivo titolo abilitante a tale professione; d) che le scuole hanno la facoltà di istituire - a richiesta di studenti credenti di qualsiasi fede o non credenti - attività didattiche etico-religiose non-confessionali, in alternativa al corso confessionale, e questo senza oneri supplementari per l’ amministrazione, e tanto meno per i gruppi religiosi eventualmente interessati ad avvalersi di tali corsi.

Concludendo: il Rapporto Usa, circa la situazione dell’ istruzione religiosa nel caso Italia, non solo avanza delle valutazioni sommarie assai imprecise, ma contiene dati oggettivamente erronei e tendenziosi. L’ inaffidabilità della lettura “americana” nel caso italiano può far nascere fondati sospetti sulla credibilità di altri casi nazionali qui in elenco. Sui quali, al momento, ci

asteniamo dal sindacare, invitando semmai i nostri Lettori europei a farci pervenire eventuali osservazioni sul trattamento che il Rapporto Usa ha riservato al loro Paese. F. P.]

**LATVIA** - The law stipulates that only representatives of certain Christian churches (Catholic, Evangelical Lutheran, Orthodox Christian, Old Believer, Baptist, Methodist, and Adventist) and Jewish groups may teach religion in public schools to students who volunteer to take the classes. The government provides funds for this education. Students at state-supported national minority schools also may receive education on a voluntary basis on the religion “characteristic of the national minority.” Other denominations and religious groups that do not have their own state-supported minority schools may provide religious education only in private schools. Depending on the grade level, courses can range from sectarian instruction with church-approved instructors to nondenominational Christian teachings to overviews of major world religions. Parents can register their children for nonreligious ethics classes instead of Christian-based courses. The Catholic, Lutheran, and Orthodox churches have their own seminaries. The University of Latvia’s theological faculty is nondenominational.

**LITHUANIA** - By law, “traditional” religious communities and associations may register marriages, establish joint private/public schools, provide religious instruction in public schools, and be eligible to receive government assistance. [...] The constitution establishes public educational institutions as secular. The law permits and funds religious instruction in public schools but only for traditional and other state-recognized religious groups. The number of wholly private religious schools is relatively small. There were 30 schools with ties to Catholic or Jewish groups, although students of different religious groups often attended these schools. All accredited private schools (religious and nonreligious) receive funding from the Ministry of Education and Science through a voucher system based on the number of pupils. This system covers program, but not capital, costs of school operation. Founders generally bear responsibility for covering capital outlays; however, the ministry provides funding for capital costs of traditional religious private schools where there is an international agreement to do so. For example, an international treaty between the government and the Holy See stipulates that private Roman Catholic schools are to be funded by the government; hence, the government covers the operational costs of schools owned by the Roman Catholic Church.

**LUXEMBOURG** - Religious instruction in public schools is a local matter, coordinated between representatives of the Catholic Church and 106 communes. There are government-salaried religious instructors at all levels in public schools. Parents and pupils may choose between instruction in Catholicism or an ethics course. Schools grant exemption from this instruction on an individual basis. The government subsidizes all private religious schools affiliated with a parent religion that has a signed a convention with the state. The government also subsidizes a Catholic seminary.

**MACEDONIA** - Private religious primary schools are not allowed under the law, but there are no restrictions on private religious schools at the secondary level and above, or on religious education that takes place in religious spaces, such as churches and mosques. The Ministry of Education began a new course during the 2010-2011 school year that requires fifth grade students to select from three choices: Introduction to Religions, Ethics in Religion, or Classical Culture in European Civilization. There were no reports of controversy about the introduction of these courses. In 2009 the Constitutional Court ruled that a religious education course, which included a single-faith religious option, was inconsistent with the constitution’s separation of church and state.

**MALTA** - Religious education in Catholicism is mandated in the constitution and compulsory in all state schools; however, there are constitutional and legal provisions that allow a parent, guardian, or student to be exempted from the instruction. The school curriculum includes general studies in human rights, ethnic relations, and cultural diversity as part of values education to promote tolerance. Enrollment in private religious schools is permitted. Homeschooling is allowed only in extreme cases, such as chronic illness, under the Education Act. There are no restrictions on religious publishing or broadcasting or on religious groups owning or operating media facilities. The law does not punish or otherwise restrict importation, possession, or distribution of religious literature, clothing, or symbols. There are no restrictions on religious clothing. All religious organizations have similar legal rights. Religious organizations can own property, including buildings, and their religious leaders can perform marriages and other functions. [...] The government and the Catholic Church participated in a foundation that financed Catholic schools and provided free tuition for those attending those schools. During the year the state also agreed to pay for support staff, such as counselors, social workers, and psychologists, in Catholic Church schools. The government subsidized children living in church-sponsored residential homes.

**MONTENEGRO** - By law, religious studies are not included in primary or secondary school curricula. The SPC Orthodox theological school in Cetinje and the Islamic religious secondary school in Tuzi are fully autonomous and are not included in the national educational system.

**NETHERLAND** - The government provides educational funding to public and religious schools, other religious educational institutions, and healthcare facilities, regardless of religious affiliation. To qualify for funding, institutions must meet strict nonreligious criteria for curriculum, minimum class size, and healthcare. The government’s school policy highlights the Holocaust in curricula but allows schools to design their own approach, and the government reiterated the importance of Holocaust education during the year. [...] To reduce undesired foreign influence, the government continued to subsidize universities providing training for residents interested in becoming imams. Selected universities cooperated with the principal Muslim organizations to design training programs for the purpose of ensuring fledgling imams have a basic understanding of local social norms and values. The government continued to require all imams and other spiritual leaders recruited in Islamic countries to complete a year-long integration course before permitting them to practice in the country. [...] CIDI (=Center for Information and Documentation on Israel) engaged in various programs to counter prejudice against Jews and others in schools. In doing so, it worked with Muslim organizations, Jewish groups, the Center for Culture and Leisure (a Dutch gay rights organization), and the Rotterdam Anti-Discrimination Action Council to set up the Intercultural Alliance Foundation. The foundation’s primary goal is to promote in schools the Anti-Defamation League’s



World of Difference diversity programs. These initiatives include the Classroom of Difference program, which trains teachers in handling discrimination, and the peer training program, which trains participants to engage students in debate on tolerance towards others. Some educators have debated whether to discuss the mandatory Holocaust curriculum in the broader context of human rights by including references to the Israeli-Palestinian conflict, in order to better engage the interests of students at predominantly ethnic schools.

**NORWAY** - As the state church, the Evangelical Lutheran Church enjoys some benefits not available to other religious groups. The Christian Knowledge and Religious and Ethical Information (CKREE) course for grades 1 through 10 (generally ages 6 to 16) reviews world religions and philosophy while promoting tolerance and respect for all religious beliefs. Citing the country's Christian history (and the stated importance of Christianity to society), the CKREE course devotes an extensive amount of time to studying Christianity, but the course includes discussion of other religions. This course is mandatory; there are no exceptions for children of other religious groups. Students may be exempted from participating in or performing specific religious acts, such as church services or prayer. The government permitted individual schools to determine independently whether to implement policies banning religious garb such as burqas or niqabs. There were no reports during the year of students asking to wear the niqab or burqa. The government also continued to support The White Buses, an extracurricular program that takes some secondary school students to the Auschwitz extermination camp in Poland and other Nazi concentration camps to educate them about the Holocaust. [...] In January the government pledged three million kroner (approximately \$500,000) to the Center for Studies of the Holocaust and Religious Minorities in Oslo to conduct a national survey on attitudes towards Jews and Judaism. The study was scheduled to be completed in mid-2012. The federal minister of education pledged six million kroner (approximately \$1 million) to train teachers to combat anti-Semitism in schools nationwide and to include anti-Semitism as a stand-alone topic in national and local school curricula. In the fall, the Oslo municipality began including anti-Semitism as a topic in its school curriculum.

**POLAND** - The constitution gives parents the right to raise their children in accordance with their own religious and philosophical beliefs. In accordance with the law on education and the concordat with the Vatican, all schools teach religion to students. Students may request to take an ethics class or a personalized religion class if they do not wish to take the standard course. Regulations, however, only require schools to offer such classes if at least seven students have requested them. According to the Helsinki Foundation for Human Rights, students in smaller schools, particularly in rural areas, therefore do not have access to alternate classes. When an alternate class is not available, students may opt to spend the class time in supervised study. Religious education instructors, about half of whom are Catholic clergy or nuns, receive salaries from the state for teaching religion in public schools. Catholic Church representatives are included on a commission that determines which religious instruction books qualify for school use. [...] Interfaith groups worked to encourage tolerance and understanding among the various religious groups in the country. The Polish Council of Christians and Jews met regularly to organize conferences and ceremonies, and the Catholic and Orthodox churches had an active bilateral commission. The Polish Ecumenical Council, which includes most Christian groups other than the Roman Catholic Church, promoted ecumenical dialogue and religious tolerance. On January 26, the Roman Catholic Church celebrated the Day of Islam to promote peace among religious believers. On January 15-16, the Roman Catholic Church celebrated the Day of Judaism, which featured numerous events throughout the country, including meetings, lectures at schools, film screenings, and exhibitions.

**PORTUGAL** - The Catholic Church maintains a separate agreement with the government under the terms of the 1940 concordat as amended in 2004 to comply with the 2001 Religious Freedom Act. The concordat recognizes the juridical personality of the Portuguese Episcopal Conference. It also allows the Catholic Church to receive a percentage of the income tax that citizens can voluntarily allocate to various institutions in their annual tax returns. In September 2009 the government established legal provisions to fully implement the 2001 act and the 2004 amendments to the concordat. Public secondary school curricula include an optional course called "Religion and Morals" which functions as a survey of world religious groups and is taught by laypersons. It can be used to provide instruction on Catholicism, in which case the Catholic Church must approve all teachers for the course. Other religious groups can create such a course if they have 10 or more children of that faith in a given school. Representatives from each religious group have the right to require their approval of the course's instructors. Schools, both public and private, are also required to accommodate the religious practices of students, including rescheduling tests if necessary.

**ROMANIA** - The government permits, but does not require, religious instruction in public schools. Attendance in religion classes is optional. To be excused from religion classes, students must submit requests in writing. The 18 recognized religions are entitled to hold religion classes in public schools. According to a new education law adopted in January, students are entitled to receive religion classes in their faith irrespective of their number. The law permits instruction according to the religious affiliation of the students' parents. The constitution and the 2006 religion law allow the establishment of state subsidized confessional schools. [...] Some religious groups stated that authorities generally allowed only the Orthodox Church to have an active role in annual opening ceremonies in schools and at other community events, and they often excluded other religious groups. Greek Catholic priests from Transylvania indicated that they were never invited to official local events. [...] The Greek Catholic Church reported in many localities its members were subjected to harassment and intimidation by Orthodox priests. For example, in Borod, Bihor County, an Orthodox priest reportedly threatened and intimidated families of school students taking Greek Catholic religion classes. In rural areas, Greek Catholics reported Orthodox priests used threats and other forms of intimidation to prevent people from joining the Greek Catholic Church.

**RUSSIA** - A government pilot program on religious education that began in April 2010 is scheduled to be fully implemented by September 2012. Children will be able to choose among courses on the four "traditional" religions or a course on ethics, although there is concern there may not be enough qualified instructors to teach those children who choose not to study Orthodox Christianity. By law publications declared extremist by a court are automatically added to the federal list of extremist materials. Those who

publish or distribute these texts face a four-year prison term. The current list includes certain Islamic religious texts, a series of neo-pagan materials intolerant of other religious groups (Christianity in particular), and texts that are explicitly racist or anti-Semitic. The list, which was established in July 2007, increased from 768 items to 1,072 by year's end. In total the government has banned 68 Jehovah's Witnesses publications, 15 Russian translations of Muslim theologian Said Nursi, and three Falun Gong publications.

**SAN MARINO** - Although Catholicism is dominant, it is not the state religion, and the law prohibits discrimination based on religion. Catholic principles permeate state institutions symbolically; for example, crucifixes sometimes hang on courtroom and government office walls. There are no private religious schools; the school system is public and state-financed. Public schools provide Catholic religious instruction; however, students may choose without penalty not to participate.

**SERBIA** - Students in primary and secondary schools are required to attend classes on one of the seven "traditional" religions or on civic education. Representatives from the Ministry of Religion stated that the law also permits registered, nontraditional religious groups to offer classes, but none has attempted to do so. Protestant leaders and nongovernmental organizations (NGOs) continued to object to the teaching of religion in public schools, while leaders of religious groups excluded from the program continued to express dissatisfaction with the government's narrow definition of religion. The government Committee for Religious Education in Elementary and Secondary Schools was comprised of civil servants from the religion ministry and representatives of the seven "traditional" religious communities. Students and the dean of the Faculty of Islamic Studies in Novi Pazar continued to protest the fact that the religion ministry excluded their university from its yearly competition for student stipends. They claimed that the terms of the competition were discriminatory because they provided preferential treatment to ethnic Serb students from the country, from Republika Srpska in Bosnia and Herzegovina, and from other neighboring countries.

**SLOVAK REPUBLIC** - No official state religion exists, but because of the number of its adherents, Roman Catholicism is considered the dominant religion. A 2001 concordat with the Vatican provides the legal framework for relations between the Catholic Church in the country, the government, and the Vatican. Two corollaries address priests serving as military chaplains and religious education. A 2002 agreement between the government and 11 other registered religious groups attempts to counterbalance the Vatican agreement and provide equal status to the remaining registered religious groups. A corollary agreement on religious education, identical versions of which were signed with the 11 other registered religious groups, mandates that all public elementary schools require children to take either a religion class or an ethics class, depending on their (or their parents') preferences. Despite some concerns, smaller religious groups stated that they were generally pleased with the system.

**SLOVENIA** - The law forbids prayer meetings or lessons for educating children in a particular religion at state-licensed schools. The government partially finances teachers' salaries at religiously affiliated schools. Licensed schools may not display religious symbols, but students may wear religious symbols. At unlicensed private religious schools, religious lessons generally are mandatory. The government promoted tolerance and anti-bias education through its programs in primary and secondary schools and made the Holocaust a mandatory topic in the primary and secondary contemporary history curriculum. During the year, the country became a member of the Task Force for International Cooperation on Holocaust Education, Remembrance and Research (ITF).

**SPAIN** - Based on Protestant, Jewish, and Islamic religious groups' "notorio arraigo" (deeply rooted) status, representatives of those groups have bilateral agreements with the government. These agreements provide certain tax benefits and give civil validity to weddings performed by these religious groups. They also permit these groups to place their teachers in schools and chaplains in hospitals, prisons, and the military. Protestant entities signed the accord as the FEREDE, Jewish entities signed as the FCJE, and Islamic entities as the Islamic Commission of Spain (CIE). The CIE is composed of the Spanish Federation of Islamic Religious Entities (FEERI) and the Union of Islamic Communities in Spain (UCIDE). In April, the Islamic Spanish Council was established and also belongs to the CIE. The government has taken steps to integrate non-Catholic religious groups through the Foundation for Pluralism and Coexistence. The foundation provides funds to minority and religious groups to promote religious freedom and dialogue, but does not finance worship services. During the year, the Foundation funded projects such as conferences on religious diversity, research about minority religions in Spain, and cultural projects to increase knowledge of religions in society. The government funds teachers for Catholic, Islamic, Protestant, and Judaic instruction in public schools when at least 10 students request it. The courses are not mandatory. Those students who elect not to take confessional courses are obliged to take an alternative course covering general social, cultural, and religious themes. The development of curricula and the financing of teachers for religious education, however, is the responsibility of the autonomous communities, with the exception of Andalucía, Aragon, the Basque Country, Las Canarias, Cantabria, and La Rioja, and the two autonomous cities of Ceuta and Melilla, which under their individual regional statutes keep religious education under the responsibility of the national government. The national entities registered with the MOJ are responsible for the selection of teachers for their particular religion. Either the national Ministry of Education or the regional entity responsible for education certifies teachers' credentials. Teachers must hold teaching degrees, have training in Spanish law, and be fluent in Spanish. There are no restrictions placed on parents who want to provide their children religious homeschooling or enroll them in private religious schools.

**SWEDEN** - Religious education covering all world religions is compulsory in public schools. Parents may send their children to independent religious schools (all of which receive government subsidies through the school voucher system), which must adhere to government guidelines on core academic curricula. The governmental Living History Forum promotes national educational programs on the Holocaust, anti-Semitism, and racism. The Living History Forum, together with the Association for the Survivors of the Holocaust, continued its "Tell the Future" project, which aims to carry on the memory of the Holocaust by having survivors tell their stories to 17-to-35-year-olds. On an annual basis, the Living History Forum prepares a memorial project for teachers to use in schools to recognize International Holocaust Remembrance Day. [...] Visiting Holocaust sites such as Auschwitz was a common educational tool in the Swedish school system. Students, regardless of their religious background, participated in these field trips. The Living

History Forum estimated that 10 percent of all Swedish primary and secondary school students visit a Holocaust site as part of their education.

**SWITZERLAND** - The government Federal Service for Combating Racism continued to support antiracism activities with funding from the regular federal budget. During the year, the Federal Service for Combating Racism made 900,000 Swiss francs (\$970,760) available and funded 61 projects. Projects included the creation of a history lesson sequence for schools on anti-Semitism during the 20th century, art shows, and academic research. [...] Education policy is set at the cantonal level, but municipal school authorities have some discretion in its implementation. Most public cantonal schools offer religious education, with the exception of schools in Geneva and Neuchatel. Public schools normally offer classes in Catholic and Protestant doctrines; a few schools provide instruction on other religious groups in the country. Two municipalities offer religious classes in Islamic doctrine in the canton of Lucerne. In some cantons religious classes are voluntary, while in others they form part of the mandatory curriculum; however, waivers are routinely granted for children whose parents request them. Those of different religious groups are free to attend classes for their own creeds during the class period. Parents may also send their children to private religious schools and to classes offered by religious groups, or they may homeschool their children. A number of cantons have reformed religious education in public schools to either complement or entirely supplant traditional classes in Christian doctrines with non-confessional teachings about religion and culture. There are no national guidelines for waivers on religious grounds from classes other than confessional instruction, and practices vary. A new federal law affirms that no child can be excluded from swimming lessons for religious reasons. According to the law, swimming lessons are part of the curriculum and therefore mandatory for every pupil. The only grounds for exemption are health issues.

**UKRAINE** - While the law restricts the teaching of religion as part of the public school curriculum, a 2005 presidential decree introduced "Ethics of Faith" courses into the curriculum. There have been yearly increases in the number of secondary schools offering courses in "Fundamentals of Christian Ethics," "Fundamentals of Religious Ethics," and "Fundamentals of the Islamic Culture of the Crimea."

**UNITED KINGDOM** - The law requires religious education for all children between the ages of three and nineteen in publicly maintained schools; however, the shape and content of religious instruction throughout the country is decided on a local basis. Locally agreed-upon syllabi are required to reflect the predominant place of Christianity while taking into account the teachings and practices of other principal religious groups in the country. Syllabi must be nondenominational and refrain from attempting to convert pupils. Schools with a religious designation follow a syllabus drawn up by the school governors according to the trust deed of the school. All parents have the legal right to request that their children not participate in religious education.

The government does not mandate uniforms for students. Instead, each school determines its own uniform policy. The government's guidance on school uniforms notes that schools are required to consider the needs of different cultures, races, and religions in their uniform policy and must not discriminate on the grounds of gender, race, disability, sexual orientation, or belief.

Daily collective prayer or worship of "a wholly or mainly...Christian character" is practiced in schools in England and Wales, a requirement that may be waived for students who obtain permission of the school authorities. The law permits sixth form students (generally 16-to-19-year-olds in the final two years of secondary school) to withdraw themselves from worship without their parents' permission or action. This law does not exempt sixth form students from religious education classes. Non-Christian worship is permitted with the approval of the authorities. Teachers have the right not to participate in collective worship, without prejudice, unless they work for a faith-based school.

