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CONSEIL DE L' EUROPE / **Sauvegarder les droits de l'homme en relation avec la religion**

Strasbourg, 24 avril 2013 – Préoccupée par la multiplication des violences physiques et psychologiques à l'encontre des communautés religieuses en Europe et à travers le monde, l'Assemblée parlementaire, dans sa réunion du 24 avril 2013, a adopté la **Résolution n.1928 (2013) Sauvegarder les droits de l'homme en relation avec la religion e la conviction et protéger les communautés religieuses de la violence** par 148 votes contre 3, avec 7 abstentions. À souligner, parmi les recommandations approuvées, celles qui impliquent des responsabilités de politique éducative propres aux Etats membres :

9.11. respecter, tout en garantissant le droit fondamental des enfants à l'éducation de manière objective, critique et pluraliste, le droit des parents d'assurer cette éducation et cet enseignement d'une manière qui soit conforme à leurs propres convictions religieuses et philosophiques;

11.3. promouvoir un enseignement exact et objectif sur les religions et les convictions non religieuses, dont celles des minorités;

11.6. respecter et protéger le patrimoine culturel des diverses religions.

Le texte intégral de la Résolution (disponible également en version anglaise) :
<http://assembly.coe.int/ASP/Doc/XrefViewPDF.asp?FileID=19695&Language=fr>

■ A' la suite de cette Résolution, le Comité des Affaires Etrangères du Parlement Européen diffusait (en anglais) un «*Draft Report (30.04.2013) with a proposal for a European Parliament recommendation to the Council on the draft EU Guidelines on the Promotion and Protection of Freedom of Religion or Belief*», duquel nous soulignons le paragraphe <j> concernant l'éducation scolaire:

[...] As recognized by internationally accepted standards, the parents or legal guardians of a child have the liberty to ensure that their children receive a religious and moral education in conformity with their own convictions, and the child shall not be compelled to receive teaching on religion or belief against the wishes of his parents or legal guardians, the best interests of the child being the guiding principle; the Guidelines should stress this aspect of freedom of religion or belief, and EU Delegations should take appropriate action if this principle is violated.

Le texte intégral: <http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-%2F%2FEP%2F%2FNONGML%2BCOMPARL%2BPE-510.559%2B01%2BDOC%2BPDF%2BV0%2F%2FEN>

COMMISSAIRE AUX DROITS DE L'HOMME / **L'Europe doit combattre l'extrémisme raciste et défendre les droits de l'homme. Par l'éducation**

Strasbourg, 13 mai 2013 - Le Commissaire aux Droits de l'Homme est une institution indépendante et non judiciaire, dont la mission est de promouvoir la prise de conscience et le respect des droits de l'homme dans les 47 Etats membres du Conseil de l'Europe. Par son dernier « Carnet des droits de l'homme », posté le 13 mai 2013, M. Nils Muiznieks, Commissaire, invite les autorités des Etats membres à intensifier la lutte contre **les résurgences de discrimination raciste, ethnique et religieuse**. L'éducation scolaire, en premier lieu, est appelée à renforcer ses efforts, puisque l'Europe connaît une intensification inquiétante des activités d'organisations extrémistes racistes, y compris de partis politiques. Selon certains commentateurs, ce phénomène s'est développé au point de devenir « une première forme de terrorisme d'extrême droite ». « Ce qui me préoccupe beaucoup - écrit le Commissaire - c'est que les responsables politiques européens et nationaux ne semblent pas être pleinement conscients de la gravité de la menace que ces organisations font peser sur l'état de droit et sur les droits de l'homme. L'idéologie des organisations extrémistes racistes consiste pour l'essentiel à considérer que les 'autres' (principalement les migrants et les membres de minorités nationales, ethniques ou religieuses) ne devraient pas avoir accès aux droits de l'homme et aux libertés fondamentales. [...] Les Etats devraient veiller à ce que les victimes de l'extrémisme aient accès sans entrave à la justice nationale et à une protection effective. Les autorités nationales devraient s'attacher tout spécialement à détecter l'extrémisme raciste au sein des forces de l'ordre et à éradiquer l'impunité, grâce à des mécanismes de plaintes indépendants et efficaces. **L'éducation aux droits de l'homme** devrait être systématiquement développée et avoir une place accrue dans les programmes scolaires (...) ».

Voir le texte intégral : <http://fr.humanrightscomment.org/2013/05/13/extremisme-raciste/#more-140>

EUROPEAN PARLIAMENT / **Reductions in confessional religious education at European Schools?**

■ *Parliamentary Questions (21 March 2013): Question for written answer to the Commission, Rule 117, by Martin Kastlet (PPE) – original language of question: Deutsch – Last updated 5 April 2013:*

The European Union, 'conscious of its spiritual and moral heritage', is 'based on common values'. That is what is stated in the Charter of fundamental Rights of the EU, which also, in art 10, guarantees everyone 'the right to freedom of thought, conscience and religion' and 'freedom to manifest religion or belief, in worship, teaching, practice and observance'. Accordingly, the rules of the 14 existing European Schools provide for confessional Religious Education as a proper subject, for which there is a guarantee that the content is provided in the mother tongue and mother tongue staff are recruited, in agreement with the 'religious authorities' of the churches and religious communities.

1. **Is it true that, in the context of the secondary reform, the Board of Governors of the European Schools has proposed a 50% reduction in religious education in years 1-3 and its complete removal in years 6 and 7?**
2. **Are the competent bodies of the Commission aware of these plans? Is there support for such an undertaking?**

■ *Joint answer given by Mr Šefčovič on behalf of the Commission Written questions: P-003412/13, E-003267/13, 2 May 2013, last updated 14 May 2013:*

The Board of Governors of the European Schools has given a mandate to the Secretary General to prepare a revision of the organisation of studies in the secondary cycle in order to improve certain weak points of the European School system (ESS), including the drop-out rate, especially in the secondary years 4-5, and also to use resources more efficiently. A first proposal covering a revision of the secondary years 1 to 3 has been discussed in the pedagogical and budgetary committees of the ESS and was presented to the Board of Governors (BoG) in April 2013. The proposal included pedagogical improvements, for example the introduction of the third language a year earlier (in S1 instead of S2), and suggestions for more rational

organisation of language courses for groups with a limited number of pupils, as well as of language 1 and religion/ethics classes. The discussion in the BoG was constructive. As a result, the SG and the working group will find suitable means for a further dialogue with the religious authorities and will work on the presentation of a complete project for the revision covering S1 to S7 for the next BoG meeting in December 2013, after having gone through all the different preparatory committees. <http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+WQ+E-2013-003267+0+DOC+XML+V0/EN>

EUROPEAN COMMISSION / «Rethinkink Europe with(out) Religion», an international conference

Wien, 20-23 February 2013 - The international congress "Rethinking Europe with(out) Religion" reflects on the religious and political transformation processes in European contemporary societies in the context of a growing pluralism. It investigates the political role that religion can play for the unification process of Europe in times of crisis. "Rethinking Europe" is more than an economic challenge. It means searching for "a soul for Europe" (J. Delors). However, it is highly controversial if religion(s) can contribute anything at all to Europe and if so what this contribution may look like. Taking the philosophical and sociological debate on secularization of the last twenty years into consideration, leading scientists from various disciplines (philosophy, theology, social sciences et al.), who come from all over Europe try to explore the resources and mutual challenges for religion(s) and a post secular Europe. The congress was organized by the interdisciplinary research platform "Religion and Transformation in contemporary European society" at the University of Vienna. The congress was under the patronage of the representation of the European Commission in Austria. <http://www.rethinkingeurope.at/forschung/rethinkingeurope/de/home>

(Press release) - In the face of the Euro-crisis intellectuals such as Jürgen Habermas have criticized a relapse in nationalist paradigms. They plea to change track for Europe and "to broaden the public discussion which has been restricted to economic questions so far."

