

2013 European Year of Citizens

♣ **To answer no to euroscepticism** - The Year of Citizens 2013 is dedicated to the rights that come with EU citizenship. Over this year, we will encourage dialogue between all levels of government, civil society and business at events and conferences around Europe to discuss those EU rights and build a vision of how the EU should be in 2020.

♣ **Pour dire « non » à l'euroscepticisme** - L'Union européenne fête le 20ème anniversaire de la naissance de la citoyenneté européenne en consacrant l'Année 2013 à ceux à qui elle appartient: les citoyens de l'Union eux-mêmes. La citoyenneté européenne est conférée à tout ressortissant d'un Etat membre et s'ajoute, sans la remplacer, à la citoyenneté nationale de chacun..

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CONSEIL DE L'EUROPE / **Assurer une éducation de qualité pour tous en Europe**

Recommandation CM/Rec(2012)13 du Comité des Ministres aux Etats membres en vue d'assurer une éducation de qualité, adoptée par le Comité des Ministres le 12 décembre 2012. Le texte intégral (en français et en anglais) est disponible sur : <https://wcd.coe.int/ViewDoc.jsp?id=2014659&Site=CM&BackColorInternet=C3C3C3&BackColorIntranet=EDB021&BackColorLogged=F5D383>

Une éducation de qualité s'applique à tous les niveaux et axes de l'éducation mais peut s'articuler différemment selon les niveaux. ■ La finalité première de la Recommandation est de garantir une éducation pour tous. ■ La promotion de la reconnaissance sociale des enseignants et la valorisation de la profession enseignante sont des mesures importantes en vue du renforcement d'une éducation de qualité. ■ La Recommandation énumère les avantages attendus d'une éducation de qualité, quand celle-ci :

- favorise l' **épanouissement de la personnalité** de chaque élève et étudiant, et le développement de ses dons et aptitudes mentales et physiques, dans toute la mesure de ses potentialités, et l'encourage à mener à terme le programme d'enseignement suivi ;
- promeut la **démocratie**, le respect des **droits de l'homme** et la **justice sociale** dans un processus éducatif qui prend en considération les besoins sociaux et éducatifs de chacun ;
- apporte aux élèves et aux étudiants les **compétences**, la **confiance en soi** et l' **esprit critique** nécessaires pour qu'ils deviennent des **citoyens responsables** et améliorent leur employabilité ;
- transmet les **valeurs culturelles universelles et locales** aux élèves et aux étudiants, tout en leur donnant les moyens de prendre également leurs propres décisions.

PARLEMENT EUROPEEN / « **L'Europe pour les citoyens 2014-2020** ». Note

La Note vise à fournir une vue d'ensemble et une évaluation critique de la proposition de programme *L'Europe pour les citoyens 2014-2020*, dont l'objectif est de "conforter la mémoire et de renforcer la participation civique" en Europe. Elle analyse la genèse de la nouvelle proposition de la Commission, son contenu et l'accueil que lui ont réservé les autres institutions européennes et les parties prenantes sur la base d'un aperçu des initiatives passées dans le domaine de la "citoyenneté active" au niveau européen et du programme "L'Europe pour les citoyens" actuellement en vigueur. Elle examine également les points forts et les faiblesses de ce programme et formule des recommandations en vue de réviser la proposition législative. Ce document, daté Sept.2012, 10 p, a été demandé par la commission « Culture-Education » du Parlement européen. L'auteur en est Markus J.Pruitsch. Contact: poldep-cohesion@europarl.europa.eu. Cf. <http://www.europarl.europa.eu/committees/en/studiesdownload.html?languageDocument=FR&file=79072>

EUROPEAN PARLIAMENT / **Policies for Sexuality Education in the European Union. Note**

The Note evaluates the state of play of the provision of sexuality education in the context of schooling and in the context of family planning facilities in **24 European Union Member States**. The Note compares the situation in the Member States and gives an overview of the points of reflection in relation to sexual and reproductive health and rights. This document was requested by the European Parliament's Committee on Women's Rights and Gender Equality. European Parliament editor, manuscript completed in January 2013. Brussels, © European Union, 2013. This Note, 56 pp., is available at: <http://www.europarl.europa.eu/studies>; <http://www.europarl.europa.eu/committees/en/studiesdownload.html?languageDocument=EN&file=83610>

EGLISES D'EUROPE / **L'Union Européenne et sa paix sociale au cœur des Eglises**

L'attribution du **Prix Nobel 2012** à l'Union Européenne a donné l'occasion aux Eglises chrétiennes de reprendre la parole sur les hésitations et les espoirs du processus d'intégration du Continent, au moment où ses sociétés traversent une crise sans précédents tant sur le plan économique que morale. Quelques extraits de documents récents émis : 1) par la Communion des Eglises protestantes en Europe dans leur 7^{ème} Assemblée à Florence, septembre 2012 ; 2) par l'Eglise Evangélique d'Allemagne dans la Déclaration de Hannover, octobre 2012, 3) par Reinhard Marx, archevêque de Munich, à la réunion de la COMECE à Bruxelles le 21 novembre dernier, témoignent d'une attention privilégiée et solidaire des chrétiens vers des enjeux sociaux prioritaires tels que la cohésion sociale, le futur des jeunes, l'engagement culturel et éducatif.

1. No to resurgent to Nationalism - The crisis has magnified people's general mistrust towards the European institutions, in many countries blowing fresh wind in the sails of nationalist and populist leanings and political parties. We must be careful to make a clear distinction between a state's absolute right to self-

determination and the protection of its genuine national interests and these aggressive forms of nationalism that incite raw competition and animosity between different nationalities as well as the repression of ethnic minorities. It was precisely as a counterforce to the *nationalism* that arose in the 19th century, eventually wreaking such devastating havoc during the 20th century, that the process of European integration was conceived. For this reason the Protestant churches – who in part were deeply embroiled themselves in this nationalism – are strongly affiliated with this integration process and offer it their full support. In this context the General Assembly also refers to the CPCE's 2001 report entitled "Church – People – State – Nation". (www.cpce-assembly.eu/)

2. Making Europe our own cause - It is time for us to activate the power of our common faith. The process of European integration, which practising Christians played a large part in devising, must remain fit for the future. The churches - precisely in their ecumenical bonds - have the strength and breadth to encourage people to take a common European path. They have the inspiration to live out the European ideas. And they have the experience to illustrate in practice the potential significance of international understanding, unity in diversity and common action across borders. In the EKD we want to shape Europe together with other churches and religious communities so that it is and remains "our" Europe, a Europe of all citizens, a Europe with whose policies we can identify. We want to participate in shaping it - not only through our member states and the elections to the European Parliament, but directly as Christian citizens, in our associations and congregations, in social initiatives, ecumenical partnerships and cooperation projects, as Christians with our action and our prayers. We already experience Europe in many ways, from a congregational exchange to cooperation in European ecumenical institutions. That is the future: living Europe, so that Europe can live! (http://www.ekd.de/english/common_future_in_united_europe.html)

3. Revaloriser culturellement les sources chrétiennes de l'Europe - Dans un environnement mouvant et compte tenu de la mission consistant à (ré)inventer le projet européen, peut-être conviendrait-il d'instaurer à nouveau un groupe de travail composé d'évêques, de théologien(ne)s, de personnalités politiques chrétiennes qui, partant d'une réflexion sur les sources chrétiennes de l'Europe, pourrait fournir une contribution originale et supplémentaire. Un tel document pourrait ensuite être présenté à tous les citoyens avant les prochaines élections européennes et débattu également dans nos Églises orientales. À cet égard, la «Parole de l'Église protestante d'Allemagne pour le renforcement de la cohésion européenne» constitue une première contribution. (www.comece.eu/) .

CONSEIL DE L'EUROPE / **Des instruments juridiques et culturels dans le domaine éducatif**
(une sélection documentaire 2005-2012)

Résolutions et recommandations de l'Assemblée Parlementaire

A. Education

Jeunes européens : un défi éducatif à relever d'urgence (en préparation 2013: Rapporteur Mme Komar)

La gouvernance des établissements d'enseignement supérieur dans l'Espace européen de l'enseignement supérieur (Résolution 1907/2012)

La consolidation et l'ouverture internationale de l'Espace européen de l'enseignement supérieur (Résolution 1906/2012 et Recommandation 2005/2012)

Le droit à la liberté de choix éducatif en Europe (Résolution 1904/2012)

Education contre la violence à l'école (Résolution 1803/2011 et Recommandation 1965/2011)

Les possibilités de contribution du Conseil de l'Europe au développement de l'espace européen de l'enseignement supérieur (Recommandation 1892/2009)

L'éducation culturelle : promouvoir les connaissances culturelles, la créativité et la compréhension interculturelle par l'éducation (Recommandation 1884/2009)

Pour la promotion d'une culture de la démocratie et des droits de l'homme par l'éducation des enseignants (Recommandation 1849/2008)

Exploiter pleinement le potentiel de l'apprentissage électronique pour l'enseignement et la formation (Recommandation 1836/2008)

Education et religion (Recommandation 1720/2005)

B. Culture

Le droit de chacun de participer à la vie culturelle (Recommandation 1990/2012)

La protection et la mise à disposition du patrimoine culturel audiovisuel (Recommandation 2001/2012)

Les cimetières juifs (Résolution 1883/2012)

Vivre ensemble dans l'Europe du XXI^e siècle: suites à donner au rapport du Groupe d'éminentes personnalités du Conseil de l'Europe (Recommandation 1975/2011)

La dimension religieuse du dialogue interculturel (Recommandation 1962/2011)
Islam, islamisme et islamophobie en Europe (Résolution 1743/2010) et Recommandation 1927/2010)
La recherche d'un équilibre entre le sauvetage des découvertes archéologiques et les projets d'aménagement (Recommandation 1942/2010)
L'éducation culturelle : promouvoir les connaissances culturelles, la créativité et la compréhension interculturelle par l'éducation (Recommandation 1884/2009)

Recommandations du Comité des Ministres

Recommandation CM/Rec(2011)6 relative au *dialogue interculturel et à l'image de l'autre dans l'enseignement de l'histoire*
Recommandation CM/Rec(2011)4 relative à *l'éducation à l'interdépendance et la solidarité mondiales*
Recommandation CM/Rec(2010)7 sur la Charte du Conseil de l'Europe sur *l'éducation à la citoyenneté démocratique et l'éducation aux droits de l'homme* ;
Recommandation CM/Rec(2009)7 du Comité des Ministres aux Etats membres sur *les politiques cinématographiques nationales et la diversité des expressions culturelles*
Recommandation CM/Rec(2009)4 sur *l'éducation des Roms et des Gens du voyage en Europe*
Recommandation CM/Rec(2008)12 sur *la dimension des religions et des convictions non religieuses dans l'éducation interculturelle*
Recommandation CM/Rec(2007)13 relative à *l'approche intégrée de l'égalité entre les femmes et les hommes dans l'éducation*
Recommandation CM/Rec(2007)6 relative à *la responsabilité publique pour l'enseignement supérieur et la recherche*
Recommandation Rec(2006)5 sur le Plan d'action du Conseil de l'Europe pour *la promotion des droits et de la pleine participation des personnes handicapées à la société: améliorer la qualité de vie des personnes handicapées en Europe 2006-2015* ;
Recommandation Rec(2005)13 sur *la gouvernance et la gestion du patrimoine universitaire*
Recommandation Rec(2003)8 sur *la promotion et la reconnaissance de l'éducation non formelle des jeunes*

Autres instruments

Livre blanc du Conseil de l'Europe sur le dialogue interculturel *Vivre ensemble dans une égale dignité*(2008)
Rapport du Groupe d'éminentes personnalités du Conseil de l'Europe *Vivre ensemble – Conjuguer diversité et liberté dans l'Europe du XXIe siècle* (2011). <http://www.assembly.coe.int/CommitteeDocs/2012/>

EUROPEAN COMMISSION / Developing Key Competences at School in Europe. Eurydice Report 2012

Bruxelles, Jan 2013 - This report has been produced in support of the Communication on **Rethinking Education**. It reviews and analyses current **national policies** for developing the key competences for lifelong learning. Acknowledging the progress made so far in implementing the key competences approach, the report discusses the various policy challenges to be met if education and training is to make a full contribution to meeting the changing demands for skills. One of these challenges is the urgent need to tackle low student performance in reading, mathematics and science. Recognising the importance of these foundation skills for employment, social inclusion and further learning, the Council has adopted an EU-wide benchmark to reduce the proportion of 15-year-olds underachieving in these areas of learning, to less than 15 % by 2020.

Another important challenge relates to the need to further support the integration of the transversal skills such as ICT, entrepreneurship and civics into the teaching and learning process.

A third area for action is to encourage more young people to pursue careers in mathematics, science and technology –sufficient number of graduates in these areas of high demand is vital for innovation and growth. Based on research evidence and information on national practices, the report provides useful insights into the ways our education systems can be improved in order to provide young Europeans with the skills required in a globally competitive, knowledge-based society. "I am confident that this report will be a useful source of information for decision-makers, experts and practitioners" (from *Foreword*, by A. Vassiliou).

Publications Office of the European Union, Luxembourg 2012, 68 p.

EACEA/Education, Audiovisual and Culture Executive Agency Eurydice and Policy Support - Av. du Bourget 1 B-1140 Brussels

E-mail: eurydice@ec.europa.eu Website: <http://eacea.ec.europa.eu/education/eurydice>

PEW FORUM / During Benedict's papacy, Catholics in Western Europe remained stable. Report

A Pewforum Report, March 5, 2013 - When Benedict XVI was elected pope in 2005, religious observance among Europeans had been in decline for decades, and he set out to stem the tide of secularization. How

successful was he? Pew Research polls indicate that during his papacy, religious observance among Catholics in Germany, France, Italy and Spain - the four countries with the largest Catholic populations in Western Europe - remained low but fairly stable.

<http://www.pewforum.org/Christian/Catholic/During-Benedicts-Papacy-Religious-Observance-Among-Catholics-in-Europe-Remained-Low-but-Stable.aspx>

BELGIQUE / Décès de Julien Ries, anthropologue spécialiste de l'histoire des religions

Bruxelles, 25 février 2013 - De 1968 à 1991, Julien Ries – décédé le 23 février à 92 ans - avait enseigné l'histoire des religions puis dirigé le Centre d'histoire des religions à l'Université catholique de Louvain, qui porte actuellement son nom. En 1990, il fut nommé professeur émérite de l'histoire des religions à l'UCL. En recevant le doctorat *honoris causa* de l'Université Catholique de Milan en 2010, un an après l'ouverture de l'« Archivio Julien Ries » à cette même université, il fut présenté comme le fondateur de l'anthropologie religieuse actuelle. Julien Ries a fait don de sa bibliothèque à la plus grande Université catholique d'Europe, y compris de tous ses manuscrits, notes et documents concernant la matière de sa science et de toute la correspondance qu'il a eue avec des savants du monde entier, entre autres avec Claude Lévi-Strauss. La nouvelle discipline créée par le cardinal Ries, « **l'anthropologie fondamentale de la religion** », est élaborée dans les différents volumes du *Traité d'anthropologie du sacré* dans lesquelles des spécialistes du monde entier ont travaillé sous son égide. En anglais et en italien, le cardinal belge a édité ce traité en collaboration avec l'anthropologue américain Lawrence E. Sullivan (directeur du *Centre for the Study of World Religions* à l'université Harvard de 1990 jusqu'en 2003). <http://www.la-croix.com/>, 25 février 2013.

BELGIQUE / Repenser l'Ecole catholique et son enseignement religieux au XXIe siècle

À l'occasion de son Congrès d'Octobre 2012, l'Enseignement Catholique belge (wallon) a publié une brochure qui retrace vigoureusement les traits d'une éducation scolaire libre, inspirée à l'évangile et repensée pour les jeunes de la postmodernité. Au sommaire : - 1) **L'institution école**, ses ruptures, son rôle, ses exigences contradictoires vis-à-vis de la société moderne – 2) **L'autonomie originale de l'école belge** (son système se distingue profondément, par ex., du système français « qui ne constitue pas un référence pour penser notre école », p.11) et le spécifique de la culture scolaire entendue au sens fort (conjuguer science et conscience, instruire et éduquer, le cognitif et l'esthétique, etc. en vue d'épanouir les capacités fondamentales de la personne libre) – 3) **L'initiation au questionnement religieux**, articulant la dimension religieuse de la culture scolaire avec les mutations contemporaines du religieux, identifiées dans les trois tendances ; l'individualisation, le changement institutionnel, la globalisation), – 4) **La référence à la foi chrétienne**, à comprendre « dans un esprit d'universalisme, de témoignage et de dialogue avec ceux qui ne partagent pas la même foi » p.22), et à finaliser dans le vécu scolaire vers des 'orientations axiologiques' telles que l'excellence des études, le primat de la personne, la rencontre de l'altérité, l'option pour les pauvres. Dans cet horizon de valeurs et de conduites « **le cours de religion** ne relève pas de la catéchèse, puisque son objectif est d'exposer la foi chrétienne, ses significations et les démarches qu'elle implique, sans présupposer la foi des élèves, ni la leur imposer. Ce faisant, le cours rend la foi accessible à l'intelligence et à la liberté des élèves, mais toujours sous le mode de la proposition ouverte à la critique et au débat. (...) Par ailleurs, nous insistons sur le fait qu' **un cours de religion constitue une activité publique**. Il témoigne du fait que la religion ne peut être réduite à la sphère privée ou communautaire (au sens étroit de la communauté des convaincus). Le pari à soutenir est que la religion peut faire l'objet d'une communication raisonnable faisant appel à l'intelligence de ses destinataires » (p. 23-24). Le texte intégral en ligne : <http://enseignement.catholique.be/segec/index.php?id=1837>

DEUTSCHLAND / «Religionsfreiheit Gestalten. Zum öffentlichen Auftrag der Religionen im weltanschaulich neutralen Staat heute»

Die Evangelische Kirche im Rheinland «möchte mit diesem Diskussionspapier [Düsseldorf, Dezember 2012, Seiten 56] einen Beitrag zum Themenjahr "Reformation und Toleranz" der Reformationsdekade leisten». Der Paragraph 3.2 über „**Religionsfreiheit und Schule**“ sagt:

[...] Die Rechtslage an den Schulen ist klar. Evangelische bzw. katholische Religionslehre werden konfessionell unterschieden unterrichtet. In Nordrhein-Westfalen gibt es seit dem Schuljahr 2012/13 auch **islamischen Religionsunterricht**. In allen Bundesländern auf dem Gebiet der Evangelischen Kirche im Rheinland gibt es **Praktische Philosophie bzw. Ethik als Ersatzfach**. Das Recht, sich vom Religionsunterricht befreien zu lassen, besteht an allen öffentlichen Schulen, mit Ausnahme der kirchlichen Schulen und der kommunalen konfessionellen Grundschulen. Wenn es zu Problemen mit der

Religionsfreiheit in der Schule kommt, dann im schulpraktischen Bereich bzw. aufgrund pragmatischer Entscheidungen. Relativ einfach zu regeln sind in diesem Zusammenhang die Frage nach der Teilnahme an Schulgottesdiensten bzw. die Unterrichtsbefreiung muslimischer Kinder und Jugendlicher an hohen islamischen Feiertagen, die ja nicht gesetzlich geschützt sind. Komplexer sind die Fragen, die sich aus dem Wunsch anderer Religions-gemeinschaften zur Mitgestaltung öffentlicher Schulanlässe ergeben, wie Einschulung und Entlassungsfeiern. Die sensible Berücksichtigung verschiedener religiöser Formen droht gelegentlich den schulischen Rahmen zu sprengen, so dass entweder auf die Mitwirkung aller Religionen verzichtet wird oder eine quasi zur Leitreligion erklärt wird. Beide Lösungen können aus evangelischer Sicht nicht befriedigen: Weder der Verzicht auf die eigene Rolle noch die Majorisierung anderer erscheinen angemessen. Vielmehr geht es darum, im Einvernehmen mit der Schulleitung und den Vertretern der anderen Religionen Lösungen zu finden. <http://www.ekir.de/www/downloads/ekir2012religionsfreiheit.pdf>
<http://www.evangelischer-bildungsserver.de/src/themenschwerpunkt.php?id=30>

ESPAÑA / **La gestión pública de la diversidad religiosa entre identidad y neutralidad**

Madrid, Enero 2013 - El "Observatorio del Pluralismo religioso en España" (www.observatorioreligion.es) ha editado un documento digital sobre *La prácticas de armonización como instrumento de gestión pública de la diversidad religiosa* (por Eduardo J. Ruiz Vieyetz, del Instituto Pedro Arrupe de la Universidad de Deusto), Madrid 2012, 54 paginas. Sacamos algunas "recomendaciones" de la "Conclusión" (p. 44):

"(...) Las instituciones públicas de los diversos niveles administrativos existentes en nuestro país, deberían atender las siguientes recomendaciones:

- **Repasar la normativa vigente** en materia de libertad religiosa y otras normativas que concurren con la libertad de religión, a fin de evitar en la misma, discriminaciones directas o indirectas sobre determinados grupos religiosos minoritarios. En su caso, incorporar a los distintos niveles normativos vigentes, en función de las competencias de cada institución, los acodos genéricos cuya necesidad y viabilidad esté ya contrastada por la experiencia interna o comparada.
- **Compartir y sistematizar las buenas prácticas** generadas en materia de gestión de la diversidad religiosa, y analizar su posible incorporación a la normativa vigente, o su puesta a disposición de entidades públicas o privadas que pudieran verse beneficiadas por ellas.
- **Promover la mediación y el diálogo permanente** entre instituciones y entre comunidades religiosas, de cara a analizar las necesidades reales de estos grupos y estudiar la mejor técnica de armonización para su garantía. Potenciar del mismo modo este diálogo con los agentes sociales relevantes del ámbito laboral, social y cultural". http://www.observatorioreligion.es/upload/56/11/Las_practicas_de_armonizacion.pdf
- **Evitar la judicialización de los desajustes** o potenciales divergencias generadas por la diversidad religiosa, buscando siempre la consecución de acuerdos y ajustes concertados que, en su caso, pudieran ser incorporados a las normativas respectivas, o sistematizados como buenas prácticas.