In Bermuda the law allows collective worship by students but prohibits collective worship at public schools from being "distinctive of any particular religious group." The law also provides for exceptions to the requirement that pupils in public schools engage in collective worship at least once a week. It gives parents the right to request that their children be excused from such worship and authorizes such pupils to worship elsewhere at the beginning or end of the school day. Homeschooling is an approved alternative for religious or other reasons. Some Jewish representatives in Bermuda claimed that bringing up children in a country where Christian prayers are said in both public and most private schools is a challenge.

As of year's end, there were approximately 7,000 state-funded "faith schools" in England. These schools teach religious education or have formal links with religious organizations, but they also must follow the national curriculum and are inspected by the Office for Standards in Children's Services and Skills, the national schools inspection body commonly referred to as Ofsted. Of these faith schools, 4,606 are associated with the Church of England, 1,985 are Roman Catholic, 138 are "other Christian," and 26 are Methodist. There are also 42 Jewish schools, 12 Muslim schools, three Sikh schools, and one each for Greek Orthodox, Hindu, Quaker, and United Reformed Church students. There are also 218 registered "faith academies," which are primarily schools for religious education. All are Christian academies except for five Jewish schools, one Muslim school, and one Sikh school. In the independent sector (the equivalent of private schools in the United States), there are 2,400 schools that do not receive state funding, and about half of them have a faith element. Of these, 842 are Christian, 139 are Muslim, 46 are Jewish, two are Hindu, one is Buddhist, and one is Sikh. According to the Mosques and Imams National Advisory Board, there are approximately 2,000 official madrassahs in the country.

According to the Scottish government, Scotland has 377 state-funded faith schools: 373 Catholic, one Jewish, and three Episcopalian. Almost all schools in Northern Ireland receive state support, with 93.5 percent of the students attending schools that were either predominantly state-run Protestant or Catholic. Religiously balanced integrated schools, which serve an estimated 7 percent of school-age children whose families voluntarily choose this option, have to demonstrate sustainability for three years before government funding begins. Demand for placement in integrated schools outweighed the limited number available. There were more than 60 integrated schools, and the government permits existing schools to petition to change from state-run or Catholic to integrated status; however, more schools petition for that status than are granted it. Following government-provided guidance on accommodating religious dress at schools, some Muslim groups, including the Islamic Human Rights Commission, stated that it was inappropriate for the government to provide guidance that regulated Muslim communities in matters concerning the expression of their religious beliefs. Concerns were focused on guidance that school uniform policies could "restrict the freedom of pupils to

manifest their religion” on the grounds of health and safety and the “protection of the rights and freedoms of others.”  
<http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm>

## **THE EUROPEAN MUSLIM UNION / The educational role of school, university and community**

Rotterdam 14-15 September - 2012 Gathering of the European Muslim Union on the “The importance of Education for the Muslims in Europe, the role of Schools, Universities and Muslim Communities in shaping the future of Islam in Europe” has been held in Rotterdam, Netherlands on 14-15 September 2012. Nedim Kaya, Salamworld General Secretary of the Executive Board, represented Salamworld in this gathering introducing the PowerPoint presentation on "Salamworld, as a tool for online education."

The audience was very much interested in the project. During the Gathering a number of productive interviews have been made with the most influential European Muslim leaders. Important to mention important meetings with Ahmet Akgunduz, Rector of Islamic University of Rotterdam; Prof. Nevzat Yalcintas, Honorary president of both European Muslim Union and Islamic University of Rotterdam; Ebubekir Rieger, Chairman of European Muslim Union; Malik Ruiz, Chairman of Cordoba Mosque Foundation.

As the conclusion of the Gathering the participants had a tour at the University of Rotterdam, displaying the role modern Muslim society is paying on the role of education programming and development.

<http://salamworld.com/detail.php?NewsId=238>

### **NATIONAL NEWS ▪ ACTUALITES NATIONALES**

## **BALKAN COUNTRIES / Towards educational reforms in the 21<sup>st</sup> Century**

Bucharest. During the 28th-the 30th of June 2012 our university was co-organizer and host of the 15th edition of the international conference entitled "Educational Reform in the 21st Century in Balkan Countries". Together with the Balkan Society for Pedagogy and Education, UESEL has gathered for this event specialists in education from 18 countries. Over 100 scientific papers were selected for presentation at the conference held in Bucharest and will be published in a special volume containing the complete work of this year's edition. The multicultural and international dimension of the conference was also given by the enrollment of participants from other states than the area of reference, countries like The Netherlands, Armenia, Georgia, Bangladesh, Iran, Iraq or Congo and Gambia. The papers presented as well as the debates were not limited just to higher education, but they addressed all levels of education, starting with preschool. The diversity of the topics discussed reflected the constant interest of educational specialist in adapting education to the realities of social, economic, political or technological changes. Among the topics addressed we mention: ▪ The education of gifted students and the standardized requirements of school ▪ Case studies on curricula needs ▪ Environmental education ▪ Teaching and learning multiculturalism ▪ Health education ▪ Active teaching in higher education ▪ **Religious education in the modern Balkans.**

On the occasion of this conference, participants identified the directions for future research, debates and educational policies proposals, encouraging the focus on special teaching methods (for example, teaching Arabic languages), the introduction of new concepts in intercultural education, the review of traditional pedagogy in the light of alternative pedagogy etc. The scientific committee of the Balkan Society for Pedagogy and Education is formed by specialists in education from seven of the countries in the extended Black Sea region, which academic activity takes place in prestigious higher education institutions, like the University of Ljubljana (Slovenia), Aristotle University of Thessaloniki (Greece), Hacettepe University (Turkey) or Lumina – The University of South-East Europe as well other renowned universities.

<http://www.lumina.org/en/about-us/news/193-educational-reform-in-the-21st-century-in-balkan-countries-conclusions.html>

## **BELGIQUE / Cours de religion(s) ou cours philosophiques? Une alternative sous procès**

Bruxelles, Septembre 2012 - En Belgique, l'alternative entre cours de religion et cours de morale est critiquée (cf *EREnews* 2012/2, 28-29). La ministre de l'enseignement francophone souhaite, dès la rentrée 2013, refondre le programme pour favoriser un enseignement de valeurs communes à tous. Une des particularités du système belge est d'avoir mis en place des cours dits « philosophiques » obligatoires dès l'enseignement primaire, tout en s'efforçant de respecter les conceptions idéologiques ou religieuses des parents et des élèves. La Constitution belge garantit à tous le droit à une éducation morale ou religieuse. Pour les cours, appelés « philosophiques » en Belgique francophone et « cours de conception de la vie » dans l'enseignement flamand, les parents ont le choix entre des cours relevant des religions reconnues par l'État (catholicisme, orthodoxie, protestantisme, judaïsme, islam) et un cours de morale non confessionnelle.

► **Former l'esprit critique** - Concrètement, les « professeurs de morale » enseignent une philosophie de l'individu, largement fondée sur le respect des principes fondateurs de la *Déclaration universelle des droits de l'homme*. L'objectif des cours, à cheval entre éducation civique et cours de philosophie athéiste, vise la formation de l'esprit critique, l'éducation au discernement et la reconnaissance de la relativité des valeurs. Les questions autour de l'identité, du handicap, du racisme, de l'égalité des sexes, les droits et les devoirs de l'enfant, le respect de l'environnement, font aussi largement partie des cours de morale. Or, depuis plusieurs années, le contenu des programmes et le système d'alternative entre « morale » ou « religion » fait l'objet de critiques. Les détracteurs du « cours de morale non confessionnelle » reprochent au système d'empêcher l'enseignement de valeurs communes à l'ensemble des élèves et d'exclure une initiation à la philosophie ou aux principales traditions religieuses.

► **Créer un « tronc commun » philosophique** - Sur base de ce constat, la ministre M. Dominique Simonet, a engagé l'hiver dernier une réforme pour élaborer un « tronc commun » d'enseignement philosophique, pour tous les élèves de primaire et secondaire. L'objectif ? Préserver les spécificités de ces cours tout en évitant les replis identitaires et favoriser « *le développement de la pensée rationnelle, logique et argumentative autour de trois grands axes : le questionnement philosophique, le "dialogue inter-convictionnel" et l'éducation à une citoyenneté active* ». Selon la ministre, la réforme devrait voir le jour à la rentrée scolaire 2013. Mais le chemin pour sa mise en œuvre semble encore long, eu égard à la nécessité d'élaborer, dans le cadre d'un groupe de travail interconvictionnel, un contenu précis du programme. Les militants laïcs, qui au départ ont salué cette initiative, plaident également pour la mise en place d'un véritable cours de philosophie à l'école, dispensé par des professeurs spécialement formés, et non plus par les professeurs de morale et de religion actuels. (par Raphaëlle d'Yvoire, *La Croix*, 02/09/2012)

■ **Un débat à la Radio belge** – « Comme le projet de la ministre concerne aussi l'enseignement libre et confessionnel, tout le monde pourrait y trouver son compte. Si ce n'est que l'on se demande quand même jusqu'où l'on pourra aller ce grand écart qui consiste à ménager les sacro-saints "piliers" de la société belgo-belge tout en ouvrant le jeu aux nouvelles religions et autres mouvements philosophiques qui se pressent au portillon de la reconnaissance officielle et en répondant par ailleurs à une nouvelle urgence : celle de donner à chaque enfant un aperçu de ses droits et ses devoirs de citoyen... Qui a dit confusion des genres ? ». Sur ces questions, la RTBF a organisé, ce 9 Septembre, un débat avec **Caroline Sägesser**, historienne, attachée CIERL-ULB, auteure d'un récent *Courrier hebdomadaire du CRISP* (juin 2012) consacré au sujet ; **Louis-Léon Christians**, professeur de droit des religions à l'UCL ; **Véronique Dortu**, professeure dans le secondaire et **André Fossion**, SJ, ancien professeur de religion, chargé de mission au Centre Interfaces. - [http://www.rtf.be/lapremiere/emission/programme\\_et-dieu-dans-tout-ca?id=1010&scope=past](http://www.rtf.be/lapremiere/emission/programme_et-dieu-dans-tout-ca?id=1010&scope=past)

## DENMARK / Danish regulation of Religion. The case "Religion in schools"

Copenhagen, August 2012 – *The Faculty of Theology publishes an important and detailed Report on regulation of religion in Denmark. The Report is part of "Religare" and funded through the European Commission on Research Area and the 7<sup>th</sup> Framework Programme (cf. EREnews 2012/2, 26). The document Danish regulation of Religion, State of Affairs and qualitative reflections is published by Centre for European Islamic Thought, Faculty of Theology, University of Copenhagen, and edited by Niels Valdemar Vinding and Lisbet Christoffersen, Copenhagen August 2012, pp. 235. See on RE ch.5: Religions and public space in Denmark, pp. 71ss, particularly 5.4: School and religion: a) On choice of schools, b) Christian Knowledge in schools, pp. 84-87. See also main results of the inquiry in Conclusions (pp. 123-147), where we can read: [http://www.teol.ku.dk/ceit/religare/Danish\\_Report\\_Final\\_2012.pdf/](http://www.teol.ku.dk/ceit/religare/Danish_Report_Final_2012.pdf/)*

"The last of the major concerns in the public space regards the issue complex of religion in schools. In Denmark, this is a concern both in the public schools and in the religiously oriented private schools. In Danish public schools 'Christian Knowledge' is taught as an ordinary exam topic at all levels. There is a legally established opt-out possibility, even though the subject content covers not only information about Lutheran Christianity, but also about other Christian creeds and other world religions. The topic is in some corners still seen as a privileging of the majority belief tradition, and is beginning to be questioned, as is the wearing of Christian religious symbols in the public space. But no serious demand for banning such symbols in public schools has been voiced. Free schools with a religious ethos have been seen as central to the plurality of schooling in Denmark and are a very old tradition with both religious and political impact. Such schools must meet the general goals for primary and secondary schools in Denmark, but they decide themselves the planning of the curriculum in order to reach these goals, and they are allowed to supplement them with daily prayers and so on. Recent legislation requires these schools to prepare for participation in a democratic society. Such legislation is generally challenged by the school leaders, but is not discussed much in our interviews. In addition, some political parties in Denmark think that religious schools in particular threaten social cohesion, while others see the plurality as ensuring it" (pp. 134-135).

## FRANCE / « Morale laïque » à l'école. Le ministre s'explique

Paris, Septembre 2012 - *Plus de 800.000 professeurs et 12 millions d'élèves ont fait leur rentrée ce début de septembre. Pour le ministre de l'Éducation nationale Vincent Peillon, il s'agit de la "première rentrée du*

*changement". Malgré les 13.000 suppressions de poste, il réaffirme que l'éducation est bien la priorité du quinquennat. Pour Peillon, une "refondation de l'école républicaine" doit s'accompagner d'un « retour aux valeurs ». Il souhaite instituer des cours de "morale laïque" dès la rentrée 2013. Explications.*

► **Qu'entendez-vous par "morale laïque"?** - La morale laïque c'est comprendre ce qui est juste, distinguer le bien du mal, c'est aussi des devoirs autant que des droits, des vertus, et surtout des valeurs. Je souhaite pour l'école française un enseignement qui inculquerait aux élèves des notions de morale universelle, fondée sur les idées d'humanité et de raison. La République porte une exigence de raison et de justice. La capacité de raisonner, de critiquer, de douter, tout cela doit s'apprendre à l'école. Le redressement de la France doit être un redressement matériel mais aussi intellectuel et moral.

► **Quelles sont ces valeurs communes?** Lorsque le président de la République dit devant le monument de Jules Ferry faire de l'école la priorité, il dit à la société qu'un certain nombre de valeurs sont plus importantes que d'autres : la connaissance, le dévouement, la solidarité, plutôt que les valeurs de l'argent, de la concurrence, de l'égoïsme... Nous devons également porter et défendre l'égalité des garçons et des filles. Une société et une école qui n'enseignent pas ces valeurs s'effondrent. Il faut assumer que l'école exerce un pouvoir spirituel dans la société.

► **Il faut enseigner la laïcité?** - La laïcité comme fait juridique, philosophique et historique n'est pas suffisamment étudiée. Certains pensent que la laïcité est contre les religions ; certains au contraire que c'est simplement la tolérance ; d'autres que c'est uniquement des règles de coexistence. Or, la laïcité ce n'est pas simplement cela. Il existe aussi une "laïcité intérieure", c'est-à-dire un rapport à soi qui est un art de l'interrogation et de la liberté. La laïcité consiste à faire un effort pour raisonner, considérer que tout ne se vaut pas, qu'un raisonnement ce n'est pas une opinion. Le jugement cela s'apprend.

► **Qui serait chargé d'enseigner cette morale laïque?** Je vais nommer une mission de réflexion qui devra préciser la nature de cet enseignement. Je pose trois objectifs : qu'il y ait une cohérence depuis le primaire jusqu'à la terminale ; que cet enseignement soit évalué ; qu'il trouve un véritable espace. Je souhaite que dans la formation des enseignants, dans les écoles supérieures de l'éducation et du professorat que nous mettrons en place à la rentrée 2013, les questions de morale laïque soient enseignées à tous les profs.

► **Y a-t-il une "morale de gauche" et une "morale de droite"?** Je ne le crois pas. Je pense, comme Jules Ferry, qu'il y a une morale commune, qu'elle s'impose à la diversité des confessions religieuses, qu'elle ne doit blesser aucune conscience, aucun engagement privé, ni d'ordre religieux, ni d'ordre politique. Prenez les textes du Conseil national de la Résistance : cela va des communistes à de Gaulle. Ce sont des textes qui portent une conception de la solidarité sociale, de l'universalisme et nous avons besoin d'enseigner à nos élèves ce formidable patrimoine. Je veux faire de la morale laïque un enseignement moderne qui s'inscrit dans l'école du IIIe millénaire.

► **Il existe déjà des cours d'instruction civique, en quoi votre morale serait différente?** - Je n'ai pas dit instruction civique mais bien morale laïque. C'est plus large, cela comporte une construction du citoyen avec certes une connaissance des règles de la société, de droit, du fonctionnement de la démocratie, mais aussi toutes les questions que l'on se pose sur le sens de l'existence humaine, sur le rapport à soi, aux autres, à ce qui fait une vie heureuse ou une vie bonne. Si ces questions ne sont pas posées, réfléchies, enseignées à l'école, elles le sont ailleurs par les marchands et par les intégristes de toutes sortes. Si la république ne dit pas quelle est sa vision de ce que sont les vertus et les vices, le bien et le mal, le juste et l'injuste, d'autres le font à sa place. Tout ce qui est de l'ordre du racisme, de l'antisémitisme, de l'injure, de la grossièreté à l'égard des professeurs et des autres élèves, ne peut pas être toléré à l'école. La sanction fait partie de l'éducation. Mais il faut aussi qu'il y ait une cohérence entre la responsabilité des adultes à l'extérieur de l'école et ce que l'on demande aux maîtres et aux professeurs de faire.

► **Vous parlez là d'exemplarité?** - Oui. Le professeur doit bien sûr dans ses comportements incarner lui-même les valeurs que nous voulons enseigner. Si on pense que la question de la dignité humaine est fondamentale, il doit être à l'égard de chaque élève dans une relation de respect. Il ne s'agit pas d'autoritarisme, mais d'une autorité qui se fonde sur des qualités morales et intellectuelles. Si la société conteste son autorité, le moque ou même l'injurie, alors il n'y a pas de raison pour que l'élève le respecte. Nous avons besoin d'un réarmement moral. C'est pourquoi nous devons tous soutenir nos professeurs.

► **Cela implique également que l'élève se lève quand le professeur entre dans la classe?** - Ce n'est pas le sujet. Il ne faut pas confondre morale laïque et ordre moral. C'est tout le contraire. Le but de la morale laïque est de permettre à chaque élève de s'émanciper, car le point de départ de la laïcité c'est le respect absolu de la liberté de conscience. Pour donner la liberté du choix, il faut être capable d'arracher l'élève à tous les déterminismes, familial, ethnique, social, intellectuel, pour après faire un choix. Je ne crois pas du tout à un ordre moral figé. Je crois qu'il faut des règles, je crois en la politesse par exemple.

► **Dans votre école, les élèves salueront le drapeau tricolore tous les matins?** - Non. Mais il faut enseigner aux enfants la différence entre être patriote et nationaliste. Nous devons aimer notre patrie, mais notre patrie porte des valeurs universelles. Ce qui a fait la France, c'est la déclaration des droits de l'homme. Elle dit que nous partageons tous une même humanité. Le professeur doit reconnaître en chaque enfant, sans distinction d'origine, cette humanité et l'instituer.

► **Doit-on enseigner *La Marseillaise* à l'école?** - Apprendre notre hymne national me semble une chose évidente, les symboles comptent, mais il ne faudra pas croire que l'apprentissage mécanique d'un hymne est suffisant dans cette éducation à la morale laïque.

► **La morale n'en finit pas de faire son retour. Vous ne craignez pas que votre morale laïque reste au degré zéro sur les bancs de l'école?** - C'est l'objectif inverse que je poursuis. Si les créneaux horaires réservés à l'instruction civique et morale sont souvent utilisés par les enseignants pour rattraper le retard sur d'autres points du programme, c'est parce que la matière n'est pas ou peu évaluée ; si la matière enseignée ne porte pas le même nom au primaire, au collège, au secondaire, elle n'est pas cohérente et prise au sérieux ; si les professeurs ne sont pas formés pour l'enseigner, cela ne sert à rien. C'est à tout cela que je veux remédier. La bataille que doit mener l'école est aussi une bataille des valeurs. Nous allons la mener. (par Adeline Fleury, *Le Journal du Dimanche*, 1er septembre 2012)

■ **L'opinion d'un historien** - *Extrait de l'interview à Patrick Cabanel, professeur d'histoire contemporaine à Toulouse, réagissant à l'annonce de la mise en place d'un enseignement d'une « morale laïque » du primaire e au lycée.*

- **Que vous inspirent les propositions du ministre de l'éducation nationale ?** - Ces annonces d'un retour de la morale à l'école sont récurrentes depuis une dizaine d'années, aussi bien à gauche qu'à droite. Comme s'il y avait une forme de nostalgie partagée de l'école de la III<sup>e</sup> République, sûre de ses valeurs et de l'idée qu'on pouvait les distribuer à l'ensemble d'un peuple. La III<sup>e</sup> République avait beaucoup de défauts, mais il faut reconnaître que c'était un moment d'équilibre entre les politiques, les instituteurs, les élèves et leurs parents. Cette harmonie n'existe plus aujourd'hui. D'où cette part de mythologie, de légende au bon sens du terme.