The meaning of Europe to theology and history of philosophy. Kurt Appel, systematic theologian at University of Vienna and speaker of the research platform, agrees: "The European unification process is a historical project which has not existed so far. Trying to bring together the different historical experiences of religions and states to develop a common humanistic vision for Europe as a paradigm of a plural global community is unique." Appel states that, from the perspective of theology and history of philosophy, the unification process of the last decades has to be interpreted in terms of a *kairos* of universal meaning, which churches and religious communities should not exclude themselves. However, so far they have rarely considered the theological, historical and philosophical meaning of Europe. In the face of the Nobel Prize for Peace for the EU it is time to face this challenge and to reflect scientifically on the contribution of religion(s) to the European project.

Experts from politics and science. Leading politicians such as Romano Prodi, former president of the European Commission, and Erhard Busek, former vice-chancellor of Austria, have accepted the invitation. Well-known scholars from all over Europe and from different disciplines (philosophy, sociology of religion, political sciences and theology) have announced their coming: Cristina Lafont (USA), specialist on Habermas, and Thomas Schmidt (Germany), expert on philosophy of religion, will open the scientific part of the congress with a philosophical contribution. Two sociologists of religion, Detlev Pollack (Germany) and Martin Riesebrodt (Germany/USA), will approach the issue from a sociological point of view. Erhard Busek and Sabrina Ramet (Norway), political scientist and expert for Eastern-Europe, will focus on the special Eastern European experience with religion. Marcello Neri (Italy), systematic theologian, reflects on the meaning of Christianity to Europe. The voice of Islam will be represented by the sociologist of religion Tahir Abbas (Turkey), the voice of Judaism by the Austrian journalist Isolde Charim. Besides, RaT expects Katharina von Schnurbein, advisor of the EU-Commission for churches, religious associations and communities. According to Appel, "Europe is a continent which essence lies in transcending itself". The contribution of the three monotheistic religions, which roots are originally non-European, consists in anchoring this fact in the collective memory of Europeans - against all attempts to exclude whole groups and regions. Furthermore, it is the task of religions to correct world views that reduce human being and life to mere objects or that find the meaning of life in consumption only.

CCEE / Étudiants universitaires : « Foi et sciences entre apologétique et chemin vers Dieu »

Paris, 4-7 avril 2013 - 40 responsables nationaux de la pastorale universitaire et délégués d'associations et de mouvements chrétiens venant de 22 pays, ont abordé le thème du rapport science-foi, à l'aide des apports de plusieurs experts. Quelques éléments tirés du communiqué de presse :

■ **Le rapport entre foi et sciences** est perçu, aujourd'hui encore, comme un processus inachevé, une relation non réconciliée. Le binôme sciences-foi n'est toujours pas bien au clair. Souvent on attribue une valeur scientifique à ce qui n'a rien à voir avec les sciences. Le problème réside entre la foi et la rationalité, entre la foi et « notre » compréhension de ce que la vérité est pour l'homme. Il semble que la raison, en tant qu'instrument de l'homme qui (pré) tend à la connaissance de la vérité, est de plus en plus remplacée par les

émotions : *logos vs pathos*. Si autrefois le champ d'affrontement entre raison et foi était constitué par les sciences naturelles, de nos jours il se déplace vers les sciences de l'homme, comme le témoigne, par ex., l'idéologie du *genre*, qui remet en doute le fondement biologique de la personne humaine.

■ L'histoire de l'évolution de l'homme montre que l'idée d'une séparation entre science et foi est liée à un **stéréotype** qui ne correspond pas à la réalité. Foi et science sont réconciliables : il suffit de penser au grand nombre de scientifiques croyants d'hier et d'aujourd'hui (P.Pinsent, Centre *Jan Ramsey* de l'Univ. d'Oxford).

■ Aujourd'hui, une limite de l'approche scientifique vient d'un **excès de spécialisation**, qui tend à fragmenter la pensée et ses procédures. Il reste à promouvoir un dialogue entre les différentes disciplines et le « religieux », pour favoriser la saisie d'une vision globale du réel. De plus, s'il existe souvent un athéisme agressif, il est tout aussi problématique d'avoir à faire à un **athéisme indifférent** ou pratique, qui se reflète dans l'ignorance concernant aussi bien la science que la foi, que bon nombre d'étudiants affichent.

■ Les origines de la vie restent un mystère. La vie peut être définie à partir d'un grand nombre de points de vue : biologique, chimique, informatique.... Ce qui surprend, c'est la tendance des systèmes vivants à s'auto-construire contre la tendance naturelle au désordre. Désormais, le risque est celui d'adopter une **position extrémiste** parmi ceux qui proposent une *vision créationniste* du monde (la foi maîtrise la science) et une *vision athéiste ou agnostique* (la science domine la foi). Les deux positions sont fermées au dialogue car elles ne permettent pas un véritable développement de la foi et de la science dans leur recherche de vérité.

■ Les **moyens de communication** ont leur part de responsabilité dans la dichotomie entre science et foi. La perception du rapport entre science et foi a été influencée par la découverte et l'utilisation des médias, par l'invention de la presse jusqu'à l'utilisation moderne d'internet. Par ailleurs, bien que les jeunes semblent de plus en plus dépendants des social network, l'on constate chez eux de nouveaux symptômes de besoin de Dieu ainsi que d'une information critique accrue (Iosif Tiba, ancien aumônier universitaire en Roumanie).

■ Le débat entamé au Colloque montre que même les sciences représentent un chemin vers Dieu et que **l'université** redevient l'endroit privilégié où pouvoir élargir les horizons de la rationalité et aborder la question de Dieu : montrer que la foi et la vie de foi sont intellectuellement plausibles, ainsi que livrer une information correcte concernant l'histoire des rapports entre les sciences et l'église dont une vision simpliste, voire incorrecte, a été l'une des causes de la construction de l'idée abusive d'une Eglise « obscurantiste ».

■ La **rencontre avec les étudiants** du centre universitaire parisien de *Sciences Po* a été particulièrement riche. Ces derniers, soucieux de transmettre «un message d'espérance à l'université», ont reconnu que l'expérience de l'aumônerie leur a permis, avant tout, de «trouver une communauté».

media@ccee.ch ; www.eurocathinfo.eu%2Fcee%2F++science+foi+paris+...