ESPAÑA / «**La alternativa a Religión es para que los alumnos aprovechen el tiempo**»

Madrid, 15 de Enero 2013 - El ministro de Educación, cultura y deporte, **José Ignacio Wert**, ha dicho que incluir en la reforma educativa una asignatura opcional para los alumnos que no cursen Religión tiene como objetivo el que "aprovechen el tiempo", puesto que ahora ese tiempo se dedica a recreo o biblioteca. Wert ha hecho esta afirmación durante la sesión de control en el Pleno del Senado y en respuesta al senador socialista **Emilio Álvarez Villazán**, que le ha acusado de ser "un toro bravo" con los alumnos, padres y profesores y "un toro manso" con la Conferencia Episcopal Española. El ministro ha destacado que tres cuartas partes de los alumnos de Primaria optan por recibir la asignatura de Religión y más de la mitad de los que cursan Secundaria obligatoria, y que incluir en el *anteproyecto de la Ley Orgánica* para la Mejora de la Calidad Educativa (*Lomce*) una materia opcional tiene el objetivo de que aprovechen el tiempo.

En la actualidad, la opcional a Religión, denominada *Atención Educativa*, se traduce en la práctica en una hora de biblioteca o recreo, según Wert, que cree "bastante razonable" que exista una asignatura optativa obligatoria dados los negativos datos de rendimiento escolar que tenemos. "Es tan simple como esto, tan poco problemático como esto y tan susceptible de consenso como todo esto", ha enfatizado. Además, ha comentado que **en doce países de la Unión Europea hay una asignatura "espejo" a la de Religión como es Ética o Valores Morales y Culturales**. El ministro ha recordado también que la enseñanza de religión está "condicionada" por los acuerdos suscritos en 1979 entre el Estado español y la Santa Sede.

Sin embargo, Álvarez Villazán ha pedido a Wert que "saque la religión de la escuela" y que esa hora "sirva para estudiar tolerancia, buen comportamiento y civismo", aspectos a los que, según ha recordado el senador socialista, se refirió ayer el ministro en Sevilla cuando los gritos de un grupo de personas le impidieron pronunciar una conferencia. El pasado mes, la secretaria de Estado de Educación, **Montserrat Gomendio**, explicó que la posible alternativa a Religión sería una asignatura denominada *Valores*

ESPAÑA / **Dos de cada tres alumnos eligen cursar voluntariamente religión católica**

Madrid, 9 de marzo de 2013 - La Comisión Episcopal de Enseñanza y Catequesis de la Conferencia Episcopal Española (CEE) ha elaborado el **informe anual** sobre el número de alumnos que reciben formación religiosa y moral en la escuela. En la actualidad, dos de cada tres alumnos eligen cursar voluntariamente religión católica (el 66,7%). Con respecto al año pasado, las cifras bajan en los centros estatales, mientras que suben un 3% en los centros de "iniciativa social-entidad titular católica" y un 1,7% en los de "iniciativa social-entidad titular civil". Por otra parte, los obispos de la Comisión Episcopal de Enseñanza y Catequesis han publicado una **Nota** dirigida a toda la comunidad católica (<http://www.conferenciaepiscopal.es/index.php/opcion-ere.html>) para que se sienta "especialmente llamada a seguir con atención e interés todo cuanto se refiere a la formación cristiana de los niños y jóvenes en los centros educativos". Asimismo, piden a los responsables de los centros que "garanticen el ejercicio efectivo de este derecho que asiste a los padres". Se trata de un derecho fundamental, reconocido por la Constitución Española en el artículo 27.3. "Conocemos las especiales dificultades con que se encuentran quienes tienen que cumplir el deber de impartir la enseñanza religiosa en los Colegios e institutos –afirman los obispos -. Más allá de los problemas de tipo legal y organizativo, están en juego derechos y deberes de las personas que deben ser respetados por todos". Además de la catequesis, que tiene su propio ámbito, la clase de religión es necesaria para el logro de una formación completa del alumno, puesto que "la formación religiosa escolar tiene la peculiar condición de ayudar a los alumnos a alcanzar una formación cristiana en relación y diálogo con los conocimientos y la cultura que la escuela transmite".

http://www.conferenciaepiscopal.es/index.php?option=com_content&view=article&id=3452:dos-de-cada-tres-alumnos-eligen-cursar-voluntariamente-religion-catolica&catid=262:noticias-2013&Itemid=1614

IRLANDE / **Un système scolaire s'achemine vers la multi-confessionnalité**

L'ECRI (Commission Européenne contre le racisme et l'intolérance) vient de publier -19 février 2013- un nouveau Rapport qui fait état des progrès réalisés ainsi que des attentes qui restent à honorer dans les différents domaines de la société. Quant à l'éducation, nous reproduisons les paragraphes 101-103 concernant l'évolution du profil confessionnel.

101. Dans son troisième rapport (2008), l'ECRI exhortait les autorités irlandaises à promouvoir la création d'**écoles multiconfessionnelles ou non confessionnelles** et à adopter la législation nécessaire à cet effet. Les autorités devaient également s'assurer que le système actuel de dérogation des écoles confessionnelles est appliqué de manière à ne pas favoriser un sentiment d'exclusion chez les élèves.

102. L'ECRI observe que dans l'enseignement primaire, 96 % des écoles se trouvent sous le patronage de l'Église catholique (c'est-à-dire qu'elles lui appartiennent et en relèvent) ; or de nombreux groupes de nouveaux arrivants ont un profil religieux plus diversifié que la majorité de la population. Même s'il est tout à fait heureux que **la plupart de ces écoles acceptent des enfants d'autres confessions ou a-religieux sans les obliger à participer à l'instruction et aux rites religieux catholiques**, l'ECRI observe que dans certains cas où la demande excède l'offre de places, les établissements peuvent appliquer des critères d'admission non fondés exclusivement sur les résultats scolaires, mais aussi sur la présence de frères et sœurs déjà inscrits, ce qui est compréhensible, voire sur l'inscription des parents à l'école pendant leur propre scolarité, ce qui l'est beaucoup moins. Une politique d'admission préférentielle qui favorise les enfants dont les parents étaient inscrits à l'école peut avoir des effets discriminatoires indirects tant sur les enfants que sur les enfants d'autres groupes comme les Gens du voyage, qu'ils soient ou non catholiques.

103. (...) L'ECRI se félicite par ailleurs de l'initiative du mouvement *Educate Together* de promotion des droits de l'homme et de l'égalité à l'école, qui a mis en place depuis 2008 un réseau de **60 écoles primaires multiconfessionnelles** dans le pays. Récemment, *Educate together* a en outre été approuvé comme patron et co-patron de deux établissements d'enseignement secondaire devant voir le jour en 2013 et 2014.

<http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Ireland/IRL-CbC-IV-2013-001-FRE.pdf>

IRELAND / **Less than half of primary school teachers teach religion willingly**

Dublin, March 11. Less than half of primary school teachers teach religion willingly in schools across the State, a new survey has found. The research, carried out by the [Irish National Teachers Organisation](http://www.internationalteachers.org/) (INTO) and released today, also shows more than 70 per cent of primary teachers are spending more time preparing students for religious sacraments than officially allowed for in the curriculum. The time allocation

suggested for religious instruction by the [National Council for Curriculum and Assessment](#) is 2.5 hours per week. According to the survey, schools are going over this time allocation by anything from 30 minutes per week to nine hours per week. In a similar survey conducted by the INTO in 2002 only 20 per cent of teachers reported time overruns in sacramental preparation. The findings are part of an INTO survey on Religion in primary school that was conducted by the INTO [Equality Committee](#) in October/November 2012. The survey mirrors a similar survey carried out in 2002 by the union. In addition to the extra time spent on sacramental preparation during the school day, teachers reported spending between half an hour and 10 hours per week on sacramental preparation outside of school hours. Approximately 10 per cent of teachers surveyed stated that **they would prefer to teach a broad religious education program and not to teach religious instruction in a particular faith**. This figure has doubled in a decade. Nine out of 10 teachers surveyed work in denominational schools. There was also an increase in those "not opposed" to teaching religion compared to 2002, from 12 to 20 per cent. About two-thirds of teachers surveyed supported the teaching of religion during school hours, a 20 per cent decrease on the 2002 result. **Eighty per cent of schools in the survey have pupils attending who are not of the faith of the school**. The approach to provision for these pupils varied from school to school with some participating in the full religious program and sacraments and others participating in the full religious program but not partaking in sacramental preparation. Overall only 49 per cent of the 363 teachers surveyed stated they teach religion "willingly". (*The Irish Time*, March 11, 2013).

ITALIA – see newsletter IRInews: <IRInews2010@mail.com>

LIECHTENSTEIN / **L'école appelée à lutter contre la violence raciste et l'intolérance religieuse**

L'ECRI (Commission Européenne contre le racisme et l'intolérance) vient de publier -19 février 2013- un nouveau Rapport qui fait état, entre autres, des initiatives réalisées pour discipliner certains phénomènes de racisme connus dans le pays. En particulier, le Rapport souligne :

110. Dans son troisième rapport, l'ECRI recommandait aux autorités de sensibiliser les enfants scolarisés à la nécessité de lutter contre le racisme, notamment **la violence raciste et l'extrême droite**, conformément à la Rpg n. 10 visant à lutter contre le racisme et la discrimination raciale dans et à travers l'éducation scolaire.

111. Selon les autorités, différents projets pour la tolérance et contre la xénophobie et la violence sont menés à l'école ; les **cours sur l'Holocauste** notamment ont été décrits dans la partie du présent rapport « Communauté juive ». Sur le plan de la formation à des questions relevant du mandat de l'ECRI, les enseignants suivent une formation à l'enseignement de l'Holocauste et peuvent par ailleurs assister à des cours sur les droits de l'homme organisés par le Conseil de l'Europe et l'Union européenne.

112. L'ECRI recommande aux autorités d'introduire dans le programme scolaire, à tous les niveaux et comme matière obligatoire, un **cours sur les droits de l'homme axé notamment sur la lutte contre le racisme et la discrimination raciale et sur la diversité culturelle**. Elle recommande également de mettre en place une formation spécifique à l'intention du personnel enseignant portant sur les droits de l'homme, la diversité et la lutte contre le racisme et la discrimination raciale, conformément à sa Rpg n.10 visant à lutter contre le racisme et la discrimination raciale dans et à travers l'éducation scolaire.

<http://www.coe.int/t/dghl/monitoring/ecri/country-by-country/liechtenstein/LIE-CbC-IV-2013-002-FRE.pdf>

ÖSTERREICH / **Kirchen bekräftigen: « Religionsunterricht muss bleiben »**

Wien, 11.01.2013 - Die Kirchen bekräftigen ihre Position, dass der konfessionelle Religionsunterricht in Österreich verpflichtend bleiben soll. Für alle jene Schüler, die entweder keiner Konfession angehören oder sich vom Religionsunterricht abgemeldet haben, sollte es verpflichtend einen Ethikunterricht geben. Das hat der Vorsitzende des **Ökumenischen Rates der Kirchen in Österreich (ÖRKÖ)**, der rumänisch-orthodoxe Bischofsvikar Nicolae Dura, im "Kathpress"-Gespräch betont. Der konfessionelle Religionsunterricht sei in der pluralistischen Gesellschaft unverzichtbar. Dura verwies auf eine entsprechende Erklärung des Ökumenischen Rates, die bei der letzten Vollversammlung beschlossen wurde. Die Schülerinnen und Schüler lernten im jeweiligen Religionsunterricht ihrer Konfession nicht nur aus der Außenperspektive über Religion, sie würden auch aus der Innenperspektive religiöse Sprachkompetenz und Sprachfähigkeit gewinnen. Zugleich garantiere die Gestaltung der verschiedenen **konfessionellen Religionsunterrichte** in Österreich, "dass den jungen Menschen auch der Blick für das Miteinander in einer religiös und weltanschaulich vielfältigen Gesellschaft geöffnet wird". Gerade auch für die orthodoxen Schüler in Österreich sei der Religionsunterricht von großer Wichtigkeit. Viele Eltern kämen aus **ex-kommunistischen Ländern** und hätten selbst keine religiöse Erziehung erhalten. Umso notwendiger sei dies für ihre Kinder zur Herausbildung der eigenen christlichen Identität. Laut Dura gibt es allein in Wien derzeit 21.580 orthodoxe Schüler. Davon würden bislang aber nur 40 Prozent der Pflichtschüler und 15 Prozent der Jugendlichen an

weiterführenden Schulen den Religionsunterricht besuchen. Hier habe die **orthodoxe Kirche** noch große Herausforderungen vor sich. Große Hoffnungen setzt Dura in die Kirchliche Pädagogische Hochschule. An der Hochschule, die von den Kirchen gemeinsam getragen wird, werden die Religionslehrer verschiedener Konfessionen ausgebildet. Gute Erfahrungen gebe es inzwischen auch in der Zusammenarbeit mit der **Islamischen Religionspädagogischen Akademie** (IRPA), so Dura. Im Mai würden Lehrende von KPH und IRPA gemeinsam in die Türkei reisen, um sich ein Bild von der Situation der Kirchen und Religionen vor Ort zu machen. Die interreligiöse Kooperation soll in Zukunft noch ausgebaut werden, so der ÖRKÖ-Vorsitzende. Zum Stand der Ökumene sagte Dura, dass alle Kirchen noch stärker Christus in den Blick nehmen müssten. Dann könne es kein Konkurrenzdenken mehr geben und niemand brauche Angst zu haben, durch den Dialog die eigenen Identität zu verlieren. Ökumene sei kein Hobby einiger Spezialisten, sondern müsse Anliegen aller Christen und Kirchen sein, so Dura.
<http://www.kathpress.at/site/nachrichten/database/51808.html>

UNITED KINGDOM / **Wearing of religious dress and symbols. A note from the Inter Faith Network**

This note offers a perspective from the Executive Committee of the Inter Faith Network for the UK on some of the issues which arise over the wearing in public of items of religious dress and symbols. It offers some **broad reflections** on the wearing of religious clothing and symbols: the deeply held beliefs which can underlie choices about the wearing of these; the need for courteous and sensitive handling of the issues involved; and some of the factors to be taken into account in considering limits on the wearing of particular items for such reasons as security, organizational corporate identity or health and safety. [...]

There can sometimes be a **degree of ambiguity** about the motivation for wearing a particular item of religious dress or a particular religious symbol: for example, about whether items such as crosses, crucifixes or prayer beads are sometimes worn as, in effect, little more than fashion accessories, or, in other cases, about whether the motivation is linked to the politics of identity rather than being simply the manifesting of piety or religious practice. However, for most wearers of religious clothes or symbols, the link to personal religious practice is a real and strong one and it is in that context that the following reflections are offered.

(a) The wearing of religious dress and symbols can be **an important expression of an individual's religious identity**. It may reflect the wearer's understanding of the requirements prescribed in their tradition that wearing this form of dress or these symbols as a mark of their religious commitment helps to enhance their spiritual life. It may also reflect a desire publicly to affirm the identity to which these are linked.

(b) In Britain, the expression of faith in different ways – in belief, in action, in dress – is part of this society's commitment to **religious freedom**. Religiously linked dress and symbols are also a visible and welcome sign of diversity within our society. They reflect distinctive teachings and traditions of the major faith communities whose followers are fellow citizens of this United Kingdom.
[...]

(e) The view most commonly held in the UK has been that, in general, individuals should continue to be allowed to wear religious dress and symbols, **if they so wish**, in public as well as in private, regardless of their reasons for doing so. There has been little support for the kind of approach adopted in France, for example, where the introduction of a ban on the wearing of the Muslim *hijab* (a headscarf) and on the presence of all religious symbols in French schools and in other public institutions was introduced on the grounds that markers of religious identity should be excluded from public institutional settings.

(i) Just as employers are developing policies on the wearing of religious dress and symbols, so these issues are being addressed in other contexts, such as **schools and institutions of further and higher education**. Increasingly, higher and further education institutions are providing guidance for students (as well as for their employees) on issues of religious dress. **Policy on school uniforms is a matter for school governors** but the Department for Education and Skills expects schools to accommodate, within their uniform policy, the needs of different cultures, races and religions. There have been a few court cases in the recent past arising from the impact on Muslim girls of rules on school uniform and in a court case some years ago it was ruled that a school could not refuse to admit a Sikh boy wearing a turban. For the most part issues of this kind have been resolved after discussion and consultation with parents and with local faith community representatives.

These considerations point to three basic principles:

- The wearing in public of religious dress and symbols can be an important aspect of an individual's religious identity and discussion about the wearing of these should at all times be conducted in a courteous and sensitive way.
- A choice to wear religious dress and symbols should be respected wherever other overriding factors such as security or health and safety do not come into play. There are situations in which some compromise is

needed. However, any restrictions - whether because of the need to establish personal identity or because of the requirements of a particular job or the wearing of a uniform in accordance with the policy of a school or other corporate body - should only be imposed where these requirements are clearly necessary and after appropriate consultation.

- Careful and sensitive handling of issues linked to the wearing of religious dress and symbols is part of the wider commitment of our society to religious freedom and to valuing diversity alongside the shared pursuit of the common good. <http://www.interfaith.org.uk/religiousdress.pdf>

UNITED KINGDOM / **Changing identities in the UK – the next 10 years**

London, January 2013 – “How will ideology affect notions of identity in the next 10 years?” - This document – ed. by Siniša Malešević, University College, Dublin, January 2013, 20 pages - has been commissioned as part of the **UK Government’s Foresight project** *Future Identities: changing identities in the UK*.

[...] The decline of religious identification is linked in part to the weakening of principal religious institutions. Following the child abuse scandals the Catholic Church has lost a great deal of prestige and trust among British Catholics while the relatively swift liberalisation of the Anglican Church has alienated more conservative believers. Church attendances have dramatically dropped and there is a tendency among even the most committed ‘to believe without belonging’ (G.Davie) while the rest of the population has been characterised as ‘neither believing nor belonging’. In this context the networks of local identity including the **family, peers and friends have become more important for the transmission of religious creeds** and the development of religious identities. This is particularly visible among the minority religious groups, some of which have embraced religious identification in the wake of negative media portrayals of their religion. For example in 2006 almost 50% of British Muslims thought that there is a ‘conflict between being a devout Muslim and living in a modern society’ whereas in France this attitude was supported by less than 28% of the French Muslim population. Furthermore, **unlike France where 42% of Muslims consider themselves French first and Muslim second, in the UK 81% of Muslims see themselves as Muslims first and Britons second and only 7 % felt the opposite was the case**. This mutual distrust between the Muslim minority and the mainstream society is also evident in the rise of Islamophobia which is ‘by far the commonest form of religious prejudice in Britain’ and is ‘disproportionally concentrated among men, the elderly, and the lowest social groups and Conservative voters’. Nevertheless it seems that most religious ideologies find it difficult to hold back the more powerful secularizing influences. In this context it seems most likely that, with the partial exception of some minority religions, the impact of religious ideologies on one’s identity will continue to decrease over the next decade” (p.11).

[...] “Religious ideologies are on the wane as are the mainstream religious identities. The only exception are the relatively small but very well organised new religious movements and religious groupings associated with the ethnic minority population, who are likely to become even more religious in the near future. However, **the dominant religious denominations will have even less impact on the shaping of collective and individual identities over the next ten years**” (point 4. from the Conclusion, p.14).

<http://www.bis.gov.uk/assets/foresight/docs/identity/13-509-how-will-ideology-affect-identity.pdf>

International

ISRAEL – PALESTINE / **Teaching children to hate each other? A report on textbooks**

Jerusalem, Feb 8th 2013 - What should Israel do about a report claiming that Israelis and Palestinians delegitimise each other in their schools? Delegitimise the report, is the response from the Israeli side. Sounding more amenable, Salam Fayyad, the Palestinians’ prime minister, asked for help to improve the curriculum. “Malicious slander,” cried people in the office of Binyamin Netanyahu, Israel’s prime minister, when a **study funded by the American government that compared Israeli and Palestinian textbooks found that both sowed negative stereotypes of each other**. After failing to suppress the report, Israeli officials tried to delay its publication. A meeting requested by the researchers and the ministry’s lawyer never materialised. A deputy prime minister and former head of the armed forces expressed irritation that Israelis were being judged by the same yardstick as Palestinians. “We teach peace, they teach war,” said his spokesman.

The report says that Israeli and Palestinian teachers both portray **their neighbours as enemies**, though Israel does so considerably less. After ploughing through nearly 30,000 pages of text, the researchers found that 49% of texts dealing with Palestinians in Israeli state-issued schoolbooks are negative; in government-funded Orthodox Jewish academies the figure rises to 73%. One such textbook depicts Arabs as “bloodthirsty” and “a nest of murderers”.

In Palestinian textbooks 84% of the references to Israelis are negative. In both Palestinians and Israeli state schools **the books promote “martyrdom-sacrifice through death”**. Each side glorifies itself, while denigrating the other. Moreover, the textbooks tend to deny each other’s existence. Of **800 maps** of their contested land studied by the researchers, 87% of the Israeli ones mark none of the land between the Mediterranean Sea and the Jordan river as Palestinian, whereas 96% of Palestinian maps make no mention of Israel. “Israeli school maps feed into the Palestinian narrative that Israel wants to grab more and more land, and Palestinian school maps feed an Israeli narrative that Palestinians want to throw them into the sea,” says Bruce Wexler, the Yale professor who oversaw the project. Israeli critics of the report have panned the Council of Religious Institutions of the Holy Land, an association of local rabbis, imams and priests, who commissioned Mr Wexler, a Jewish American.

<http://www.economist.com/blogs/pomegranate/2013/02/israeli-and-palestinian-textbooks>

<http://www.asianews.it/notizie-it/Israele---Palestina,-1%27odio-si-insegna-a-scuola-27090.html>

QUEBEC / **Bishops against Court decision forcing private school to teach ‘neutral’ ECR**

Montreal, January 10, 2013 – Quebec’s Catholic bishops have taken issue with a court decision that would force a Montreal private Catholic high school to cease teaching its Catholic course on religion and morality and switch to the “secular” and “neutral” Ethics and Religious Culture course (ERC) provided by the province’s government. “For our part, we believe that the minister could have used [ministerial] discretion to recognize the value of the approach adopted by **Loyola High School** in its program,” stated Archbishop Pierre-André Fournier, president of the Quebec Catholic Bishops’ Assembly (AECQ) in a December 21 press release. The Quebec Court of Appeal overturned a lower court which had ruled that any attempt to force Loyola High School to teach the strictly secular religion and morality course would be a violation of their freedom of religion under the Quebec Charter of Rights.