- **Comment comprendre les annonces successives des ministres de l'éducation dans ce domaine ?** - Il y a des mouvements de balancier dans les sociétés. Tout ce qui représentait l'autorité ancienne (enseignement de la morale, certificat d'étude...) a été mis à bas dans les années 1960 au moment de la massification de l'enseignement. Mais depuis une dizaine d'années, on redécouvre que la morale laïque, ce n'est pas seulement l'autorité. Ce n'est pas réactionnaire de le dire, une société a besoin de cadres et de l'apprentissage du vivre-ensemble. C'est légitime de tenir ce discours. Même si, concrètement, c'est plus compliqué à mettre en œuvre.

- **L'UMP dit craindre la mise en place d'une morale gauchisante à l'école. Existe-t-il une "morale de gauche" et une "morale de droite"?** Retour à la morale, ça sonne réactionnaire, de droite. Pourtant, je ne suis pas sûr qu'il y ait une différence entre "morale" et "morale laïque". Les ministres de l'éducation successifs renvoient à la même chose : l'impératif catégorique kantien, qui pourrait se résumer par "*Ma liberté commence là où s'arrête celle d'autrui*". Lorsqu'en 1882, l'instruction laïque et morale a remplacé l'instruction religieuse et morale, "*Tu aimeras ton prochain comme toi-même*" est devenu "*Ne fais pas à autrui ce que tu ne veux pas qu'il te fasse*". C'est un autre habillage, mais c'est la même question fondamentale. C'est le noyau universel, intouchable. Ce n'est pas une morale de gendarme. (par François Béguin, *Le Monde*, 2 septembre 2012)

■ **Un sondage Ifop.** "In France, there is no doubt that the "state religion" is the much-vaunted *secularism*. The proposal of the Minister of Education, Vincent Peillon, to make it a real *school subject*, with programs, text and written examinations, like the people, and a lot. According to a poll Ifop, as many as 91% of the French are in favor of this type of initiative, while one of two French is even said "very supportive". The minister, however, said that it will take time to adapt school curricula and train staff to the teaching of *republican values*. But the measure, supported almost unanimously (98%) of the François Hollande electorate, is expected to find practical implementation in a few years." <http://www.west-info.eu/france-hollande-secularism/>

## GREAT BRITAIN / Freedom of Information report on organisation of 'faith schools'

London, April 2012 - The **British Humanist Association** (BHA) submitted Freedom of Information (FOI) requests to the Department for Education on school openings and closures in the maintained sector covering the period from May 2007 (when the current framework was established by the Education and Inspections Act 2006) to February 2012 (when it was amended by the Education Act 2011). This was to establish the route through which schools open and the reasons they close, as the information was not previously in the public domain. Depending upon the results, the hope was to then seek to influence changes that could result in the school applications system being more transparent and equitable. According to the report:

▪ 23% (23/101) of mainstream school proposals through competition were faith-based, versus 55% (17/31) of maintained proposals outside of competition. 58% (23/40) of faith-based proposals were in competition, versus 85% (78/92) of other proposals.

- The Catholic Church is a particular offender when it comes to avoiding competitions. They submitted only one bid for a school in competition – compared with 14 by the Church of England – whereas both groups had the same number of bids to open schools outside of competition.
- Many schools are closing and re-opening to acquire a religious character, but no schools are doing so to lose one and become inclusive. And no schools lost a religious character through amalgamation, but 32 without a religious character gained one.

*["The British Humanist Association is the national charity working on behalf of non-religious people who seek to live ethical and fulfilling lives on the basis of reason and humanity. We promote Humanism, support and represent the non-religious, and promote a secular state and equal treatment in law and policy of everyone, regardless of religion or belief"].*

<http://www.humanism.org.uk/uploads/documents/freedom-of-information-report-on-organisation-of-faith-schools-in-the-maintained-sector.pdf>

## ■ A declaration on Religious Diversity and Understanding

*Meeting at the Islamic Cultural Centre, the Religious Education Council of England and Wales has made the following declaration of solidarity with all faith communities in facing the challenges to their safety from whatever quarter*

- **We reaffirm** the priority of achieving mutuality of understanding between all the faiths comprised in the membership of the RE Council as fundamental to good Religious Education for all pupils and students in our schools
- **We recognise** that each of the global religious traditions which flourish in this country call their followers to pursue justice, peace and service of the common good
- **We acknowledge** that all religious belief and practice is open to distortion that can be destructive of human relationships.
- **We deplore**, in the light of the destructive impact which it has on children and young people in and out of school, all inaccurate and insensitive representation and reporting relating to faith communities, most especially as it contributes to verbal and physical violence against, or between, groups and individuals from different religious backgrounds.
- **We recommend** that, in any future review of their professional codes of practice, all government organisations, public agencies and commercial companies should seek to emulate the commitment to religious understanding and the sensitivity to religious diversity embodied in the proposed new National Framework for RE.

<http://www.religiouseducationcouncil.org/content/view/26/45/>

## ITALIA / Italy enters into concordats with Mormons, Pentecostals, and Orthodox Church

Rome, July 2012 - The Italian Senate approved on July 18, 2012 *intese* with the Mormon Church, the Italian Apostolic Church (a Pentecostal body tracing its origins in the Welsh revival) and the Orthodox Church loyal to the Ecumenical Patriarchate. The *intese* were signed by the President of the Republic on July 30, 2012 and subsequently published in Italy's Official Gazette, thus coming into force. A long process leading to these *intese* has been concluded.

Italy has a system of concordates called *Intese* regulating the State's relations with a number of religious bodies. Concordates provide inter alia for spiritual assistance in the military forces, hospitals, public schools and jails, and legal recognition of marriages performed by a priest or minister. An important feature is the possible entrance of the religious bodies with an *intesa* which so elects (they can, in fact, refuse this benefit) with a concordate into the 0,8% system. This is a peculiar Italian system where each taxpayer should devote 0,8% of his or her taxes either to a religious body or to the national public charity system by crossing the preferred institution's case on the tax form. Unlike in Germany, if the taxpayer fails to cross a case he or she does not keep the money, that is divided between the different bodies according to their national percentage scores (unless they explicitly declare that they want to keep only the 0,8% of those crossing their name, and some religious bodies do just this). For example, if one does not cross any case and the Catholic Church case is crossed by 90% of those who crossed a case, and the Baptist Church by 2%, 90% of 0,8% of taxes paid by the non-crosser will go to the Catholic Church, 2% of 0,8% to the Baptist Church, and so on. Most Churches advertise through TV and other campaigns to capture the unchurched's 0,8%. Only a minority selects the State charities often plagued by scandals.

Churches with *intesa* include, so far, Waldensians and Methodists (1984), Seventh-day Adventists (1986), Assemblies of God (1986), the Jewish Communities (1987), Baptists (1993) and Lutherans (1993). The Catholic Church has a concordate, something more than the *intesa*, with a Constitutional status protecting it from interferences by the Italian judiciary, and gets a large majority of the 0,8% tax money. The Italian Buddhist Union, the Italian Hindu Union, and Jehovah's Witnesses are next in line for a final approval of their *intese*. (by Massimo Introvigne, president of the CESNUR – Center for Studies on New Religions, Turin – [www.cesnur.org](http://www.cesnur.org); [cesnur\\_to@virgilio.it](mailto:cesnur_to@virgilio.it))



## **RUSSIE / « Cultures religieuses et éthique laïque », un choix obligatoire pour tout élève**

A partir du 1er septembre 2012, les écoliers russes ont familiarisé avec une nouvelle matière: «**Fondements des cultures religieuses et de l'éthique laïque**». Derrière cet intitulé savant, une discipline destinée aux élèves du primaire (10-11 ans) et composée de six modules, comprenant quatre confessions historiquement les plus implantées en Russie (la religion orthodoxe, l'islam, le judaïsme, le bouddhisme) et deux matières dites neutres (les religions du monde, l'éthique laïque). Chaque famille est appelée à en choisir un pour son enfant. Enseignée une heure par semaine, la matière ne sera pas notée. Les premières initiatives visant à ériger en discipline obligatoire l'enseignement des religions remontent à la fin des années 1990. Après soixante-dix ans d'athéisme d'Etat, l'Eglise orthodoxe russe, revigorée, commence à exercer des pressions toujours plus appuyées en faveur de l'enseignement de la culture orthodoxe à l'école publique. Longtemps, la proposition divise, mais des initiatives locales fleurissent ici et là. En août 2009, le président Dmitri Medvedev, donne raison aux organisations religieuses, en annonçant la mise en place d'un tel cours. Dès avril 2010, l'enseignement est à l'essai dans 21 régions auprès de 240.000 élèves. En janvier 2012, le ministère de l'éducation russe modifie les textes législatifs, instaurant l'enseignement des religions sur tout le territoire de la Fédération. (par Ekaterina Dvinina, 06.06.2012) [http://www.fait-religieux.com/societe/education\\_1/2012/06/16/l\\_enseignement\\_des\\_religions\\_devient\\_obligatoire\\_dans\\_les\\_ecoles\\_russes](http://www.fait-religieux.com/societe/education_1/2012/06/16/l_enseignement_des_religions_devient_obligatoire_dans_les_ecoles_russes)

## **SUISSE / Au de-là des disparités cantonales, des cours interculturels communs s'imposent**

« Notre pays compte vingt-six systèmes scolaires, et l'enseignement religieux est probablement la matière dans laquelle la disparité des pratiques est la plus grande (*voir tableau annexe*). Il se dégage toutefois, en Suisse comme en Europe, une forte tendance en faveur d'un enseignement comparatif et interculturel du fait religieux. Séparer les élèves en fonction de leurs appartenances comme on le faisait jadis entre catholiques et réformés n'est plus vraiment praticable. Les cours d' « Éthiques et cultures religieuses » ont en outre l'avantage de pouvoir devenir obligatoires et de faire l'objet d'une évaluation, comme n'importe quelle autre branche. (...) Dans trois cantons romands au moins, la distinction entre catéchèse et cours de religion n'a pas toujours été clair. A Neuchâtel et à Genève l'Etat a longtemps considéré que l'apprentissage des notions religieuses était du ressort unique des églises. Depuis 2003, Neuchâtel cherche à intégrer ces connaissances dans les cours d'histoire ou de français sans leur accorder le statut de branche à part entière. Après vingt ans de débats, l'école genevoise fait de même depuis 2011. Le groupe citoyen Culture religieuse et humaniste à l'école laïque milite pour que l'école assure aux jeunes une information de qualité sur les religions. Ces connaissances sont indispensables pour garantir la compréhension de l'autre et ... une laïcité véritable. Une initiative soutenue par environ 300 personnes, parmi lesquelles l'ancienne conseillère fédérale Ruth Dreifuss. (tiré de *Dieu à l'école*, par J.-L. Wermeille, « Paroisses vivantes », septembre 2012).

### *Quelques particularités cantonales*

**Fribourg** - Le cours d'ECR est complété par une période de catéchèse confessionnelle intégrée à l'horaire scolaire, ce qui permet par exemple d'aller au caté entre les maths et le français.

**Genève** - Le débat autour d'une laïcité a été particulièrement nourri et a débouché sur un enseignement de culture religieuse intégré à d'autres branches.

**Jura** - L'importance de l'ECR a été reconnue lors de débats au Parlement, à la suite desquels les cours sont devenus obligatoires.

**Neuchâtel** - L'Etat comptait sur les Eglises pour dispenser des cours d'ECR facultatifs dans les écoles. Seules quelques paroisses réformées consentent encore à cet effort financier.

**Vaud** - La leçon d'ECR sera systématiquement couplée avec celle d'histoire, ce qui risque d'accroître encore le décalage entre le contenu des cours et les éléments prévus au programme. Des représentants des deux Eglises reconnues visitent les classes tous les deux ans. Cette pratique peut apporter aux élèves un point de vue complémentaire en leur permettant de s'entretenir avec une personne croyante.

**Valais** - Depuis 2003, les deux heures de catéchèse en milieu scolaire ont été remplacées par deux heures d'ECR. Une centaine d'intervenants paroissiaux catholiques et réformés collabore avec les enseignants afin d'animer ensemble une moitié de ces périodes. Un succès, même si la formule n'est pas forcément transposable dans d'autres cantons. La catéchèse paroissiale apparaît, elle, comme une pratique relativement récente, encore à développer.

## **SWEDEN / Religious Education Textbook representations of Religion(s)**

The 11<sup>th</sup> EASR annual conference was held at Södertörn University, Stockholm on 23-26 August 2012. The theme of the conference was *Ends and Beginnings* ([www.sh.se/EASR\\_2012](http://www.sh.se/EASR_2012)). Among different sessions and

papers, we would like to signal the panel organized by Mariachiara Giorda, «Religious Education Textbook representations of Religion(s) I»: Enzhe Dusaeva, *The representation of Catholic sanctity in the scholastic tradition of Russia*; Francesca Pavan, *Textbooks and religions at schools*; Anreas Christ-mann, *Textbook representations of Islam in Europe: Portrayal of the "unfit" for Europe*; Satoko Fujiwara, "Geertz vs. Asad" in *RE text-books: A comparison between Warwick's Ethnographical and Indonesian Textbooks*; Jimmy Emanuelsson, *Islam and the sui-generis discourse: representations of Islam in textbooks and texts used in religious studies introductory courses in Sweden*. The textbooks are a means through which students have their first impact with many fields of knowledge; for most young people, despite the growing strength of the mass media, textbooks remains the only opportunity for a contact with this subject. It is for this reason that textbooks are those who are usually subjected to cultural, ideological, political and religious conditioning, as a construction instrument of the identity of a country.

This panel elucidated how other religions are treated in the history textbooks of secondary school in some countries, their presence or absence. The philological analysis of the content involves an examination both of the different versions of textbooks, publishers, profile of the authors, and of the historical and political background, to evaluate how the school programs have been structured and presented in the course of decades, in relation to the different waves of renewal and reform of the school, in the light of historical and contemporary debate. In Europe, the attention for the didactics of history has brought to the realization of some recent projects, patronized by the European Council, concerning "the image of the other" in teaching history, the history of Europe, the challenges of teaching a common history. Recently a trans-national research at Georg Eckert Institut of Braunschweig has produced the first results related to the analysis of the stereotyped presentations of Islam in the textbooks of history of Germany, Austria, France, Spain and England (carried out by Susanne Kröhnert-Othman, Melanie Kamp and Constantin Wagner between July and December 2010). The panel is the beginning of an European network about textbooks and religions. (In order to get information about the project, please write to: [mariachiara.giorda@acmos.net](mailto:mariachiara.giorda@acmos.net) ).

### International

#### **ISRAEL / Schools' secular-religious integration to begin next year**

Jerusalem, August 2012 – Five years after legislation, Education Ministry introduces secular-orthodox integration programs in schools across Israel. How can one teach the Bible to a class of both secular and religious students? Will the approach be too blasphemous for the religious or too missionary for the secular? And how will such complex issues affect the Jewish and Israeli identities of the students? Many parents have been asking these questions in light of the [Education Ministry's Integrated Education Act](#). Starting next year, the Education Ministry will officially instate school programs that integrate secular and religious youth and children. Integrated schools and kindergartens will be subsidized and supervised by the government. Though it passed in 2008, the Integrated Education Act will only be implemented in the Israeli school system next year. Independent schools that incorporate religious and secular studies have been operating nationwide for years, but without government funding or supervision. Daniel Elazar, director of the Shalom Hartman Institute, a center for Jewish studies, says that in an integrated school in Jerusalem, "studying Jewish philosophy is at the heart of the school's doctrine, and most subjects are taught without a distinction between secular and religious students. As for learning about Judaism, parents and students can choose between two classes: one that focuses on orthodox aspects, and one that focuses on the perception of Judaism as a culture." <http://www.ynetnews.com/articles/0,7340,L-4262857,00.html>

#### **USA / Today's public school students don't check religion at the door**

"Millions of kids returned to school this month - and, contrary to culture-war rhetoric, most of them won't leave their faith at the schoolhouse door. As classes get under way, public school students across America will form religious clubs, pray together in their free time, distribute religious literature to classmates, share their religious convictions in class discussions and in many other ways belie the myth of the "godless public schools." Many teachers, meanwhile, are gearing up to teach about religions in various history and literature classes. State standards, especially in the social studies, now require that students learn something (and, in some states, a considerable amount) about the major faith traditions.

This much religion in schools may strike some readers as surprising and new. But God hasn't come back into public education overnight. In fact, it has taken more than two decades for student religious expression and study about religions to return, slowly but steadily, to public schools - owing to court decisions, legislation, and broadly supported guidelines issued by religious, educational and civil liberties groups. (Download consensus guidelines from Finding Common Ground at [www.religiousfreedomeducation.org](http://www.religiousfreedomeducation.org)).

Considering the slow pace of most changes in public education, the high level of inclusion of religion in only 20 years is nothing less than a quiet revolution. Of course, the return of religion to public schools doesn't mean that all schools are getting religion right". (by Charles Heynes, *Pocono Record*, September 8, 2012). <http://www.pocorecord.com/apps/pbcs.dll/article?AID=/20120908/NEWS04/209080348>

## EN BREF - FLASH

**EUROPE - S'cool agenda 2012-2013**, published by European Agency for Fundamental Rights (FRA), Wien August 2012, 106 pages. Available versions: English, Bulgarian, Deutsch, French, Italian, Roman. "How much do you know about fundamental rights in Europe? In this Agenda you will find the following useful information on fundamental rights:

- what are fundamental rights
- fundamental rights-related stories from the lives of people across the EU
- tips on how to promote and protect fundamental rights
- a test to check the human rights temperature in your school
- a quiz to test your fundamental rights knowledge
- suggestions on how you can help fight discrimination
- questions to think about and discuss with your friends
- links to youth programmes so you can get involved
- useful facts about the work of the EU and international organisations
- international days to commemorate various human rights anniversaries ..."

[http://fra.europa.eu/fraWebsite/research/publications/publications\\_per\\_year/pub-school-agenda-2012\\_en.htm](http://fra.europa.eu/fraWebsite/research/publications/publications_per_year/pub-school-agenda-2012_en.htm)

**ALLEMAGNE, Hambourg - Un accord avec la communauté musulmane** - À l'issue de cinq ans de négociations, le 14 août 2012, le maire de Hambourg a signé avec les représentants de la communauté musulmane et la communauté alévi deux accords concernant les fêtes religieuses, l'instruction religieuse, la construction de lieux de culte et de sépulture. La question du statut juridique des associations signataires a également été abordée, mais les associations musulmanes ne pourront se voir accorder le statut de « corporations de droit public » accordé de longue date aux Églises catholique et protestante et leur permettant de percevoir l'impôt ecclésiastique. Le changement concerne surtout l'enseignement. L'instruction religieuse a une position particulière en Allemagne : elle est placée sous le contrôle de l'État, mais son contenu relève de la responsabilité des Églises. Alors que jusqu'à présent, l'Église protestante de Hambourg était responsable de l'ER dans les écoles publiques, le dispositif prévoit, pendant 5 ans, «*un développement de l'enseignement islamique et alévi avec l'objectif d'une participation égale*». Ce qui suppose «*l'utilisation de professeurs de religion musulmane et alévi*», qui soient professionnellement formés et titularisés (Presse locale).