EURO-MEDITERRANEAN REGION / «The Image of the Other» and interreligious education

Vienna, 23 May 2013 - 130 educators and experts meet to discuss Interreligious and Intercultural Education in the Europe-Mediterranean Region. On 22 May the King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (Kaiciid) hosted over 130 field leaders and experts along with major institutions such as Unesco, Isesco, the Anna Lindh Foundation and Euroclio (The European Association of History Educators, as advising partner in the workshop's organisation). The meeting shared best practices in interreligious and intercultural education and included roundtable discussions and a panel presentation "The Image of the Other – as practised in the Europe-Mediterranean Region". *The Image of the Other* programme has an educational focus in 2013, and aims to:

- Identify and communicate best practices of intercultural education in world regions, making them known in other regions; increase understanding of the approaches within and across different national contexts, including current and past interventions, achievements, lessons learned, strategies used, actors involved
- Increase the international exchange of ideas, methods, language and technical assistance where desired; analyse current research and practice, avoiding duplication
- Better connect researchers, practitioners, educators and policymakers; begin cultivating a cross-border community of individuals that are actively engaged with intercultural and interreligious education
- Support existing recommendations; aggregate new recommendations from field experts in each region, sharing at global and policy levels

- Expand the use of culturally sensitive and local models of intercultural education; identify field strengths and opportunities to enhance interreligious/cultural education in Euro-Med region contexts and beyond.

<http://www.kaiciid.org/en/press/statements/kaiciid-first-kaiciid-conference-in-vienna-on-the-image-of-the-other.html>

AUSTRIA / In sperimentazione un progetto pilota per un Corso di Etica per tutti

Vienna, giugno 2013 - In base a una legge del 1949 e successive modifiche, lo stato austriaco garantisce l'insegnamento curricolare per le quattordici confessioni riconosciute, anche se lascia di fatto facoltà di chiedere l'esenzione: un tempo-scuola, che va tuttavia gestito per chi decide di non avvalersi di quelle ore di lezione. A questo scopo, da pochi anni **duecento scuole hanno aderito a un progetto pilota**, per offrire un corso di etica agli studenti che, a partire dal 14° anno di età, non usufruiscano dell'ora di religione. Ma anche

questa iniziativa ha suscitato critiche da parte di intellettuali di primo piano, che non accettano l'aut aut religione-etica. Dice, per es.,l'astrofisico Heinz Oberhummer: «Chi sostiene che delle ore di Bibbia o di Corano possano stare al posto di neutrali lezioni di etica, finirà con il pretendere corsi di creazionismo come sostituti dei corsi di biologia!». Diversa l'esperienza di Berlino, dove gli studenti delle secondarie ricevono due ore obbligatorie di etica alla settimana. Visti i risultati positivi registrati da tale iniziativa, ora anche a Vienna la ministra all'Istruzione, la socialdemocratica Claudia Schmied, sta prendendo in considerazione un **corso di etica per tutti, da affiancare all'insegnamento opzionale di religione**, che comunque rimarrà materia fondante dei curricula «così come previsto dal concordato e da altri accordi». I costi di un'ulteriore materia nel piano di studi sarebbero tuttavia elevati e l'imposizione di una nuova disciplina indurrebbe molti a rinunciare all'ora di religione - obietano i conservatori austriaci - che si dicono disposti a votare solo a favore di lezioni di etica come alternativa per chi non si avvalga dell'istruzione confessionale. La ministra però non mostra di voler recedere dal suo progetto e ha annunciato che entro l'autunno 2013 verrà ultimata la valutazione scientifica del corso di etica svolto fin qui nelle duecento scuole pilota, così da poter mettere a punto in tempi brevi una ristrutturazione del curriculum generale, che includa l'aggiunta di ore di etica obbligatorie per tutti (riduzione da un articolo di Flavia Foradini, *Il Sole-24ore Domenica*,16.06.2013).

<http://www.schule.at/portale/religion/theologie-und-ethik/ethik.html>

BELGIQUE / **Proposition d'un cours commun: « Education philosophique, éthique et citoyenne »**

Bruxelles, 18 avril 2013 – Depuis plusieurs mois, dans le débat sur les innovations envisageables touchant aux cours de religion(s) dans le système belge (francophone), de nombreux acteurs sociaux ont fait entendre leur voix. Parmi les positions plus motivées et structurées, vient de paraître celle du Cedep (Centre d'étude et de défense de l'école publique) : un document assez détaillé (6 pages), qui, faisant état de « l'illégalité de la situation actuelle » à la lumière des chartes internationales sur les droits fondamentaux et les libertés de religion, prône le remplacement des actuels cours confessionnels et optionnels séparés par un cours obligatoire et commun à tous les élèves, dont le nom serait « *Education philosophique, éthique et citoyenne* ». Le profile du cours est construit autour de ces trois volets, dans une visée de : 1) développer des compétences cognitives comme questionner, penser, réfléchir, argumenter conceptualiser, problématiser ; 2) amener les élèves à exercer le questionnement et la réflexion éthiques, à se positionner dans la sphère publique sur les questions du bien et du juste ; 3) éduquer et s'éduquer aux valeurs et aux attitudes d'une citoyenneté responsable telle que requise par une société démocratique et multireligieuse.

Le texte du document, 6 pages : www.cedep.be/ - Une lecture critique et alternative, par A.Fossion :

<http://www.lalibre.be/debats/opinions/article/815372/ne-dites-plus-cours-de-religion-mais-cours-de-sciencesreligieuses.html>

DEUTSCHLAND / **Islamic Religion classes in German schools. Who decides?**

After years of discussion and debate, the first German states are now introducing Islamic religion classes in public schools. However, because there are many different branches of Islam and no central authority to offer guidance, the question as to who should be allowed to decide on teachers and lesson content is leading to serious conflict. According to Article 7, Paragraph 3 of the German constitution, all religious communities have the right to learn about their faiths in state schools. This also applies to some 70,000 Muslim pupils in Germany. However, because Islam is not recognised as a religious community, the introduction of these lessons is presenting states with a number of unprecedented legal and political challenges as they look for ways to involve representatives of the Muslim community in the decision-making process. North Rhine-Westphalia has taken the boldest step and is the first state to offer faith-based Islamic religious education for the academic year 2012/2013 in some 44 primary schools for around 2,500 pupils [...]

by Claudia Mende <http://en.qantara.de/Who-Decides/20758c503/index.html> .