The December 4 ruling upheld the initial 2008 ruling of the province’s education minister who, at that time, forbade the Jesuit run Loyola High School from covering the mandatory curriculum by means of an already developed equivalent course, but from a Catholic perspective. The Court of Appeal ruled that **“exposing students to the global study of religions in a neutral perspective without requiring them to adhere to it, is not an infringement of freedom of religion.”** But the bishops pointed out that the ruling would require the Catholic run school to put the “confessional nature” of its educational approach in “brackets” every time the ERC course was taught. Instead of the government forcing disintegration on its citizens, the bishops would like to see the government make efforts accept and respect religious differences. (by Peter Baklinsky).

<http://www.lifesitenews.com/news/>

QUEBEC / **Une « Charte québécoise de la laïcité » (projet)**

Ce projet de « Charte », élaboré par Daniel Turp, professeur titulaire à la Faculté de Droit de l’Université de Montréal, est contenu en annexe de l’article à paraître courant 2013 dans l’ouvrage collectif de Daniel Baril et Yvan Lamonde (dir.), *Pour une Charte de la laïcité. Enjeux philosophiques, politiques et juridiques*, Québec, Presses de l’Université Laval. Il est également accessible sur le site du professeur Turp à l’adresse <http://www.danielturpqc.org/> ; www.danielturpqc.org .

Quant aux aspects éducatifs l’art. 7 prévoit que « la récitation d’une prière n’est pas autorisée lors des assemblées publiques des ces institutions. L’exposition des symboles religieux est interdite dans les lieux accessibles au public, et en particulier dans les salles où se réunissent et délibèrent, en assemblée, les personnes agissant au nom des institutions publiques ainsi que dans les salles de cours des services éducatifs et des institutions d’enseignement publics ». Et l’article 12 de déclarer: *L’enseignement du cours d’Éthique et de culture religieuse doit s’effectuer dans le respect du principe de laïcité ainsi que des libertés de conscience et de religion énoncés aux articles 1 et 2 de la présente Charte.*

http://www.ledevoir.com/documents/pdf/charte_laicite_Turp.pdf

USA, Texas – **Public Schools Bible Courses**

Bible courses can be an effective way to teach public school students about the importance of religion in history and literature. However, Bible courses in public schools must be taught in an academic, non-devotional manner that refrains from promoting or disparaging religion or promoting one particular faith perspective over all others. Many courses fail this most basic test and jeopardize the religious freedom of students. Below are original reports from the Texas Freedom Network Education Fund that reveal how challenging it is to create courses that are both legally and ethically appropriate as well as academically sound. ***Reading, Writing & Religion II: Texas Public School Bible Courses in 2011-12*** documents a widespread failure to implement key guidelines passed by the Legislature in 2007 to improve the academic

quality and legal status of Bible courses in Texas public schools. This report by Mark Chancey, a professor of religious studies at Southern Methodist University in Dallas, reveals that at least 57 school districts and three charter schools in the state taught courses about the Bible in 2011-12. That's more than double the 25 school districts teaching such courses in the 2006-06 school year. In 2007 the Texas Legislature passed House Bill 1287, which included guidelines designed to improve the quality of such courses while protecting the religious freedom of students and their families. Key findings in the report:

- Many Bible course teachers lack the proper training required by the Legislature. Moreover, curriculum standards adopted by the State Board of Education are far too broad to help school districts create academically sound and legally appropriate courses. Consequently, many courses are not academically rigorous and include numerous errors, distortions and other problems.
- Many Bible courses reflect the religious beliefs of the teachers and sectarian instructional materials they use in their classrooms. In every course in which religious bias is present, instruction reflects a Protestant -- most often a conservative Protestant -- perspective, including a literal interpretation of the Bible.
- Many courses teach students to interpret the Bible and even Judaism through a distinctly Christian lens. Anti-Jewish bias -- sometimes intentional but often not -- is not uncommon.
- A number of courses and their instructional materials incorporate pseudo-scholarship, including claims that the Bible provides scientific proof of a 6,000-year-old Earth (young Earth creationism) and that the United States was founded as a Christian nation based on biblical Christian principles.
- At least one district's Bible course includes materials suggesting that the origins of racial diversity among humans today can be traced back to a curse placed on Noah's son in the biblical story of the flood. Such claims have long been a foundational component of some forms of racism.

http://www.tfn.org/site/PageServer?pagename=issues_religious_freedom_bible_courses

Brevi dall'Europa e dal mondo

EUROPE – **Protection de la liberté religieuse : une nouvelle boîte à outils opérationnelle** - Il est urgent d'agir et de mettre en place des mécanismes plus efficaces pour mieux lutter contre l'augmentation des violations de la liberté de religion dans le monde. Le Service européen d'action extérieure est sur le point d'être doté d'une nouvelle boîte à outils. <http://www.comece.eu/europeinfos/fr/archives/numero157/article/5472.html>

EUROPE – **Ethique européenne, éthique américaine : deux modèles en compétition** – Un réseau d'universités d'Allemagne, France, Suisse organise à Strasbourg une école d'été 2013 en vue d'analyser et comparer les grands enjeux éthiques vus d'Europe et des Usa. « L'éthique, loin d'être un sanctuaire, n'échappe pas au grand marchandage de la globalisation. La mondialisation économique ne s'accommode guère de la diversité. Elle opère une recomposition continue des systèmes de valeurs, source de tensions sociales. En Europe, ces dissensions émanent essentiellement de l'influence grandissante d'une certaine philosophie dite 'américaine' : le « principlisme », l'utilitarisme et le pragmatisme. Ces concepts, à bien des égards spécifiques au **monde anglo-saxon**, s'acclimatent difficilement du voisinage des valeurs éthiques continentales. L'institutionnalisation de la solidarité, une certaine conception de l'humain au fondement du **modèle romano-germanique** provoque d'inévitables malentendus lorsqu'ils cohabitent avec la pensée philosophique venue d'outre atlantique. Ces deux visions morales de la société revendiquent, aujourd'hui, toutes deux une place prééminente au sein de l'Europe politique. Chacune cherche à imposer ses paradigmes. Cette compétition se déploie souvent à l'insu des citoyens. Il importe de révéler ce dialogue antagonique, en soulignant les particularités du modèle continental. Cette démarche contribuera à construire des ponts entre la perspective européenne et le modèle anglo-saxon ». <http://www.eucor-uni.org/fr/event/2013/06/enjeux-ethiques-contemporains-perspective-europeenne>

ESPAÑA – **30 años de la revista "Religión y Escuela"**. La revista, dirigida hoy por Carlos Estéban Garcés y editada por PPC, sello editorial de SM dedicado a la producción de libros religiosos, celebra 30 años al servicio de la enseñanza de la religión en el sistema educativo y de apoyo a sus profesores. La celebración coincide con una mejora en la consideración académica de la clase de religión en el sistema educativo nacional, según apunta el anteproyecto de LOMCE. "A partir de esta mejora, que habrá que ir confirmando en sus asuntos pendientes, surgen tareas que deberemos acometer con tiempo suficiente y altura de miras para aprovechar con responsabilidad esta nueva oportunidad para la ERE", según se explica en la página editorial de la revista del mes de enero 2013.

FRANCE - Une lecture des **lexiques des six nouveaux manuels** d'Histoire Sixième 2009 révèle de nombreuses absences de mots-clés, de fréquentes définitions d'une imprécision et/ou ambiguïté conceptuelles qui sont autant de difficultés pour l'accès à un savoir sur les faits religieux. Carences que l'enseignant même bien formé peinera à rectifier. Des définitions claires, précises et respectueuses de la pluralité des élèves doivent fonctionner, à la fois, comme des rappels de termes déjà vus au niveau primaire, et comme des notions-clés pour construire, dans les classes à venir, une conscience ouverte au pluralisme et au dialogue dans une société démocratique. Une réécriture des programmes, plus cohérente avec le **Socle commun des connaissances** pourrait prendre la forme d'une étude comparée des grandes traditions philosophiques et religieuses. (C. Charleux, A. Merlet et JM. Noirot). <http://recolarel.over-blog.com/>

FRANCE – **Les violences antisémites ont augmenté de 58% en 2012.** Année noire pour la communauté juive. 2012 a été marqué par l'assassinat de quatre juifs à Toulouse par Mohamed Merah le 19 mars, et six mois plus tard, par l'attaque d'un supermarché casher à Sarcelles. L'enquête de police a permis d'interpeller une cellule de délinquants convertis à l'islam radical. Selon le [rapport annuel du Crif](#) remis le 20 février au Premier ministre, ces deux affaires ont provoqué une forte dégradation du climat et une hausse des violences antisémites.

FRANCE – « **Ou en est la laïcité à la française ?** ». Une Conférence-soirée d'éthique publique a eu lieu au Centre Sèvres, Paris, le 5/02/2013, animée par François Boëdec sj, avec les professeurs intervenants Guy Coq et Philippe Portier. Un compte-rendu abondamment détaillé et documenté est à l'adresse : <http://recolarel.over-blog.com/article-ou-en-est-la-laicite-a-la-fran-aise-conference-soiree-d-ethique-publique-du-centre-sevres-pa-116089285.html>

GERMANY - **Bumpy start for Islam classes.** Since the start of the school year, Islamic religious instruction has been offered at selected schools. However, very few children are receiving the classes due to a serious shortage of teachers. North Rhine-Westphalia (NRW) is the first state in Germany to offer Islamic religious instruction. But the introduction of the classes has been bumpy. There are 100,000 Muslim elementary school children in NRW, but there are only enough teachers to instruct 2,000 pupils. The problem was expected. It will take some time to provide blanket coverage across the state, admits Sylvia Löhrmann, the NRW education minister. "But what is the alternative? We could not have trained the teachers before knowing whether we were going to have the classes in the first place," she said, adding that there first had to be the legal foundation, which meant introducing the classes incrementally. <http://www.dw.de/bumpy-start-for-islam-classes-in-germany/a-16648215>

GIBRALTAR – **No Religious Education reform.** Government officials in Gibraltar have said they will not be changing the way religious education is taught despite a six month campaign for reform. The secretary of the Secular Humanist Society of Gibraltar, David Gibbins, has been calling for a change in policy to the rock's compulsory teaching of religious education. The policy currently dictates that although some students can opt out of the subject on grounds of conscience or religious beliefs, they are then unable to take another subject in its place, therefore essentially missing out on an extra GCSE. Religious Education is currently taught as a core subject as part as the National Curriculum. (by K. Richardson) <http://www.theolivepress.es/spain-news/2013/02/26/>

INDONESIA – **Catholic schools agree provide Islamic lessons.** Six Catholic schools in Blitar municipality, East Java, have finally given in to a local ordinance and will provide Islamic lessons for their Muslim students. The city ordinance requires all Muslim students to be able to read and write Koranic verses. The head of the Religious Affairs Ministry's office in Blitar, Imam Mukhlis, told *The Jakarta Post* on Wednesday 18 Jan.2013 that the six schools had finally agreed to provide Islamic teachers for their Muslim students. Read more: <http://www.thejakartapost.com/news/2013/01/17/catholic-schools-blitar-agree-provide-islamic-lessons.html>

IRELAND - **Dublin parents petition for mixed-religion secondary school.** More than 2,000 people have signed a petition demanding a multi-denominational secondary school in Dublin city, according to campaigners. Parents from five *Educate Together* primary schools in Dublin signed the petition because of overcrowding in other secondary schools or because their children were not able to get places. A public meeting is to be held on Wednesday to campaign for the new school. There are 65 *Educate Together* primary schools across the State. <http://www.irishtimes.com/newspaper/ireland/2013/0121/1224329103895.html>

IRELAND – A debate: **“Religion should not be taught in schools as a history of superstition”**. «Recently I addressed some classes of graduating religion teachers in a teacher-training college. My theme was what I called the de-absolutisation of Irish society, arising from a continuing breakdown of collective reasoning, which reduces our perspective on the human journey to an understanding of functional citizenship, passivity and unquestioning consumption. Following each of two lectures, I was approached by several students, all of whom separately asked me: how would they, as teachers, avoid “indoctrinating” their students with Catholic ideas?» (read: <http://www.irishtimes.com/news/social-affairs/religion-and-beliefs/religion-should-not-be-taught-in-schools-as-a-history-of-superstition-1.1326349>)

ITALIA – Con l'anno accademico 2012-13 è giunto alla sua II edizione il **Master in Studi sull'Islam in Europa**, organizzato dal Dipartimento di Filosofia, Sociologia, Pedagogia e Psicologia applicata dell'Università di Padova. Lo dirige il prof. Enzo Pace (vincenzo.pace@unipd.it), che si avvale di un comitato direttivo e docente internazionale e interreligioso. www.unipd-masterislam.it

NIGERIA – **Negato l'insegnamento religioso nelle scuole degli stati del Nord** - “Anche se è garantito dalla nostra Costituzione, la maggior parte delle scuole pubbliche non consente d'impartire l'insegnamento religioso cristiano nelle scuole primarie e secondarie. Anche negli istituti universitari la questione della cappellania cristiana è una vera e propria sfida. Molti vicerettori di università e pastori di istituti di formazione superiore e rettori di politecnici sono decisamente ostili all'idea di una cappellania cristiana. Nella maggior parte di queste istituzioni, fin dall'inizio, il culto religioso cristiano (*worship*) si svolge all'interno delle classi. In alcune istituzioni federali, anche là dove in origine erano previsti luoghi di culto, la direzione ha fatto muro adducendo motivi di sicurezza” (dalla conferenza di mons. Matthew H.Kukah, vescovo di Sokoto, alla Notre-Dame University: <http://icl.nd.edu>, trad. it. “Il Regno-documenti”, 1/2013, 22-31).

SVIZZERA-Ticino – Al termine del corrente anno scolastico sarà pubblicato un rapporto complessivo sulla sperimentazione triennale del corso di storia delle religioni attivato dal 2010 in alcune classi del Cantone. Dall'esito delle valutazioni dipenderà l'eventuale futura estensione del corso obbligatorio, o in opzione, a tutto il ciclo della scuola media ticinese. La sperimentazione sta già raccogliendo, accanto a qualche ovvia riserva (l'incerto profilo del programma, la difficile imparzialità dei docenti titolari, ecc.), pareri e consuntivi sostanzialmente positivi da parte di dirigenti scolastici e dell'opinione pubblica. Se ne fa eco la stampa locale: per esempio, il settimanale *Pegaso* (8 febbraio 2013) con un intervento dell'avvocato Alberto Lepori, e *Voce evangelica* (marzo 2013), periodico della Conferenza delle Chiese evangeliche in Svizzera, che ha raccolto un ventaglio di opinioni da parte di qualificati esponenti della politica scolastica locale. <http://www.voceevangelica.ch/rivista/articolo.cfm?articolo=18931>

UK-USA – **Spiritual, but not religious.** A story that explores people who consider themselves to be "spiritual but not religious" includes data from the Pew Forum's October 2012 *'Nones' on the Rise* report. The report found that one-fifth of Americans are religiously unaffiliated, and 37% of those describe themselves as spiritual but not religious. Spirituality is a common term these days, used by Prince Charles, and by the Archbishop of York as a way of stepping beyond religious divides. But many now call themselves "spiritual" but not religious. About a fifth of people in the UK fit into this category, according to prof Michael King from University College London. [Read the complete story](#) (some news sites require registration)

USA - **Catholic and mainstream Protestant support for prayer in schools has sharply declined since the 1970s**, while Evangelical support for the practice has remained steady according to a new study released Thursday. Changing generations, not changing attitudes, seem to have been behind the decline, according to University of Nebraska-Lincoln sociologist Philip Schwadel, who compiled the data from the 1974-2010 General Social Survey, administered biannually by the Nat. Opinion Research Center at the University of Chicago. <http://www.usnews.com/news/articles/2013/01/03/study-catholic-protestant-support-for-in-school-prayer-falls>

USA, Ohio – **A Jesus portrait at school: unconstitutional ?** A dispute over church-state separation has surfaced over a Jesus portrait that hangs in the hall at a southern Ohio middle school. The image was presented to Jackson Middle School by a group of students in 1947. The Madison, Wis.-based Freedom from Religion Foundation warned the district in a Jan. 2 letter that displaying the image in a public school is unconstitutional. The group said it represents the school's endorsement of a particular religion, potentially alienating non-Christian students. District Superintendent Phil Howard told WKKJ-FM of Chillicothe () he won't remove it without a school board or judge's order. He said the display resulted from a student initiative, which makes it permissible to display. The portrait hangs in the school's "Hall of Honor" among numerous other faces. <http://www.necn.com/01/05/13/Ohio-middle-schools-Jesus-portrait-spark/>

USA, Pennsylvania - **FFRF [Freedom from Religion Foundation] seek removal of school's Ten Commandments monument** and two parents filed suit on Sept. 14, 2012, against the New Kensington-Arnold School District (Pa.) in a challenge to a six-foot-tall Ten Commandments monument in front of Valley High School. FFRF wrote to the District in March of 2012 requesting that the monument be moved because it violated federal and Supreme Court precedent prohibiting the display of the Decalogue in public schools. District officials defended the monument and said it would not be removed. The suit seeks a declaration that the monument is unconstitutional, a permanent injunction directing its removal, nominal damages and costs and attorneys' fees. The case is before Judge in the Pittsburgh Division of the District of Pennsylvania. <http://ffrf.org/legal/challenges/ongoing-lawsuits/>

Good Practices

■ **Learning sacred texts in four faith communities in London: practice, performance and perfection**, by E. Gregory, H. Choudhury, A. Ilankuberan, A. Kwapong, M. Woodham, in "International Journal of the Sociology of Language", vol. 2013, issue 220, p. 27-48 – "In this article we examine the role played by one key sacred text in children's learning in four faith communities in London (Bangladeshi British Muslim, Tamil Hindu, Ghanaian Pentecostal and Polish Catholic). After situating the study within a sociocultural framework, we show how collaborative ethnography offers insights into how children begin to make collective memories their own in a new country. We focus particularly on the importance of practice and performance leading to the perfection required by the faith. Through multimodal approaches including song, dance, gesture and chant, as well as repetition, recitation, echoing and memorization, the children imbibe the texts and learn them "by heart". Finally, we show how living in a new country results in a syncretism of language, literacy and learning practices which contributes to the dynamic nature of each faith in London". – <http://www.degruyter.com/view/j/ijsl.2013.2013.issue-220/ijsl-2013-0012/ijsl-2013-0012.xml>

■ **Building bridges: a cross-disciplinary experiment in Adult Education**, by Gerald A. Klingebell, in "Religious Education", vol.108 (2013) 1, 58-68 - Biblical texts and ancient Near Eastern pictorial images and material culture are separated by thousands of years from people living in the 21st century. This not only represents a temporal divide, but also a significant ideological (or worldview) divide. Following a brief introduction to important principles of adult-educational theory, this article describes an experiment of using ancient Near Eastern images and material culture to connect modern, often secular, people to the world of the Bible. It suggests that these images represent helpful means to initiate a truly cross-cultural conversation, linking 21st-century people (outside of academia) to the concerns and issues of those living in the biblical world. <http://www.tandfonline.com/doi/abs/10.1080/00344087.2013.747870>

■, **From classroom to controversy: Conflict in the teaching of religion**, by Lynn S. Neal, in "Teaching Theology & Religion", vol. 16 (2013) 1,66-75 - What happens when a class assignment becomes a source of controversy? How do we respond? What do we learn? By describing the controversy surrounding an assignment on religion and representation, this article examines conflict's productive role in teaching about New Religious Movements (NRMs) and religion. It suggests that we consider how our personal and institutional dispositions toward conflict influence our pedagogies. Moreover, it urges us to consider how teaching conflicts within and/or between disciplines can enhance our learning objectives and stimulate students' ability to think critically. <http://onlinelibrary.wiley.com/doi/10.1111/teth.12007/abstract?deniedAccessCustomisedMessage=&userIsAuthenticated=false>

■ **Children, schools and Hallowe'en**, by Mark Plater, in "British Journal of Religious Education", vol. 35 (2013) 2, 201-217- This article explores the attitudes and experiences of key stage one and two children concerning the British autumn festival of Hallowe'en, and then compares the results with data on the attitudes and practices of British primary schools and their teachers towards the festival, showing that there is a discordance between the two. After outlining the historical and cultural background of Hallowe'en, the article proposes that if schools and teachers really wish to listen to the voices of children, and to comply with legal requirements that they promote the spiritual, moral, cultural, mental and physical development of pupils, then they should ensure that children are helped to make sense of the festival and the issues that it raises for contemporary society. The data for the study are based on a small-scale quantitative survey which used questionnaires with year two and six pupils in two contrasting geographical locations. <http://www.eftre.net/>

■ **From values to virtues: an investigation into the ethical content of English primary school assemblies**, by Graeme & Susannah Smith, in "British Journal of Education", vol. 35 (2013) 1, 5-19 - School assemblies are unique and important events in the lives of schools. They are an opportunity for a head teacher to shape and celebrate the ethos and priorities of a school. However, the discussion of assemblies has stagnated because it is mired in the debate about legal compliance to the 1988 Education Reform Act and its interpretation in circular 1/94. This article reports on a research project which investigated the ethical ideas communicated in primary school assemblies. It is found that almost all assemblies sought to communicate a form of virtue ethics. We observed the promotion of courage, kindness, loyalty and responsibility. Further, different virtues were emphasised in different schools depending on their social location. For example, perseverance and resilience were often stressed in a school from a low socio-economic area. The article concludes with an examination of the implications of our findings for the discussion of legal compliance to the 1988 Act. <http://www.eftre.net/>

■ **How Finland serves gifted and talented pupils**, by Kirsi Tirri & Elina Kuusisto, in "Journal for the Education of the Gifted", published online before print, January 15, 2013 - The purpose of this article is to provide an overview of the ways gifted and talented pupils are served in Finland. The trend toward individualism and freedom of choice as well as national policy affecting gifted education are discussed. Empirical research on Finnish teachers' attitudes toward gifted education with respect to the national discussion on giftedness is reviewed. Special schools, programs, and summer camps designed for gifted and talented pupils are introduced. Finland's strengths and weaknesses in supporting academic and creative talent through gifted programs are identified. A greater need to recognize the social and affective needs of gifted pupils is acknowledged. <http://jeg.sagepub.com/content/early/2013/01/15/0162353212468066.abstract>

■, **Muslim girls' experiences in physical education in Norway. What role does religiosity play?** by Kristin Walseth, In "Sport, Education and Society", vol. 18 (2013) 2, online Febr25, 2013 - Recent years have seen an increase in scholarly attention to minority pupils and their experience of physical education (PE). UK research identifies specific challenges related to Muslim pupils' participation in PE. In Norway, little research has been undertaken on Muslim pupils' experiences in PE, something this paper hopes to redress in part. In particular, it addresses the role and significance of religiosity to their experience of PE. The work is positioned within third-wave feminism; as such it aims to be sensitive to issues of cultural and religious diversity. The study is based on life-history interviews with 21 Muslim girls aged between 16 and 25. All the girls had attended PE lessons at school, mostly in mixed-gender classes, but with some gender-segregated PE as well. In terms of religious affiliation, the girls describe themselves as Muslim, though their degree of religiosity varies. Five wear the hijab. The general picture drawn by the data shows that the Muslim girls enjoy their PE lessons and the majority preferred gender-mixed PE.