**AUSTRIA** – Nel contesto del documento *Annuncio e nuova evangelizzazione nel mondo d'oggi*, approvato dall'ultima assemblea (19-22 marzo 2012), i vescovi austriaci riservano un paragrafo al ruolo culturale della scuola, dove "si incontrano alunni credenti e non credenti, alunni che dubitano e che cercano, alunni pragmatici e disinteressati. Come si può trarre il meglio da questa situazione?". Rispondono i vescovi: "L'offerta, nell'ambito scolastico, aiuterà i giovani a orientarsi nei settori importanti della vita, a condizione che la scuola sia vista come istituzione in cui i giovani sono resi capaci di aprirsi progressivamente alla realtà e di formarsi una determinata concezione della vita" (dal documento in trad. italiana., in *Il Regno-documenti*, 1 settembre 2012, n.15, p.500).

**CHILE – Etica y educación cívica** – Un proyecto de ley (24 agosto 2012) propone modificar el art. 30 de la Ley general de la escuela pública, estableciendo la obligación de incluir "Etica y educación cívica" en la malla curricular de la enseñanza media (*Boletín Jurídico*, Centro de Libertad religiosa y Derecho, Universidad católica, VII, Agosto 2012,p. 15).

**DEUTSCHLAND, Nordrhein-Westfalen** - Ab Mitte August 2012 beginnt islamischer Religionsunterricht in den Grundschulen. Zunächst soll das Fach an 44 Grundschulen angeboten werden, an denen 40 Lehrer ca. 2500 Schüler unterrichten sollen (insgesamt gibt es in Nordrhein-Westfalen 3086 Grundschulen mit ungefähr 140.000 Schülern muslimischen Glaubens). Ein Lehrplan soll jedoch erst im Sommer 2013 vorliegen. Die ersten in Deutschland ausgebildeten Lehrer werden voraussichtlich erst 2019 ihr Studium absolviert haben, da der Studiengang „Islamische Religionslehre“ an der Universität Münster erst zum Wintersemester 2012/13 angeboten wird. [*RU in Deutschland* 2012]

**EGYPT – Closed: last synagogue in Egypt** - Fears for the future of religious minorities in Egypt were accentuated last week when it was announced that the last synagogue in the country would be closed down. The Eliyahu Hanavi Synagogue, which had operated in Alexandria, was the last functioning center of Jewish life in the country. It is now clear that its cavernous halls, built in the nineteenth century, will not be open to worshippers hoping to mark Rosh Hashana and Yom Kippur services this year. Traditionally, the synagogue has been managed by an Israeli rabbi of Egyptian descent who frequently returns to the country to lead services there. Although there are many synagogues around Egypt, the one in Alexandria is the only active one, the others having been turned into tourist sites. This year, as Rabbi Avraham Dayan was making preparations for the High Holidays he was told that the Egyptian authorities could not guarantee the safety and security of those wanting to attend the synagogue. The religious freedoms of all Egypt are in peril (by *Shiraz Maher*, September 07, 2012). <http://www.gatestoneinstitute.org/3332/egypt-alexandria-synagogue>

**ESPAÑA, Andalucía – La religión evangélica, obligatoria en Andalucía** - La enseñanza de la religión evangélica será de oferta obligatoria para los centros docentes sostenidos con fondos públicos de Andalucía a partir del próximo curso escolar 2012-2013. Según se recoge en un convenio de colaboración firmado entre la Consejería de Educación y el Consejo Evangélico Autónomo de Andalucía, la Administración educativa adoptará las "medidas necesarias" para garantizar al alumnado del segundo ciclo de Educación Infantil, Primaria, ESO y Bachillerato que lo solicite "el derecho a recibir enseñanzas de religión evangélica" en los centros públicos. Para los colegios concertados también se incorpora el acuerdo, con la excepción de aquellos en los que entrase en conflicto con el carácter propio del centro. Según Luciano Gómez, uno de los "problemas" que el Consejo Evangélico tiene es que **no cuenta con suficiente profesorado** para cubrir la demanda de este curso (unos 4000 escolares), algo que espera poder solventar de cara al curso 2013-2014. <http://www.publico.es/espana/428572/la-religion-evangelica-sera-de-oferta-obligatoria-en-andalucia>

**FRANCE – L'université catholique, l'université d'Etat et la Mosquée s'associent pour « former à la diversité et a la laïcité »** - « Interculturalité, laïcité et diversité » : c'est le nom du projet présenté vendredi 7 septembre 2012 par l'université Lyon 3, l'Université catholique de Lyon et la Grande mosquée de Lyon, avec le soutien financier de la préfecture. Un projet double en réalité, visant à répondre à deux types de demande : celle d'une meilleure connaissance « de la diversité et en particulier de la culture musulmane » émanant de professionnels, par exemple dans les hôpitaux, les écoles, les administrations ou les maisons d'arrêt, mais aussi celle d'une formation à la laïcité pour cette fois des « cadres religieux » (aumôniers, imams, chargés d'enseignements religieux) et responsables associatifs musulmans. <http://www.la-croix.com/Religion/S-informer/Actualite/A>

**FRANCE –** Un important colloque a été organisé par l' Institut européen en sciences des religions (IESR) en coopération avec le Centre international d'Études pédagogiques (Paris-Sèvres, 20-22 sept. 2012). Son but était double : 1.poursuivre la **comparaison européenne** en se focalisant sur les objectifs assignés à l'offre « religieux » non seulement en matière de connaissances et de compétences, mais aussi comme élément d'une éducation à la citoyenneté démocratique en contexte pluraliste ; il s'agit de documenter et d'analyser les textes définissant les objectifs de cet enseignement et délimitant les programmes et les curricula ; 2.porter un regard critique sur les ressources documentaires élaborées et utilisées pour cet enseignement, en particulier sur le matériel pédagogique mis à la disposition des maîtres et des élèves. La comparaison, à dominante européenne, s'est ouverte aussi au Québec, en raison du cours aconfessionnel (*Ethique et culture religieuse*) qui y est pratiqué depuis 5 ans. Côté français, l' « exception régionale » d'Alsace-Moselle, où des enseignements religieux confessionnels continuent d'être assurés par les églises, reste presque le seul profil juridique et institutionnel proprement comparable avec les différentes typologies curriculaires pratiquées dans la totalité des pays européens. Ce colloque a intéressé aussi bien les praticiens de l'enseignement des faits religieux que les experts souhaitant se tenir informés des évolutions de cet enseignement et des débats qu'il suscite (*mcg*). <http://www.iesr.ephe.sorbonne.fr/index6806.html>

**FRANCE -** À l'occasion d'une conférence sur la laïcité prononcée jeudi 27 septembre 2012 au Centre Saint-Louis, à Rome, le cardinal Jean-Pierre Ricard, archevêque de Bordeaux, a rappelé que la loi 15 mars 2004 interdit le port de signes religieux ostentatoires dans les espaces scolaires. « On veut faire de l'école un sanctuaire de la République, où les religions sont exclues. On comprendrait cette loi si l'ordre public était perturbé par des jeunes exhibant de symboles ostentatoires ou provocants. Mais tel n'est pas le cas. Il s'ensuit que nous sommes face à une violation du principe de liberté religieuse » (v. le texte intégral en traduction italienne dans l' *Osservatore Romano* du 28 septembre 2012, p.7).

**INDIA, Amritsar – To wear kirpan in schools.** Shiromani Gurdwara Parbanhak Committee President Avtar Singh Makkar here said that Uttar Pradesh Education Board has slapped ban on baptized Sikh (Amritdhari) students to wear kirpan in schools. He said that small Kirpan is the religious symbol of Sikh Community. In a scathing attack on Uttar Pradesh Education Board, Makkar said described ban to were small swords by Sikh students described attack on the religious antonymous of Sikh religious Affairs and described it autocratic decision. <http://punjabnewslines.com/content/amritsar-sqpc-urges-government-allow-sikh-baptized-students-wear-kirpan-schools/38029>

**ITALY – Professor Silvio Ferrari to receive 2012 Distinguished Service Award.** “The International Center for Law and Religion Studies at Brigham Young University is pleased to announce that the Distinguished Service Award for 2012 will be presented to Professor Silvio Ferrari at the opening session of the Nineteenth Annual International Law and Religion Symposium on 7 October 2012 in Provo, Utah. The award is given to outstanding proponents of the cause of freedom of religion or belief worldwide, and the Center is most pleased to recognize the longtime and extensive contributions of Professor Ferrari to this cause”. <http://www.iclrs.org/index.php?pagelid=1&contentid=1&blurbid=6156>

**MEXICO, Querétaro – Aprueban religión en escuelas públicas.** 8 Septiembre 2012. La LVI Legislatura local dio su aval a la reforma de los artículos 24 y 40 de la Constitución mexicana, que permitiría a las escuelas de educación pública impartir clases de religión. La minuta fue emitida por el Senado de la República a las 31 Legislaturas Locales y la Asamblea Legislativa del Distrito Federal, ya que para su aprobación se requiere que al menos dos terceras partes de ellas den su Visto Bueno. Querétaro se convirtió en el sexto Estado, hasta el momento, en aprobar la propuesta. <http://amqueretaro.com/2012/09/aprueban-religion-en-escuelas-publicas/>

**NAMIBIA - Restore religion to public schools.** Aug 2012 - The Ondonga Traditional Authority (OTA) expressed concern about the decay in moral and religious values among the youth, as a result of alcohol and drug abuse and has

called for the **reintroduction of Bible studies in public schools** to restore moral values. Bible studies at schools were done away with in Namibia after independence, and the main reason for this is because the Constitution classifies Namibia as a 'secular state'. The reintroduction of Bible studies will help prevent the growing trend of moral decay in Namibian society and address the problem of the increase in alcohol abuse, as well as the escalating crime rate, said the OTA Secretary Josef Asin. (*Francis Xoagub*) <http://www.newera.com.na/articles/46686/Restore-religion-to-public-schools>

**POLOGNE-RUSSIE** - Un message de réconciliation a été signé à Varsovie, le 17 août 2012, par le patriarche de Moscou et le président des évêques de Pologne, afin de créer un chemin commun après des siècles d'hostilité réciproque. Un passage affirme notamment : « Nous reconnaissons l'autonomie des autorités séculière et ecclésiastique, mais en même temps nous lançons un appel à une coopération respectueuse pour le traitement des **questions concernant la famille, l'éducation, l'ordre social** et autres qui sont essentielles pour le bien du grand public. Nous voulons faire respecter la tolérance et avant tout *défendre les libertés fondamentales, principalement la liberté religieuse, mais aussi sauvegarder le droit à la présence de la religion dans la vie publique* » (§3). Le texte intégral (en différentes langues) dans le site officiel du Vatican.

**PORTUGAL** - Do Ministerio da Educação e Ciência: *Decreto-lei n. 139/2012, de 5 de Julho*: "A revisão da estrutura curricular que ora se pretende concretizar através das alterações às matrizes curriculares assenta, essencialmente, na definição de princípios que permitem uma maior flexibilidade na organização das atividades letivas" (Introd.). Art 15 (*Formação pessoal e social dos alunos*) : "As escolas, no âmbito da sua autonomia, devem desenvolver projetos e atividades que contribuam para a formação pessoal e social dos alunos, designadamente educação cívica, educação para a saúde, educação financeira, educação para os *media*, educação rodoviária, educação para o consumo, educação para o empreendedorismo e **Educação Moral e Religiosa, de frequência facultativa**". "A disciplina EMR não é considerada para efeitos de progressão dos alunos" (art. 28, 5). (*Diário da República*, 2012, n.129).

**SCOTLAND – Is religious persecution coming to Scotland?** - « Archbishop Philip Tartaglia of Glasgow could see himself being imprisoned for speaking out in support of the tradition married family [...] He predicted that a change in the law could result in employees being fired for opposing same-sex "marriage," ministers and priests being sued for refusing to allow "wedding" ceremonies to take place in their churches, **school children being forced to attend homosexual history lessons**, and couples being rejected as foster parents if they oppose the new legislation » (*by D.Roberston, The Catholic News Agency, July 31, 2012*). <http://www.catholicnewsagency.com/news/>

**SCHWEIZ**, Chur, 24.08.2012 – **Erste Ethik-Stunden für die Bündner Schüler**. Seit dieser Woche gilt der Bündner Oberstufe obligatorischer Ethikunterricht. Das neue Fach „Ethik und Religionsstunde“ ist für die Volksschüler Neuland. Pro Woche gibt es weiterhin eine klassische Religionsstunde. Der zusätzliche Ethik-Unterricht ist für alle Schülerinnen und Schüler obligatorisch. Das neue Fach ist für Lehrer und Schüler gleichermaßen ungewohnt, wie ein Besuch von Schweizer Radio DRS in einer Churer Sekundarschule zeigt. Im Ethik-Unterricht sollen Moralvorstellungen vermittelt werden, die nicht auf einem speziellen Glauben basieren. <http://www.kath.ch/index.php?&na=12.0.247.0.d.83902>

**TURKEY – New Constitution and limits of religious freedom**. - Turkey's Constitutional Reconciliation Commission (AUK) has begun the drafting a new Constitution. But the political parties represented on the AUK have not reached a consensus on freedom of religion or belief, Forum 18 News Service notes. What are the implications of the new Constitution's possible omission of parts of Turkey's international religious freedom commitments, **affecting for example religious education**, conscientious objection, and the neutrality of the state? The scope of constitutional guarantees of religious freedom in Turkey should not be limited by the boundaries of the AKP government. Constitutional provisions must reflect the provisions on religious freedom in Turkey's international human rights commitments (*24 August 2012*). [http://www.forum18.org/Archive.php?article\\_id=1734](http://www.forum18.org/Archive.php?article_id=1734)

**UNITED KINGDOM – Creationist groups win the Education Secretary' approval to open free school**. The education secretary, Michael Gove, has approved three free schools run by groups with creationist views, including one with a document on its website declaring that it teaches "creation as a scientific theory". Grindon Hall Christian school in Sunderland, a private school due to reopen in September with state funding, says on its website that it will present creationism as science and affirm the position that Christians believe God's creation of the world is "not just a theory but a fact". Ministers have also approved a free school in Sevenoaks, Kent, that says on its website it will teach in RE classes that "God made the world", while a third free school, in Nottinghamshire, is a fresh proposal from a group initially turned down over creationism. In the US, where the campaign for creationism has been stronger, the states of Louisiana and Tennessee have recently passed laws allowing the science underpinning evolution to be critiqued in the classroom. But the creationist lobby has been less successful in gaining a foothold in Britain. <http://www.guardian.co.uk/education/2012/jul/17/creationist-groups-approval-free-schools>

**USA, New Jersey - Orthodox Jews worldwide mark end of 7year Talmud study** - It has been described as a spiritual calling, a labor of love, a rich opportunity to connect with thousands of years of Jewish history and religion. It has also been called a relentless endeavor and a marathon of study. There are no vacations, no shortcuts, Religion News Service reports. For 7 1/2 years, day in and day out, Jews around the world have studied a new double-sided page of the Talmud, the biblical commentary that, written over centuries, serves as a guide to spirituality and practical life. On the evening of 1 August, in what was billed as the largest celebration of shared Jewish learning in history, some 90,000

people crowded into a stadium seven miles west of New York City to read portions of the Talmud's 2,711<sup>th</sup> - and final - page. <http://iclrs.org/index.php?pageId=8&contentId=2&blurbId=4884> .

**USA**, Washington, DC, 19 August 2012 – As of today, Liberty Counsel has sponsors for 99,750 copies of the "**Patriot's Handbook of Religious Freedom in Public Schools**" -- one for literally every public school in America! The vast majority of these Handbooks have already been delivered to principals, vice principals, assistant principals, or other senior administrators, and the few remaining schools will receive this powerful resource within the next few days. This booklet clarifies the rights of students to pray, form Bible clubs, and engage in religious expression in public schools, including holiday celebrations and the rights of teachers, parents, and guardians. "The public school is *not* a faith-free zone," said Mat Staver, Founder and Chairman of Liberty Counsel. "Students need not leave their spiritual beliefs on the schoolhouse steps. Liberty Counsel is here to educate and, if need be, litigate to defend their First Amendment rights." Liberty Counsel is an international nonprofit, litigation, education, and policy organization dedicated to advancing religious freedom, the sanctity of life, and the family since 1989, by providing pro bono assistance and representation on these and related topics. [www.LC.org](http://www.LC.org)

**USA**, Virginia. **Study: Religious exemption doesn't require mandatory child education.** A new study by the Child Advocacy Clinic at the University of Virginia law school found that more than 7,000 Virginia children were granted religious exemptions from mandatory school attendance during the 2010-11 school year. Once granted an exemption, parents are not legally required to provide any education to their children, the study found. "If children with religious exemptions are not receiving any education, it could well mean that the statute, as applied, impermissibly violates their fundamental right to an education under the Virginia Constitution and is therefore unconstitutional," the study, published this month, reads. According to the study, 7,296 students were granted religious exemptions in the 2010-11 school year, up from the 5,479 granted in the 2002-03 school year. [from *The Daily Progress*, September 11, 2012. read more: <http://www2.dailyprogress.com/news/2012/sep/11/study-religious-exemption-doesnt-require-mandatory-ar-2194484/> ].

**VATICANO** - «**La fede cristiana non teme il confronto con la ragione**» - In vista della prossima assemblea generale del Sinodo dei vescovi *La nuova evangelizzazione per la trasmissione della fede cristiana*, che si terrà in Vaticano (7-28 ottobre 2012), è stato pubblicato l' *Instrumentum laboris*, che invita tra l'altro a discernere i nuovi scenari entro cui la chiesa dovrà misurarsi, da quello culturale e quello economico, da quello tecno-scientifico a quello della comunicazione mediatica e digitale. Centrale la sfida del confronto tra fede e ragione, come richiamato per es. dal paragrafo 154: [...] *La fede cristiana sostiene l'intelligenza nella comprensione dell'equilibrio profondo che regge la struttura dell'esistenza e della sua storia. Svolge questa operazione non in modo generico o dall'esterno, ma **condividendo con la ragione la sete di sapere, la sete di ricerca**, orientandola verso il bene dell'uomo e del cosmo. La fede cristiana contribuisce alla comprensione del contenuto profondo delle esperienze fondamentali dell'uomo. E un compito — quello di questo confronto critico e d'indirizzo — che il cattolicesimo svolge da tempo, come molte risposte hanno affermato elencando istituzioni, centri di ricerca, università, frutto dell'intuizione e del carisma di alcuni o della premura educativa delle Chiese particolari, che hanno fatto di questo confronto uno dei loro principali obiettivi.* [www.vatican.va/](http://www.vatican.va/)

## GOOD PRACTICES

### ■ Réévaluation du dialogue interreligieux par l'école

Londres, juillet 2012 – Des filles portant le voile et passant la porte d'une école catholique de Londres ce n'est pas exactement la scène que l'on s'attend à voir. Et pourtant, pour les jeunes vivants à Londres aujourd'hui, les rencontres interreligieuses ne sont plus aussi rares qu'elles ne l'étaient. A « **Three Faith Forum** » (3FF) [ = Forum des trois Fois], au cours des 15 dernières années, nous avons développé des modèles permettant de susciter une compréhension entre les gens de différentes fois et croyances, en nous concentrant particulièrement sur les étudiants et les jeunes. Au cours des trois dernières années, nous avons créé des liens entre différentes écoles religieuses – environ 50 au total – grâce à notre programme « Faith School Linking » (=jumelage des écoles religieuses). Lors d'un événement de jumelage scolaire, deux ou trois classes provenant de différentes écoles religieuses se rencontrent dans la matinée. Les élèves participants sont divisés en petit groupes et s'attèlent à leur tâche, telle que créer une œuvre d'art ou partager une histoire. Au début, ils sont un peu hésitants et se regardent avec curiosité, puisqu'ils rencontrent des gens très différents d'eux. Après 25 minutes de session, un bourdonnement familier remplit la pièce. Des jeunes se comportant comme des jeunes, discutant de leurs sujets d'intérêt communs, mais aussi explorant leurs différences – et le plus souvent les différences qui émergent concernent moins leur foi ou leur croyance que leur personnalité. C'est à ce moment que l'inter-religiosité commence à être interpersonnelle.