■ **Hessen führt Islam-Unterricht an Schulen ein** - Nach jahrelanger Debatte wird Hessen an seinen Schulen ab dem Schuljahr 2013/14 islamischen Religionsunterricht einführen. Das Projekt soll an 25 Grundschulen starten. Eine „historische Entscheidung“, befand Integrationsminister Jörg-Uwe Hahn. Mit Hilfe der türkischen Moscheengemeinschaft Ditib (Landesverband Hessen) und der Ahmadiyya Muslim Jamaat soll der bekenntnisorientierte Islamunterricht zum Schuljahr 2013/14 auf dem Stundenplan stehen. Integrationsminister Jörg-Uwe Hahn (FDP) sprach am Montag in Wiesbaden von einer „historische Entscheidung“. Sie belege den Willen zur Integration und zum gemeinsamen, konstruktiven Zusammenleben. Der Unterricht soll an bis zu 25 Grundschulen für die ersten Klassen eingeführt werden. Ein Schwerpunkt soll das Rhein-Main-Gebiet sein. Über die Schulen sei aber noch nicht entschieden, sagte Kultusministerin Nicola Beer (FDP). http://www.focus.de/politik/deutschland/historische-entscheidung-hessen-fuehrt-islam-unterricht-an-schulen-ein_aid_884233.html

Madrid 17 mayo 2013 - El **Consejo de Ministros** ha aprobado [el anteproyecto de Ley Orgánica de Mejora de la Calidad Educativa \(LOMCE\)](#), la séptima ley educativa 37 años de democracia, impulsada por el ministro José Ignacio Wert y que no inició su trámite parlamentario la semana pasada, como estaba previsto, porque quedaban por estudiar algunas "observaciones". Una ley muy polémica que provocó una huelga general en el sector educativo el 9 de mayo. Entre los puntos clave de la reforma, la religión y su alternativa. Los alumnos podrán cursar simultáneamente religión confesional y una alternativa de formación en valores en primaria y ESO, que se llamará, según la etapa, Valores sociales o culturales, o Valores éticos. Desaparece Educación para la ciudadanía, creada en la reforma de 2006. Tanto la asignatura de religión como su alternativa serán evaluables y la nota contará para la media del curso "a todos los efectos", ya sea para optar a una beca o para calcular el resultado de las pruebas externas de evaluación, "como el resto de las asignaturas". Esta era una recurrente demanda de los obispos. Para encontrar un tratamiento académico equivalente, hay que retroceder hasta la ley general de Educación, promulgada en 1970 durante la dictadura franquista. Quien se haya matriculado en religión podrá matricularse también en valores, en detrimento de cualquier otra de las optativas, según han concretado fuentes del Ministerio de Educación. [V. la reforma en resumen :http://www.huffingtonpost.es/2013/05/17/las-claves-de-la-reforma_n_3291428.html]

■ La **Alianza Evangélica Española** (entidad representativa interdenominacional más antigua en el protestantismo español) manifiesta su postura y algunas consideraciones acerca de la Enseñanza religiosa en la reciente reforma, publicando un *Comunicado* con fecha 27 Mayo 2013. La AEE afirma "que una enseñanza objetiva y no confesional de los aspectos culturales, sociales, históricos de las religiones y creencias merece ser tratada bien dentro de las asignaturas correspondientes de arte, sociedad e historia, o bien como una asignatura independiente en el concepto de "Historia y cultura de las creencias". Ver el texto integral del comunicado en: <http://www.psoe.es/ambito/cristianos/news/index.do?action=Print&>

■ El colectivo **Profesores cristianos de la escuela pública** ha expresado sus observaciones críticas con el manifiesto *LOMCE NO: por el alumnado, el profesorado y las familias* (Madrid 10 Junio 2013). El documento concluye así: "Como cristianos, miembros de la Iglesia, pedimos a nuestros máximos servidores y representantes que en sus manifestaciones públicas sobre la cuestión educativa tengan en cuenta el interés por el bien común de la sociedad y la diversidad de opiniones y opciones que en relación con el tema educativo conviven en el seno de la Asamblea universal de cristianos y cristianas". <http://www.psoe.es/ambito/cristianos/news/index.do?action=Print&>

■ *El País*: La nota de Religión volverá a contar para hacer la media y para obtener becas. Es otra victoria de los obispos españoles en el proyecto de reforma de la enseñanza que hoy ha aprobado el gobierno y que concita una fuerte oposición de los más variados sectores, desde la comunidad educativa (sobre todo en la escuela pública) a casi todo el arco político fuera del PP. El ministro José Ignacio Wert ha defendido su reforma como el antídoto para mejorar un sistema escolar que sufre un 24,5% de abandono escolar y obtiene resultados mediocres en las evaluaciones internacionales. Sin embargo, para buena parte de la escuela pública (que el jueves pasado sacó a la calle a decenas de miles de personas en toda España contra la ley) no es más que la otra cara de los recortes educativos, que mira al pasado, que va a segregar alumnos desde muy jóvenes y además apoya a la escuela concertada y a la Iglesia. Los obispos han conseguido con esta reforma hacer realidad sus reclamaciones: - desaparecerá la materia de Educación para la ciudadanía, - será obligatorio estudiar la asignatura confesional de Religión o su alternativa (Valores culturales y sociales en primaria y Valores éticos en secundaria), - su nota volverá a contar para todo, igual que las demás. Esto no ocurría desde que se aprobó la ley educativa de 1990 (LOGSE), explica el presidente de la Federación española de Profesores de Religión, Rafael Ramírez [...]. "Con esta medida se intenta frenar el hecho de que cada vez menos niños optan por la Religión. Piensan que puntuando en la media podrán parar la sangría", opina Fernando Delgado, presidente de Europa Laica. Entre el curso 2000-2001 y el 2009-2010, se registró un descenso de más de ocho puntos, según los datos del Ministerio de educación. En primaria, se pasó, en una década, del 83,32% de matriculados en Religión al 74,19%. En secundaria, del 63,71% al 54,39%. Y del 47,68% al 41,14% en bachillerato. "La asignatura de Religión tiene que ser ofrecida en condiciones de libertad para los alumnos que la elijan, pero como una asignatura equiparable a las fundamentales", dice el secretario de la Conferencia, Juan A. Martínez Camino. http://sociedad.elpais.com/sociedad/2013/05/17/actualidad/1368789921_570541.html?rel=rosEP

■ Otras opiniones: "La Lomce, la clase de religión, los derechos y los sectarismos" (*Ecclesia digital*, 21/5/2013) <http://www.revistaecclesia.com/la-lomce-la-clase-de-religion-los-derechos-y-los-sectarismos-editorial-ecclesia/> • Religión sube de categoría y contará para la obtención de becas (*El Diario*, 18/5/2013): http://www.eldiario.es/sociedad/ley_wert-educacion-consejo_de_ministros-wert-LOMCE_0_133336933.html
• "La religion tiene su sitio tambien en la escuela" (*Vida nueva*, 14 de junio 2013, 5 y 8-13).

FRANCE / **Pour un enseignement laïque de la morale : du programme à l'application**

■ **Le Rapport national** - La mission que Vincent Peillon avait mandatée pour réfléchir au contenu et aux modalités d'évaluation d'un enseignement de la morale laïque à l'école a rendu lundi 22 avril son rapport intitulé *Pour un enseignement laïque de la morale* (60 pages, online). À cette occasion, le ministre de l'éducation nationale a annoncé que cet enseignement serait donné à partir de 2015, et préconisé qu'il le soit à raison d'au moins une heure par semaine en primaire et au collège et de 18 heures minimum par an au lycée. Ce volume horaire peut apparaître dérisoire au regard de l'objectif rappelé en préambule du rapport : « *Contribuer à l'éducation, au vivre-ensemble et à la transmission des valeurs au fondement de la citoyenneté républicaine* ». Cependant, comme le soulignent justement ses auteurs, la morale à l'école ne doit pas être une discipline seulement additionnelle. Ses enjeux traversent l'ensemble d'un projet éducatif qui a pour ambition de contribuer à « *la formation du sujet moral, du jugement moral, de la personne morale* » dans une société marquée « *par le pluralisme des opinions et des croyances* », mais qui ne se résout ni à « *un relativisme généralisé des valeurs et des éthiques, ni au scepticisme* ». Autrement dit, la morale, avant d'être une théorie, est de l'ordre d'une pratique de la vie en commun. De fait, l'école est un lieu d'expérience du respect de l'autre, d'apprentissage de ce que recouvrent les valeurs de dignité, de liberté, d'égalité, de justice qui sont fondatrices de la République et de la démocratie.