Religiosity seems to have little influence on Muslim girls' experience of PE, with the exception of swimming lessons and showering facilities. We can understand the objections of some of the girls to gender-mixed PE by looking at the dominance of the male gender, and, as such, their experiences are similar to those of non-Muslim girls. However, objections to gender-mixed swimming classes are best explained by the girls' gendered religious identities and embodied faith. In term of intersectionality, the study shows that different categories dominate in different PE contexts. As such, what Muslim girls make of PE is not always dictated by religiosity. <http://www.tandfonline.com/doi/abs/10.1080/13573322.2013.769946>

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Books • Reports • Thesis

01. Nicholas ADAMS, George PATTISON, Graham WARD (Eds.), *The Oxford Handbook of Theology and Modern European Thought*, Oxford University Press, Febr 2013, 720 pages . http://books.google.it/books?id=qdh7K8reaagC&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s - 'Modern European thought' describes a wide range of philosophies, cultural programmes, and political arguments developed in Europe in the period following the French Revolution. Throughout this period, many of the wide range of 'modernisms' (and anti-modernisms) had a distinctly religious and even theological character-not least when religion was subjected to the harshest criticism. Yet for all the breadth and complexity of modern European thought and, in particular, its relations to theology, a distinct body of themes and approaches recurred in each generation. Moreover, many of the issues that took intellectual shape in Europe are now global, rather than narrowly European, and, for good or ill, they form part of Europe's bequest to the world-from colonialism and the economic theories behind globalization through to democracy to terrorism. This volume attempts to identify and comment on some of the most important of these. The thirty chapters are grouped into six thematic parts, moving from questions of identity and the self, through discussions of the human condition, the age of revolution, the world (both natural and technological), and knowledge methodologies, concluding with a section looking explicitly at how major theological themes have developed in modern European thought. The chapters engage with major thinkers including Kant, Hegel, Kierkegaard, Heidegger, Schleiermacher, Nietzsche, Dostoevsky, Barth, Rahner, Tillich, Bonhoeffer, Sartre, de Beauvoir, Wittgenstein, Derrida and Vattimo, amongst many others. Taken together, these new essays provide a rich and reflective overview of the interchange between theology, philosophy and critical thought in Europe, over the past two hundred years.

02. Péter ANTALÓCZY ANTALOCZY, *The latest regulation of Religious Freedom and the establishment of Churches in Hungary*, Scholarly Essay, Munich, GRIN Publishing GmbH, 2013, 15 p. <http://www.grin.com/en/e-book/208213/the-latest-regulation-of-religious-freedom-and-the-establishment-of-churches> - On 18 April 2011 the Hungarian Parliament enacted the new constitution of the country, the Fundamental Law, which - among others - regulates the relationship of the state and the church. Expecting the ideological neutrality of the state many may have problems already with the first sentence of the act: "God bless the Hungarians". If we interpret the cited line as the anthem of Hungary, as the historically developed symbol of the state, and as an excerpt of one of the acknowledged works of Hungarian literature, the violation of the ideological neutrality of the state shall hardly be questioned, as we meet similar phrases in cases of other countries, as well. We may think of the anthem of the United Kingdom, which - similarly to ours - starts with a reference to "God", or the "In God We Trust" writing on the bank notes of the United States.

03. Adem AYGÜN, *Religiöse Sozialisation und Entwicklung bei islamischen Jugendlichen in Deutschland und in der Türkei. Empirische Analysen und religionspädagogische Herausforderungen*, Waxmann Verlag, München 2013, 208 Seiten - www.waxmann.com/ Im Rahmen der Etablierung einer islamischen Religionspädagogik in Deutschland bedarf es dringend einer Forschung zu muslimischen Jugendlichen. Hier werden in der entwicklungspädagogischen Perspektive James Fowlers empirische Befunde vorgelegt, die einen Beitrag für die Ausbildung von Lehrkräften für einen islamischen Religionsunterricht leisten können. Das Buch thematisiert nicht nur individuelle Differenzen in den Entwicklungsverläufen, sondern eröffnet auch durch den Vergleich türkisch-muslimischer Jugendlicher in Deutschland und in der Türkei tiefe Einblicke in kulturelle Bedingungsfaktoren ihrer Sozialisation. Basierend auf einer Analyse dominierender kultureller Strömungen, die für türkisch-muslimische Jugendliche prägend sind, entwirft das Buch eine Falltypologie, die in der pädagogischen Praxis ein fundiertes Verständnis muslimisch-türkischer Jugendlicher ermöglicht. Mit Blick auf eine islamische Religionspädagogik wird auf Grundlage der Analyseergebnisse dafür argumentiert, dass die islamische Tradition individuelle Rationalität und Autonomie zu begründen vermag und daher einen förderlichen Beitrag zur religiösen Entwicklung leisten kann. A.Aygun erbringt mit diesem Band einen wichtigen Beitrag für die Verbindung westlicher und türkisch-islamischer Forschung zu Religiosität und Bildung sowie zur wissenschaftlichen Fundierung eines islamischen Religionsunterrichts in Deutschland.

04. Sérgio Rogério AZEVEDO JUNQUEIRA (coord.), *Mapa da produção científica do Ensino Religioso no período de 1995 a 2010*, PUCPR (Pontificia Universidade Católica do Paraná), Curitiba, Janeiro 2013, pp. 430. - Neste estudo foi realizado um mapeamento da produção no campo da ER produzidos em dissertações, teses, artigos de eventos e periodicos, assim como em livros

sobre este component curricular do sistema escolar em Brasil. “O resultado aqui espelhado é uma contribuição sem paralelo na história recente das Ciências da Religião e, provavelmente, nas Ciências da Educação. Temos aqui um estado da arte bastante exaustivo sobre amplitude, tendências e vertentes metodológicas que emergem do que até aqui se escrevem sobre o Ensino Religioso. Esse mapa está destinado a orientar e a influenciar positivamente a produção ulterior sobre esse Ensino, na medida em que detecta onde estão os desequilíbrios e as lacunas, os trajetos a serem reforçados e as veredas a serem deixadas de lado [...]” (*Parecer técnico* do prof. A.M.Ligorio Soares, Universidad Curitiba, 19/12/2012, p. 11-12).

05. Susan White BAUMERT, *Texts and Contexts: A History of Religious Education in American Catholic High Schools, 1929-1969*. A dissertation for the degree Doctor of Philosophy, School of Theology and religious Studies of the Catholic University of America, February 2013, 319 pages - http://aladinrc.wrlc.org/bitstream/handle/1961/14389/Baumert_cua_0043A_10374display.pdf?sequence=1 - RE in Catholic high schools underwent dramatic changes in the USA over the course of the twentieth century. Between 1929 and 1969, Catholic priests, women religious, and lay leaders affiliated with various movements wrote significant religion textbooks that were widely circulated and often departed from the traditional question-and-answer structure common to the *Baltimore Catechism*. Each chapter of this dissertation highlights a thematic context and its influence on religion textbooks. This study contributes to the history of American Catholic life by examining this highly transformative period of RE in the US. In the late 1920s, religion books, which were precursors to religion textbooks, were popular in Catholic high schools. They sought to make the catechism more applicable to students' lives by de-emphasizing memorization and stressing character development. However, textbooks inspired by popular Church movements soon replaced them. **Catholic Action** leaders wrote textbooks in the 1930s and 40s that sought to restore the Kingdom of Christ through the theology of personalism and the mystical body of Christ. At the same time, leaders of the **Liturgical Movement** wrote textbooks that encouraged students to participate actively in the liturgy. In the 1950s and early 1960s, leaders of the **Kerygmatic Movement** brought an integrated message of divine grace based on salvation history, the liturgy, Scripture, and the proclamation of the Gospel. Finally, religion textbooks in the mid- and late 1960s were influenced by the anthropological and political stages of the **Catechetical Movement**, as well as **Liberation Theology** and the reinterpretation of Revelation. Hence, this dissertation reflects the changing texts and contexts of religious education in the mid-twentieth century.

06. Soheib BENCHEIKH, Walter LESCH, David MEYER et Paul VALADIER, *Monothéisme et violence*, éd. Lumen Vitae, Bruxelles 2013, pp. 136 – www.lumenvitae.be - Le spectre de la violence hante le monde des religions. Dans une perspective historique et dans le contexte géopolitique actuel, les trois monothéismes sont particulièrement visés par une critique fondamentale qui cherche à établir un lien entre la foi en un dieu unique et des manifestations d'intolérance et d'extrémisme. Sans tabous ni préjugés, le cycle de conférences documenté dans ce livre contribue à un débat sur ce défi qui ne peut pas être ignoré lorsque juifs, chrétiens et musulmans se rencontrent pour comprendre leurs références communes et leurs points de désaccord. Et pour ensemble réfléchir à leur position respective par rapport à une question d'une brûlante actualité : la violence. À l'horizon de cette réflexion à plusieurs voix, c'est la question cruciale du « prix du monothéisme » (Jan Assmann) qui sera posée.

07. Pieter BEVELANDER, Mikael HJERM, Jenny KIISKINEN, *The Religious Affiliation and Anti-Semitism of Secondary School Swedish Youths: A Statistical Analysis of Survey Data from 2003 and 2009*, Discussion Paper, Malmö University, February 2013, pp. 23 - [ftp://ftp.iza.org/RePEc/Discussionpaper/dp7218.pdf](http://ftp.iza.org/RePEc/Discussionpaper/dp7218.pdf) - Not only in Sweden, but also in several international studies, it has been shown that a non-negligible proportion of the European population subscribes to classical anti-Semitic notions, and that anti-Semitism is a phenomenon that is still very much present in post-1945 Europe, more so in some countries than others. Moreover, there is evidence of an increase in anti-Semitic attitudes and incidents in recent decades. The latter is also depicted as being related to the Israeli-Palestinian conflict, especially the Israeli military operation Cast Lead of 2008-2009 which resulted in Jews being blamed for the political and military actions of the State of Israel. As prejudice is acquired in the early years of socialization, and/or is innate and fairly stable over the life cycle, examining adolescents' attitudes is vitally important because they can help us to understand what might happen in the future. Hence, the aim of this study is to study three interrelated questions: Which factors explain anti-Semitism among secondary school youths in Sweden? Is religious affiliation an important factor in explaining anti-Semitism among Swedish youth? Has anti-Semitism among Swedish secondary school youths increased between 2003 and 2009? Using two unique surveys of secondary school students in Sweden for the years 2003 and 2009, we try to address the above questions. The results of our analysis show that in general anti-Semitism amongst Swedish youths is in line with the results of earlier studies. However, in contrast to the views of the general public, it has not increased during the examined period but has instead decreased. Moreover, we show that anti-Semitism has increased amongst Muslim youth.

08. *Charte européenne révisée sur la participation des jeunes à la vie locale et régionale*, par un Comité d'experts, Editions Conseil de l'Europe, Strasbourg 2013, 50 pages – <http://book.coe.int/> - Les jeunes ont le droit d'être associés aux structures et aux processus démocratiques, de faire entendre leur voix et de prendre des décisions sur les questions qui ont une incidence sur leur vie. Leurs diverses expériences, idées et compétences sont une richesse unique pour la société. La participation active des jeunes aux décisions et actions aux niveaux local et régional est essentielle si nous voulons bâtir des sociétés plus démocratiques, plus solidaires et plus prospères. La Charte révisée contient des principes, des bonnes pratiques et des lignes directrices visant à améliorer la participation des jeunes aux niveaux local et régional. Elle n'est pas un instrument juridiquement contraignant, mais les Etats membres ont l'obligation morale de la mettre en œuvre.

09. Jean-François CONDETTE (ed.), *Éducation, religion, laïcité (XVIe-XXe siècles). Continuités, tensions et ruptures dans la formation des élèves et des enseignants*, Villeneuve-d'Ascq, IRHiS-CEGES, Lille III, 2010, 552 pages. - <http://assr.revues.org/24293> Précédée d'une introduction synthétique de J.-F. Condetto, la collection des 23 contributions de spécialistes constitue un apport majeur tant dans le champ de l'histoire de l'éducation que dans celui de l'histoire religieuse. Pour les acteurs du système éducatif comme pour les responsables religieux, ces pages permettront de mieux saisir les caractéristiques d'une relation à la fois conflictuelle et féconde. Des phénomènes actuels peuvent être remis en perspective. Par exemple, la polémique, née dans les milieux catholiques

en 2011, sur les nouveaux manuels de Sciences de la vie et de la terre pour les classes de Première abordant la question de l'identité et de l'orientation sexuelles, gagne en intelligibilité après la lecture des pages consacrées aux « guerres des manuels scolaires ».

10. Derek DAVIS, Elena MIROSHNIKOVA (Eds.), *The Routledge International Handbook of Religious Education*, Routledge, London 2012, pp. 420 - <http://routledge-ny.com/books/details/9780415536301/> - 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.

11. Véronique DENEUCHE, *L'enseignement des faits religieux dans les manuels d'histoire*, Ed. L'Harmattan, Paris 2012. 263 p. <http://recolarel.over-blog.com/> - Cette recherche analyse, avec intelligence et rigueur, les trois monothéismes étudiés en 6ème et 5ème, sur plus d'un demi-siècle d'édition scolaire. Elle offre à tous les responsables de l'Education nationale un bilan clair, riche, synthétique qui est en résonance avec deux études récentes : celle menée par une équipe de l'Unesco sur le monde arabo-musulman dans les manuels de 5ème et celle, plus récente, réalisée par le Réseau école laïcité religions sur les faits religieux dans les manuels d'histoire des collèges. Toutes ces études montrent, au-delà de certaines évolutions positives, la persistance d'imprécisions et d'ambiguïtés de concepts-clés, de confusions entre discours historique et discours de foi, et enfin de démarches pédagogiques qui gomment le symbolique. Etudes qui décryptent de nombreuses simplifications excessives et/ou "diplomatiques" risquant d'entretenir ou de renforcer amalgames et stéréotypes, sources de peurs de l'autre.

12. Henri DERROITTE, *Les professeurs de religion catholique en Belgique francophone*, éd. Lumen Vitae, Bruxelles 2013, 254 pp. Fruit d'un travail de recherche mené par le Groupe de Recherche « Education et religion » de l'UCL qui a construit, selon une méthodologie éprouvée, un questionnaire d'enquête à destination des professeurs de religion catholique en fonction dans les écoles secondaires (tous réseaux) de Belgique francophone. 337 enseignants ont répondu à ce questionnaire, ce qui représente environ 17% de l'ensemble des professeurs de religion catholique. Au-delà des constats, cet essai croise les réponses, préfigure une série d'hypothèses de décodage et analyse les tendances émergentes. Il offre ainsi les moyens de travailler en profondeur les enjeux adressés au modèle belge d'ER scolaire. Il pose finalement une série de questions à la théologie pratique : rapport aux contenus religieux, plausibilité d'une parole religieuse dans l'espace public, langage du discours religieux dans le cadre scolaire, inculturation, articulation au cours de religion entre dialogue interreligieux et interconvictionnel et confessionnalité de cet enseignement.

13. Gustav EKSTRÖM & Tim Alexander KVALEM, *Religion and Youths' Political Engagement: a quantitative approach*, Bachelor Thesis, Thesis supervisor: Oana Borcan, Göteborg University, Jan 2013, pp. 32 - This study examines how religious belonging might be an underlying factor for youth students' political interest and participation. We use data from a survey conducted in 2010 on Swedish junior and senior high school students. Our dependent variable is an aggregated measure for Political Engagement, which is compiled using Principal Components Analysis, and regression analysis is used to estimate a model with religious feelings included as the main explanatory variable. Different specifications are also estimated to study any potential differences between religions. Both religious feelings and belonging are found to have a significant impact on political engagement.

14. Brigitte FONTILLE, Patrick IMBERT (Eds.), *Trans, multi, interculturelité. Trans, multi, interdisciplinarité*, Presses de l'Université, Laval (Québec) Janvier 2013, pages 274 - <https://www.pulaval.com/catalogue/trans-multi-interculturalite-trans-multi-interdisciplinarite-9854.html> - Entre le transculturel et le transdisciplinaire, comme entre le multiculturel et le multidisciplinaire ou l'interculturel et l'interdisciplinaire, des convergences concernant la science, la société et l'esthétique se tissent. Afin d'établir des assises théoriques qui soutiennent et stimulent les échanges entre chercheurs, les auteurs conceptualisent les termes de trans, de multi et d'inter. Dans l'inter, on protège les limites conceptuelles et on impose l'homogène propre au nationalisme méthodologique qui conçoit ou expérimente la société et ses problématiques en fonction de la vision territoriale des États. Par le multi, on saisit les accommodements à partir de la fixité de départ. Par le trans, on échappe aux origines pour explorer les relations et les réseaux. Ainsi, de l'inter, au trans, en passant par le multi, on explore divers corpus esthétiques, médiatiques et scientifiques pour saisir les enjeux de la société des savoirs.

15. Neil J. FOSTER, *Freedom of Religion and Law Schools: Trinity Western University*. The Selected Works of Neil J. Foster, 2012, available at http://works.bepress.com/neil_foster/66, discusses the recent controversy over whether a Christian Law School in Canada should be allowed to require students and faculty to agree to adhere to Biblical morality in their behaviour; and whether this should preclude graduates from being admitted as lawyers.

16. Will M. GERVAIS, *Religious cognition*. Dissertation, University of Kentucky, Dep. of Psychology, 2013, 38 pages - <http://www2.psych.ubc.ca/~will/Gervais-%20Religious%20Cognitions%20Chapter.pdf> - The present conceptual framework

identifies two potential sources of variability in religious cognition. Individual differences in mind perception abilities may be one source of variable religious belief. To the extent that the mental representation of gods requires adept abilities to represent and reason about the minds of others, then people's advanced mentalizing abilities may place a constraint on degrees of religious belief. Of course, most religious nonbelievers worldwide likely have intact mentalizing abilities, suggesting that other factors likely have major influences on religious belief and disbelief. Cultural learning appears to be one such factor, as credibility enhancing displays greatly contribute to the development of belief in God or gods. However, research on both of these areas is still in its infancy, and much more empirical work is needed. In addition, it is likely that there are many more sources of variability in religious cognition than the two outlined here, and hopefully the coming years will bring further research into this gap in the literature.

17. Pierre GISEL, *Traiter du religieux à l'université. Une dispute socialement révélatrice*, Lausanne, Antipodes, coll. « Contrepied », 2011, 174 pages. - <http://assr.revues.org/23980> - Il arrive encore dans la vieille Europe sécularisée que la grande presse s'intéresse à ce qui reste de l'ancien conflit des facultés entre théologie et philosophie. Ce fut le cas en Suisse romande dans les années 2007-2008 quand un projet de réorganisation de l'enseignement conjoint de la théologie dans les facultés de Lausanne, de Genève et de Neuchâtel suscita une dispute universitaire mémorable. Pierre Gisel, professeur de théologie protestante connu pour ses thèses libérales, nous livre ici une chronique de cet épisode mouvementé. Un témoignage de première main à la fois documenté, réflexif et engagé sur un conflit académique local dont les lignes de force et de fuite dépassent le seul cas suisse. L'a. conclut à ce qu'il appelle un « projet avorté », celui de la refondation des disciplines nouvelles et anciennes autour d'un objet commun, la fameuse scène religieuse. Son idéalisme transparait quand il déplore que ses propositions n'aient pu trouver leur justification dans un débat partagé et argumenté sur le fond. À la balkanisation du christianisme (essor évangélique au Sud, repli et médiatisation catholique, spiritualisme flottant au Nord) correspondrait en écho local la cote mal taillée de la réforme suisse : les sciences bibliques campant résolument dans les intervalles entre philologie, histoire et herméneutique ; les sciences des religions s'affranchissant de leur matrice chrétienne occidentale ; la théologie protestante oscillant entre critique radicale de la modernité et idéologie missionnaire.

18. Hubertus HALBFAS, *Religionsunterricht nach dem Glaubensverlust. Eine Fundamentalkritik* [L'enseignement de la religion après la perte de la foi. Une critique fondamentale] Ostfildern, Patmos Verlag 2012, 222 Seiten. - <http://www.rpp-katholisch.de/default.aspx?tabId=88&nid=7598> - Zur Replik von Dr. Michalke Leicht ... Zur Fundamentalkritik von Hubertus Halbfas am Religionsunterricht und den Verantwortlichen für dieses Schulfach liegt eine [Replik von Dr. Michalke-Leicht](#) (vgl. auch www.michalke-leicht.de) und eine [Rezension von Markus Tomberg \(THF Fulda\)](#), veröffentlicht im Münsteraner Forum für Theologie und Kirche, vor.