► «**Nous avons apprise** une chose au cours de ces programmes : bien que ces rencontres entre jeunes originaires de différentes communautés permettent éventuellement de casser des stéréotypes et des préjugés, il ne suffit pas de réunir des gens et d'espérer pour le mieux. Pour être efficace, l'engagement doit être positif, authentique et durable. De bonnes rencontres interreligieuses commencent souvent par améliorer la compréhension des autres – pas seulement en enseignant les faits concernant les croyances

des autres, mais plutôt en créant des opportunités de rencontres et d'explorations communes des questionnements. Les événements uniques aboutissent souvent à des changements d'attitudes positifs. Afin de créer des rencontres fructueuses il est primordial d'utiliser un espace neutre ou commun servant « d'espace protégé ». A l'intérieur, les participants fixent des règles de base. Maintenir cet environnement permettra aux étudiants de chaque groupe de cultiver des sentiments de respect et de compréhension.

► **Conditions.** Il est nécessaire de préparer le terrain avant la tenue des rencontres et de les faire suivre par des réflexions. Il est important que les étudiants aient une chance d'apprendre quelque chose au sujet des autres étudiants qu'ils vont rencontrer, et qu'il leur soit donné une opportunité, de temps et d'espace, afin d'intégrer ce qu'ils ont appris par la suite. Une erreur de conception au sujet des rencontres interreligieuses est que celles-ci peuvent affaiblir les croyances des participants. Selon notre expérience, et celle de beaucoup d'autres praticiens, plutôt que de diluer les croyances des participants, l'exploration des foies, des croyances et des cultures des autres aurait plutôt tendance à rendre les étudiants plus confiants et sûrs de leur propre identité. Une fois le lien établi, assurer une véritable communication est l'un des contributeurs clé à la formation d'un partenariat solide. Tous les problèmes ou les défis qui surviennent doivent être communiqués le plus honnêtement possible et de façon ouverte. Dans cet environnement positif et de soutien mutuel, les leaders religieux, les enseignants, les parents et les facilitateurs ont le pouvoir d'agir comme modèles positifs pour les étudiants

► **Premiers résultats.** Souvent, au cours de leurs réflexions post-rencontres, les étudiants nous confient qu'ils ont réalisé ne pas avoir à être embarrassés d'exprimer leur religion, et qu'ils pouvaient partager leurs croyances avec d'autres gens, même s'ils appartenaient à d'autres foies.

- 3FF est actuellement en train de travailler avec environ la moitié des écoles musulmanes de Londres, ainsi qu'avec un grand nombre des écoles liées à d'autres religions ou à celles sans association religieuse. La majorité de ces écoles n'ont que rarement, si ce n'est jamais, travaillé avec une agence hors de leur communauté. De part ce fait, établir un lien de confiance est souvent un processus lent. Nous avons trouvé cependant que d'investir du temps, parfois jusqu'à une année, vaut la peine afin de s'assurer sur le long terme la participation des écoles au programme.

- Des rencontres directes, réalisées grâce à des programmes tels que « Faith School Linking », sont l'une des façons d'adresser les défis posés par les sociétés diversifiées. Ces engagements créés des espaces de confiance entre les communautés, qui peuvent être étendus afin d'impliquer plus de gens.

- Les enfants qui y participent ramènent ce qu'ils ont appris à la maison et communiquent leur expérience positive à leurs amis et leur famille, ainsi servant d'agents permettant d'atteindre une communauté plus large et se transformant en catalyseurs de changements positifs.

( Stephen Shashoua, directeur de *Three Faiths Forum*. Article écrit pour le Service de Presse de Common Ground (CGNews), 27 juillet 2012 : [www.commongroundnews.org](http://www.commongroundnews.org). Texte disponible en anglais).

## ■ La visite du Mémorial d'Auschwitz-Birkenau. Pistes pédagogiques pour enseignants

Auschwitz, août 2012. Emmener des élèves au Mémorial et au Musée d'Auschwitz-Birkenau est une lourde responsabilité. Cet acte citoyen important contribue néanmoins à mieux faire comprendre ce que représente Auschwitz alors que disparaissent les derniers survivants. Un ouvrage vient d'être édité par le Conseil de l'Europe\*, qui est destiné à fa fois aux enseignants organisant des visites pédagogiques sur des lieux authentiques de mémoire, ainsi qu'aux guides, chercheurs et éducateurs qui, au quotidien, travaillent au contact des jeunes à Auschwitz. La visite d'un lieu authentique de mémoire n'a rien de magique et nécessite **une méthodologie réfléchie appropriée**. Afin de prévenir tout comportement inadéquat de la part des jeunes et un non-retour sur investissement, une préparation et une réflexion avant et après la visite s'imposent. Les enseignants doivent préparer les jeunes à une approche didactique qu'ils peuvent n'avoir jamais envisagée auparavant. Ce pack offre un aperçu de la complexité du comportement humain qui permet à l'élève de mieux appréhender ce qu'est un citoyen. En quoi est-il directement concerné par ce qui s'est passé à Auschwitz ? Comment les mécanismes d'exclusion tels que développés dans le cas, sans précédent, de l'Holocauste sont-ils encore présents et actifs dans la société européenne d'aujourd'hui, sous forme de racisme ou d'antisémitisme ? Enfin et surtout, les jeunes qui vont visiter Auschwitz dans les prochaines années deviendront les témoins des derniers témoins, les maillons de la mémoire. Leur génération sera la dernière à avoir entendu sur place les derniers survivants. Le Conseil de l'Europe, le Ministère polonais de l'Éducation et le Mémorial-Musée d'Auschwitz sont à l'origine de ce projet commun dans une perspective de prévention des crimes contre l'humanité à partir de l'enseignement de la mémoire de l'Holocauste.

\*A. Bialecka, K. Oleksy, F. Regard, P. Trojanski (eds.), *Pack européen pour la visite du Mémorial et du Musée d'Auschwitz-Birkenau. Pistes pédagogiques pour enseignants et éducateurs*, Editions du Conseil de l'Europe, Strasbourg août 2012, pp. 288. <http://book.coe.int>; [publishing@coe.int](mailto:publishing@coe.int)

## ■ Etudier en Europe dans un bouillon de cultures

Graz (Autriche) - C'est le 1<sup>er</sup> juillet 2012 que l'Université d'été internationale de Seggau (ISSS) a été déclarée ouverte pour la septième fois par le prof. Neuper, recteur de l'Université de Graz, et mgr. Kapellari. Essentiellement destinée à encourager le dialogue entre de jeunes étudiants des Etats membres de l'Union européenne, le projet s'est transformé au fil des ans en un forum où les questions relatives à l'Union européenne, sa politique et son impact sur les autres régions du monde sont discutées par un groupe international d'universitaire, venant de pays situés bien loin des frontières européennes. Cette année, l'Université d'été accueillait notamment des étudiants d'Azerbaïdjan, d'autres républiques d'Asie centrale, de Russie, de Chine et d'Afrique australe, ainsi que deux enseignants du Canada.

Le thème **-Leadership et Education. L'avenir de l'Europe?-** a attiré l'attention des participants sur plusieurs points: dans quelle mesure peut-on comprendre la crise européenne comme une crise de leadership politique, une crise qui touche le cœur du système démocratique occidental ? Quelles sont les solutions possibles ? **Quel rôle joue l'éducation**, et cette éducation elle-même n'est-elle pas menacée par "l'économicisation" croissante de la société ? Que peuvent faire de jeunes universitaires à cet égard ? La religion et la foi personnelle de quelqu'un ainsi que ses valeurs peuvent-elles jouer un rôle crucial ? Ces questions ont été discutées de façon très approfondie pendant les deux semaines de cours magistraux et de séminaires sur une série de sujets, dont voici un bref aperçu : Les différents concepts de leadership et d'unité en Europe - Les valeurs européennes - Cosmopolitisme, nationalisme et malaise de la modernité - Les racines spirituelles du leadership européen - Education, reproduction sociale et leadership. Après les cours magistraux et les séminaires, il y avait amplement le temps de débattre et de discuter et il semble bien que les questions susmentionnées ne peuvent se limiter à l'Europe ou à l'hémisphère occidental : elles sont aussi d'une importance-clé pour la prochaine génération dans son ensemble.[...]

\*par Michael Kuhn (COMECE), et Audrey M. Seshoka (Univ. de Stellenbosch), *Europeinfos*, n.152, Sept. 2012).  
<http://www.comece.eu/europeinfos/fr/archives/numero152/article/5083.html>

## ■ Éveiller à l'intériorité : un défis, une démarche

L'Institut français de formation de l'enseignement agricole privé (IFEAP) a constitué un groupe de recherche comprenant des enseignants, des éducateurs, des chefs d'établissement et des animateurs en pastorale, prenant appui sur le cadre « Mission Recherche » de Formiris. La question qui a guidé les travaux du groupe est la suivante : « *Quelles sont les réelles possibilités d'une éducation à l'intériorité au sein de nos établissements scolaires ?* » C'est donc bien une recherche, tournée vers le recensement de pratiques éducatives et vers les enseignements que l'on peut tirer de leur analyse, qui a été engagée.

« Notre démarché – précisent les membres du groupe - nous a amenés à stabiliser une définition opérationnelle de l'intériorité, puis à repérer dans les pratiques ce qui contribue à son éveil et enfin à tirer des enseignements pouvant aider les différents acteurs de la communauté éducative. 26 expériences ont été choisies et analysées à l'aide d'une fiche, permettant de dégager des enjeux de l'intériorité mais aussi de proposer des préconisations pour favoriser le développement de l'intériorité chez les personnes ».

**Eveiller à l'intériorité**, hors-série de « Enseignement catholique actualités », juillet 2012, cahier illustré couleurs 40 p. – 10 euros - [eca@enseignement-catholique.fr](mailto:eca@enseignement-catholique.fr) – 277 rue St Jacques, 75240 Paris.

## ■ Analyse critique des manuels d'histoire-géographie

*Si le système français ne permet pas l'étude des religions en tant que discipline à part, ce sont les disciplines qui « s'offrent » comme lieux occasionnels de cette étude. C'est le cas notamment de l'Histoire-Géographie. Que proposent les manuels, et comment, en cette matière ? Le Groupe « Réseau Ecole-Laïcité-Religions » présente les résultats du dépouillement d'un certain nombre de manuels adoptés en ce moment dans les classes de troisième. Les thèmes majeurs retenus pour l'analyse sont : Etude des lexiques - Racisme, antisémitisme et nazisme - Antisémitisme et régime de Vichy - Racismes et nationalismes - Culte de la personnalité et stalinisme - Culte de la personnalité et nazisme - Terrorisme et religions - Arts et totalitarismes.*

« Pourquoi de telles tueries au XX<sup>e</sup> siècle? », "Pourquoi cette haine des Juifs en plein XX<sup>e</sup> siècle?", "Hitler était-il chrétien?", "Pourquoi toute cette violence au nom de la religion au XXI<sup>e</sup> siècle?": ces questions d'élèves sont-elles abordées franchement dans les manuels de troisième d'histoire-géographie issus des programmes parus en 2008? Le contenu des manuels est-il en cohérence avec les programmes et les compétences du *Socle commun* édictés par le Ministère de l'Education: exemple, "mobiliser ses connaissances pour donner du sens à l'actualité"? Deux thèmes, opposés à notre conception de la laïcité, ont particulièrement retenu notre attention : d'une part, un racisme multiforme et d'une violence inégalée, et, d'autre part, la mise en place systématique de cultes de la personnalité au sens propre du terme.

Un mot sur notre méthodologie. Pour certains thèmes, nous avons choisi de dissocier, l'étude des images et celle des textes, sachant que ce choix comporte des avantages - faire une étude comparative d'un thème dans les sept manuels, en ce qui concerne les images, puis en ce qui concerne les textes -, et des



inconvenients que nous essaierons de pallier en n'oubliant pas, dans nos commentaires, le contexte pédagogique choisi par les auteurs de chaque manuel». <http://recolarel.over-blog.com/>

### ■ Storia delle religioni nel canton Ticino. Una sperimentazione promettente

Giunta al terzo anno, la sperimentazione dà luogo a opinioni e valutazioni confortate dai dati di fatto. Due insegnanti titolari del corso opzionale "Storia delle religioni", attivato in alcune scuole medie nel 2010 per un triennio sperimentale, raccontano la loro esperienza. **Natalie Matthey**, laureata in scienze storiche alla Statale di Milano: "Confesso che all'inizio non è stato facile. Ero alla mia prima esperienza e in più con una materia nuova, che gli allievi sentivano con scetticismo perché obbligatoria come frequenza (una volta che l'avevano scelta) . Più grave è stato dover creare il materiale didattico adatto per ragazzi di 13-14 anni. Mi sono buttata anima e corpo. Insieme con altri tre colleghi di storia delle religioni ci siamo incontrati più volte per discutere, suddividerci i compiti, raccogliere materiali su cristianesimo, islam ed ebraismo attingendo da manuali e dalle schede fornite dalla commissione del dipartimento. Alla fine ci siamo affidati alla supervisione dello storico Pasquale Genasci, per consigli didattici e pedagogici. Il 2012-13 è il primo anno con il materiale praticamente completo. Sono convinta che i ragazzi debbano terminare la scuola dell'obbligo conoscendo alcuni aspetti chiave del cristianesimo, radice della nostra tradizione, ma vivendo in una società multiculturale è indispensabile che i ragazzi conoscano almeno l'abc delle altre due tradizioni monoteistiche". Secondo l'insegnante **Antonella Disisto**, laurea in scienze politiche a Bologna, "in generale i ragazzi hanno preconcetti, parlano per luoghi comuni, alimentati soprattutto dalla tv e dalle chiacchiere tra amici. Quando però affronto in classe temi d'attualità (ad es. il velo, la circoncisione, la macellazione rituale) si sentono motivati, partecipano al confronto di idee. A Biasca, dove la presenza religiosa nelle classi è più forte, i ragazzi di quarta hanno manifestato un grande interesse per l'islam, per la tipologia dei veli islamici, il loro uso in Svizzera e nei paesi europei. Diversi genitori hanno dato un giudizio positivo sulla materia, sottolineando che i figli riportano a casa certe discussioni fatte in classe. Spero che la sperimentazione vada in porto, perché la nostra materia ha una funzione essenziale, che chiamerei educazione alla diversità, ovvero contro la chiusura tribale e per l'apertura verso le culture altre, nel rispetto reciproco".

Nel luglio 2013 il Consiglio di stato deciderà l'esito della sperimentazione. Storia delle religioni si imporrà o si prolungherà l'attuale compromesso politico con i due corsi a opzione? Ecco l'opinione e l'auspicio del prof. **Marcello Ostinelli**, responsabile dell'équipe di valutazione del Corso: "In Europa e in molti Cantoni l'insegnamento neutrale, non confessionale, delle religioni è stato pensato come la legittima e doverosa risposta della scuola ai problemi di convivenza civile e di comprensione interculturale. Anche i risultati del PNR 58 (=Programmi Naz. Ricerche) su 'Comunità religiose, Stato e società' suggeriscono questa strada. Il Ticino non potrà ignorare questa sorprendente convergenza" (dal settimanale ticinese *Cooperazione*, 4/9/2012, 92-95).

## BOOKS ▪ THESIS ▪ JOURNALS ▪ E-JOURNALS ▪ WEBSITES

(Abstracts are generally by the Publishers, or by the Editors, or by the Authors)

**Europe:** 01, 06, 08, 10, 13, 14, 15, 25, 28, 29, 39, 47, 54

**Christianity:** 22, 27, 36

**Islam:** 17, 23, 44, 45, 52, 54

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**World:** 01, 22, 34

01. Derek DAVIS, Elena MIROSHNIKOVA (Eds.), *The Routledge International Handbook of Religious Education*, Routledge, August 2012 - How and what to teach about religion is controversial in every country. The Routledge International Handbook of Religious Education is the first book to comprehensively address the range of ways that major countries around the world teach religion in public and private educational institutions. It discusses how three models in particular seem to dominate the

landscape. Countries with strong cultural traditions focused on a majority religion tend to adopt an "identification model," where instruction is provided only in the tenets of the majority religion, often to the detriment of other religions and their adherents. Countries with traditions that differentiate church and state tend to adopt a "separation model," thus either offering instruction in a wide range of religions, or in some cases teaching very little about religion, intentionally leaving it to religious institutions and the home setting to provide religious instruction. Still other countries attempt "managed pluralism," in which neither one, nor many, but rather a limited handful of major religious traditions are taught. Inevitably, there are countries which do not fit any of these dominant models and the range of methods touched upon in this book will surprise even the most enlightened reader. Religious instruction by educational institutions in **53 countries and regions of the world** are explored by experts native to each country.

These chapters discuss: Legal parameters in terms of subjective versus objective instruction in religion - Constitutional, statutory, social and political contexts to religious approaches - Distinctions between the kinds of instruction permitted in elementary and secondary schools versus what is allowed in institutions of higher learning. - Regional assessments which provide a welcome overview and comparison. This comprehensive and authoritative volume will appeal to **educators, scholars, religious leaders, politicians**, and others interested in how religion and education interface around the world.

**Contents:** 1. Argentina 2. Asia 3. Australia 4. Austria 5. Azerbaijan 6. Bangladesh 7. Belgium 8. Brazil 9. Canada 10. China 11. Colombia 12. Estonia 13. European Union 14. Finland 15. France 16. Germany 17. Greece 18. Hungary 19. India 20. Indonesia 21. Ireland 22. Israel 23. Italy 24. Japan 25. Kazakhstan 26. Latin America 27. Latvia 28. Lithuania 29. Malaysia 30. Mexico 31. Nepal 32. Norway 33. Pakistan 34. Peru 35. Poland 36. Portugal 37. Romania 38. Russia 39. Scotland 40. Senegal 41. Slovakia 42. Slovenia 43. South Africa 44. Spain 45. Sudan 46. Sweden 47. Switzerland 48. Syria 49. United Kingdom 50. Ukraine 51. United States 52. Uruguay 53. Vietnam. <http://routledge-ny.com/books/details/9780415536301/>

02. Véronique DENEUCHE, *L'enseignement des faits religieux dans les manuels d'histoire*, L'Harmattan, Paris 2012, 266 p. - <http://lectures.revues.org/> - L'enseignement des faits religieux à l'école est l'objet de débats récurrents, tant dans la société que dans l'institution. Les programmes d'histoire donnent une place importante au fait religieux, et suscitent une réflexion sur le sujet. Les manuels en sont les porte-parole, avec des degrés de liberté divers, selon les collections et les années. Programmes et manuels sont les sources choisies pour étudier le fait religieux et voir les évolutions de son enseignement. Le choix s'est porté sur les manuels de sixième et de cinquième, qui proposent aux élèves les trois monothéismes, dans leur contexte d'élaboration, et ce depuis le début du siècle. Afin de repérer les continuités et les discontinuités, une longue période est définie : les programmes, depuis 1957 à nos jours, concernent le collège unique, et couvrent la période de la Ve République. Il s'agit de voir, à la fois les évolutions des programmes, et à la fois les évolutions des manuels, dont la forme, en raison des préconisations successives, connaît de grands changements. Ces changements sont liés à la place grandissante accordée aux documents, tant textuels qu'iconographiques, relais des textes auteur et supports de validation des savoirs dans les exercices proposés. La mise en activité de l'élève, elle aussi, évolue selon les programmes. Les contenus, apportés soit par les textes auteur, soit par les documents, sont analysés. L'objectif de la recherche est de voir si la forme des manuels affecte le fond des contenus, notamment doctrinaux, en ce qui concerne la présentation des trois monothéismes.

03. Severino DIANICH, *Chiesa e laicità dello Stato*, San Paolo, Cinisello B.(Mi) 2012, pp. 102. - "(...) Suggestisco di non perdere un testo essenziale sulla *vexata quaestio* sempre incandescente del rapporto tra fede e politica. E' uno dei migliori teologi italiani, Severino Dianich, ad affrontare il tema non dal punto di vista della sociologia a antropologia religiosa, bensì in sede squisitamente teologica, come capitolo rilevante della ecclesiologia. Chiesa e Stato laico sono qui collocati in un confronto che è esaminato stando sul versante ecclesiale, interpellando perciò prima di tutto la Chiesa nel suo presentarsi e confrontarsi con la società moderna democratica e secolarizzata". (Gianfranco Ravasi, *Domenicale de Il Sole 24ore*, 23 settembre 2012).