Comme le suggère le titre du rapport, le défi pour l'éducation nationale n'est pas d'enseigner une morale laïque mais plutôt de mettre en place « *un enseignement laïque de la morale* » respectueux de la liberté de conscience de chacun et du pluralisme des appartenances et des croyances. L'école est dans son rôle quand elle cherche, y compris à travers un enseignement dédié, à favoriser ce que les auteurs du rapport appellent « *une culture de la responsabilité, de l'égalité, de la coopération, de la solidarité* ». Des valeurs qui ne sont pas étrangères à la foi chrétienne et qui auront d'autant plus de chances d'être partagées qu'elles auront été effectivement vécues, promues, et réfléchies, dans le cadre scolaire et en dehors. (D. Greiner)

<http://www.la-croix.com/Editos/Enseignement-laïque-de-la-morale-et-respect-du-pluralisme-2013-04-22>

■ **Un commentaire du ministre** - La morale laïque, dont Vincent Peillon précise les modalités d'enseignement, est née dans la polémique. Le ministre de l'éducation avait annoncé, à la rentrée scolaire de 2012, qu'il entendait développer cet enseignement du primaire au lycée. Luc Chatel, son prédécesseur, avait trouvé une résonance pétainiste dans cette volonté de "*redressement intellectuel et moral*" du pays. Pourtant, un sondage IFOP révélait la semaine suivante que 91 % des Français étaient favorables à l'initiative, dont 48 % "*très favorables*". Une mission composée de trois experts a été chargée de définir le contenu de cet enseignement et de réfléchir à son évaluation. Leur rapport a été présenté lundi 22 avril.

- **Eclairé par les six mois de lectures et d'auditions du rapport, comment définissez-vous le plus simplement la "morale laïque" ?** - La morale laïque est un ensemble de connaissances et de réflexions sur les valeurs, les principes et les règles qui permettent, dans la République, de vivre ensemble selon notre idéal commun de liberté, d'égalité et de fraternité. Cela doit aussi être une mise en pratique de ces valeurs et de ces règles.

- **Le rapport préconise un "enseignement laïque de la morale" et non plus une "morale laïque". Est-ce une marche arrière après les critiques ?** - C'est la même chose ! Mais je comprends qu'il faut rassurer sur deux points. D'abord, certains voudraient [laisser](#) penser que la morale laïque serait antireligieuse. C'est exactement l'inverse : elle est une morale commune à tous, et c'est justement son respect qui autorise la liberté et la coexistence des croyances individuelles et privées de chacun. Ensuite, la morale laïque n'est pas non plus une morale d'Etat, une "*orthodoxie à rebours*". Elle est le contraire du dogmatisme et fait le pari de la liberté de conscience et de jugement de chacun : elle vise l'autonomie [...] http://www.lemonde.fr/ecole-primaire-et-secondaire/article/2013/04/22/vincent-peillon-cree-un-enseignement-de-morale-laïque-du-cp-a-la-terminale_3164055_1473688.html .

IRELAND / **Primary schools not the only ones affected by school patronage issue**

Dublin, 30 April 2013 - Minister for Education Ruairí Quinn has justified the initiative to remove some primary schools from the patronage of the Catholic Church on the grounds that parents must be given a choice of schools according to their religious beliefs or lack thereof. The Minister seems to mistakenly believe that parents who wish to send their children to a second-level school where there is no religious influence have access to such schools. In Ireland, most second-level schools are controlled, directly or indirectly, by Catholic religious orders. Community schools, which many people believe to be secular, have trustees, who, except in the case of five Church of Ireland community schools, are Catholic religious orders and vocational education committees (VECs). This situation has arisen because many community schools originated as amalgamations of religious secondary schools and vocational schools (read more:

<http://www.irishtimes.com/news/social-affairs/religion-and-beliefs/primary-schools-not-the-only-ones-affected-by-school-patronage-issue-1.1376864>

ÖSTERREICH / **Die kompetenzorientierter Reifeprüfung aus Religion**

Diese hier vorliegende Handreichung* zur Vorbereitung auf die mündliche Prüfung aus dem (Wahl-) Pflichtgegenstand „Religion“ im Rahmen der ab Haupttermin 2014 geltenden mündlichen kompetenzorientierten Reifeprüfung ist eine Handreichung in einer Serie von durch das Bundesministerium für Unterricht, Kunst und Kultur beauftragten und legitimierten Handreichungen. Ziel dieser wie der Handreichungen aller anderen Fächer ist es, den Lehrpersonen Unterstützung bei der Vorbereitung der Schülerinnen und Schüler auf die neue Reifeprüfung zu bieten. Um ein optimales Ergebnis und Sicherheit sowohl bei den Lehrpersonen als auch bei den Kandidatinnen und Kandidaten zu erzielen, ist es sinnvoll und wird empfohlen, diese Fachhandreichung gemeinsam mit dem von Gegenständen unabhängigen Leitfaden zur mündlichen Reifeprüfung des Bundesministeriums für Unterricht, Kunst und Kultur zu lesen und damit zu arbeiten [...] (*aus dem Vorwort*).

* BUNDESMINISTERIUM FÜR UNTERRICHT, KUNST UND KULTUR, *Die kompetenzorientierte Reifeprüfung aus Religion. Grundlagen, exemplarische Themenbereiche und Aufgabenstellungen*, Wien 2012, 157 Seiten; online Buch:

http://www.bmukk.gv.at/medienpool/22989/reifepruefung_ahs_lfrel.pdf

POLAND / **Islamic religious classes (after-school time)**

Pursuant to Article 53 paragraph 4 of the Constitution, every religious organization with a regulated legal status has the right to teach its religion in schools. In practice, however, religious education classes can be organized when there are at least seven students of a particular denomination in one school. All religious organizations have the right to organize after-school religious education and to establish denominational schools. The number of Muslims in Poland is estimated at 25-30 thousand, which amounts to 0.05-0.08 percent of the population. Because of this fact, Islam is taught in schools only in Bialystok and Warsaw, places where Muslims are more numerous. These classes are organized by two Muslim religious organizations officially recognized by the state: the Muslim Religious Union and the Muslim League. Both of them have their own curricula and textbooks, the latter are rather outdated. The ministry approved a school curriculum for Muslim religious instruction in 2004. The paper discusses the existing curricula and textbooks used in classes, taking into consideration the legal framework for conducting Muslim instruction, methods of curriculum preparation and the lack of suitable textbooks for several stages of education. http://www.academia.edu/877369/Islamic_religious_education_in_Poland_-_curricula_and_textbooks

PORTUGAL / **Nouveau régime juridique pour les cours de « Morale et Religion catholique »**