19. Kristiina HOLM, *Ethical, Intercultural and Interreligious Sensitivities. A Case Study of Finnish Urban Secondary School Students*, Waxmann Verlag, Münster 2012, 212 Seiten - <http://www.waxmann.com/index> - In their everyday life, students in urban, multicultural schools face classmates who come from various cultures and religions as well as those who are not religiously affiliated. Increasing diversity creates different kinds of ethical, intercultural and interreligious dilemmas and presents educational challenges for schools which should be able to support adolescents to pursue a democratic citizenship. In the modern pluralistic society, ethical, intercultural and interreligious sensitivities are needed. In this study, these sensitivities are put together since they demand many of the same skills and are crucial for citizens in the 21st century. But how sensitive are young people with regard to these areas? The purpose of this study was to develop measurement instruments to scale adolescents' ethical, intercultural and interreligious sensitivities. Further, the study investigates the self-evaluations of 12- to 16-year-old students from two Finnish urban secondary schools concerning their ethical and interreligious sensitivities. The book consists of four original refereed articles and a summary. It pulls together the empirical findings of the original studies and discusses the results in the educational context.

20. Lars Laird IVERSEN, *Learning to be Norwegian - A case study of identity management in religious education in Norway*, Waxmann Verlag, Münster 2012, 198 Seiten - www.waxmann.com/ - How are people educated to feel that they are part of a nation? What role does religion play in such a process? In this book Lars Laird Iversen takes a close look at RE in Norway in order to find answers to these crucial questions. The intersection of school, religion and national identity is a hotspot for public controversy, in Norway as well as many other countries. Global flows of ideas and migrants have made religious plurality a fact on the ground in Norwegian city- and mediascapes. Iversen investigates the complexities that arise when the nation-shaping ambitions of Norwegian state curriculum authors meets the diverse group of pupils in religious education classes. The book also provides a theoretical discussion on how religious groups, and other groups with identity claims, should be understood, drawing on contemporary debates between social constructionist and critical realist approaches. - L.L. Iversen works as associate professor at the Norwegian School of Theology, where he teaches social science. His research interests focus on the sociology of religion, education and national identity.

21. Denis NEMEC (ed.), *Concordat Agreements between the Holy See and the Post-communist Countries (1990-2010)*, Peeters Publishers, Leuven 2012, pp. 540. <http://www.peeters-leuven.be/boekoverz.asp?nr=9005> - The collapse of the communist regimes in Europe at the turn of 1980's/1990's led to the necessary to seek new models of State and Churches relations in the post-Communist countries. However, even though two decades, 1990–2010, have not been enough to bring the process of transformation to completion, we can state that, at that time, the basic regulative principles of the relations in the politico-religious area have been specified and legally laid down. This study endeavours to describe and evaluate in a systematic manner a relatively extensive area of contractual regulation of relations between the Catholic Church and the post-Communist countries on the basis of research of concordat agreements. On the basis of comparative evaluation, it shows the prevailing models of solutions as well as their inner adequacy to the religious phenomenon and to the pluralistic democratic social order. Concerning Public Schools, Church Schools, Religious Education and Theological Faculties, chapter 15 (pp. 203-244) presents theses subjects: 1. *Religious Education in Public Schools: Defining Religious Education Program and Textbooks - Requirements to be Met by Teachers of Religion - Financing of Religious Education* 2. *Position of Church Schools in the State: Foundation and Government of Church Schools - Requirements on the Contents of Education in Church Schools - Requirements to be Met by Church Schools Personnel - Financing of Church Schools* 3. *Church Third Level Schools in States, and Faculties of Theology in State Universities : Founding and Government of Church*

Third Level Schools and of Theological Faculties on State Universities - Legal Position of Church Third Level Schools and Recognition of Diplomas and Degrees - Requirements to be Met by Teachers in Church Third Level Schools and in Theological Faculties on State Universities - Financing of Church Third Level Schools.

22. Flavio PAJER, *Escuela y Religión en Europa. Un camino de cincuenta años, 1960-2010*, Editorial PPC, Madrid 2012, pp. 112 – La escuela ha sido un agente determinante en la construcción de los modernos estados europeos. Junto con la enseñanza de la lengua materna y la historia del propio país, la enseñanza de la religión ha sido un factor decisivo en la educación de la conciencia nacional y en la cohesión de los valores de la ciudadanía. En un contexto de cristiandad esta enseñanza ejercía también el papel de iniciación al credo cristiano según las diversas confesiones (católico, protestante, ortodoxo). En una sociedad secularizada, la escuela no excluye la enseñanza de la religión, pero exige que se garantice una conciencia crítica del capital simbólico y ético que la religión vehicula y que constituya el fundamento para “vivir juntos con igual dignidad”. En un tiempo de pluralismo religioso que pone en peligro la misma cohesión social, una de las prioridades educativas será la de abrir horizontes de sentido y de valores compartidos, poniendo en confrontación y diálogo tanto el patrimonio de las tradiciones religiosas como las convicciones no religiosas, dentro del respeto a los derechos fundamentales de toda persona a la libertad religiosa. Europa ha recorrido este camino en los últimos 50 años. Actualmente, la tradicional solidaria relación entre Escuela y Religión no ha desaparecido, pero ha cambiado de naturaleza y de finalidad habiéndose mudado las estrategias mismas de los Estados y de las Iglesias respecto a la Escuela. Este ensayo documenta las diferentes fases de esta particular “evolución copernicana”, absolutamente inédita en la historia de la educación occidental.

23. Benoît PETIT, *L'Allemagne de l'Est (1949-1989). Religion et politique en mutation*, Presses Universitaires de la Méditerranée, Montpellier 2011, pp. 680 – Il libro descrive i comportamenti dei cristiani tedeschi – sia cattolici che luterani – e il processo di secolarizzazione nella Germania dell'Est dalla fine della seconda guerra mondiale sino alla riunificazione con la Repubblica Federale tedesca. (...) E' particolarmente interessante vedere nel libro il fallimento del marxismo nell'insegnare l'ateismo nelle scuole e tramite censure della stampa o molteplici istanze pubbliche. Secondo l'a. il fallimento non è tanto dovuto all'imposizione del marxismo quanto alla impossibilità del governo di lasciare abbastanza spazio all'individuo, alla sua responsabilità alla sua libertà. (p.582). Tutto questo, insieme con la secolarizzazione che viene accompagnata da una scristianizzazione notevole, appare come la conseguenza logica di una politica marxista (cf.P. Antes, in “Religioni e società”, Sett-Dicembre 2012, p. 113).

24. Peter SCHREINER, *Religion im Kontext einer Europäisierung von Bildung. Eine Rekonstruktion europäischer Diskurse und Entwicklungen aus protestantischer Perspektive*, Waxmann Verlag GmbH, Münster 2012, 402 S. - Die Bedeutung von Religion im Kontext einer Europäisierung von Bildung wird in diesem Band materialreich erschlossen. Ausgangspunkte sind dabei, dass Fragen nach Religion im europäischen Kontext ein erneuertes Interesse hervorrufen und europäische Prozesse in vielfältiger Weise auf nationale Bildungs- und Ausbildungssysteme einwirken. Durch die Analyse von ausgewählten Dokumenten des Europarates und der Europäischen Union mit Hilfe qualitativer Methoden gelingt es, Religion als ein Thema im Rahmen einer Europäisierung von Bildung zu rekonstruieren und in Konzepten von Religion und Bildung in den untersuchten Dokumenten zu materialisieren. Entwicklungen und zunehmende Differenzierungen im Diskurs um Religion und Bildung in Europa werden nachgezeichnet. Mit dem Konzept der „Europäisierung“ wird eine theoretische Perspektive in der Studie verwendet, die von einer prozessorientierten Entwicklung der europäischen Integration ausgeht und einen dynamischen, wechselseitigen Einfluss der verschiedenen Ebenen von lokal bis europäisch konstatiert. Mit diesem Band liegt eine innovative und systematische Erschließung des Zusammenhangs von Religion und Bildung in Prozessen der Europäisierung vor. http://ci-muenster.de/bookshop/artikel/buecher/Evangelische-Bildungsverantwortung-in-Europa/A40093_Religion_im_Kontext_einer_Europaesierung_von_Bildung_2012.php

25. Matthew W. SEITZ, *Religion and College Athletics: perceptions of former Student-athletes on their religious well-being*, Thesis presented to the Graduate School of the University of Florida, August 2012, pp. 72 - Research has examined the role of religious well-being in workplace outcomes and in higher education. However, no study has previously investigated the perceptions of student-athletes on their avenues for religious growth and well-being during their careers in intercollegiate athletics and how their religious well-being influenced athletic, academic, and social outcomes. This sample includes seven Christian, former student-athletes from a major, Division-1 athletic program in the South. Participants were interviewed and themes were identified. Results suggest that participants' religious well-being was closely connected to athletic, academic, and social outcomes. Participants had no expectations for athletic departments with regard to their religious well-being, but the administration still indirectly created a positive culture towards the expression of religion. Future research should look at workplace religiosity and how studies in this area relate to religious well-being and outcomes in college sport. Legal implications associated with religion in public institutions are discussed and warrant further research. http://ufdcimages.uflib.ufl.edu/UF/E0/04/47/95/00001/SEITZ_M.pdf

26. Anna TRIANDAFYLIDOU, *Addressing Cultural, Ethnic and Religious Diversity Challenges in Europe. A Comparative Over-view of 15 European Countries* - Published by the European University Institute Robert Schuman Centre for Advanced Studies, Via dei Roccettini 9, 50014 San Domenico di Fiesole, Italy – (...) *Accept Pluralism* critically reviews past empirical research and the scholarly literature on the topic. It conducts original empirical research in 14 EU member states: Bulgaria, Denmark, France, Germany, Greece, Ireland, Italy, the Netherlands, Romania, Poland, Spain, Sweden, the UK, and one accession country: Turkey, focusing on key events of national and European relevance that thematise different understandings and practices of (in)tolerance and/or acceptance of cultural diversity. These countries produce a mosaic of diverse experiences and traditions regarding ethnic and religious diversity: western European states with a long experience in receiving and incorporating immigrant minorities; ‘new’ migrant host countries; essentially southern and, central European states that have recently joined the EU, and an associated state, the latter mostly concerned with emigration rather than immigration but also characterised by a significant variety of native minorities. http://ec.europa.eu/research/social-sciences/pdf/accept-pluralism-addressing-cultural-ethnic-religious-diversity-challenges-in-eu_en.pdf

27. Theo VAN DER ZEE, Terence J. LOVAT (Hrsg.), *New Perspectives on Religious and Spiritual Education*, Waxmann Verlag, Münster 2012, 304 Seiten - <http://www.waxmann.com/index> - In our fast-moving and highly materialist world, religion and spirituality remain crucial aspects of human and social living, and therefore must be among the many focuses of the modern school. Teachers of Religious and Spiritual Education (RSE) are therefore expected to support students' religious and spiritual understanding as well as their overall development. How can they best meet this challenge? This book is comprised of various interdisciplinary research findings drawn from international scholarship. The findings are of a different order from each other but all have in common an element of surprise, sufficient to impel reflection and re-thinking of many of the assumptions that normally underpin RSE. The book therefore constitutes a contribution to ongoing understanding of the role played by religious and spiritual education and of the proper interface between RSE and the modern school, contemporary curricula and the teacher of today.

28. Rebecca VÁSQUEZ GÓMEZ, *El uso de símbolos como ejercicio del derecho de libertad religiosa en el ordenamiento jurídico italiano*, Aranzadi, Madrid 2012, pp. 352 - <http://www.tienda.aranzadi.es/productos/libros/el-uso-de-simbolos-como-ejercicio-del-derecho-de-libertad-religiosa-en-el-ordenam/4560/4294967293> - La fuerza con la que el Estado italiano defiende la presencia del crucifijo en sus espacios públicos podría llevar a creer que la utilización personal de símbolos propios de otras religiones no es tan bien acogida. Después de acercarnos al sistema italiano de relaciones Iglesia-Estado, nuestro estudio trata de dar respuesta a esa duda, a través del análisis de los supuestos que han desencadenado mayor discusión o que, a diferencia de lo que sucede en otros ordenamientos, no han provocado ninguna. Recibe especial atención el uso del velo integral en los lugares públicos. El examen de las numerosas proposiciones de ley dirigidas a prohibir de forma general su presencia en este ámbito resulta de gran utilidad para valorar la viabilidad constitucional de una medida de tal naturaleza en nuestro sistema jurídico. De otro lado, y frente a lo que ocurre en el Derecho comparado, sorprende la ausencia de conflicto alguno acerca del uso del hiyab en la escuela y, por el contrario, las variadas expresiones de apoyo a su empleo voluntario por parte de los sucesivos Gobiernos. Otras situaciones sobre las que se detiene este trabajo son las relativas al empleo del burqini en piscinas o lugares análogos, así como al de distintos signos religiosos, especialmente tocados, durante la conducción, en fotografías de documentos oficiales de identidad, en los tribunales y en los controles de seguridad de los aeropuertos, en el sector laboral, durante juramentos o en centros penitenciarios.

29. David VOAS, Ingrid STORM, *Spatial Patterns in Religious Affiliation and Practice in England and Wales*, in Anne-Laure ZWILLING (ed.), *Proceedings of the EUREL conference 'Religion and Territory'*, Manchester 25-26 October 2012, EUREL, Strasbourg 2013, 35 pages - <http://www.eurel.info/IMG/pdf/voas-storm.pdf> - To summarise the preliminary findings of this study, self-reported morality is associated with various measures of religiosity, but more for ethics of purity and personal autonomy and less for legal transgressions, self-interest and cheating. Country and regional context appears to be of central importance to the relationship between religion and morality, and there are substantial differences between eastern and western Europe. These differences can be partly accounted for by development, governance and country level religiosity, but a mostly on the dimension of autonomy or self-expression values. Emphasis on personal autonomy has increased, and values of purity, sanctity and clear guidelines of what is good and evil have decreased. The gap between the religious and nonreligious individuals on moral values has also increased over time. On the other hand, attitudes to crime and cheating have been constant over the four waves of the EVS. Younger people are more likely to justify crimes than older people, but this seems to be an age rather than a cohort effect.

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30. Khaled ABOU EL FADL, *Best of 2012: The corruption of modern Islam*, "Religion and Ethics", 20 January 2013 - <http://www.abc.net.au/religion/articles/2013/01/20/3672838.htm> - "The real challenge that confronts Muslim intellectuals today is that political interests have come to dominate public discourses to the point that moral investigations and thinking have become marginalized in modern Islam. In the age of postcolonialism, Muslims have become largely preoccupied with the attempt to remedy a collective feeling of powerlessness and a frustrating sense of political defeat, often by engaging in highly sensationalistic acts of power symbolism. The normative imperatives and intellectual subtleties of the Islamic moral tradition are not treated with the analytic and critical rigor that the Islamic tradition rightly deserves, but are rendered subservient to political expedience and symbolic displays of power. In my book *The Great Theft*, I described this contemporary doctrinal dynamic as the predominance of the *theology of power* in modern Islam, and it is this theology that is a direct contributor to the emergence of highly radicalized Islamic groups, such as the Taliban and al-Qa'ida, and for the desensitization and transference by which Muslims confront extreme acts of ugliness". [Khaled Abou El Fadl is the Alfi Distinguished Professor of Law at the UCLA School of Law. He is the author of numerous books on Islam and Islamic law, including *The Great Theft: Wrestling Islam from the Extremists* and *The Search for Beauty in Islam: A Conference of the Books*.]

31. James A. BECKFORD, *Religious diversity in prisons: chaplaincy and contention*, "Studies in Religion/Sciences Religieuses", published online before print, March 4, 2013: <http://sir.sagepub.com/content/early/2013/03/04/0008429813479293.abstract> - Les prisons sont des sites de discorde pour de nombreuses raisons, mais la prestation des soins religieux et spirituels aux prisonniers a longtemps été considérée comme un moyen d'atténuer certains des aspects les plus controversés des régimes de détention. Néanmoins, la croissance de la diversité religieuse parmi les détenus dans les dernières décennies a donné lieu à quelques nouveaux sujets de dispute qui sont étroitement liés aux questions de l'égalité, de la justice, et des droits humains. Le but de cet article est d'examiner les rapports entre la diversité religieuse et les questions litigieuses dans les prisons, en s'appuyant sur des entrevues menées avec des aumôniers hindous, musulmans et sikhs dans les prisons de l'Angleterre et du Pays de Galles en 2010 et 2011. L'analyse montre que la croissance de la diversité religieuse dans les prisons est associée à des problèmes concernant la reconnaissance officielle des religions, les installations et les ressources mises à la disposition des activités religieuses, les limitations imposées sur les pratiques religieuses, et le statut des aumôniers. Certaines de ces questions ont une dimension de genre et sont réfractées différemment par les politiques d'assimilation et de multiculturalisme.

32. Gabriele BOCCACCINI, *Paolo, un ebreo del suo tempo*, “Studi e Materiali di Storia delle Religioni”, vol. 78 (2012) 1, 103-124 - smsr@uniroma1.it – Recent scholarship has not only restored the Jewishness of Jesus, but also deeply revised (and sometimes overturned) the classic image of Paul as a breaker of the Jewish canon and the Mosaic Law. This paper offers a survey of the "new perspectives" on Paul, proposing yet a further original approach. Paul's conversion should be seen as a passage from one group to another within the variegated Jewish world. A first-century Jew Paul welcomed Jesus' message together with a cluster of ideas stemming from Second Temple Judaism, such as the immense power of evil in the world, the impotence of human nature, the impossibility of fulfilling the Torah in order to gain salvation, the need of justification by faith. A close comparison of James and Paul sheds light on the existence of diverse views also within the group of the followers of Jesus. They share the same system of thought, which requires divine mercy as the only way for justification and redemption, but they offer different answers as regards the degree of human freedom.
33. Valerio BORTOLIN, *Quale universalismo per le religioni monoteistiche?* “Studia Patavina” vol. 59 (Sept-Dec.2012) 3, 595-611. www.fttr.it/web/studiapatavina - The main monotheistic religions are essentially universalistic but their monistic universalism often leading to violence is often disputed in the name of a pluralistic universalism which tries to match this universality tendency with the respect of differences. This article highlights how monotheistic universalism must be reconsidered because in its going back to its original nature it shows how it is able to keep up with times. On one's side God's transcendence witnessed by monotheisms in their “exclusivism-inclusivism” dialectics awakes unconditioned love. On the other side it allows to intend universalism “as universal and universing”.
34. Rossella BOTTONI, *Il fattore religioso nelle Costituzioni del XXI secolo degli Stati dell’Africa sub-sahariana*, “Quaderni di Diritto e Politica ecclesiastica”, vol. 20 (2012) 2, 331-392. diffusione@mulino.it - Minuzioso monitoraggio operato su 16 paesi sub-sahariani prendendo in esame nodi strutturali come: il processo di constitution-making, il principio di eguaglianza e di non-discriminazione religiosa, il diritto di libertà di coscienza e di religione, la tipologia dei rapporti tra stato e confessioni religiose, il profilo dello stato in materia religiosa, i riferimenti a Dio e alla dimensione etico-religiosa nei testi ufficiali, gli eventuali riferimenti a norme e istituti di origine religiosa, la tutela della diversità religiosa. Il saggio registra i guadagni sul terreno della faticosa democratizzazione delle religioni in terra africana, erede fra l'altro di secolari colonizzazioni di paesi occidentali ‘cristiani’, come, inversamente, non nasconde ambiguità e difficoltà quando certe legislazioni nazionali tentano di privare della loro dignità originaria non solo le fedi importate ma anche le religioni tradizionali. Una ricca appendice documentaria impreziosisce il rapporto.
35. Oddrun M.H. BRÅTEN, *Comparative Studies in Religious Education: The Issue of Methodology*, “Religion & Education”, vol. 40 (2013) 1, 107-122 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2013.745358> - In this article the issue is the development of a methodology for comparative studies in RE. The author presents a suggested methodology from her PhD at the University of Warwick. Making comparison sharper, through a more differentiated terminology, and the question of representivity when qualitative empirical methods are included in comparative research design are especially focused. In her study she was looking to find a way of conducting a comparative study of religious education in England and Norway. After having searched in the fields of comparative education, comparative religion and pioneering works in religious education, she suggested a 3-dimensions and 4-levels methodology. This is a combination of 2 sets of ideas: firstly that there are 3 dimensions in comparative education: supranational, national, and sub-national processes. The second set of ideas is of levels of curriculum: societal, institutional, instructional, and experiential. Combined, these ideas capture some of the complexities of what goes on in one country while also considering the impact of supranational processes, such as globalization. This methodology should be of interest to others who want to engage in international and comparative studies.
36. Bruce Anthony COLLET, *Refugee Education as a Gauge of Liberal Multiculturalism*, “Human Rights in the Field of Comparative Education”, vol. 21 (2013) 147-170 - http://link.springer.com/chapter/10.1007/978-94-6209-152-8_10 - Will Kymlicka (2007) writes of a global “veritable revolution” in relations between states and ethnocultural minorities, as advanced by new multicultural models of state and citizenship. Schools represent key transformational sites in this revolution, as they constitute spaces where minority groups might receive greater school access, identity recognition and accommodation for their particular needs.
37. Carlos CORRAL SALVADOR, *La garantía de la enseñanza de la religión en los Estados concordatarios de Europa*, “Estudios Eclesiásticos”, vol. 87 (2013) n.343, 759-771 – www.upcomillas.es/webcorporativo/servicios/Revistas/EstudiosEclesiasticos - La enseñanza de la religión en las escuelas públicas impartida por profesores designados por la correspondiente confesión religiosa no es exclusiva de España ni tampoco de la Iglesia católica. Se da en muchos Estados de Europa, tanto germánicos y latinos como bálticos y danubianos. De forma eminente se evidencia esto en el ordenamiento alemán, en el que la regulación con las Iglesias Evangélicas ha sido la pionera e ha servido de paradigma para la equivalente regulación concordada con la Iglesia católica, lo mismo antes que después de la caída del muro de Berlín.
38. Adrian COSMIN, Mircea BRIE, Istvan POLGAR, *Interculturality and Ethnodiversity in post-communist Romania*, “Analele Universității din Oradea. Relații Internationale și Studii Europene (RISE)”, Issue n. IV/2012, 111-121. - <http://www.ceeol.com/asp/issuedetails.aspx?issueid=ee4185c5-8532-4c67-9dad-e964ef8d19fd&articleId=cd72f0f6-96c1-4fe6-be44-ec2c8299e3b0> - The forms of inclusion required by the goal of accommodating ethno-diversity, although varied, often reproduce situations of democratic deficit generated by the assimilating character of implemented policies. Despite the dissolution of the communist regime and the building of a new Romania under the rule of law, the political and legal initiatives that followed failed the nationalist ideology of decision-makers. In the context of interethnic relations, the Hungarians in Romania have constituted themselves in the most vocal and active actor, while equally fuelling attitudinal and behavioural expressions from the dominant culture, most fierce expressions, both negative and positive (the latter encountered most often among Romanian intellectuals). The political and societal reconstruction project undertaken by the Romanian state has finally succeeded to introduce legislative instruments and to implement

an institutional mechanism capable of regulating the situation of minorities in Romania; but their effectiveness has proven to be far from what it was envisaged).