04. Steven DOUGLAS SMITH, *Religious symbols and secular government*, San Diego Legal Studies paper no.12-096, September 17, 2012. pdf file pages 24. [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2148040](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2148040) - That a "secular" government should not sponsor religious expressions may seem almost like an analytic truth. And yet in practice, liberal democratic governments often support religious symbols and expressions. So, are governments that purport to be secular and yet support religious symbols or expressions just being hypocritical, or incoherent? This essay, written for a conference on "Freedom from Religion" held in Tel Aviv in December 2011, considers three different versions of secularity – what I call the "classical," "comprehensive," and "agnostic" versions – and concludes that none of these versions forbids religious expressions by "secular" governments.

05. Susan HAYWARD, *Religion and Peace building. Reflections on current challenges and future prospects*. Special Report, edited by the United States Institute of Peace, Washington 2012, pp. 12. - <http://www.usip.org/files/resources/SR313.pdf> - American and European nongovernmental organizations, agencies in the U.S. government, academia, and international organizations—sectors that once held religious issues at a distance or understood religion mainly as a driver of violence—increasingly engage religious communities and institutions as partners in creating peace. Meanwhile, religious organizations that have been involved in creating peace for decades, if not longer, increasingly have institutionalized and professionalized their work, suggesting ways that religious and secular organizations could coordinate their efforts more closely. As the U.S. field of religious peace building continues to develop, challenges include integrating further with secular peace building efforts, engaging women and youth and addressing their priorities, working more effectively with non-Abrahamic religious traditions, and improving evaluation, both to show how religious peace building can reduce and resolve conflict and to strengthen the field's ability to do so.

06. Mark HILL (ed.), *Religion and Discrimination in the European Union*. Proceedings of the 23<sup>rd</sup> Congress, University of Oxford 29 Sept- 2 Oct 2011, © European Consortium for Church and State Research, Trier 2012, p. 428. Contents: Preface – Introduction: Freedom of religion under the European Court of the Human Rights (*Nicolas Bratza*) - Thematic Overviews: Historical, Cultural and Social Background (*Lisbet Christoffersen*) - The Duty Not to Discriminate: The Nature and Extent of the Prohibition (*Lars Friedner*)- The Right to Discriminate: Exceptions to the General Prohibition (*Agustín Motilla*) - National Reports (23 reports by national Experts, p.61-350) - European Reports: Contribution du système de Strasbourg à la lutte contre la discrimination religieuse (*Jean Duffar*); The Background to the European Union Directive 2000/78/EC (*Michael Rynkowski*) – Conclusions (*Norman Doe*).

07. Timo HIMANEN, *Cultural Diversity, social Cohesion, Religion. Core values and educational policies in 4 European nations*. Doctoral thesis, University of Turku, Finland, 2012, pp. 252. <http://www.doria.fi/bitstream/handle/10024/78668/AnnalesB355Himanen.pdf?sequence=1> - The study shows that even when the positive side of immigration, as a potential force for the enrichment of the public culture, is acknowledged, there is anxiety as to the successful integration of immigrants. The premises and goals of immigration policies have also been questioned. One central problem is the incommensurability between the values upheld by Western liberal democracies and certain religious traditions, above all those of Islam. **Great Britain, The Netherlands, Sweden, and Denmark** have tightened control over their citizens' ethical attitudes and want to regulate these as well. In coping with cultural diversity, the significance of education, especially religious education, plays a significant role; as future citizens, pupils are expected to internalise the society's core values as well as gaining an understanding of different cultures and ways of life. It is also worth noting that both the Council of Europe and the European Court of Human Rights have recently expressed the view that one important goal of religious education is to enable pupils to be critical and autonomous with regard to different religions and moral positions.

08. Myriam HUNTER-HENIN (ed.), *Law, Religious Freedom and Education in Europe*, Ashgate, London 2012, 410 pages. This volume considers issues such as religious expression, faith schooling and worship in schools, in a multidisciplinary and comparative approach. The book first examines key concepts, before presenting national models of religion and education in Europe and analyzing case studies relating to religious symbols worn at school and to the teaching of religious education. Legal questions are examined in a wider context, in the light of the intentions of state policy and of current national and transnational debates. Controversies on the legal implications of personal and national identities are for example analyzed. From a comparative perspective, the chapters examine the possible converging power of human rights and anti-discrimination discourses and reveal the difficulties and risks involved in seeking to identify the best model for Europe. This topical study of a highly sensitive area of education presents a valuable insight for students, researchers and academics with an interest in cultural and religious diversity, human rights and education. <http://www.ashgate.com/isbn/9781409427308>

09. Alexandra LANDMAN, *Hindu class and Hindu education system. Emergence, organization and conception in the context of Indonesian educational and religious policies*. Doctoral thesis, 340 pages, first online 16 July 2012, Frankfurt Universität Publikationen - <http://publikationen.ub.uni-frankfurt.de/frontdoor/index/index/docId/25548> - The present study focuses on specific aspects in the organization of teaching religion in Indonesia. It analyses the position of religion within the Indonesian Basic Law, consequential legislation, and educational policies. How does this framework translate into national and regional policies pertaining to the emergence, institutionalization, and organization of the Hindu class and the Hindu education system in Bali from 1945 to 2008? Muslim majority Indonesia constitutes an interesting laboratory for doing fundamental research on religious plurality and transformations of religion. The model of organizing the religion class in Indonesia is rooted in a specific historical, socio-cultural, political, and legal context, which is fundamentally different to European models of religious education. In addition, in contrast to classical Islam and modern Islamic states, Indonesia recognizes Asian religions as equal in status with the religions of the book. Besides Islam and Christianity, Hindu Dharma and Buddhism were recognized as state funded religions in 1965. This recognition had important consequences for the Indonesian model of organizing five confessional religion classes and faith-based education systems [...].

10. Lucian N. LEUSTEAN (ed.), *Representing Religion in the European Union. Does God matter?* Routledge, Oxon-NY first published 2013, 240 pages. – Contents: Part I: Religion and politics in the EU (33-74) – II: Representing churches, religions and communities of conviction in the EU (75-135) – III: Representing religion: the state dimension (137-165) – IV: Representing religion: the transnational dimension (167-198) – V: Representing religion: the institutional dimension (199-235).

11. Nataša PANTIĆ, *Citizenship and Education Policies in the post-Yugoslav States*, CitSee Working Paper Series 2012/23, 34 pages. Published by the University of Edinburgh, School of Law, Old College, South Bridge, Edinburgh, EH8 2QL, Scotland, UK - [www.law.ed.ac.uk/citsee/workingpapers](http://www.law.ed.ac.uk/citsee/workingpapers) - This paper explores interactions between citizenship and education policies in six post-Yugoslav contexts, focusing on group and individual education rights, ethnocentric, multicultural and civic elements of citizenship in education policies, and the extent to which they encourage inclusive or exclusive concepts of citizenship. These interactions are explored by looking at education system structures, language and curricula policies. Universal and consociation education systems have been distinguished, with the ethnocentric and exclusive citizenship concepts reflected in the context-dependent status of different minorities, and in the uses of education to perpetuate dominant ethnic groups at different levels. Inclusive elements have been recognized in relation to the improving status of the Roma minority in education. A number of minority language instruction options, mostly available as a group right, reflect multicultural approaches to linguistic and cultural rights in education, although ethnocentric motives can be discerned behind their territorial implementation. Civic elements have been recognized in the introduction of civic education as curricular units, but ethnocentric ones prevail in other relevant school subject curricula, textbooks, and especially in hidden curricula precluding intercultural contact. The emphasis on group rights is strong, while monitoring non-discrimination and protection of individual human rights is scant.

12. Jeroen TEMPERMAN (ed.), *The Lautsi papers: multidisciplinary reflections on religious symbols in the public school classroom*. Brill - Nijhoff publishers, NL, November 2012, 375 pages. <http://www.brill.nl/lautsi-papers-multidisciplinary-reflections-religious-symbols-public-school-classroom> - Increasingly, debates about religious symbols in the public space are reformulated as human rights questions and put before national and international judges. Particularly in the area of education, legitimate interests are manifold and often collide. Children's educational and religious rights, parental liberties vis-à-vis their children, religious traditions, state obligations in the area of public school education, the state neutrality principle, and the professional rights and duties of teachers are all principles that may warrant priority attention. Each from their own discipline and perspective - ranging from legal (human rights) scholars, (legal) philosophers, political scientists, comparative law scholars, and country-specific legal experts - these experts contribute to the question of whether in the present-day pluralist state there is room for state symbolism (e.g. crucifixes in classroom) or personal religious signs (e.g. cross necklaces or kirpans) or attire (e.g. kippahs or headscarves) in the public school classroom.

13. Knox THAMES, *Making freedom of religion or belief a true EU priority*, European University Institute, Florence, Badia Fiesolana, I-50014 San Domenico in Fiesole (Firenze), Italy, "EUI Working Papers" 2012/41, 16 pages. - The Council of the European Union recently released its Strategic Framework on Human Rights and Democracy, which included freedom of religion or belief in a list of 36 desired outcomes. The timing is good, as countries around the world are grappling with religion/state questions and the role of religious freedom for minority religious communities and dissenting members of the majority faith. Freedom of religion or belief stands at the crux of these issues, yet the Strategic Framework risks losing the religious freedom among the list of other worthy issues. By learning from the experience of the United States in its decade of religious freedom work, the European Union can jump start its efforts and ensure they have impact during this time of global transition. [http://cadmus.eui.eu/bitstream/handle/1814/23357/RSCAS\\_2012\\_41.pdf?sequence=1](http://cadmus.eui.eu/bitstream/handle/1814/23357/RSCAS_2012_41.pdf?sequence=1)

14. Teun VERMEER, *The influence of religion on social tolerance in East- and West-Europe – A multi-level analysis*, Master thesis, Tilburg University, 2012, p. 47. - <http://arno.uvt.nl/show.cgi?fid=127142> - Nowadays, social tolerance is a much discussed subject. People tend to become more tolerant when countries become more modernized and secularized. The effect of religion on social tolerance has been researched before, and it has shown that religion has a negative influence on social tolerance. The effect of religion on social tolerance is, however, not researched much across countries. In this study, the effect of religiosity on social tolerance is researched, and with the use of multi-level analyses country differences are explained by modernization, secularization and East-West differences in Europe. In this research, the data from the European Values Study (EVS) are used. The EVS is a large-scale, longitudinal research organization, which provides data on norms and values in European countries. With the data of 2008, 42 countries are analyzed, which results in some noticeable effects. As previous studies, this study also shows that religiosity has a negative influence on social tolerance. However, this effect is stronger in more secularized countries. Surprisingly, the effect is negative in West-Europe, but positive in East-Europe. Therefore the analyses are carried out separately for East- and West-Europe. The results show that the effect of religiosity on social tolerance is stronger in more *modernized* countries in East-Europe, whereas in West-Europe, the effect of religiosity on social tolerance turns out to be stronger in more *secularized* countries. Modernization theory is applicable in Eastern-Europe, whereas secularization theory is applicable in Western-Europe.

## JOURNALS • E-JOURNALS

15. James ARTHUR, Michael HOLDSWORTH, *The European Court of Human Rights, secular education and public schooling*, "British Journal of Educational Studies", 60(2012)2,129-149 - <http://www.tandfonline.com/doi/abs/10.1080/00071005.2012.661402> Since 9/11 the European Court of Human Rights (the European Court=EC) has raised anew the question of the relationship between religion and public education. In its reasoning, the EC has had to consider competing normative accounts of the secular, either to accept or deny claims to religious liberty within Europe's public education system. This article argues that the trajectory on which the term 'secularism' had been used by the EC pointed increasingly towards secular fundamentalism. This study is located at the cutting edge of religion, education and the law and builds on previous work in the field. It examines, through extensive research of legal cases, the most important developments of the usage of secular and secular education in modern discourse and explores the background to these concepts. Unless otherwise stated, religion in this article shall refer to the Christian tradition because Christianity has been the historical context for the development of the concept of 'secular' in Europe. The paper outlines three models of secular education before moving on to scrutinise how the EC has understood and evaluated various legal cases before it on the interaction between secular States, public education and notions of religious symbolism and influence. The paper will discuss the significance of the EC's reasoning and decisions for public education within a secular State context and offer some conclusions on the implications of these decisions. It examines the legal principles that underpin the EC's supervision of the State's role in the provision of education. It focuses on the chimeric goal of neutrality and highlights the risks attached to the use of an ideological conception of secularism that could lead potentially to the complete removal of the religious as a vital cultural and intellectual dimension of public education.

16. Sharon AVNI, *Hebrew as heritage: the work of language in religious and communal continuity*, "Linguistics and Education" vol. 23 (2012) 3, 323-333 - <http://www.sciencedirect.com/science/article/pii/S0898589812000460> - While Hebrew education maintains a dominant position in Jewish educational contexts, little research has looked at what the practice of Hebrew language education looks like on a daily basis. Drawing from an 18-month ethnography of junior high school students attending a private non-Orthodox all day school, this article critically examines the ways in which Hebrew was thought about and used in the classroom and during a two-week school-sponsored trip to Israel. Specifically, the article examines the multiple meanings that students and faculty infused into their use of Hebrew through their ideologies, words, and actions. It shows that the students and teachers drew upon Hebrew language ideologies in their daily practices, invariably appropriating them in complex and unexpected ways. This article concludes with a discussion on the relationship between heritage language learning and communal efforts to ensure continuity.

17. Hasan AYDIN, *Multicultural education curriculum development*, Mediterranean Journal of Social Sciences, 3(2012)3, 277-286 [http://www.mcser.org/images/stories/2\\_journal/mjss%20vol%203%20no%203%20september%202012%20online%20version.pdf#page=277](http://www.mcser.org/images/stories/2_journal/mjss%20vol%203%20no%203%20september%202012%20online%20version.pdf#page=277) - In recent years, Turkey has seen an increase in immigration and, consequently, also in the enrolment of international students. These students from many countries, with a variety of cultural, linguistic, ethnic, religious, and educational backgrounds are in need of education that "teaches the value of cultural diversity." Schools must also deal with issues related to differing socioeconomic backgrounds, and, sometimes, limited awareness of diversity and a lack of cultural competence. Thus, it has become essential for Turkish schools to adopt a multicultural curriculum, restructured in accordance with knowledge of the right of all to education, in keeping with principles of global justice. The purpose of this paper is to provide multicultural educators with such an insight from research on development curriculum of multicultural education. In addition, this paper offers ideas culled from successful multicultural programs in the U.S. and elsewhere and discusses how these ideas can be made useful in the Turkish system.

18. John D. BASIL, *Russian School Textbooks on Religion: theological learning, ideological confrontation, or religious education*, "e-Journal of Church & State", first published online: 24 July 2012 - <http://intl-jcs.oxfordjournals.org/content/early/>

[2012/07/24/ jcs.css056.full.pdf+html](#) - In the autumn of 2002, signs of an important disagreement began to appear in the Russian media. They arose in the form of pro and con newspaper articles published in the wake of the Ministry of Education's decision to include Alla Borodina's *The Bases of Orthodox Culture* in its catalog of textbooks officially approved for classroom use in public elementary and middle schools. The exchanges focused first on the merits of the book and its author's partisan credentials and on the official decision to list it as acceptable. Quickly, however, the debate came to include controversy over the wisdom of teaching religion classes of any sort in Russian public education. The regularly featured and sharply worded opinions put forth in widely read and widely viewed media outlets, followed seven years later by the federal government's decisive intervention into the dispute, paint a clear picture depicting the range of conflicting convictions regarding religious education in Russia. Most important, they attest to a need to review what Borodina had actually written and how her friends and detractors had responded. Finally, the controversy stirred up an older public discussion and one that was certainly not peculiar to Russia. What did religion or even God have to do with modern public life? Questions of this kind soon became woven into the textbook story as it unfolded in Moscow.

19. Berry BILLINGSLEY et aa., *Secondary school students' epistemic insight into the relationships between Science and Religion. A preliminary enquiry*, "Research in Science Education", online 14 Sept. 2012. <http://www.springerlink.com/content/0157-244x/42/5/> A number of previous studies have shown that there is a widespread view among young people that science and religion are opposed. In this paper, we suggest that it requires a significant level of what can be termed "epistemic insight" to access the idea that some people see science and religion as compatible while others do not. To explore this further, we draw on previous work to devise a methodology to discover students' thinking about apparent contradictions between scientific and religious explanations of the origins of the universe. In discussion of the findings, we highlight that students' epistemic insight in this context does seem in many cases to be limited and we outline some of the issues emerging from the study that seem to boost or limit students' progress in this area.

20. Stefaan BLANKE, Johan DE SMEDT, Helen DE CRUZ, Maarten BOUDRY, Johan BRAECKMAN (Univ. Leuven and Ghent), *The implications of the Cognitive Science for the relation between Religion and Science Education. The case of Evolutionary Theory*, "Science & Education", vol. 21 (2012) 8, 1167-1184 - <http://cat.inist.fr/?aModele=afficheN&cpsid=25988298> - This paper discusses the relationship between religion and science education in the light of the cognitive sciences. We challenge the popular view that science and religion are compatible, a view that suggests that learning and understanding evolutionary theory has no effect on students' religious beliefs and vice versa. We develop a cognitive perspective on how students manage to reconcile evolutionary theory with their religious beliefs. We underwrite the claim developed by cognitive scientists and anthropologists that religion is natural because it taps into people's intuitive understanding of the natural world which is constrained by essentialist, teleological and intentional biases. After contrasting the naturalness of religion with the unnaturalness of science, we discuss the difficulties cognitive and developmental scientists have identified in learning and accepting evolutionary theory. We indicate how religious beliefs impede students' understanding and acceptance of evolutionary theory. We explore a number of options available to students for reconciling an informed understanding of evolutionary theory with their religious beliefs. To conclude, we discuss the implications of our account for science and biology teachers.

21. Val BROOKS, Nigel FANCOURT, *Is self-assessment in religious education unique?*, "British Journal of Religious Education", vol. 34 (2012)2, 123-137. <http://www.tandfonline.com/doi/abs/10.1080/01416200.2011.614747> - This paper addresses the question: is self-assessment in religious education unique? It first presents an overview of some challenges for assessment from subject differences, and then reviews the generic literature on self-assessment. It builds on earlier empirical research on self-assessment in religious education, carried out in an English state secondary school; this was used to propose a variant of self-assessment which is tailored to the demands of religious education – reflexive self-assessment. Its implications for more general understandings of the relationship between subject pedagogy and self-assessment are discussed, especially the recognition of values not only in religious education but in other subjects too, reinforcing the need to develop subject-specific variants of self-assessment that reflect the breadth of learning outcomes.

22. Michael CHAMBERS, *Students who are not Catholics in Catholic schools: lessons from the II Vatican Council about the Catholicity of schools*, "International Studies in Catholic Education", vol. 4 (2012)2, 186-199. <http://www.tandfonline.com/doi/abs/10.1080/19422539.2012.708174> - An emerging issue for Catholic schools is their increasing enrolment of students who are not Catholics. This issue requires Catholic schools to find the best way to express their Catholicity in a changing educational environment. Some people perceive the enrolment of students who are not Catholics in Catholic schools to be a hindrance to the Catholicity of the school. This need not be the case. This article expounds on three features of the Second Vatican Council and articulates how they might be helpful for Catholic schools in the way they express their Catholicity within this context. These features are the global church, ecumenism and the relationship with non-Christian religions. This article contends that these features are hallmarks of Catholicity.