Lisboa, 17 de maio de 2013 – Un décret-loi, signé par le président de la République Aníbal Cavaco Silva, reconduit et révisé en partie les conditions du cours préexistant, confessionnel et facultatif, de religion catholique dans le primaire et le secondaire de l'Etat, à la suite de la dernière révision du concordat avec le Saint-Siège signée le 18 mai 2004. Ce cours est garanti par l'Etat (art.2), mais il appartient à l'Eglise catholique d'en établir les programmes, de faire rédiger les manuels didactiques, et de qualifier les professeurs (art.3). Ce cours est une composante obligatoire de l'école publique qui l'organise, mais l'inscription, renouvelable chaque année, reste facultative pour l'élève (jusqu'à 16 ans c'est la famille qui décide) (art.4-5). Pour former un groupe-classe il faut un minimum de 10 élèves inscrits, venant même de classes diverses au cycle primaire, mais venant de la même année scolaire au 2nd et 3^{ème} cycle secondaire (art.6). L'évaluation du cours n'a pas des effets sur la moyenne des notes des autres disciplines (art.7). Des normes assez strictes et ponctuelles régissent le recrutement, la sélection et l'habilitation professionnelle des enseignants (art.8-9-10). Le texte intégral du décret est publié dans *Diário da República* du 23/5/2013 : <http://dre.pt/pdf1sdip/2013/05/09900/0303103033.pdf>

International

CANADA (Québec) / **Rapport sur le fait religieux dans les écoles privées**

Montréal, 25 mai 2013 - Sur fond de tension et d'inconfort à l'endroit des écoles de confession juive et musulmane, un rapport inédit du ministère de l'Éducation sur les écoles confessionnelles remet les pendules à l'heure. Contrairement aux croyances populaires, de toutes les écoles confessionnelles (nécessairement privées), ce sont les écoles catholiques qui connaissent la plus forte croissance (25 %). Selon le rapport intitulé *Le fait religieux dans les écoles privées du Québec*, « la seule augmentation des effectifs des écoles catholiques au cours des douze dernières années (15 366 élèves) est supérieure au nombre total d'élèves fréquentant toutes les autres écoles confessionnelles (12 655) ». Pour Jean-Marc St-Jacques, président de la Fédération des établissements d'enseignement privé, cette croissance d'effectifs dans les écoles catholiques ne signifie pas forcément un retour à l'éducation catholique d'avant la déconfessionnalisation en 1998. « Cette tendance suit peut-être la hausse générale de la clientèle des écoles privées au secondaire », explique-t-il. Vrai que les écoles privées catholiques sont majoritaires et qu'elles accaparent à elles seules 86 % des effectifs totaux des écoles privées confessionnelles.(...) Il doute qu'un retour à l'enseignement

catholique soit possible, encore moins si l'aspect religieux est obligatoire et intégré au cours. « Je suis religieux, ça fait 20 ans que je suis directeur, et je ne sais pas si j'ai vu un parent par cinq ans qui est venu me parler de la dimension religieuse des cours », constate-t-il. Selon lui, le cours d'éthique et culture religieuse est désormais parfaitement adapté à la nouvelle réalité. « Le cours ECR est plus proche des faits sociologiques et scientifiques. On réfléchit davantage. Même qu'on est capables d'aller plus loin dans la dimension religieuse qu'avec les cours confessionnels d'avant. »

<http://www.ledevoir.com/societe/education/379085/la-popularite-des-ecoles-catholiques-explose?utm>

QUEBEC / **Ethique et culture religieuse : la Cour suprême devra trancher**

Ottawa, 13 juin 2013 - La Cour suprême du Canada se penchera une nouvelle fois sur le cours d'éthique et de culture religieuse du Québec, un an après avoir refusé à des parents de Drummondville le droit d'exempter leurs enfants de ce programme. Cette fois, c'est un établissement scolaire qui souhaite être dispensé du cours qui a remplacé l'enseignement moral, catholique ou protestant dans l'ensemble des écoles de la province en 2008. La Loyola High School, une école secondaire catholique de Montréal, souhaite offrir son propre programme. La demande lui a été refusée par Québec, sous prétexte notamment que le cours proposé repose sur une démarche confessionnelle plutôt que culturelle. La Cour supérieure du Québec a d'abord donné raison à l'établissement scolaire, mais c'est le gouvernement du Québec qui a gagné en appel. Le cours d'éthique et de culture religieuse (ÉCR) vise à donner un aperçu global des différents rites et religions dans le monde, en y apportant une perspective historique. Il encourage également l'élève à réfléchir aux questions éthiques et sociales. Plusieurs parents avaient exprimé leur mécontentement lorsque Québec avait choisi de mettre fin à l'enseignement religieux traditionnel pour le remplacer par le cours d'ÉCR en 2008. Dans son jugement, la Cour d'appel donnait raison à la ministre de l'Éducation de l'époque, puisque ses raisons pour refuser l'exemption ne constituaient pas à ses yeux de « simples prétextes ». « En somme, la ministre refuse l'exemption, car l'approche du programme Loyola est confessionnelle. Or, le programme ÉCR remplace l'enseignement religieux, passant d'un enseignement essentiellement confessionnel à un enseignement laïque », avait écrit le juge Jacques R. Fournier. « La décision de la ministre est raisonnable et ne porte pas atteinte à un droit protégé », avait-il conclu.

En février 2012, la Cour suprême avait de son côté tranché que le programme était conforme à la Charte canadienne des droits et libertés et que d'enseigner les fondements des religions du monde ne portait pas atteinte à la liberté de religion des enfants ou de leurs parents. Mais cette décision ne décourage pas le directeur de Loyola pour autant, puisque le cas des parents de Drummondville et celui de son école sont très différents, à son avis. « Nous ne disons pas que nous ne voulons pas enseigner ces choses, nous disons que nous voulons les enseigner différemment. Et c'est un argument très différent que de vouloir être complètement retiré du tout le processus », a expliqué Paul Donovan en entrevue. Selon lui, le concept de « pluralisme » perd son sens si l'on demande aux gens de mettre de côté leur religion afin d'étudier des choses comme la tolérance et l'ouverture (par Fannie Olivier)

<http://www.ledevoir.com/societe/ethique-et-religion/380648/la-cour-supreme>

CHINA / **Tight state controls on religious education**

15 May 2013 - **Religious education in China** - At a basic level, China's state of religious education can be measured by the number of formal religious institutions of education. According to the State Administration for Religious Affairs (SARA), the government agency tasked with overseeing religious affairs, as of July 2011 there were 92 religious colleges and universities servicing hundreds of millions of Chinese religious adherents. These institutions produced over 40,000 graduates in the 30 years up to July 2011, according to SARA's figures. Most of these institutions appear to be post-secondary institutions training individuals for religious careers. Among them is the famous Nanjing Union Theological Seminary, which is affiliated with the officially-approved Protestant Christian group, the Three-Self Patriotic Movement. The Chinese government recognises the right of religious groups to establish religious educational institutions. Such rights, however, extend only to the five state-sponsored faith structures, for Buddhism, Taoism, Protestant Christianity, Catholic Christianity and Islam. Individuals are implicitly excluded from founding religious educational establishments, whether on a profit or not-for-profit basis. Religious groups not officially permitted by the state - including the Vatican-loyal Catholic Church, unregistered Protestant house churches, or Jehovah's Witnesses - or those that are slightly tolerated - including Protestant denominations like Seventh-day Adventists which maintain some self-identity within the state-approved Protestant body, or the tiny Chinese Orthodox Church - have no possibility for formal religious education.