39. Robert A. DAVIS, Leonard FRANCHI, *A Catholic curriculum for the twenty-first century?* “International Studies in Catholic Education”, vol. 5 (2013) 1, 36-52 [Special Issue: *Can there be a Catholic curriculum?*] - <http://www.tandfonline.com/doi/abs/10.1080/19422539.2012.754587> - This essay responds to and develops ideas set out in Robert Davis' 1999 essay ‘Can there be a Catholic curriculum?’ It takes the measure of far-reaching changes that have taken place in curriculum studies and strategic educational thought in the intervening period as the process of globalization has intensified. It re-engages with the traditions of the Catholic mind and their place in education, drawing upon the commitment of Pope Benedict XVI to a ‘new humanism’ in learning and teaching at all levels of Catholic educational practices. Revisiting the principles of the Catholic curriculum, the essay also sets these within a wider and timely Catholic construction of liberal education fit for the challenges of the modern era.

40. Corina DIMA-COZMA, Sebastian COZMA, *Religion and Medicine or the Spiritual Dimension of Healing*, “Journal for the Study of Religions and Ideologies”, vol. 11 (2012) n.31, 31-48 – www.cceol.com - “This paper analyses the relationship between religion and the field of medicine and health care in light of other recent studies. Generally, religion and spirituality have a positive impact on disease. For patients diagnosed with malignancies and chronic diseases, religion is an important dimension of healing. From ancient times, God has been considered an inspiration for the physician’s knowledge and healing resources. Some authors have proposed a brief history of spiritual and religious states that the doctor can apply to his patient. Religiosity and spirituality allow patients to receive better social support and to benefit greatly from resources provided by religious organizations (cultural activities, jobs, and health care counseling). The two terms “religion” and “spirituality” have different meanings but are always in connection. Many studies emphasize that people with greater religiosity and spirituality have a lower prevalence of depression and suicide, better quality of life, and greater survival. Additionally the article discusses the complementary health care benefits of religious fasting. Caloric and protein restrictions promoted by religious fasting were associated with improvement in control or prophylaxis of many diseases and with longevity.

41. Alice DONALD, *Advancing Debate about Religion or Belief, Equality and Human Rights: Grounds for Optimism?* “Oxford Journal of Law and Religion”, abst. online 13 Feb 2013. <http://ojlr.oxfordjournals.org/content/early/2013/02/13/ojlr.rwt002.abstract> Legal judgments concerning equality or human rights and religion or belief have frequently provoked controversy in Britain. This article examines why this has occurred. It does not attempt a detailed analysis of the case law; rather, it discusses how the law has been understood and invoked in public discourse. It argues that debate about religion or belief and its place in society has been unduly dominated by particular—and sometimes partial—understandings of legal judgments. It proposes that the most productive level of engagement for those who wish to advance debate, practice and understanding in relation to religion or belief is with ‘front line’ decision-makers, such as public servants and workplace managers. It ventures that in the long term an approach based on human rights principles is likely to be more satisfactory than one which is based principally on equality.

42. Jean-Marie DONEGANI, *Une Eglise décrédibilisée?* « Lumen Vitae », vol. 67 (2012) 4, 369-382 – www.lumenvitae.be - A major wave of secularization has hit Catholic culture. The development of practices and mentalities has valorised individual autonomy and flourishing in various areas, such as certain forms of family and sexual practices that the Church rejects. The subjective turn of the religious phenomenon and deinstitutionalization have given rise to a notion of belief that has shaken the ancient concept of the relationship to truth. Today, the essential value that dominates the governance of the religious world is no longer truth but authenticity. In this context, another form of catechesis is appearing, in harmony with this cultural situation. This catechesis privileges exchange and not teaching. It is open to the experience of the birth of God for each person. This catechesis of the “permanent beginning” implies that proposing the faith is no longer necessarily a process of integration but being at the service of the authentication of the experience. It is this conversion of the Church to the anthropological culture of our times that is the sole remedy for its loss of credibility. Christianity?

43. Daniel ESCHER, *How Does Religion Promote Forgiveness? Linking Beliefs, Orientations, and Practices*, “Journal of the Scientific Study of Religion”, vol. 52 (2013)1, 100-119 - <http://onlinelibrary.wiley.com/doi/10.1111/jssr.12012/full> - Scholars have long observed that religion and forgiveness are generally positively linked, but it is unclear why this is the case. This article proposes and tests potential mechanisms by which religion promotes forgiveness. “Using data from the 1998 General Social Survey, I find that holding a collaborative orientation toward God, subscribing to a pervasive role of religion, and believing God forgives are primary factors promoting one’s propensity to forgive both oneself and others. These factors have varying influence on interpersonal forgiveness compared to self-forgiveness and further illuminate the differences between the two processes. My findings demonstrate the importance of analyzing a person’s religious beliefs and orientations directly, in addition to examining other dimensions of religion, such as affiliation, frequency of religious activity, and official religious teachings”.

44. Daniel FAAS, *Ethnic diversity and schooling in national education systems. Issues of policy and identity*, “Education Inquiry” vol. 4 (2013) 1, 5-10 - http://www.use.umu.se/digitalAssets/116/116060_ethnic_diversity_eduinq_vol4_no1_march13_5-10.pdf - Societies rely on different models to address ethnic, cultural and religious diversity in education, with different potential consequences for the experiences young people have in schools and different implications for policy and identity. For example, Germany, Greece and Ireland prefer the term interculturalism and intercultural education. In contrast, Britain, the Netherlands, Canada, the United States and Malaysia have historically worked with the concept of multiculturalism (Faas, 2010). These different approaches to accommodating ethnic diversity are also reflected for instance in the ease (or not) with which immigrants can apply for and receive permanent residence and citizenship status. Currently, Switzerland (12 years), Italy (10 years), Austria (10 years) and Denmark (9 years) are among the most difficult countries to obtain citizenship whereas Ireland (5 years), the Netherlands (5 years), Canada (3 years), Belgium (3 years) have relatively fewer barriers.

45. Silvio FERRARI, *I simboli religiosi nello spazio pubblico*, “Quaderni di Diritto e Politica Ecclesiastica”, vol. 20 (2012) 2, 317-329. diffusione@mulino.it – Il problema della regolazione dei simboli religiosi in ambito pubblico è globale (tocca tutte le religioni e tutti i continenti), ma le strategie per risolverlo possono, e talora debbono, essere particolari, in forza del carattere secolare di certe istituzioni giuridiche (il principio di laicità nel caso francese), o in forza di una posizione storicamente dominante di una denominazione (il carattere culturale del cattolicesimo nel caso italiano), o in forza del duplice rispetto da garantire sia alla libertà religiosa individuale e insieme alla neutralità delle istituzioni statali (per es. in Gran Bretagna). Affermato che i simboli religiosi, con la loro insita pluralità di significati, si espongono a una oggettiva ineliminabile ambiguità, va decostruita la stessa nozione di spazio pubblico. Plausibile la distinzione (al seguito di J.Habermas) in spazio informale, come una piazza pubblica, e spazio istituzionale come una scuola o un tribunale; distinzione ben estensibile anche alle persone, i cui simboli religiosi eventualmente indossati, hanno una portata diversa a seconda che si tratti di cittadini privati o di funzionari pubblici. In mancanza di soluzioni univoche e generalizzabili, il suggerimento dell’A. è di incrementare processi democratici di corresponsabilizzazione di tutti i soggetti interessati per non lasciare le decisioni ai soli compromessi diplomatici delle autorità civili o religiose.

46. Rob FREATY, Stephen G. PARKER, *Secularists, Humanists and religious education: religious crisis and curriculum change in England, 1963–1975*, “History of Education: Journal of the History of Education Society”, Version of record first published: 28 Feb 2013 - <http://www.tandfonline.com/doi/abs/10.1080/0046760X.2012.761733> - With particular reference to religious education, this article provides an account of the campaigns of Secularists and Humanists in England in the 1960s and 1970s and locates them within their broader religious context. These campaigns, which have been both underplayed and overstated in the existing historiography, failed to garner the levels of support required to fulfil their ultimate aims. Nevertheless, Secularists and Humanists did make a significant contribution to public and political discourses at the time and created opportunities with the potential to exert influence over the development of religious education, collective worship and moral education. Their involvement was welcomed, indeed fostered, by many leading Christians and religious educationists. Secularist and Humanist campaigns also precipitated parliamentary discussion and provoked considerable opposition from Christians in other quarters. Finally, some observations are made about the ways in which this episode in the religious history of education can contextualise comparable contemporary debates.

47. Sandu FRUNZĂ, *Minimal Ethics and the new configuration of the Public Space*, “Journal for the Study of Religions and Ideologies”, vol. 11 (2012) n.32, 3-17 - www.cceol.com - Contemporary thinkers have not been hesitant to talk about the end of religion, the end of philosophy, or the end of morality. In such a context, our society is based on what Lipovetsky calls a minimal ethics. We live at the crossroads of two types of discourses: one proclaiming moral decadence, and another that speaks about the revival of morality. The fact that ethical maximalism quits the contemporary scene does not necessarily mean that it leaves a complete vacuum. The emptiness opens towards the manifestation of ethical creativity in the space of minimal ethics. In public space, and in administrative ethics, the secularization offers the possibility of feeling comfortable with promoting a form of moral relativism that does not alienate people from the sensation of ethical certainty that offers existential comfort through its firm values.

48. Liam GEARON, *The King James Bible and the Politics of Religious Education: Secular State and Sacred Scripture*, “Religious Education” vol.108 (2013) 1, 9-27 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2013.747838> - This article provides an outline historical–educational analysis of the King James Bible from its 1611 publication through to its four-hundredth anniversary commemoration in 2011. With particular focus on England, the article traces the educational impact of the King James Bible and charts, in the country of its origin, its progressive decline in religious education. It is argued that state involvement in English religious education (from 1870 onward) must be held partly responsible for this chronic and now acute waning of the Bible's wider educational influence.

49. Ermanno GENRE, *Aufklärung und Religionspädagogik Jean-Rousseau’s Emile – zwischen Exkommunikation und Prophetie*, “Theologie Zeitschrift”, vol. 68 (2013) 3-4, 277-296 – In this essay, the author considers some aspects of Jean-Jacques Rousseau’s religious pedagogy and his pedagogical novel *Emile*, which was a real provocation for his enlightened contemporaries. The relationship between nature and culture, which Rousseau treated in paradoxical terms in *Emile*, is still today at the centre of a never-ending debate. And even today his criticism of the Roman Catholic view on education, his personal, polemical interpretation of the reformed tradition which was not spared from his criticism, leave the question open: what is meant by education of the person?

50. Gulara GULIYEVA, *Education, Languages and Linguistic Minorities in the EU. Challenges and Perspectives*, “European Law Journal”, vol. 19 (2013) 2, 219-236. <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-0386.2012.00614.x/> - Although, with the coming into force of the Lisbon Treaty, two provisions of EU primary law now refer to ‘minorities,’ there are no explicit EU competences and policies to promote the rights of minority groups in education. Nevertheless, EU law has a strong potential to impact the educational rights of linguistic minorities in Member States. To evaluate the right to access education, with an emphasis on the needs of minorities to preserve their identity, this paper first discusses the EU’s relevant competences in education (Part II) and then in languages (Part III). Based on the analysis of relevant EU provisions, the paper concludes that EU law is unlikely to offer meaningful protection to linguistic minorities without explicitly endorsing their educational rights. However, to do so, the EU needs a stronger competence in education and minority rights.

51. Panayota GOUNARI, George GROLLIOS, *Educational reform in Greece: central concepts and a critique*, “Journal of Pedagogy”, vol. 3 (2012) 2, 303-318 - <http://www.degruyter.com/view/j/jped.2012.3.issue-2/v10159-012-0015-7/v10159-012-0015-7.xml> - The case of Greece as the most recent neoliberal experiment can provide valuable insights not only about a generalized attack on the welfare state and the public good, but also about the radical changes in public education that are altering its public mission, vision, and goals. In this paper first we trace the educational landscape in Greece as it emerges both from the reform in primary and secondary education and from the new law 4009 on higher education. The ongoing government discourse on education is shaped and constructed along the lines of a market-driven society and unapologetically espouses the neoliberal dogma that aims to convert education into training, universities into corporations, knowledge into a service or commodity, and students into clients. We further

examine the official public discourse as illustrated in government documentation in an attempt to map out the marked shift from the university as a public good to the university as corporate entity, and highlight the particular ways in which this is done. The new educational legislation sets the stage for an education where the individual will thrive through relentless competition, where collectivity is abolished, where only “useful” knowledge counts and where “quality” and “excellence” serve as the excuse for a corporate standardization of the university and the academic life and thought.

52. Jürgen HABERMAS, Charles TAYLOR, *Il posto della religione nella sfera pubblica*, “MicroMega-Almanacco di filosofia”, n. 1/2013, 41-48. www.micromega.net – E’ ammissibile il ricorso ad argomenti religiosi nella sfera pubblica? C’è una ‘zona’ del dibattito pubblico da cui tali argomenti devono essere banditi? E gli argomenti religiosi hanno una loro specificità rispetto a quelli filosofici o derivanti da altre visioni comprensive della vita? Due tra i più eminenti esponenti del pensiero occidentale – in conversazione con il sociologo americano Craig Calhoun - si confrontano sviluppando la ricorrente controversia sul ruolo delle religioni nelle attuali società secolarizzate. Taylor mette in guardia contro il mito di un “Illuminismo” di Stato. La tesi di Habermas è riaffermata in un saggio (riportato nello stesso fascicolo: *Linguaggio religioso e uso pubblico della ragione*, pp. 3-18): “Per quanto una Costituzione liberale sia fatta in modo da garantire a tutte le comunità religiose eguali opportunità di libertà nella società civile, essa deve allo stesso tempo proteggere da ogni pressione religiosa i corpi pubblici che hanno la responsabilità di prendere decisioni collettive vincolanti. Quelle stesse persone che sono espressamente autorizzate a praticare la loro religione e a condurre una vita devota, nei loro ruoli di cittadini devono partecipare ai processi democratici i cui risultati non devono essere «contaminati» religiosamente. Il laicismo pretende di risolvere questo paradosso privatizzando interamente la religione. Ma fino a quando le comunità religiose rivestono un ruolo vitale nella società civile e nella sfera pubblica, la politica deliberativa è un prodotto dell’uso pubblico della ragione tanto da parte dei cittadini *religiosi* quanto da parte di quelli *non religiosi*” (p. 13-14).

53. Sam HARDY, Michael STEELMAN, Sarah COYNE, Robert RIDGE, *Adolescents religiousness as a protective factor against pornography use*, “Journal of Applied Developmental Psychology”, available online 6 February 2013 - <http://www.sciencedirect.com/science/article/pii/S0193397312001311> This study examined mediators of relations between adolescent religiousness and pornography use. The sample consisted of 419 adolescents (ages 15–18 years; *M* age = 15.68, *SD* = 0.98; 56% male). It was hypothesized that religiousness (religious internalization and involvement) would protect adolescents from pornography use (accidental and intentional viewing) by increasing self-regulation, conservative attitudes towards pornography, and social control against pornography. Path analyses revealed religious internalization and involvement were indirectly linked to intentional viewing through all three mediators. For accidental viewing, the only indirect effects were from religious internalization through self-regulation and social control, and from religious involvement through social control. Thus, religiousness may protect adolescents from intentional and accidental exposure to pornography.

54. Christina HAJISOTERIOU & Panayiotis ANGELIDES, *The politics of intercultural education in Cyprus. Policy-making and challenges*, “Education Inquiry”, vol. 4 (2013) 1, 103-123 - http://www.use.umu.se/digitalAssets/116/116066_the_politics_of_eduinq_vol4_no1_march13_103-123.pdf - The main goal of this study is to examine the politics of the development of intercultural education policy in Cyprus. More specifically, it examines the content of intercultural policies developed by the state and particularly the Ministry of Education and Culture. In addition, the study focuses on the challenges that may impede the development and implementation of such policies. The analysis draws upon policy documents collected from the Ministry of Education and Culture and interviews carried out with Cypriot policy-makers. The Ministry has initiated an educational reform, including a reform of the national curriculum, leading towards a more intercultural orientation. Nonetheless, the findings of this research indicate there is a gap between policy rhetoric and practice.

55. Jacob HØIGILT, *Islamism and Education: The Nature and Aims of Islamic Schools in the Occupied Palestinian Territories*, “Middle East Critique”, vol. 22 (2013) 1 - Version first published: 23 Jan 2013 - <http://www.tandfonline.com/doi/abs/10.1080/19436149.2012.748133> - Schools run by Islamic charities in the Arab world mostly are viewed as simply extensions of local Islamist organizations, their main purpose being to mobilize for the organization and to spread its political doctrines. However, in the case of Hamas and the Islamic schools in the occupied Palestinian Territories, a formal affiliation exists only to a limited degree. Even more important, the political concepts that are important in Hamas are largely irrelevant in the Islamic schools. Instead, teachers and parents alike focus on educational and cultural issues: educational quality, discipline, conservative morals and knowledge of Islamic culture. Consequently, instead of being linked to political organizations, the Islamic schools may be interpreted as putting Islam to work for social and developmental purposes. A comparison with Islamic school movements in Turkey and Mali strengthens the hypothesis that Islamic schooling is a significant movement in its own right, and largely independent of political Islamic organizations. Its function is to contribute to local development using a religious idiom that is socially conservative and appeals to large parts of the population in a number of Muslim-majority countries.

56. Robert JACKSON, *Learning about Religion and Beliefs: Developments in European Policy and Practice* – A report online: <http://www.theewc.org/library/category/view/learning.about.religions.and.beliefs.developments.in.european.policy.and.practice./> This presentation was given at the conference ‘Sharing enriches’, Tallin, Estonia, February 2013. In his presentation, Prof Jackson gives an account of the emergence of an interest in the study of religions in publicly funded schools by the Council of Europe, with particular reference to its Recommendation to member states on this subject. The most recent Council of Europe initiative, which is the production of advice to schools, teacher trainers and policy makers on implementing the Recommendation adapted to different contexts across Europe will be discussed. The presentation explains the process of consultation with teachers and other stakeholders and summarises key issues to be addressed in the document. These include developing teacher and pupil competence and creating ‘safe space’ for dialogue in the classroom.

57. Felix KÖRNER, *Testimonianza cristiana in un mondo post-secolare. Il discernimento teologico nel dialogo interreligioso*, “Rivista di teologia dell’evangelizzazione”, vol. 16 (2012) 2, 385-408 - rite@fer.it – After the II Vatican Council the theme

'evangelization' has always been the centre of the theological and magisterial reflection, with different aspects being subsequently highlighted. Three types of relationship can be recognized between the Christian faith and today's cultures: 'appreciation', 'personalization', and 'exposition'. The article provides a theological discernment for the evangelization of the catholic Church, offering an innovative approach: a «*coram* theology», that is an attempt to take non-Christians' doctrine, testimony and reality as a theological stimulus. The study focuses on the questions Muslims ask to Christians. It points out three challenges issued by Islam as regards our being Church today: «culturally», «rationality» and «simplicity» of our faith. Faced with these terms, a theology of the Christian witness can be formulated that accounts for the history of the salvation where God committed Himself through Jesus.

58. Valentin KOZHUHAROV, *Eastern and Western European RE: similarities, differences and learning from each other*, Paper at the Klingenthal Colloquy 8-12 October 2012 (cf. *EREnews* 2012/4), 11 pages, online: http://www.cogree.com/conferences/Kling_2012/kozuharov.pdf - "(...) While observing the different approaches to RE in Europe, we could also speak of western and eastern European types of RE. The difference comes first of all because of the decades of persecutions of any religion in the eastern European countries in the 20-th century up to 1989 when changes took place and these countries got their freedom. Then came the struggle of introducing RE at school where in most of the eastern European countries we first saw a return of the old catechetical RE instruction and then the subject started to obtain more and more open and tolerant toward the other faiths approach. Even today the eastern European RE still seeks its proper forms and content while in the western part of the continent teaching RE has not been interrupted" (Introduction). With two case studies: the examples of Bulgaria and Russia.