23. Felice DASSETTO, *Penser dans une perspective lucide et critique mais constructive le devenir de l'islam, en particulier en Europe. Réflexions au sujet d'une interview d'Henri Boulad*, « Cismoc Papers online - Centre interdisciplinaire d'Etudes de l'Islam dans le monde contemporain » 8 p. [http://www.uclouvain.be/cps/ucl/doc/epl-corta/documents/Penser\\_dans\\_une\\_perspective.pdf](http://www.uclouvain.be/cps/ucl/doc/epl-corta/documents/Penser_dans_une_perspective.pdf) - L'auteur, sociologue et professeur émérite de l'Université catholique de Louvain, résume d'abord les positions du jésuite égyptien Henri Boulad sur l'actuelle « menace islamique » en ces points : l'islam contemporain prolonge l'islam figé du Xe siècle ; il adopte une stratégie précise de conquête de l'Europe ; l'Occident face à cela fait preuve de naïveté ; naïveté qui, en elle-même, est trahison des valeurs de la démocratie et de la laïcité. Dassetto réagit ensuite aux propos de Boulad : sa lecture présente des raccourcis simplistes quand, par ex., Boulad met dans le même sac Frères musulmans et salafistes, quand il ignore l'ouverture à des nouvelles approches du Coran depuis le XIX s., quand il gomme la pensée réformatrice présente dans le monde musulman, quand il semble méconnaître le visage de l'islam implanté en Europe... Une analyse, celle du p. Boulad, marquée à l'évidence par son contexte culturel biographique et national.

24. Elisabeth A. DIAMANTOPOULOU, *Religious freedom in the light of the relationship between Orthodox Church and the Nation in contemporary Greece*, "International Journal for the Study of the Christian Church", vol 12 (2012) 3, available on line 01 Aug 2012 - <http://www.tandfonline.com/doi/abs/10.1080/1474225X.2012.699425> - The issue of religious freedom in contemporary Greece, constitutes a key element, or an indicator, that highlights a specific *ethno-religious* understanding of Orthodoxy and Greek identity, whereby the Church, the State and the transcendent *ethnos* are viewed as constituting an organic unity. It is against the complex background of historical contingencies that forged the religion–national identity link in Greece, and the ensuing legal framework of Church–State relations, that Greek specificity in the domains of management of religious pluralism, and religious minorities can be understood. This specific ethno-religious understanding has been constantly challenged, or questioned, directly or indirectly, by institutional mechanisms, such as the European Court for Human Rights, via the implementation of human rights. The entire problematic pertaining to religious freedom in Eastern Orthodox Greece, could be regarded as particularly emblematic of the broader problem of a shared value system between *Western* and *Eastern* Europe, and raises further the question whether there is a specific 'Eastern Orthodox understanding' of human rights.

25. Wanda DRESSLER and Others., *The French Republican model, the European diversity perspective and the European public sphere*, "Social Science Information", vol. 51 (2012)3, 418-447, online: <http://ssi.sagepub.com/content/51/3/418.short> - This article discusses some findings of a European research project led by Bergen University, 'Eurosphere: Diversity and the European public sphere – Towards a Citizens' Europe'. The project aimed to evaluate perceptions of the construction of a European public sphere and of transnational relations among specific social actors interviewed in 16 European countries, between 2007 and 2012. In this particular article, the authors first examine reactions to the European Diversity Directive in France among three political parties (2 majority and 1 minority), three think-tanks, three NGO/SMO, and four media. Analysis of their attitudes towards diversity reveals a Girondin/ Jacobin cleavage across actors. The Directive on Diversity is estimated to have had a positive impact in France because it obliged organizations and institutions to position themselves and revisit the debate on racial and postcolonial questions and on the European role in the democratization process of European societies. Concerning the relationship between the French and the EU's attempts to build a European public sphere, we find not so much a European public sphere understood in the thick sense of the concept but, rather, a progressive Europeanization of the French national public sphere.

26. Gilles DU RETAIL et coll., *Avons-nous besoin de l'école catholique ?* « Enseignement catholique actualités » n.350, août-sept. 2012, 29-40. Info : [eca@enseignement-catholique.fr](mailto:eca@enseignement-catholique.fr) – «Surprenante et déconcertante, cette question émane du souhait des instances de l'Enseignement catholique français de se mettre à l'écoute des attentes de la société vis-à-vis de son école, de mieux comprendre les perceptions, les regards, les jugements, les clichés et les idées toutes faites sur ses établissements. En effet, pour identifier, analyser et évaluer les interpellations portées sur l'école en général et sur la pertinence de leur projet spécifique, les écoles catholiques ont besoin d'aller notamment à la rencontre des familles et de toutes les personnes qui agissent dans le domaine éducatif » (p.31).

27. Kathleen ENGBRETSON, *Foundational issues in educating young people for understanding and appreciation of the Religions in their Communities*, "Catholic Education. A Journal of inquiry and practice", 16(2012)1, 49-64. <http://escholarship.bc.edu> This is a conceptual paper considering some of the foundational issues that a teacher needs to have at least considered (if not resolved) when he or she sets out to encourage students to understand and appreciate the variety of religions in their communities. The first issue is that of what to call the enterprise; the second relates to assumed hierarchies of religions and the barriers these can impose on genuine education about religions; the third issue is that of the fundamentalist student; the fourth issue is the pervasive presence of religious history especially when religion has been the oppressor; the fifth, the position of the believing student in the conversation; and the sixth, the development of critical thinking about religions. All of these foundational issues provide rich content for educators' reflections, reading, and discussions with colleagues and dialogue with students.

28. Fatih GENÇ, 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", vol. 34(2012)3, 281-298 - <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 secularised 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 emphasised where European and Turkish educators can learn from and with each other, and some recommendations for further research are given.

29. Luis GONZALEZ-CARVAJAL SANTABÁRBARA, *Fe e increencia en España y en Europa*, "Estudios eclesiásticos", vol. 87 (2012) 2, 229-254 - La necesidad de una nueva evangelización en España y en Europa es consecuencia del fuerte proceso de descristianización vivido en el último medio siglo. El autor pasa revista a diferentes posturas existentes ante el hecho religioso que reclaman una acción evangelizadora también diferenciada: ateísmo, agnosticismo, indiferencia religiosa, pertenencia a otras religiones, así como dos tipos de catolicismo que llama los «católicos del individualismo expresivo» y los «católicos culturales». Cada una de esas posturas es analizada sociológicamente y valorada pastoralmente. [www.upcomillas.es/webcorporativo/Revistas/](http://www.upcomillas.es/webcorporativo/Revistas/)

30. Silke GÜLKER, *Science and Religion: Steps toward an Analytical Framework within Contemporary Science Studies*, Discussion Paper SP III 2012–603 - Wissenschaftszentrum Berlin für Sozialforschung (2012) - <http://skylla.wzb.eu/pdf/2012/iii12-603.pdf> - Das Verhältnis von Wissenschaft und Religion war eines der zentralen Themen bei Gründung der Soziologie und ist im

Laufe der Jahrzehnte von der Agenda der empirischen Wissenschaftsforschung weitgehend verschwunden. Das Papier argumentiert für eine Wiederaufnahme der Debatten zu diesem Thema und entwickelt einen ersten Bezugsrahmen für empirische Analysen. Dafür wird Wissenschaft als Entdeckungs-, Rechtfertigungs- und Überzeugungskontext beschrieben und Religion als Organisation, als (Teil von) Kultur und als individueller Glaube. Für die jeweiligen Dimensionen wird reflektiert, welche Fragestellungen eine Untersuchung des Verhältnisses von Wissenschaft und Religion aus Perspektive der aktuellen Wissenschaftsforschung leiten sollten.

31. Daniel KASOMO, N. OMBACHI, J. MUSYOKA, N. NAILA, *Analysis of secular Alternatives to Religion*, "International Journal of Applied Sociology", vol. 2(2012)4, 30-35. <http://www.sapub.org/journal/currentissue.aspx?journalid=1116> - Secular alternatives are not Religions in themselves, but they are presented as ideas or ideologies or lies to which man can commit himself so deeply & unreservedly that they replace religion in him. A person can opt for one of the modern ideologies rather than a religious adherence to give him guidance in life. He will commit himself to such an ideology or with the same dedication & personal commitment as is demanded of a religious believer. The term "ecumenical" in theology today generally refers to the movement which seeks to achieve external unity among the world's denominationally divided churches. The original meaning of the word (from oikos: to dwell, inhabit; and oikos: house, household; oikoumene: the whole inhabited earth [Lk. 4: 5]) has lapsed into disuse, as did the later development of the sense of a common basic attitude or into disuse, as did the later development of the sense of a common basic attitude or doctrinal consensus by the "inhabitants" of the surface of the earth or the members of the church. A more modern, comprehensive meaning has since been developed: "ecumenical" means the entirety of the church, which, looking back to its common original traditional and looking forward to its hope, seeks a commonality in doctrine and in the life of faith. The ecumenical movement consists of those Churches which "together seek to know Christ".

32. Lauren KERBY, *Teaching for tolerance: The case for Religious studies in American public schools*, "Colgate Academic Review", vol. 6 (2012) 1, art. 7, pp. 57-79. Available at: <http://commons.colgate.edu/car/vol6/iss1/7> - When the average American student enters the classroom for the first time in a public school, he is greeted by classmates from an astonishing diversity of backgrounds. They may be from different economic classes. They may be of a different race. They may have been raised by parents with different political opinions. And they may be of different religions. In the classroom, any discussion of those religious differences is avoided. Religion, when it is acknowledged at all, is treated as a historical phenomenon, and its relevance to the modern world is not usually discussed. Teachers, like most Americans, believe that religion is off-limits to the schools, thus they avoid the subject altogether for fear of controversy. But when students graduate, they will enter a world where religion matters. The Arab-Israeli conflict makes little sense without an understanding of the religious motivations of both parties involved. Presidential candidates use religious rhetoric in their speeches, trying to win the support of religious groups. Debates over abortion and homosexuality divide communities, and one side always has religious reasons for its stance. Religion has been and continues to be at the heart of many of today's most prominent conflicts, and to avoid the subject in the classroom is a disservice to the students [...].

33. Bettina KRUÖFFER, *Das Profil ethischen Lernens im evangelischen Religionsunterricht*, „Theo-Web. Zeitschrift für Religions-Pädagogik“ 11 (2012), H.1, 179-192.- <http://www.theo-web.de/zeitschrift/ausgabe-2012-01/11.pdf> - Der evangelische Religions-Unterricht leistet durch die Förderung der ethischen Kompetenz einen unverzichtbaren Beitrag zur Allgemeinbildung der Schüler-innen und Schüler. Sein Profil gewinnt er durch seine Bezugskonfession und die damit verbundene rechtfertigungstheologische Perspektive, welche die Grundlage für eine theologische Verantwortungsethik als Bezugsgröße darstellt. Nicht ein rein normativer Umgang mit biblischen Texten, sondern die Ermöglichung der kritischen Auseinandersetzung mit biblischen Quellen trägt dabei zur Förderung der Urteilsfähigkeit bei. Sowohl die Wahrnehmung von biblischen Begründungen als Ausgangspunkt vernunftbetonter Argumentation als auch das Verstehenlernen der moralischen Implikationen christlichen Glaubens im Sinne eines ethisch-deskriptiven Ansatzes kennzeichnen ethische Lernprozesse im evangelischen Religionsunterricht.

34. Oduntan JAWONIYI, *Children's rights and Religious Education in state-funded schools: an international human rights perspective*, "The international Journal of Human Rights", vol. 16 (2012) 2, 337-357. <http://www.ingentaconnect.com/content/routledge/jhr/2012/> - The issue of whether and how religion should be taught in state-funded schools in secular, liberal, democratic, pluralistic and post modern societies remains crucially important. Given the sustained, dominant presence of religion in the public sphere, the need for children to possess in-depth knowledge and critical understanding of the role of religion in today's world cannot be overemphasised. In the same manner, the need to safeguard children from being subjected to indoctrination through religious education (RE) programmes offered in schools cannot be underestimated. Using international human rights frameworks and the relevant case law in assessing the different pedagogical approaches to RE, this article maintains that non-confessional multifaith RE - given its focus on conveying the body of knowledge to children in an objective, critical and pluralistic manner, without indoctrination - is the pedagogical model which best conforms to the principles of international human rights law. It is, therefore, the pedagogical approach to RE which international human rights frameworks, the European Court of Human Rights (the ECtHR), and the United Nations Human Rights Committee (the UNHRC) *unreservedly endorse* for deployment in state-funded schools.

35. Pedro LANGA AGUILAR, *El diálogo ecuménico y el interreligioso: objetivos específicos*, "Religión y Cultura", vol 58 (2012) 1, 19-56. - «Para el avance del diálogo interreligioso y del ecumenismo importa mucho respetar a fondo la fe del judaísmo, la más antigua de las tres religiones proféticas principales. Será preciso entonces lograr una teología cristiana y musulmana del judaísmo en el marco de un ecumenismo abrahámico. Ella se encargará de conducirnos sin dificultad a sostener como dato inconcuso que no hay fe israelítica que valga ni Biblia hebrea ni religión judía sin la confesión de que Yahveh es el Dios de Israel e Israel es su pueblo. El fundamentalismo judío, el sionismo y otros nombres de esta religión deben conocerse en su justo significado» (p.46). [religionsycultura@gmail.com](mailto:religionsycultura@gmail.com)

36. Patrick LYNCH, Pat MIZAK, *Catholic/Jesuit Values in an introductory Religious Studies course*, "Teaching Theology & Religion" vol. 15 (2012) 3, 225-240 - <http://onlinelibrary.wiley.com/doi/10.1111/j.1467-9647.2012.00802.x/abstract>; A growing interest in the communication to students of the mission and identity of a higher education institution prompted this study about the presence of Catholic, Jesuit values in the introductory religious studies course at a faith-based university. To conduct this study a

survey instrument was developed, piloted, further refined, and then administered again to about four hundred and fifty students. The study's results showed that the introductory course had a positive effect on the majority of students surveyed, namely, those who had no Catholic schooling or only had a Catholic elementary school education. Statistically significant advances in several areas of knowledge about Catholic teachings endorsed by Catholic bishops and the pope occurred. Although less extensive, knowledge of Jesuit values also advanced in the course.

37. Luther H. MARTIN, Donald WIEBE, *Religious Studies as a scientific discipline. The persistence of a delusion*, "Journal of the American Academy of Religion", first published online 18 July 2012, 11 pages - <http://jaar.oxfordjournals.org/> We argue that it is delusory to think that "religious studies" has ever achieved, or can achieve, a full emancipation from religious concerns. We support this argument on the basis of the history of the field and our understanding of universal cognitive proclivities that have shaped that history.

38. Bruce MAXWELL, David WADDINGTON, Kevin MCDONOUGH, Andrée-Anne CORMIER, and Marina SCHWIMMER, *Interculturalism, Multiculturalism, and the State funding and regulation of conservative religious Schools*, "Educational Theory", vol. 62 (2012) 4, 427-447 - <http://onlinelibrary.wiley.com/doi/10.1111/j.1741-5446.2012.00455.x/> - In this essay, the Authors compare two competing approaches to social integration policy, Multiculturalism and Interculturalism, from the perspective of the issue of the state funding and regulation of conservative religious schools. After identifying the key differences between Interculturalism and Multiculturalism, as well as their many similarities, the authors present an explanatory analysis of this intractable policy challenge. Conservative religious schooling, they argue, tests a conceptual tension inherent in Multiculturalism between respect for group diversity and autonomy, on the one hand, and the ideal of intercultural citizenship, on the other. Taking as a case study Québec's education system and, in particular, recent curricular innovations aimed at helping young people acquire the capabilities of intercultural citizenship, the authors illustrate how Interculturalism signals a compelling way forward in the effort to overcome the political dilemma of conservative religious schooling.

39. Alister McGRATH, *Le Chiese in Europa minacciate dai "nuovi atei"*, "Vita e Pensiero", vol. 95 (2012) 3, 21-29. – La pretesa neutralità dei diffusi laicismi, la diffidenza verso tutte le istituzioni che travolge le religioni, la religione trattata come un fatto privato, il fanatismo terrorista che genera altro fanatismo antireligioso. E figure come Dawkins e Hitchens che cavalcano le paure del 'dopo 11 settembre'. "Una delle tendenze più ovvie nelle moderne scienze sociali è il privilegiare una posizione laicista o atea come fosse, per definizione neutrale o equilibrata. Questo è particolarmente evidente nella letteratura specializzata concernente la metodologia educativa, dove generalmente (ma non pad arte di tutti) si assume che il coinvolgimento religioso sia un ostacolo al progresso pedagogico. [...] Ciò si riflette nelle credenze fondative (anche se spesso implicite) dell' Unione europea, che ha dato vita alla mentalità organizzativa più laica che si trovi oggi al mondo, con la possibile eccezione della Corea del Nord..." (p.22). L'A. dirige il Centre for Theology Religion and Culture presso il King's College di Londra. [www.rivista.vitaepensiero.it](http://www.rivista.vitaepensiero.it)

40. William MIDDENDORF, *Interreligiöses Lernen als Herausforderung*, „Kirche und Schule“, Hefte Nr.163, September 2012. – Interreligiöses Lernen als Herausforderung, so heißt der Titel dieses Heftes. Der erste Beitrag skizziert am Beispiel des Islam pädagogische Herausforderungen, vor die Schulen in einer religiös pluralen Gesellschaft gestellt sind. Aufgaben und Prinzipien interreligiösen Lernens im Religionsunterricht ruft der zweite Beitrag in Erinnerung. Da es hier nicht um religionskundlichen Unterricht geht, spielt die Begegnung mit lebendiger Glaubenspraxis eine zentrale Rolle. Dass die Konfessionalität des Religionsunterrichts sowohl dem gesellschaftlichen als auch dem pädagogischen Auftrag von Schule gemäß ist, ruft angesichts der Einführung des islamischen Religionsunterrichts in Nordrhein-Westfalen der Beitrag unter der Rubrik Hauptabteilung in Erinnerung. [http://www.bistummuenster.de/index.php?mySID=b23c43270efc57e57af54b90e2f8e39b&cat\\_id=15487&myELEMENT=255380](http://www.bistummuenster.de/index.php?mySID=b23c43270efc57e57af54b90e2f8e39b&cat_id=15487&myELEMENT=255380)

41. Paul PETTINGER, *The evidence base on the effects of policy and practice in Faith Schools*, "Forum", vol. 54 (2012)1, 113-120. <http://dx.doi.org/10.2304/forum.2012.54.1.113> - This article analyses some of the common assertions made in the public debate about the merits and disadvantages of faith schools and tests them against actual research findings. It argues that there is a growing body of evidence showing that current policy and practice in faith schools creates social division and that faith schools need to do more to respect the rights and beliefs of staff, pupils and their families.

42. *Post-secular Trends: Issues in Education and Faith*, special issue of "Journal of Beliefs & Values – Studies in Religion & Education", vol. 33 (2012)2, 139-247. <http://www.tandfonline.com/toc/cjbv20/current> - (...) The education in a post-secular societies Conference held at Canterbury Christ Church University on 29 January 2011 was the first conference in the UK to focus on education. The Conference was supported by the British Educational Research Association and the Philosophy of education Society of GB. It drew some 70 scholars from the UK and Northern Europe with wide-ranging papers looking at issues of curriculum. Education philosophy and faith, education institutions, at school and university levels" (from *Editorial* by Bob Bowie). Articles: Lieven BOEVE, *Religious education in a post-secular and post-Christian context*, 143-156; David CARR, *Post-secularism, religious knowledge and religious education*, 157-168; Trevor COOLING, *What is a controversial issue? Implications for the treatment of religious beliefs in education*, 169-181; John SULLIVAN, *Religious faith in education: enemy or asset?*, 183-193; Bob BOWIE, *Human rights education and the post-secular turn*, 195-205; Mike CASTELLI, *Faith dialogue as a pedagogy for a post-secular Religious Education*, 207-216; Hazel BRYAN, *Reconstructing the teacher as a post-secular pedagogue: a consideration of the new Teachers' Standards*, 217-228; Mike RADFORD, *Faith and reason in a post-secular age*, 229-240.