State regulations - Article 9 of China's Regulations on Religious Affairs, promulgated in 2004, sets out the conditions under which such state-approved religious groups can establish and maintain religious educational institutions. Those conditions provide for curriculum plans, qualified students, financial resources, qualified instructors and administrators, and appropriate facilities. Article 10 of the Regulations

also allows China's five state-sponsored religious groups to receive foreign students for religious studies in their state-approved colleges in China. In December 2006, SARA promulgated a set of regulations on the setting up of religious educational institutions entitled "Rules for Establishing Religious Academies and Colleges" (hereafter referred to as regulations on religious educational institutions). The regulations provide additional details on the requirements for setting up a religious educational institution in China. It also provides opportunities for the state to intervene in the operations of religious educational institutions. Before discussing those restrictive measures, we will take a brief look at the types of religious schools that the Chinese state allows. According to this set of regulations, religious educational institutions in China generally fall under two categories. The first category has to do with whether an institution is "national-level" or "provincial-level". In fact, according to Article 3 of the regulations on religious educational institutions, only religious groups, ostensibly officially-approved ones, that operate at the national level and in provinces, autonomous regions, and directly-administered municipalities (e.g. Beijing, Shanghai, Tianjin and Chongqing) are permitted to establish religious educational institutions. Article 6 further stipulates that in provinces and regions where religious educational institutions exist, the state will "generally" not permit the establishment of new religious educational institutions. In this manner, the state effectively makes it difficult for non-approved religious groups to establish new religious educational institutions (*by Magda Hornemann*) [Read more: http://www.forum18.org/Archive.php?article_id=1835]

BREVI – EN BREF

BELGIUM – Post-Christian terminology. The French Community of Belgium - which has its own institutions, parliament and government, and has jurisdiction over the five provinces of Wallonia and over the Francophone population of Brussels in the areas of education and culture - adopted a framework decree that formally establishes the new secularized names in the interests of "administrative simplification." As reported by the newspapers, school calendars within Belgium's French speaking community will permanently use the following terminology: the Christian holiday previously known as All Saints Day (congés de Toussaint) will now be referred to as *Autumn Leave* (congé d'automne); Christmas Vacation (vacances de Noël) is now *Winter Vacation* (vacances d'hiver); Lenten Vacation (congés de carnaval) is now *Rest and Relaxation Leave* (congé de détente); and Easter (vacances de Pâques) is now *Spring Vacation* (vacances de printemps). (cf. *La Libre Belgique*, 26 Mars 2013).

BELGIQUE . Le Conseil d'Etat Belge vient de donner raison à **une professeur musulmane voilée** qui enseignait l'islam au sein d'une école publique tout en gardant son hijab alors que la commune avait adopté un règlement qui lui interdisait. Après un combat juridique intense, le Conseil d'Etat belge a estimé que les professeurs de religion n'étaient pas tenus au devoir de neutralité. Selon le site belge *La dernière heure*, la commune de Grâce-Hollogne avait adopté un règlement d'ordre intérieur qui imposait aux professeurs de religion la neutralité religieuse en dehors de leur classe. En d'autres termes, une professeur voilée enseignait l'islam était autorisée à porter le hijab au sein de sa classe durant ses cours mais devait le retirer dans les couloirs de l'établissement, à la cantine...et partout ailleurs au sein de l'établissement. L'arrêt du Conseil d'Etat a contraint la commune de Grâce-Hollogne a revoir sa copie. Il estime que "porter tout signe d'appartenance religieuse, y compris vestimentaire, est inhérent à l'enseignement des religions reconnues et n'est pas limité aux heures des cours et aux locaux auxquels ils sont affectés". L'enseignante à l'origine de cette affaire raconte que l'établissement où elle travaillait est allé jusqu'à appeler la police pour lui interdire l'accès à l'école, un épisode qui ne devrait pas se reproduire puisque la décision du Conseil d'Etat est définitive et devrait s'étendre à la Fédération Wallonie-Bruxelles. La presse belge du 15 Mai 2013 - <http://www.ajib.fr/2013/05/belgique-hijab/>

ESPAÑA - La Conferencia episcopal ha publicado (20 de mayo 2013) el documento *Orientaciones pastorales para la coordinación de la familia, la parroquia y la escuela en la transmisión de la fe*. Con respecto a la **enseñanza religiosa en la escuela**, en el documento se recuerda que se trata de "un derecho y un deber de los padres y alumnos católicos" (nn.23-24), y en concreto se explica en qué consiste la peculiaridad de esta enseñanza. Frente a algunas voces que cuestionan la presencia de la religión en la escuela, se ofrecen motivos que autorizan su presencia, como el hecho de que sea necesaria para "comprender la civilización europea en la que estamos sumergidos", el que esta enseñanza, bien realizada, "favorece la unidad interior del alumno creyente", y el hecho de que "brinde al alumno motivos para vivir, le ofrezca valores morales a los que adherirse y le indique caminos para orientar su comportamiento" nn.70-72). <http://www.conferenciaepiscopal.es/index.php/notas/2013/3536-la-conferencia-episcopal-espanola-publica-orientaciones-pastorales-para-la-coordinacion-de-la-familia-la-parroquia-y-la-escuela-en-la-transmision-de-la-fe.html>

ESPAÑA - Un tercio de los jóvenes de 15 a 29 años en Euskadi se declaraba católica el año pasado, pero tan sólo un 4% se definía como católica practicante, según los datos analizados por el **Observatorio Vasco de la Juventud** a partir de diferentes investigaciones basadas en encuestas realizadas a la juventud de la Comunidad Autónoma Vasca. El porcentaje de personas jóvenes que se definen católicas ha descendido notablemente en los últimos años. Así, si en 1998 un 59% de la juventud de Euskadi de 15 a 29 años decía ser católica, en 2008 este porcentaje se redujo al 37% y en 2012 apenas fue del 34%. www.elcorreo.com/vizcaya/20130326/mas-actualidad/sociedad/

EUROPE – Ethnocentrism?. 20 eminent professors and religious leaders from various countries of Europe wrote to Mr Alexander Chope, President of the Committee on Legal Affairs and Human Rights at the Parliamentary Assembly of the Council of Europe, in a common statement denouncing the willingness of a French deputy to export the French attitude

against religious minorities at European level. Here is their letter: http://www.eifrf-articles.org/Professors-and-religious-leaders-write-to-Parliamentary-Assembly-of-the-Council-of-Europe_a24.html ;

FRANCE - Voté par le comité national de l'enseignement catholique le 15 février 2013 et adopté par l'assemblée plénière de la Conférence des évêques le 18 avril, le **nouveau statut de l'enseignement catholique** est en ligne sur son site :http://www.enseignement-catholique.fr/ec/images/stories/hs/hs_statut-ec-2010.pdf. L'enseignement catholique français chiffre 2.038.000 élèves, 134.000 enseignants, 9.000 établissements (le 20% des effectifs du système national).