59. Ulrich KROPAČ, *Situation und Konzeption des Religionsunterrichts heute. Drei aktuelle religionsdidaktische Strömungen*, „Münchener Theologische Zeitschrift“, vol. 63 (2012) 1, 2-14 – Studien zur Religiosität junger Menschen in Deutschland heute zeigen eine komplexe Problemlage. Darauf reagieren verschiedene jüngere religionsdidaktische Ansätze: Die sogenannte abduktive Korrelation variiert das religionspädagogische Grundkonzept eines Korrelation Religionsunterrichts eine ästhetisch ausgerichtete Religionspädagogik hebt auf den un-hintergehbaren Ausbruchs-charakter von Religion ab; der performative Religionsunterricht schließlich zielt auf eine Begegnung von Schülerinnen und Schülern mit gelebter Religion. Die genannten Entwürfe spiegeln die didaktische Herausforderung der Gegenwart und der Zukunft: die christliche Religion als Fremdreligion für immer mehr junge Leute

60. Giulio IZCOVICH, *One, None and One Hundred Thousand Margins of Appreciations: The Lautsi Case*, "Human Rights Law Review", first published online: 31 Jan 2013 - <http://hrlr.oxfordjournals.org/content/early/2013/01/31/hrlr.ngs038.abstract> - The second decision of the European Court of Human Rights in the *Lautsi* case on crucifixes in Italian state-school classrooms is almost entirely grounded on the margin of appreciation doctrine. This article describes the doctrine as developed by the European Court of Human Rights and, on the basis of the distinction between 'hard cases' and 'easy cases', attempts to show one counter-intuitive consequence of the doctrine. Taken seriously, the doctrine seems to imply that the European Court of Human Rights is the exemplar of a court that enjoys no discretion. This construction cannot be accepted. Two other reconstructions are more plausible: the margin of appreciation can be considered as a canon of interpretation or, alternatively, as a proportionality test. The present article argues that both reconstructions entail certain normative consequences for the way in which the European Court should have reasoned in the *Lautsi* case. The Author is Researcher in Jurisprudence, University of Brescia, Italy (itzcovich@jus.unibs.it).

61. Jennifer L. JONES, Robert ST.HILAIRE, *Creating Significant Learning Experiences: A Case Study in the College Religion Classroom*, "The Journal of Effective Teaching", Vol. 12 (2012) 3,5-33 - <http://uncw.edu/cte/ET/articles> - In a domain historically dominated by student passivity, instruction that entices students to integrate and assimilate new content into their preexisting cognitive schema is a new but necessary shift from the traditional teaching paradigm. No longer is college teaching primarily focused on quantity of information, but rather the quality of learning as measured by specific student learning outcomes. To facilitate this change, Fink (2003) identifies what he calls a "significant learning experience" and categorizes it according to a six-Part taxonomy. This case study explores one of Fink's categories, "integration," in the context of a class in an undergraduate religious studies course. In this class, students explored the work of St. Augustine, a prominent early Christian theologian, and his notion of idolatry (confusion of the world with God). Discussion of St. Augustine was used both as a springboard for understanding the concept of idolatry as well as for critiquing contemporary notions of romantic love. This piece will present specific instructional decisions that exemplify this theory of integration as well as offer advice to other higher education faculty looking to create significant learning experiences in their own class-rooms.

62. David LEHEMANN, *Israel: state management of religion or religious management of the state?* "Citizenship Studies", vol. 16 (2012) 8, 1029-1043, version online: 04 Jan 2013 - <http://www.tandfonline.com/doi/abs/10.1080/13621025.2012.735027> - In Israel, the Jewish religion, which is unique among world religions in the primacy it accords to filiation rather than belief as a criterion of belonging, operates as a formal criterion of citizenship, but in substance different ways of being Jewish are expressed in different political forces which in turn struggle for control of the state's religious orientation. This political struggle leads the state to favour ultra-Orthodox observance and criteria of belonging, even though that is a minority strand in the country itself and even more so outside. Religious interests and ideologies have found substantial niches in the legal system, in education, in the army and in the West Bank settlements, by exploiting the state's corporatist character, leading to a type of multiculturalism in which the once-secular centre has been seriously eroded.

63. Siebren MIEDEMA, *A Transformative Pedagogy for Classrooms with Pluralistic Worldviews*, "Philosophy of Education 2012", Claudia W. Ruitenberg (Ed.), Urbana, Illinois, pp. 303-305 - <http://ojs.ed.uiuc.edu/index.php/pes/article/viewFile/3642/1263> - Following such major contemporary thinkers as Jürgen Habermas, Hans Joas, and Charles Taylor, it is clear that religion has been more persistent than was expected on the basis of the developments during the last decades of the twentieth century even in the highly secularized countries of Western Europe, such as the Netherlands. It is my contention that the simplistic opposition of religion and reason, which we often see in both religious fundamentalists and secular fundamentalists who take exclusivist stances based on religion or reason, respectively, is unfruitful from an individual as well as a societal and community point of view. Today the

reciprocal relations of religion/worldview and reason should be challenged in processes of constructive dialogue and encounter. In accordance with this, I argue for interreligious citizenship education in all denominational and public schools.

64. Joyce MILLER, *Religious Extremism, Religious Education, and the Interpretive Approach*, "Religion & Education", vol. 40 (2013) 1, 50-61 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2013.745362> - This article offers a discussion of issues relating to religiously inspired terrorism in religious education through the 3 key concepts of the interpretive approach. It examines representation in relation to Islam and terrorism and argues that processes of homogenization, sanitization, and reification create distortion. Issues of interpretation are discussed, including the importance of text, symbol, and ritual, and it is suggested that dialogic and hermeneutic pedagogies provide ways of deepening pupils' understanding and engagement. Finally, matters relating to reflexivity are discussed along with issues for further consideration by religious educators.

65. G. MUSEKA, *The Religious Dimension to Intercultural Values and Citizenship Education: A Call for Methodological Re-Consideration in Zimbabwe's Religious Education Curriculum*, "Zimbabwe Journal of Educational Research", vol. 24 (2012) 1, online 02th March - <http://www.ajol.info/index.php/zjer/article/view/85801> - Because of her history, postcolonial Zimbabwe is characterised by diverse and heterogeneous religious and cultural beliefs and practices. Some of these beliefs and practices, as well as norms and customs, are inextricably bound to particular religious traditions and philosophies such as African Traditional Religion, Christianity, Islam, Hinduism, Buddhism, Bahai Faith, Taoism and Confucianism. Despite the multiplicity of this country's religious contours, the religious education curriculum has sadly remained neo-confessional to a large extent. In this pluralistic environment, the inhabitants have to grapple with issues of moral decadence, individualism, identity crises, intolerance, cultural concubinage, among others, yet the Zimbabwe's religious education curriculum cosmetically rather than radically addresses these vices. The curriculum is not consistent with the cultural diversity of this society. It is against this backdrop that this study assumes that a paradigm shift in terms of methodology in the teaching and learning of religious education can promote intercultural, values and citizenship issues with the view of counteracting the aforementioned anomalies and disorientations. Informed by 'modern' approaches in the teaching and learning of RE, such as phenomenology, dialogue, multi-faith, interpretive and religious literacy, this paper explores the religious dimension to intercultural, values and citizenship education. Although these concepts are related to several other disciplines such as philosophy, linguistics, anthropology and history, this study is solely interested in their relationship to religious education.

66. Kevin O'GRADY, *Action Research and the Interpretive Approach to Religious Education*, "Religion & Education", vol. 40 (2013) 1, 62-77 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2013.745365> - Over the last decade action research has been used to interrogate the interpretive approach to religious education as 1 strand of religious education research undertaken at the University of Warwick. The 4 phases of this activity (an initial master's study, a doctoral follow-up, a community of practice and subsequent integrations into debates over religious education pedagogy) are traced. Several arguments are advanced, intended to highlight principles for the study of religion in schools in any national context, though as we will see, the article also signposts further desirable research and debate. The first principle advocated is that for the study of religion in schools to have integrity, pupils must be enabled to have a free, responsible dialogue with difference. The second is that some form of action research is needed to facilitate this dialogue. The third is that any legitimate educational theory has application in classroom practice and is capable of modification in the light of it. The interpretive approach to religious education has shown itself to be legitimate in these ways.

67. Nektaria PALAIOLOU, *The path of Intercultural Education in Greece during the last three decades: Reflections on educational policies and thoughts about next step*, "IJE4D Journal", vol. 1 (2012) 1, 57-75 <http://blogs.helsinki.fi/ije4d-journal/files/2012/11/IJE4D-vol.-1-article-61.pdf> - In this article, we make an attempt to categorize the different periods from which educational policies regarding intercultural education have passed during the last three decades until today in Greece. We do this by providing immigration data and policies that have been followed pertaining to the immigrant population in Greece. Another aim is to outline common axes in the educational policies that have been implemented so far in other southern European countries, which have, in the last three decades also been transformed to reception countries. The main objective of this article is to highlight that intercultural education in Greece – as in other Southern European countries – is facing now many problems, and this implies that intercultural education as a new direction in education needs to be supported and enhanced.

68. Stratos PATRIKIOS, *Comparing Religious Messages in the Media and in the Congregation: A Greek Orthodox Case Study*, "Journal of Media and Religion", vol. 12 (2013) 1, 25-37 - <http://www.tandfonline.com/doi/abs/10.1080/15348423.2013.760387> - Religious messages may be delivered to two kinds of audiences: the local congregation and, through the mass media, the general public. Do religious actors issue the same cues to both audiences? Existing research suggests that speakers change their message depending on the audience, especially if that audience is reached through the media. This calls for the direct comparison of religious communication in the local congregation and in the mass media. The study investigates the phenomenon by focusing on the political content of religious messages. Using information from Greek news coverage of religious discourse and from the direct observation of sermons in selected Greek Orthodox congregations, the results highlight the importance of the mass media in communicating the political concerns of religious actors. These concerns remain silenced in the local congregation. The conclusion discusses implications regarding the media mechanisms that underlie the politicization of religion in the overlooked Orthodox context.

69. Vanessa PATIGNY, *Ecole et enseignement des faits religieux en Europe: objectifs et programmes*, « Lumen Vitae » vol. 67 (2012) 4, 453-462 - <http://www.lumenvitae.be/> - Compte-rendu du Colloque international organisé par l'Institut européen en sciences des religions (IESR) en coopération avec le Centre internationale d'Etudes Pédagogiques (CIEP), à Sèvres, 20-22 septembre 2012. Une grande diversité de situations en Europe, mais également une indéniable affinité des défis auxquels chaque pays est confronté. L'éventail des contextes pédagogiques analysés va du Royaume-Uni à l'Allemagne, de l'Italie au Danemark, de l'Alsace-Moselle au Québec, en passant par la Suisse, la Belgique, l'Espagne... Plus qu'un problème de diversité pédagogique et didactique,

l'enjeu du débat est avant tout politique, s'agissant d'une recomposition multiple et permanente des relations entre Eglises et Etats, entre sociétés civiles et communautés religieuses, entre éthique publique et droit de liberté religieuse. Voir également une synthèse in <http://recolarel.over-blog.com/article-ecole-et-enseignement-des-faits-religieux-en-europe-colloque-international-iesr-ciep-les-20-115019367.html>

70. Vincent PEILLON, Gloria ORIGGI, *La morale laica come materia scolastica*, "MicroMega" 1/2013, 171-177. www.micromega.net – Quale senso può avere oggi un'educazione pubblica alla laicità? Di fronte alla sfida del multiculturalismo cosa significa essere laico? La via francese alla laicità dello Stato ha spianato storicamente la strada alla promozione di un 'ethos repubblicano' quale sistema di valori fondante un governo democratico. Sistema di valori, e non solo di leggi (oggetto, questo, dell'educazione civica): la distinzione tra morale e diritto non è di poco conto, anzi "il cuore della democrazia è proprio tenere distinto il diritto dalla morale. Spesso la gente non sa se agisce per rispetto delle regole o per paura delle sanzioni, o perché sente un obbligo morale a fare quel che ritiene giusto". Nel solco di questa tradizione il ministro dell'educazione francese propone l'introduzione nelle scuole di un corso di morale laica.

71. Miguel REQUENA, Mikolai STANEK, *Secularization in Poland and Spain after the democratic transition: A cohort analysis*, "International Sociology", vol. 28 (2013) 1, 84-101 - <http://iss.sagepub.com/content/28/1/84.short> - The objective of this article is to determine the extent to which the evolution of religiosity in Spain and Poland in their post-democratic transition periods has been affected by the process of generational replacement. For Spain data are drawn from several surveys carried out by the Spanish Centre for Sociological Studies (CIS) between 1980 and 1996. For Poland the data come from the Polish General Social Survey and ISSP covering 1992–2008. Results show two radically different patterns of religious change. The fall in religious practice in Spain observed throughout the first 16 years after the political transition was due mostly to the inter-cohort change that affects each new generation born after 1950. In the case of Poland, post-transition change is less marked and due mainly to decline in religious practice on the individual level. The study also observes that the cohorts of Poles born during and after the fall of communism are significantly less religious than older cohorts.

72. Egbert RIBBERINK, Peter ACHTERBERG, Dick HOUTMAN, *Deprivatization of Disbelief?: Non-Religiosity and Anti-Religiosity in 14 Western European Countries*, "Politics and Religion" 2013, First view article, pp 1-20 - <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=8834245> - This article aims to move beyond media discourse about "new atheism" by mapping and explaining anti-religious zeal among the public at large in 14 Western European countries. We analyze data from the International Social Survey Program, Religion III, 2008, to test two theories about how country-level religiousness affects anti-religiosity and its social bases: a theory of rationalization and a theory of deprivatization of disbelief. Hypotheses derived from the former are contradicted, whereas those derived from the latter are largely confirmed. Anti-religiosity is strongest among disbelievers and among the higher educated in the most religious countries and among the older generations in today's most secularized countries.

73. Bert ROEBBEN, *"Learning in difference". Social cohesion and the role of (religious) education at school*, Work paper at the Klingenthal CoGREE/ICCS Colloquy 8-12 October 2012 (cf. EREnews 2012/4), 17 pages, on line: http://www.cogree.com/conferences/Kling_2012/roebben.pdf; see also: www.seekingsense.be - "What can I learn from you if we cannot be different from each other? Why would I learn at all when it does not make a difference where you come from, who you are, and what you stand for?" Educational meeting places originate where differences in interpretation occur. 'You are different from me, your way of acting is strange to me, but I want to know you, you intrigue me. This is where I stand, where do you stand?' These questions can open up the context of 'diversity' in the classroom and reshape it into a 'learning in difference' experience.

74. Patricia ROSENBERG, Swerker SIKSTRÖM, Danilo GARCIA, *The difference between living biblically and just imagining it: A study on experiential-based learning among Swedish adolescents*, "School Psychology International", first publ. online Jan 19, 2013. - <http://spi.sagepub.com/content/early/2012/12/20/0143034312471468.abstract> - As an assignment in their course on worldwide religions, a group of Swedish High School pupils followed 12 biblical rules for two weeks, while another group from the same school just imagined the experience. Groups were asked to reflect and write down either how it was (experience) or how it would have been (imagine) to follow the rules. By applying a semantic test, based on a Latent Semantic Analysis generated representation of the statements, we first found that the semantic representations of the written reflections differed between the experience and imagine groups, and between gender. Analysis of word frequency count suggests that the group that followed the rules were more likely to use words related to their task in their reflections, while the group that imagined the experience generated words related to themselves and problems. The results suggest that the consequences of learning by experience might culminate in greater student engagement.

75. Nathalie ROUGIER, *The hijab in the (denominational) Irish education system – tolerated or accepted?* "Education Inquiry", vol.4 (2013) 1, 149-166 - http://www.use.umu.se/digitalAssets/116/116068_the_hijab_in_eduinq_vol4_no1_march13_149-166.pdf - This paper explores the subtexts of the controversy generated by the hijab in Irish schools and, more specifically, what these reveal about the Irish education system's level of acceptance of (religious) diversity, as assessed on a spectrum of non-toleration, toleration and respect-recognition. Using a critical discourse analysis approach, the study highlights and examines the main argumentative strategies through which the hijab controversy and its repercussions have been constructed and debated in Ireland. These reveal that, while the Irish education system has been able to offer a level of structural and practical accommodation to (religious) minorities – including Muslims – acceptance of religious diversity can be dependent on a number of factors, including the limited nature of the claim and the size of the minority, and is also conditional on the consequences of such diversity for the schools' self-perception.

76. Richard RYMARZ, *Comparing religious education in Canadian and Australian Catholic high schools: identifying some key structural issues*, "British Journal of Religious Education", vol. 35 (2013) 2, 175-187 - <http://www.efre.net/> - Religious education

(RE) in Catholic high schools in Australia and Canada is compared by examining some of the underlying structural factors that shape the delivery of RE. It is argued that in Canadian Catholic schools RE is diminished by three factors that distinguish it from the Australian experience. These are: the level and history of government funding which in turn leads to a relative lack of autonomy of Catholic schools to control their own RE curriculum; external political and social influences on the RE curriculum which is apparent in the popular election of Catholic school trustees; and most decisively, the absence of strong, ongoing bureaucratic support of RE.

77. Olga SCHIHLEJEV, *Religious education influencing students' attitudes: a threat to freedom?*, "Religion & Education", vol. 40 (2013) 1, 20-34 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2013.745366> - This article summarizes research completed under the supervision of Professor Robert Jackson. It describes the methodology used, inspired by the interpretive approach, and the Estonian research findings of the REDCo research project (Religion in Education: A contribution to Dialogue or a factor of Conflict in transforming societies of European Countries?). The study explored the attitudes of 14–16-year-old Estonian students to religious diversity and the role of the school in promoting dialogue and tolerance among representatives of different worldviews. The study reveals that experience of religious education may contribute to more open attitudes among students, both with religious and secular worldviews. Grounded in the findings of the empirical studies, policies for strengthening tolerance are discussed. It argues that, together with knowledge about religions, a reflexive approach, and contacts with representatives of different worldviews and religions are needed for the promotion of tolerance.

78. 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. 35 (2013) 1, 36-54 - <http://www.eftre.net/> - 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.

79. Herbert STETTBERGER, *Empathie im Religionsunterricht*, "Münchener Theologische Zeitschrift", vol. 63 (2013) 1, 48-59 – Ohne Empathie bestünde der Religionsunterricht in einer reinen Stoffvermittlung. Maßgebliche Impulse für eine stärkere Orientierung an den Schülerinnen als AdressatInnen des Lernstoffes gab es bereits an der Wende vom 19. zum 20. Jahrhundert durch die Publikationen zur sog. „Münchener Methode“ (Willmann, Weber, Stieglitz) vor allen seit dem II Vatikanischen Konzil (1962-65) wird der Empathie im RU verstärkt Bedeutung zugemessen. Im RU von heute bildet Empathie eine Schlüsselkompetenz, insofern (pro)sociales, (inter)kulturelles und (inter)religiöses Lernen wesentlich auf empathischen Kompetenz basieren.

80. Gila STOPLER, *The Right to an Exclusively Religious Education – The Ultra-Orthodox Community in Israel in Comparative Perspective*, http://scholar.google.it/scholar_url?hl=it&q=http://works.bepress.com/context/gila_stopler/article/1018/type/native/view/content&sa=X&scisig=AAGBfm3EwLS-1Y5rP8PS6hoE8MwOuHgKJA&oi=scholaralt – Available online 20 Febr 2013, 41 pages. The ultra-Orthodox Jewish community in Israel has its own separate education system which is funded by the state and in which boys are given an exclusively religious education with almost no exposure to secular subjects or to civic education. At the same time that the Israeli Supreme Court was scheduled to rule that the state may not continue to fund ultra-Orthodox private schools that do not teach the national core curriculum the Israeli parliament passed the Unique Cultural Educational Institutions Act which upholds the right of the ultra-Orthodox community to give their boys an exclusively religious education funded by the state. Proponents of the Act claim that it is required by ultra-Orthodox community members' religious freedom and their right to multicultural accommodation. The article examines this claim from theoretical and comparative perspectives and argues that the Act is neither required theoretically nor comparable to the situation in other countries examined. It further argues that Israel's aspiration to combine a liberal democratic state structure with an extensive establishment of the Orthodox Jewish religion in the state makes the exemption of ultra-Orthodox boys from secular subjects and from civic education especially problematic. The significant control that the ultra-Orthodox community has over Israel's religious establishment and its considerable political power mean that ultra-Orthodox boys who are exposed only to radical religious education go on to become state officials who use the state's religious establishment and its coercive power to undermine the rights of others as well as Israel's already shaky liberal democratic foundations.

81. Roberto TOMMASI, *Radici antropologiche della libertà religiosa*, "Credere oggi", vol. 32 (2012) 6, 40-53. www.credereoggi.it - La questione della libertà religiosa si configura con una duplice problematica: la prima riguarda l'atto individuale di fede, che per sua natura richiede di essere libero da ogni costrizione; la seconda si riferisce alla libertà di esprimere le proprie convinzioni religiose nello spazio pubblico, il che coinvolge i rapporti tra gli esseri umani nella società e nello stato. In ambedue i casi si tratta di un diritto fondato sulla dignità stessa della persona umana. L'articolo analizza la dinamica dell'atto libero personale e della ricerca della verità in quanto correlati tra loro, come pure, di conseguenza, il diritto di manifestare pubblicamente la propria fede. Di fronte al fatto religioso lo stato non può restare solo passivo spettatore, ma deve tener conto delle varie convinzioni religiose esistenti nel suo ambito, favorendo rapporti di dialogo e rispetto reciproco, che permettono di evitare potenziali conflitti pericolosi per la pace sociale.

82. Bryan S. TURNER, *Managing religion, citizenship and the liberal paradox*, "Citizenship Studies", vol. 16 (2012) 8, 1059-1072, version online: 04 Jan 2013 - <http://www.tandfonline.com/doi/abs/10.1080/13621025.2012.735029> - When we refer to the 'management of religions', we are primarily referring to the ways in which modern liberal states have responded to 'public religions'

and in particular to the revival of Islam. The specific issues surrounding Muslim minorities in non-Muslim secular states can be seen as simply one instance of the more general problem of state and religion in modern societies. In this context, there is an increasing awareness of the limitations of the Westphalian constitutional solution, the Hobbesian social contract and Lockean liberalism as political strategies to manage conflicting religious traditions. Unfortunately, Richard Hooker's ecclesiastical polity (1594–1597) and his plea that we should concentrate on those doctrines that unite rather than divide us has little relevance in societies that are deeply divided by cultural difference. This situation typically confronts the state because religion is often inseparable from ethnic identity, so that debates about secularization and liberalism cannot be separated from the question of citizenship in multicultural societies. These debates are significant because in societies that are divided along ethno-cultural lines, citizenship and religion are the main contenders to provide the social solidarity necessary to offset those divisions.