43. Birutė PRANEVIČIENĖ, Agnė MARGEVIČIŪTĖ, *The right to Religious Education in Lithuania*, "Jurisprudence" (Mikolas Romeris University), vol. 19 (2012) 2, 443-458. e-mail: [praneviciene@mruni.eu](mailto:praneviciene@mruni.eu) ; [agne4444@gmail.com](mailto:agne4444@gmail.com) - The article analyzes preconditions of realization of the right to religious education in Lithuania during the period of compulsory education. The article consists of two parts. The essence of the freedom of thought, religion and conscience and their relation to religious education is discussed in the first part. The second part of the article analyzes national legal framework related to compulsory education in the light of freedom of thought, religion and conscience. The states are required to ensure education of children according to religious



convictions of their parents and needs of the children themselves. The Lithuanian legal regulation, however, allows certain ambiguities as to how effectively may the right to religious education be realised.

44. Seyed A. RABINATAJ, Ramezan M. AZADBONI, *Religious Foundation of Education*, “Social and Behavioral Sciences”, 47 (2012)3, 629-633, available online 18 August 2012. <http://www.sciencedirect.com/science/article/pii/S1877042812024445> - The significance and value of learning and education is an evident fact in all cultures and religions. In Holy Bible and Holy Quran knowledge and learning is encouraged repeatedly as the major value in human life. But learning and education in religion is based on some particular kind of human understanding. It seems that the current situation in which learning and education is rendering ignore many religious perceptions. The aim of this paper is to deal with the religious part of learning and education and it is considered as the undeniable and necessary part of knowledge and learning. The writer attempts to display how Biblical and Islamic teachings lie down the very basic foundation of learning and education. The main idea both in Islam and Christianity as the basis of learning and education comes in term of spiritual understanding of humanity which is weakened and somehow ignored in current situation.

45. Giovanni SALE, *La questione delle immagini nell'islam*, “La Civiltà Cattolica” 2012 (21 luglio), vol.3, quaderno 3890, 133-146. Alcune vicende degli ultimi tempi, come la distruzione dei Buddha di Bamiyan nel 2001 e la crisi provocata dalle caricature di Maometto all'inizio del 2006, hanno fatto circolare la vecchia idea che l'islam sia fondamentalmente ostile alle immagini. In questo articolo si tratta del carattere aniconico dell'islam e in particolare si analizzano le fonti, cioè il Corano e le raccolte degli hadith del Profeta, sulle quali si fonda tale importante elemento della religiosità e della cultura islamica. Una maggiore conoscenza delle fonti ci aiuta a superare alcuni luoghi comuni che ancora oggi circolano sulla questione delle immagini nell'islam e a comprendere la sostanza di una prescrizione religiosa che non pone un tabù, ma che attraverso un divieto esprime alcuni valori religiosi che si intende tutelare e difendere. [www.laciviltacattolica.it](http://www.laciviltacattolica.it)

46. Cagla Oneren SENDIL, Nurten Ozuorecun KUCUBERTAN, *A qualitative Study about transmission of Religious Issues*, “Procedia -Social and Behavioral Sciences”, vol. 47(2012)3, 913-917, available online 18 August 2012 - <http://www.sciencedirect.com/science/article/pii/S1877042812024925> - Throughout the childhood, with the help of social, familial and educational agencies, together with views about self and outer world, an individual acquires religious perspective. The purpose of this qualitative study is to discover the individuals' constructions of current life experiences, related psychological outcomes and emotions based on the religion education process. University students in Ankara, were interviewed about their current and past life experiences on religion education process. Findings of this study are thought to point out the importance of parents' and educational agencies' religion education practices in relation to individuals' current life experiences and psychological outcomes.

47. Giorgio SGUBBI, *Contro Dio, senza Dio, nel ricordo di Dio. Sguardo a nuove forme contemporanee di ateismo*, “Rivista di teologia dell'evangelizzazione” vol. 16 (2012) 1, 75-109 – Secondo non pochi osservatori, l'epoca attuale è interessata da “due ritorni”: il ritorno della religione e il ritorno dell'ateismo. Il contributo si occupa del secondo fenomeno, considerandone non soltanto la forma che esso assume nel cosiddetto “Nuovo ateismo” mediaticamente sovraesposto rispetto alla sua reale consistenza scientifica, ma anche versioni certamente meno note, ma non per questo meno serie, dignitose o comunque capaci di interpellare la coscienza credente. L'ascolto critico delle istanze problematiche di alcuni di questi ateismi e una breve reazione alle loro provocazioni più degne di considerazione concludono il saggio. L'A. è docente alla facoltà di Teologia di Lugano (Svizzera).

48. Victor A. SHRINELMAN, *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)3, 263-279. - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2011.649345> - A new textbook in religious education is analyzed, 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 analyze the textbooks and show which particular courses were most popular in various regions of Russia.

49. Anders SJÖBORG, *Religious education and intercultural understanding: examining the role of religiosity for upper secondary students' attitudes towards RE*, “British Journal of Religious Education”, vol. 34(2012)3, first published online 23/09/2012 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2012.717015> - Recent studies show that religious education (RE) may play an important role for teaching intercultural understanding in many Western societies facing increased cultural and religious pluralism. Quantitative and qualitative research have however failed to examine what role the religiosity of the students plays in their attitudes towards RE. A nationally representative Swedish sample of 1850 students answered a classroom questionnaire. The main result was that, when controlling for background variables such as gender, foreign background, parents' education level and study programme, the students' religiosity had a significant effect on their attitudes towards (a) existential issues, (b) preferences on what to study in RE as well as (c) incentives for studying RE. Regression analyses demonstrated that by entering individuals' religiosity into the model the effect of foreign background was suspended in 11 out of 14 cases. In order to understand the attitude towards RE, it is useful to include the students' religiosity. As a consequence, this article argues that in order to reach the citizenship goals of educating for intercultural understanding in RE, the subject should be developed to reach male students, students with parents with lower levels of education, students in vocational study programmes and students who are not religious.

50. Olga STAVROVA, Detlef FETCHENHAUER, Thomas SCHLÖSSER, *Why are religious people happy? The effect of the social norm of religiosity across countries*, “Social Science Research”, available online 25 July 2012. [The Authors are researchers in the Köln University, Germany] - <http://www.sciencedirect.com/science/article/pii/S0049089X12001536?v=s5> - Drawing on

social norms theories, we suggest that religiosity substantially increases subjective well-being if it is considered normative in a certain national context. In Study 1, we test this hypothesis using an indicator of a country's social norm of religiosity that includes both the national level of religiosity and the social desirability of religion. The results of a multilevel regression analysis suggest that religious individuals are on average happier and more satisfied with life than non-religious individuals. This effect is stronger in religious countries with dominant negative attitudes towards non-believers. In Study 2, we further examine whether the differences in social recognition of religious and non-religious individuals in countries where religiosity is normative account for this finding. The results of a moderated mediation analysis indicate that in religious countries, religious people report being treated with more respect, which partially explains their higher levels of happiness and life satisfaction.

51. Joseph L. SUBBIONDO, *Higher Education and Interreligious Dialogue (in U.S.)*, "Integral Review", volume 8, July 2012, n. 1, pp. 5-13. <http://www.integral-review.org/documents/Subbiondo.%20%20Vol%208.%20No%201.%20CIIS%20Special%20Issue.pdf> - This article highlights the current need for inclusion of courses on religion and spirituality, as well as interreligious dialogue in higher education through an examination of three interrelated dimensions: Interreligious dialogue, religious pluralism and religious literacy. Some initiatives in this direction at the California Institute of Integral Studies are discussed. "To show the inextricable link between higher education and interreligious dialogue, I propose the following assertions: a) Interreligious dialogue requires religious pluralism; b) Religious pluralism requires religious literacy; and c) Religious literacy requires higher education.

52. Maykel VERKUYTEN et al., *Multiple identities and religious transmission – A study among Moroccan-Dutch Muslim adolescents and their parents*, "Child Development", vol. 83 (Sept-Oct. 2012) 5, 1577-1590. - <http://onlinelibrary.wiley.com/doi/10.1111/j.1467-8624.2012.01794.x/abstract> This study investigates the relation between religious group identification and ethnic and national identity among Moroccan-Dutch Muslim adolescents (11–18 years) and their parents ( $n = 369$ ). Compared to their parents, adolescents showed higher national identification and lower religious and ethnic group identification. However, for adolescents and their parents, there were similar positive relations between Muslim and ethnic identifications, and both identifications were negatively related to Dutch identification. For early adolescents, parent's religious group identification was strongly related to their religious identification and ethnic and national identifications. These associations were not significant for middle adolescents. It is concluded that research on children from immigrant Muslim families should not only focus on ethnicity but on religious identity in particular.

53. Susanne WIBORG, *Neo-liberalism and universal State education: the cases of Denmark, Norway and Sweden*, "Comparative Education" vol. 48 (2012) 3, available online 24 July 2012 - <http://www.tandfonline.com/doi/abs/10.1080/03050068.2012.700436> - This article investigates neo-liberal policy on education in Denmark, Norway and Sweden. Traditionally, the edifice of the education system in these Scandinavian countries has been built on egalitarian values, but over the last 20 years they have increasingly adopted market-led reforms of education. The extent of neo-liberal policy varies between the countries. Denmark and Norway have remained more hostile toward such policies, thus protecting the education system from extensive deregulation and privatisation. Conversely, in Sweden a greater credence has been given to market forces, allowing private providers to play a much more significant role in delivering education services. This variation in neo-liberal policy on education in Scandinavia is usually ascribed to the increasing power of the Right. However, this article differs from most other education research in that it argues, on the contrary, that the answer is to be found mainly within the social democratic parties themselves.

54. Ali Aslam YILDIZ, Maykel VERKUYTEN, *Conceptualising Euro-Islam: managing the societal demand for religious reform*, "Identities – Global Studies in Culture and Power", vol. 19 (2012) 3, available online 08 August 2012 – <http://www.tandfonline.com/doi/abs/10.1080/1070289X.2012.713863> - Political, public and academic debates about the need for a 'Euro-Islam' as a necessary condition for the full integration of Muslim are widespread and strong. For Muslims and Muslim organisations in particular, Euro-Islam can be understood as subverting the very nature of their religious identity, making change or reform impossible. This raises the question as to how Muslim organisations reject the idea of the need for a Euro-Islam by construing the core of their faith as not being contradictory with Western values, norms and beliefs. The current study examines this question amongst two major Turkish Muslim organisations (Milli Görüş and Fethullah Gülen) in the Netherlands and Germany. The analysis shows that in managing the demand for reform a distinction was made between Islam as a belief system and Muslims as a group of people, between religion and culture as two types of belief systems and between politics and the true nature of the West.

#### SITOGRAFIE - LINKS

- Access to European Union Law: <http://eur-lex.europa.eu/en>
- Bulletin d'information des politiques européennes (OCIPE): [www.europe-infos.eu](http://www.europe-infos.eu)
- COMECE: [www.comece.org](http://www.comece.org)
- Comité européen des Ministres de l'éducation: [www.coe.int/t/cm/home\\_fr.asp](http://www.coe.int/t/cm/home_fr.asp)
- Conference of European Churches : [www.ceceurope.org/](http://www.ceceurope.org/)
- Council of Europe: [www.coe.int/](http://www.coe.int/)
- Education about Religions and Beliefs : <http://erb.unaoc.org/>;  
<http://www.eyn-mayim.be/membres/modules/profile/register.php>  
<http://politicsreligion.eu/religious-education/>;  
[www.fait-religieux.com/](http://www.fait-religieux.com/)
- The European Forum of Catholic Religious Education in Schools, Wien: <http://www.eufres.org>
- European Union: [www.ec.europa.eu/ploteus](http://www.ec.europa.eu/ploteus)
- European Union Agency for Fundamental Rights (FRA): <http://fra.europa.eu/fra>

- European Wergeland Centre, Oslo: [www.theewc.org](http://www.theewc.org)
- Konferenz Europäischer Kirchen (KEK) : [www.oikoumene.org/de/](http://www.oikoumene.org/de/)
- Intereuropean Commission on Church and School (ICCS), Muenster: <http://www.iccsweb.org>
- Network of European Foundations, Bruxelles: [www.nefic.org](http://www.nefic.org)
- OCDE: [www.ocde.org/education](http://www.ocde.org/education)
- OSCE: [www.osce.org/odihr/](http://www.osce.org/odihr/)
- Relegere: [www.relegere.org](http://www.relegere.org)
- Religare: [www.religareproject.eu](http://www.religareproject.eu)
- Research Methods for the Study of Religion: <http://www.kent.ac.uk/religionmethods/index.html>
- Tolerance and Non-Discrimination Information System: <http://tandis.odihr.pl/>
- UNESCO: [www.portal.unesco.org/education](http://www.portal.unesco.org/education)

## FORTHCOMING EVENTS

WARSAW, 3 October 2012: OSCE Working session XIV on *Tolerance and non-discrimination II*: Review of the implementation of commitments on promotion of mutual respect and understanding: Prevention and responses to hate crimes in the OSCE area; Combating racism, xenophobia and discrimination, also focusing on discrimination against Christians and members of other religions; Combating anti-Semitism; Combating intolerance and discrimination against Muslims. <http://www.osce.org/odihr/92456>

KLINGENTHAL, Château de, 8-12 October 2012: European Colloquy on *Social cohesion, Religion and Education in the context of Europe*, organized by ICCS (Intereuropean Commission on Church and School) and by CoGREE (Coordinating Groups for Religion in Education in Europe). Only by invitation. Info [iccs@comenius.de](mailto:iccs@comenius.de)

LAPLAND, Finland, University, 12 October 2012: Workshop *The political theology of liberalism: power, resistance, eschatology*. Keynote Speaker: Friedrich Kratochwil. Info [julian.reid@ulapland.fi](mailto:julian.reid@ulapland.fi); [mika.luoma-aho@ulapland.fi](mailto:mika.luoma-aho@ulapland.fi) [hannes.peltonen@ulapland.fi](mailto:hannes.peltonen@ulapland.fi)

WARSAW, 23-24 October: The conference *How all teachers can support citizenship and human rights education. Partnership for the competences development* takes place in Warsaw, Poland. An educators' consultation focusing on the ICCS study will be organised as part of the conference. Info: [post@theewc.org](mailto:post@theewc.org)

PARIS, Petit Palais, 25 octobre 2012 au 3 février 2013 : Exposition internationale **Dieu(x), modes d'emploi**. <http://www.petitpalais.paris.fr/fr/expositions/dieux-modes-d%E2%80%99emploi>

VERONA, Università, 26-27 Ottobre 2012: XIII congresso internazionale *Religione, spiritualità e cura di sé – Opportunità e sfide*, organizzato dalla SIPR (Società italiana di Sociologia della religione). Info [segreteria.sipr@gmail.com](mailto:segreteria.sipr@gmail.com)

LUZERN (CH), University, 26-27 October 2012: International Conference on *New Forms of multiple Belonging – Multi disciplinary Perspectives*. Deadline for submission of paper (title, abstract, brief CV) : 31<sup>st</sup> July, send to [gl@unilu.ch](mailto:gl@unilu.ch) – Info [michael.bloch@unilu.ch](mailto:michael.bloch@unilu.ch)

JERUSALEM, Musée Yad Vashem, du 27 octobre au 4 novembre 2012: Séminaire pour enseignants et éducateurs chrétiens *Transmettre la mémoire de la Shoah*, organisé l'Ecole pour l'enseignement de la Shoah. Programme et inscriptions : [www.reseaubarnabe.org/yadvashem](http://www.reseaubarnabe.org/yadvashem)

GIRONA, Universidad, Institut de Ciències de l'Educació, 23-25 Novembre 2012, VIII Simposio: *Diversidad religiosa, educación integral y cultura democrática*. <http://web.udg.edu/ice/simposi/esp/programa.html>

LEUVEN (Belgique), 29 Novembre 2012 : Colloque **La Bible vernaculaire et les réformes religieuses**. Contact : Els Agten [els.agten@theo.kuleuven.be](mailto:els.agten@theo.kuleuven.be), ou le site web [http://theo.kuleuven.be/en/vernacular\\_bible](http://theo.kuleuven.be/en/vernacular_bible)

BRNO, Czech Republic, 30 Nov-1 Dec 2012 : Workshop *Religion in Cyberspace 2012* (at the 10th International Conference Cyberspace 2012). Illustrative topics: religious normative frameworks in cyberspace, networking diasporas, religious collaborative environments, on-line counseling, on-line fatwas and cyber muftis, new religious movements, religious discourses in cyberspace, methodology of online-religion research, rituals in cyberspace etc. [www.cyberspace.muni.cz](http://www.cyberspace.muni.cz)

LONDON, BSA Meeting Room, Imperial Wharf, 13 December 2012: the 2012 SocRel / HEA Teaching and Studying Religion symposium will explore the theme: *Religion and Citizenship: Re-Thinking the Boundaries of Religion and the Secular*. The symposium is organized by SocRel, the BSA Sociology of Religion Study Group, with funding from the Higher Education Academy, Philosophy, and Religious Studies Subject Centre. Last year's inaugural symposium was over-subscribed and therefore early submissions are encouraged. Contact: Dr Paul-François Tremlett [p.f.tremlett@open.ac.uk](mailto:p.f.tremlett@open.ac.uk)

PARIS, Sorbonne EHESS, Amphithéâtre François Furet, 105 bd Raspail Paris 6e: 4 - 5 February 2013 : Annual conference of the French Association of Social Sciences of Religion, on *Le religieux sur Internet/ Religion on the Web*. <http://www.afsr.cnrs.fr/>

MALTA, 7- 9 February 2013: the Mediterranean Institute at the University of Malta and the Institute of Mediterranean Studies of Busan University announce a conference on *Secularization, Mysticism and Religious Hybridities in the Mediterranean*. Info: Prof. Paul Sant Cassia [paul.sant-cassia@um.edu.mt](mailto:paul.sant-cassia@um.edu.mt).

LEUVEN, Université catholique, 15-17 avril 2013: Symposium européen *Savoir, croire: quelles pédagogies?*, organisé par l'IFER de Dijon en collaboration avec l'UCL e le Centre Lumen Vitae de Bruxelles, et avec la participation d'Experts intervenant de plusieurs Pays d'Europe. Sur invitation. Info : [luc.colles@uclouvain.be](mailto:luc.colles@uclouvain.be)

UPPSALA, University Uppsala, 20-22 May 2013: An interdisciplinary conference *The Impact of Religion. Challenges for Society, Law and Democracy. Religious and social change – including the role of the media in these shifts - Integration, democracy and political culture - Families, law and society - Well-being and health - Welfare models – their organization and values - Science and religion*. Deadline for the submission of abstracts: 30th November 2012. [www.impactofreligion.uu.se](http://www.impactofreligion.uu.se)

TURKU-ÅBO, Finland, 27-30 June 2013: 32nd ISSR conference *Rethinking community, Religious continuities and mutations in late Modernity*. Conference website: <http://www.sisr-issr.org/english/conferences/conferences.htm>.

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Newsletter trimestrale, creata dal 2003 per informare periodicamente esperti ed operatori della pedagogia religiosa scolastica e accademica, viene inviata liberamente su richiesta personale, con facoltà di disdetta in ogni momento dell'anno • Documenti e notizie riguardano l'attualità relativa all'area degli insegnamenti di religione e affini, confessionali e non, e sono riportati, quando possibile, nella loro lingua originale e con relativo link • Anche i Lettori europei, dai loro diversi paesi e istituzioni, possono segnalare notizie purché firmate o munite di relativa fonte • La Redazione non risponde di informazioni eventualmente inesatte alla loro fonte, né è tenuta a condividere le opinioni espresse • Dal 2010, *EREnews* ha dato vita alla newsletter parallela *IRInews*, relativa alla sola attualità italiana. Hanno collaborato a questo numero: Richard Boehi, Mariachiara Giorda, Marcello Ostinelli, Pierre Petitjean

**EREnews** è rilanciata in rete da diversi website specializzati e liberamente consultabili:

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

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