83. Elif UÇAN, *Increasing Girls' Secondary Education Attainment in Turkey*, Harvard University Graduate School of Education Global Education Leadership Opportunities Conference, January 24, 2013. "(...) To what extent the AKP's argument that allowing imam hatip education as of middle school will lead to a substantial increase in girls' secondary education attainment is true is to be determined. Designating existing middle schools as imam hatip vocational schools makes it more difficult to ensure that all families have access to general middle schools. Since general middle schools should not be converted into imam hatip schools, the government needs to either build additional middle schools to accommodate imam hatips or it would need to expand existing imam hatip high schools to create the capacity for an influx of middle school students. This option does not appear efficient, financially feasible, or as though it could be executed in a timely manner. Therefore, the cost-benefit ratio of such a policy appears unfavorable. The AKP has not provided adequate evidence that imam hatip middle schools would substantially increase enrollment and completion rates, which could potentially justify the high execution costs" (Summary, p. 15).

84. Kristi UPSON-SAIA, *The Capstone Experience for the Religious Studies Major*, "Teaching Theology & Religion", 16(2013)17-<http://onlinelibrary.wiley.com/doi/10.1111/teth.12001/abstract;jsessionid=2F8565BEAD614C9479D27120016D6D12.d02t04?deniedAccessCustomisedMessage=&userIsAuthenticated=false> - The purpose of this essay is to offer a survey of religious studies capstones from twenty-nine U.S. colleges and universities, to identify the most common frustrations about the capstone, and to observe how departments resolve such frustrations. I conclude that the most successful capstones – in terms of students' performance and faculty satisfaction – are those that are carefully linked to their department's major curriculum, pedagogies, and staffing, that set out to achieve a reasonable set of objectives, and that are aligned with their institutional mission, culture, and expectations for assessment. Yet, I argue that it is becoming increasingly difficult to design our capstone experiences according to the above principles because of the proliferation of departmental and institutional pressures we presently face. Finally, I offer some guidelines by which we might devise or revise our capstones to alleviate some of the most common pressures.

85. Jolanda VAN DER NOLL, *Religious toleration of Muslims in the German Public Sphere*, "International Journal of Intercultural Relations", available online 4 February 2013 - <http://www.sciencedirect.com/science/article/pii/S0147176713000151> - This study investigates public resistance towards Muslims' civil liberties, such as the wearing of headscarves, the provision of Islamic education and the building of mosques as well as the official recognition of Islam by creating a Islamic public holiday. Explanations were sought in negative perceptions and attitudes towards Muslims and individual value orientations. The main findings, based on path analysis and Mokken scale analysis of German 2009 survey data, are (1) that people differentiate between what they are asked to support, (2) that support for such restrictions exists among people with a negative as well as among people with a positive attitude towards Muslims, and (3) that individual value orientations have an independent effect on perceptions and attitudes towards Muslims and support for Muslims' civil liberties. The results of this study contribute to the understanding of the relation between prejudice and tolerance, as well as the current debates about practising Islam in Western societies.

86. Conrad VAN DE WERVE (ed.), *Congrès de l'enseignement catholique. Louvaine-la-Neuve, 18-20 octobre 2012*, « Lumen Vitae », vol. 67 (2012) 4, 463-470 - <http://www.lumenvitae.be/> - Une poignée de réflexions rapides mais essentielles après trois journées de débats où l'Enseignement catholique belge-francophone – responsables institutionnels et experts académiques confondus - avait creusé autour du sens, de l'autonomie, de l'efficacité, du futur de sa présence dans une société plurielle et passablement post-chrétienne.

87. Jacqueline Elisabeth WATSON, *Post-secular schooling: freedom through faith or diversity in community*, "Cambridge Journal of Education", vol.43(2013) 2, first published online March 15 <http://www.tandfonline.com/doi/abs/10.1080/0305764X.2013.767877> Post-secularism and neo-liberalism have converged in education policy and theory to generate a new enthusiasm for faith schools, along with criticism of the publicly-funded common or community school. However, in a post-secular social context, where religious and spiritual pluralism exponentially increases, and belief positions are both polarised and syncretised, the democratic notion of the common or community school appears even more crucial to address community understanding. There need to be strong reasons, therefore, for abandoning the common or community school in favour of faith schools. This article presents a critique of recent key philosophical defences of the public funding of faith schools, put forward by Richard Pring and Harry Brighouse, and by the Christian educationalist, Trevor Cooling. It also gives support to M. Fielding and P. Moss' arguments for radicalising and reforming the common school, to enable it to be a community for understanding in an increasingly challenging post-secular environment.

88. Paul WINK, Michael DILLON (Eds), *Religion, Spirituality, and personal Wisdom: a tale of two types*, a chapter of the book *The Scientific Study of Personal Wisdom*, Springer 2013, pp. 165-189 - <http://link.springer.com/book/10.1007/978-90-481-9231-1/page/1> Against the backdrop of the changing religious and spiritual landscape in the contemporary United States, this chapter explores the relation between religion, spirituality, and personal wisdom and evaluates the various meanings of personal wisdom and their implications for the wisdom-religion nexus. Using longitudinal data from a community sample of Americans born in the 1920s, we report empirical findings on the relations among religion, spirituality, and personal wisdom and present case studies exemplifying two different ways of being wise at a personal level. Our findings point to the complexity of wisdom and demonstrate how both

traditional forms of church participation and individuated forms of spiritual seeking tap into different dimensions and manifestations of wisdom. We argue that the positive association between wisdom and both religiousness and spiritual seeking, in part, reflects the fact that personal wisdom, while distinct from either religiousness or spirituality, encompasses multifaceted traits that are inclusive of both self- and other-directed interests.

Outils • Ressources • Dossiers • Toolkits

89. ***The right to education: a practical toolkit*** by Amnesty International Netherlands - A new practical toolkit published (2012) by Amnesty International in collaboration with the Right to Education Project. It is part of the *Haki Zetu* handbook series on economic, social and cultural rights, developed by the Special Programme on Africa of Amnesty International Netherlands. It contains sections on understanding the right to education and on taking action, with a particular focus on Africa – providing concrete examples at national and regional levels and reference to relevant laws and policies. It is to be used in conjunction with the Main Book of the series, which provides general information on ESR rights. Both the Main Book and the practical toolkit on the Right to Education have been developed for local civil society organisations working with local communities to realise the right to education. 120 pages online: http://www.theewc.org/uploads/content/the_right_to_education_light_Haki%20Zetu_2012.pdf

90. ***Calendrier interreligieux***, par l'Association suisse ENBIRO, Lausanne - Depuis 1995, l'Association Enbiro (Enseignement biblique et interreligieux romand) édite chaque année son *Calendrier interreligieux*, destiné aussi bien aux écoles de Suisse romande qu'au grand public. Le calendrier de cette année 2013 est consacré aux *Musiques sacrées – En harmonie avec le divin*. Riche en images, il présente seize traditions religieuses différentes et mentionne plus de 100 fêtes. Il est complété par un CD, réalisé par les éditions Enbiro en collaboration avec les Ateliers d'ethnomusicologie de Genève et la maison de disques VDE-Gallo. Accompagné d'un livret richement illustré (56 pages en couleur), il invite l'amateur à explorer l'univers des musiques sacrées du monde en 24 plages audio. Ce CD, d'après l'éditeur, « fournit un panorama représentatif des expressions musicales du sacré dans le monde. Les musiques qui composent ce recueil invitent à partager une diversité souvent remise en cause par l'uniformisation culturelle engendrée par la mondialisation ». Le CD réunit de nombreux héritages spirituels, allant des monothéismes abrahamiques aux traditions orientales (hindouisme, bouddhisme, taoïsme, confucianisme, shintoïsme) en passant par diverses expressions autochtones (Amérindiens, Aborigènes australiens, différents peuples africains). Une bonne partie de ces enregistrements sont des inédits. www.enbiro.ch

91. ***Criticism of Israeli politics, anti-Zionism, anti-Semitism –how to distinguish between them?*** This paper, held at the conference "Anti-Semitism in the past and the present" in Oslo on February 5th, 2013, investigates into semantics and discursive patterns that indicate a relation to anti-Semitic stereotypes and world views. A special attention is directed towards the mechanisms of secondary anti-Semitism and Israel-related anti-Semitism. Instead of pleading for "objective" indicators for anti-Semitism, however, the author insists on the relevance of broader contexts and existing ambiguities. The paper concludes that the competence to distinguish legitimate criticism from anti-Semitism requires not only knowledge, but skills of critical thinking and a self-reflective attitude in order to escape mechanisms of prejudice and othering. Workpaper, 8 pages online, by Claudia Lenz, The Vergeland Centre, Oslo: <http://www.theewc.org/uploads/content/Criticism%20of%20Israeli%20politics%2C%20antiZionism%2C%20antiSemitism%2C%20how%20to%20distinguish%20between%20them.pdf>

92. ***Methods and materials for Religious Education in adult education in Enugu State***, by Ilechukwu Leonard CHIDI, "European Journal of Educational Studies", vol. 5 (2013) 1, 1-11 - <http://www.ozelacademy.com/ejes.v5.i1-11.pdf> - This study was carried out to ascertain the methods and materials for Religious education in adult education in Enugu State. The aim of the study was to find out the appropriate methods and materials to be applied in teaching religious education in Adult Education. The study was a descriptive survey. The population of the study was the Adult Education teachers in Adult secondary school in Enugu State. The sample size of the study was 300. Questionnaires were used in data collection and mean for data analysis. The finding included Group discussion, Role play, Lecture, Stories (proverbs and songs), project, questioning, case study, demonstration and field trips methods. The materials required include: Textbooks, the Bible, Koran, Cardboard, Play scripts, Manuals, Puppetry, Audio visual, Visual Aids and Audio Visual Aids. It was recommended that the materials used in Adult learning should be related to the methods being used in the teaching process.

93. ***Pour penser l'Ecole catholique au XXIe siècle***, par Jean DE MUNCK (rédacteur) et Equipe, Cahier de réflexion de base à l'occasion du Congrès octobre 2012 de l'EC belge (Communauté francophone et germanophone), 28 pages, en ligne + YouTube de présentation : <http://enseignement.catholique.be/segec/index.php?id=1837> - L'articulation du contenu comprend un diagnostic et des orientations : L'école dans la société moderne – Autonomie de l'école et culture scolaire – L'initiation au questionnement religieux (la dimension religieuse de la culture scolaire – accompagner les mutations contemporaines du religieux) – La référence à la foi chrétienne (quelle spécificité – les orientations axiologiques – foi et raison moderne – le cours de religion – école catholique et communauté croyante) – Bibliographie de référence.

94. ***Religious education enhancing science***, par Mark HAMILL in Lois KELLY & Di STEAD (Eds.), *Enhancing Primary Science: developing effective cross-curricular links*, Open University Press – McGraw-Hill International, Manchester Nov. 2012, 200 pages. <http://www.mcgraw-hill.co.uk/html/0335247040.html> - "The purpose of this chapter (pp. 90-100) is to help you to navigate the relationship between science and religion and to understand that your teaching of science can be enhanced by bringing into play some of the concepts and ideas that feature in religious education" (Introduction).

95. ***Trouver sa voie spirituelle***, sous la dir. Frédéric LENOIR, "Le monde des religions", janvier-février 2013, n. 57, 18-55. Un dossier qui passe rapidement la revue de six spiritualités religieuses (chrétienne, kabbale, soufisme, hindou, bouddhiste, taoïste) et d'un certain nombre de maîtres spirituels aujourd'hui dans le vent. Pour souligner enfin la thèse soutenue par la direction du

périodique : l'émergence d'une spiritualité laïque, ou, plus précisément, « de l'immanence », telle que la prône le philosophe agnostique André Comte-Sponville dans son entretien (pp.52-55). Un dossier qui offre parfois des informations de première main. Mais qui ne dissipe pas l'impression d'un entassement de documents et témoignages assez fragmentaires et épisodiques.

96. *Introduzione alla storia di Israele*, di Luca MAZZINGHI, speciale di "Il Mondo della Bibbia", n. 115, Nov-Dic 2012, 1-34. Una ricostruzione storica sintetica, e insieme metodologica, dell'itinerario compiuto dal popolo eletto dalle origini dei patriarchi fino alla ribellione giudaica contro la dominazione romana. Necessaria trama dei fatti entro i quali si contestualizza e diventa leggibile, culturalmente parlando, il testo biblico. Una sintesi documentata che non teme di sfigurare di fronte alla storia dei popoli coevi dell'antico Medio Oriente, e proponibile pertanto nel programma scolastico di ogni studente delle scuole secondarie e oltre.

Forthcoming Events - Agenda : Conferences • Call for papers

BAD WILDBAD, Deutschland, Landesakademie für Fortbildung und Personalentwicklung an Schulen, Baetznerstraße 92, 2-5 April 2013 : **Dancing with difference in Europe – an opportunity for a more Christian inspired education**. Info, Program: http://www.eftre.net/news/IV_DD_20131_de.pdf

PARIS, 4-5 Avril 2013: Colloque organisé par le CEFRELCO sur le thème *Les Religions en France 2000-2015. Quoi de nouveau ?* pour « un bilan quantitatif et qualitatif des évolutions récentes du paysage religieux français ». Auditorium du journal Le Monde. http://www.cefrelco.com/centre_fait_religieux_contemporain/colloque_4_et_5_avril_1

ATHENS, 6-10 April 2013: 1st International Training and Conference on *Intercultural Education and Human Rights*, organized by the Hellenic Association for Intercultural Education (HAIE) and the International Association for Intercultural Education (IAIE). <http://www.iaie.org/athens>, http://www.iaie.org/haie_english

LOUVAIN-LA-NEUVE, Université Catholique, 15 Avril 2013 : *Croire, savoir : quelles pédagogies en Europe ?*, un Colloque-débat ouvert au grand public, organisé per la UCL en partenariat avec l'Enseignement Catholique français et l'IFER/CUCDB de Dijon. Infos : luc.colles@uclouvain.be

LOUVAIN-LA-NEUVE, 16-17 Avril 2013: *Croire, savoir : quelles pédagogies en Europe ?*, un Symposium scientifique sur invitation (only by invitation), restreint aux conférenciers et contributeurs européens préconisés. Infos : luc.colles@uclouvain.be

LOUVAIN-LA-NEUVE, 25-26 April 2013: Conference on *Orthodoxy and Human Rights*. diamantopoulou.elisa@gmail.com

LIVERPOOL, University, 9 May 2013: A one-day Workshop on *The Humanities and lived Religion: Philosophy, Religious Studies and the impact Agenda*. Infos: reza_moosavi@hotmail.co.uk

SHERBROOK, 13 Mai-21 Juin 2013 : L'édition 2013 de l'École d'été sur les religions en modernité avancée propose la thématique **Médias, religions et politique**. Ce microprogramme de 2e cycle en études du religieux contemporain se tiendra au Campus de Longueuil de l'Université de Sherbrooke. Durant ces six semaines, les étudiantes et les étudiants bénéficieront d'une formation théorique et pratique menant à une meilleure compréhension du traitement du fait religieux par les médias, et de l'influence de ces derniers sur les structures religieuses. Infos : <http://www.usherbrooke.ca/fater/programmes-detudes/etudes-superieures/ecole-dete/>

BEIROUTH, Orient-Institut, 16-18 May 2013 -Call for Papers for researchers in Lebanon, Syria, Egypt and the wider region: "*The evolution of scientific knowledge in the Eastern Mediterranean under European Colonial Rule. Local conditions and global contexts of intellectual encounters*". Info: Goetz Nordbruch (nordbruch@gei.de) or Th. Scheffler (scheffler@orient-institut.org).

HELSINKI, University, 6 June 2013: Human mortality project at Collegium for Advanced Studies organizes a workshop on *Death and Media*. We will invite scholars interested to submit abstracts including following topics: • Death in the news • Death in popular culture • Death of a celebrity • Death rituals in the media • Mediatization of death • Virtual death • Media and martyrs • Death and Memory • Media and symbolic immortality. Please, submit an abstract to: outi.j.hakola@helsinki.fi until April 21, 2013.

ERFURT, Max Weber Centre of the University of Erfurt/Augustinerkloster, 11 - 14th June 2013: *Sharpening the knife: Making religion effective in everyday life* - Opening conference for the ERC research project Lived Ancient Religion: Questioning "cults" and "polis religion". Organisation: marlis.armhold@uni-erfurt.de, ursula.birtel-koltes@uni-erfurt.de

STRASBOURG, Université, 24 juin-6 juillet 2013: Une École d'été dédiée aux défis éthiques contemporains. Thème général : *Enjeux éthiques contemporains : les perspectives européennes*. Info: <http://ethique-alsace.unistra.fr/index.php?id=4530>

OXFORD, University, 28 July-1st August: *10th Annual International Conference on Religion*. Info: www.oxfordroundtable.co.uk.

VIRGINIA, Usa, 21-23 August 2013: The Third ICLARS Conference will be held in Virginia. The general conference theme will be **Religion, Democracy, and Equality**. Recommended subthemes include: *Religious pluralism and treatment of minorities - Religion and anti-discrimination norms - Hate speech, hate crimes, and religious minorities - Religion and gender*. Info: www.iclars.org

ANTWERP, Belgium, 25 Aug –1 Sept 2013 : Summer School on *Religion, Reform and the challenge of Plurality*. Call for paper: "What role can religions play in shaping such societies? How do plural societies affect religions towards changing their own attitudes

towards one another and revising their role in society? How do religious convictions and perspectives on citizenship relate to one another? Can one 'belong' to various cultures and religions?" Until 18 April. Info: <http://www.ucsia.org/summerschool>.

LAUSANNE, Switzerland, 27-30 August 2013: IAPR/International Association for the Psychology of Religion Congress. Info: <http://www3.unil.ch/wpmu/iapr2013/>

BRIXEN, Tirolo italiano, 28-29 Ago-1 Settembre 2013: Congresso Internazionale della Associazione europea per la Teologia cattolica (AETC): *Dio in questione: il linguaggio religioso e il linguaggio del mondo*. Call for papers: martin.lintner@gmx.net

LONDON, 28-30 August 2013: Session for the RGS-IBG Annual Conference 2013: *Faith, Space and Youth: Young People Negotiating the Geographies of Spirituality*. Call for papers: "Intersections between faith and other social identities in young people's subjectivities - Faith and young people's creation of space - The emotive and affective power of spirituality in young people's lives- Faith and young people's cosmopolitan imaginations and/or transnational action - Young people, faith and spaces of hospitality, conviviality and community - Young peoples' transformations or subversions of 'traditional' faith practices and spaces" Send abstracts no more than 250 words to Ruth Judge (r.judge.11@ucl.ac.uk) or Claire Dwyer (claire.dwyer@ucl.ac.uk).

LIVERPOOL, 3-6 September 2013: The 12th EASR (European Association for the Study of Religions) Annual Conference will be hosted by the British Association for the Study of Religions (BASR) at Liverpool Hope University. This will also be a Special Conference of the International Association for the History of Religions (IAHR). The theme: *Religion, Migration, Mutation*. Call for panels and papers is now open. Infos & contact: frethes@hope.ac.uk

FIRENZE, European University, Villa Schifanoia, 23-26 September 2013: The Department of History and Civilization at the European University Institute will organize a Summer School on *Comparative and Transnational History: Theories, Methodology and Case Studies*. <http://www.eui.eu/DepartmentsAndCentres/HistoryAndCivilization/SummerSchool/Index.aspx> . Contact: francesca.parenti@eui.eu

LEIDEN University, 24-25 October 2013: The annual meeting of the Dutch Association for the Study of Religion which will take place at the University, and have as theme *Lived Religion: Studying Religious Practice* - m.davidsen@religion.leidenuniv.nl

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LONDON, Open University - **Digital Media and Sacred Text** . Call for paper by April 15th - Possible topics include: - How can digital media affect the relationship between a religious reader and their sacred text? - Does digitisation influence the interpretation of a text? - What norms are emerging to guide the use of digital sacred texts, and how are those norms being negotiated? - How can digital sacred texts be designed to meet the needs of religious readers? - What challenges does the process of digitizing sacred text raise for religious communities? Submit an abstract, 300 words, to: tim.hutchings@open.ac.uk

LEUVEN - KU Leuven invites applications for a full-time academic position in the domain of the **Sociology of Culture and Religion**, at the Faculty of Social Sciences. The successful candidate will be a member of the Centre for Sociological Research. For more information please contact prof. Katlijn Malfliet, tel.: [+3216323143](tel:+3216323143), mail: katlijn.malfliet@soc.kuleuven.be.

GOETTINGEN - The University is launching a transregional research network (CETREN) under the broad thematic rubric "The Politics of the New", funded by the German Ministry for Education (BMBF). For its pilot project, **Secularism and New Religiosities**, CETREN seeks to fill 2 Postdoctoral Research Positions. The two positions, to begin in October 2013, will be offered as two-year fixed-term contracts on a full-time basis (currently 39,8 hours per week) and will be remunerated at the TV-L E13 level (in accordance with the German public sector pay scale). See project description at <http://www.uni-goettingen.de/en/422555.html>).

HALIFAX, Canada: The Department of Religious Studies at Saint Mary's University, Halifax, invites applications for a tenure-track faculty position at the Assistant Professor level, dedicated to the **Study of contemporary Islam**. <http://www.smu.ca/academic/arts/religion/welcome.html>

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EREnews

The aim of EREnews, quarterly multilingual electronic newsletter, is to friendly inform about facts, events, documents related to the religion(s) managing in the public educational and academic space in Europe • News and documents are mentioned, whenever possible, in the original language • News are authenticated only by their source • Any subscriber may cooperate suggesting links of important happenings or publications in their own countries • EREnews is also available on numerous authoritative and specialized websites • Everybody is free to subscribe or cancel his subscription at any moment just contacting the Editor: erenews@lasalle.org • It is also possible to subscribe to Italian IRInews letter • You receive this European newsletter because you are a subscriber • The present file does not contain pictures and it is virus free ■ Any reactions or collaborations to the Newsletter are welcome. Please: send us relevant news or pertinent documents on RE from your Country!

Editor: Flavio Pajer. Al numero hanno collaborato: Sergio Junqueira, Sylvia Lehmann, Alberto Lepori, Peter Schreiner, Hanna Vladic.
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