MALTA – 1017 students reject religion classes. An Ethics programme for exempted students would recognise Malta's increasing pluralism and the social and civic value of understanding diverse religious traditions. The new government is committed to introducing instruction in **Non-denominational Ethics** for the primary and secondary school students who are currently exempted from participating in religion classes.
<http://www.maltatoday.com.mt/en/newsdetails/news/national/1-017-students-reject-religion-classes->

NORTHERN IRELAND - The first shared education **campus for Catholic and Protestant schoolchildren** has been granted planning approval. Up to six schools with 3,700 pupils are expected to be based at a former Army barracks in Omagh, Co Tyrone, Stormont's power-sharing government revealed. The relic of the region's 30-year conflict is to be transformed into a 126-acre development to educate the next generation together.
<http://www.belfasttelegraph.co.uk/news/local-national/northern-ireland/coreligious-schools-plan-approved-29240183.html>

ÖSTERREICH - **Interreligiöse Konferenz Graz 2013** „Dialog für ein friedliches Zusammenleben der Religionen in Europa“. Dialog für ein friedliches Zusammenleben der Religionen in Vielfalt wird sich mit den mehr denn je brennenden Fragen des friedlichen Zusammenlebens der Religionen und Kulturen in Europa befassen. Dialog als Mittel zur Förderung von Bewusstsein, Verständnis, Aussöhnung und Toleranz, als Mittel zur Verhinderung von Konflikten und zur Gewährleistung von Integration und sozialem Zusammenhalt. Wann: 17.-20. Juli 2013 - Wo: Graz, Kunsthaus (Space 04) - Kontakt: Nicola Baloch, Afro-Asiatisches Institut Graz, Leechgasse 22, 8010 Graz, 0316 324434/0 - n.baloch@aai-graz.at ; www.aai-graz.at

ROMANIA – **2012 Human Rights Report**. From the *U.S. Embassy Report 2012 on Romania* : «(...) The government failed to take effective action to return the Greek Catholic churches confiscated by the former Communist government. A restrictive law on religion remained in effect. There were continued reports of violence and discrimination against women, as well as child abuse. There were some anti-Semitic acts and statements, and anti-Semitic articles continued to be published. Anti-Semitic, racist, xenophobic, and nationalistic views continued to be disseminated via the Internet». See the entire text : http://romania.usembassy.gov/2012_hrr_en.html

RUSSIA - Russian President Vladimir Putin has signed a new bill into law that makes **religious education mandatory for all schools in the country**. The legislation concerns a course on the fundamentals of religion that will be taught at all schools, although it did not specify which religions will be discussed in classrooms. The law also makes a number of long-awaited changes for Russia's teachers, such as stipulating a minimum salary that is directly related to the economy of the region in which they work. Educators who have to travel to rural areas as part of their job will also be entitled to compensation for their expenses. The law which includes the clause on religious education was approved by the Federation Council on Dec. 26, and will go into effect on Sept. 1, 2013.
<http://www.christianpost.com/news/russia-makes-religious-education-mandatory-in-schools-87634/>

SVIZZERA/Ticino – **Sperimentazione del corso “Storia delle religioni”**. Un comunicato stampa del Consiglio di Stato, datato a Bellinzona (Ticino) 17 aprile 2013, annuncia: “Alla fine del corrente anno scolastico si concluderà la sperimentazione triennale dell'insegnamento di Storia delle religioni nel secondo biennio di scuola media limitatamente a 6 sedi scolastiche su 35, di cui 3 con la sola materia obbligatoria ed altre 3 con l'offerta alternativa dell'ora tradizionale di religione cattolica o evangelica. Il Consiglio di Stato, considerato che la sperimentazione è ritenuta sufficiente per una valutazione, attende il rapporto finale della speciale commissione sulla base del quale verrà presa una decisione. Cionondimeno esso ritiene opportuno far concludere agli attuali allievi di III media delle 6 sedi pilota il biennio sperimentale, per cui nell'anno scolastico 2013/14 gli allievi di III delle sedi coinvolte che passeranno in IV classe potranno completare tale corso biennale nelle due modalità previste dalla sperimentazione.”

UK/USA – **Professor Robert Jackson**, Warwick Religions and Education Research Unit (WRERU) has been awarded the prestigious William Rainey Harper Award from the Religious Education Association. The award is presented to outstanding leaders whose work in other fields has had profound impact upon religious education. Prof. Jackson, who also works at the European Wergeland Centre, becomes only the 12th recipient of the international award since its launch in 1975, and he joins the ranks of Marshall McLuhan, Margaret Mead and Paulo Freire. The American journal *Religion & Education* published a special issue dedicated to the work of Robert Jackson in 2013, Vol. 40, number 1. The articles are all written by former doctoral students of Prof. Jackson. A much expanded version of the special issue will be published as *Religion in Education: Innovation in International Research*, edited by Joyce Miller, Kevin O'Grady and Ursula McKenna, New York and London, Routledge (2013).

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BELGIQUE - «Votre enfant doit-il obligatoirement suivre le cours de religion ou de morale?» (*La nouvelle Gazette*, 20/3/13) - <http://www.lanouvellegazette.be/687341/article/actualite/belgique/2013-03-20/>

DEUTSCHLAND – Urteil in Berlin: Schulpflicht gilt auch am Welthumanistentag (*Der Spiegel*, 17 April 2013)
<http://www.spiegel.de/schulspiegel/urteil-in-berlin-schulpflicht-gilt-auch-am-welthumanistentag-a-894912.html>

WORLD - The World's Muslims: unity and diversity – 2012 Pew Report
<http://www.pewforum.org/Muslim/the-worlds-muslims-unity-and-diversity-executive-summary.aspx>

RUSSIA – Putin opposes hijabs in schools (*Interfax Religia*, 25 April 2013).
<http://www.interfax-religion.ru/print.php?act=news&id=50976>

BELGIQUE – Un référentiel commun pour les cours de religion (*La libre Belgique*, 14 Mai 2013)
<http://www.lalibre.be/actu/belgique/un-referentiel-commun-pour-les-cours-de-religion-51b8fc42e4b0de6db9ca65fe>

BELGIQUE – Cours de religion: faut-il les neutraliser ou les ajuster ? (*La libre Belgique*, 14 mai 2013)
<http://www.lalibre.be/debats/opinions/article/815372/ne-dites-plus-cours-de-religion-mais-cours-de-sciencesreligieuses.html>

SPAGNA – La riforma della Scuola favorirà gli alunni iscritti a religione (*Il Mondo*, 18 maggio 2013)
<http://www.ilmondo.it/esteri/2013-05-18/spagna-riforma-scuola>

ESPANA – 70 percent of Spaniards reject new plans for religion classes in schools (*El País*, 27 May 2013).
http://elpais.com/elpais/2013/05/27/inenglish/1369657255_146639.html

OHIO, Usa – Ohio may OK public school religion credits (*News Cincinnati*, Jun 1, 2013).
<http://news.cincinnati.com/article/20130601/NEWS/306010059/Ohio-may-OK-public-school-religion-credits?gcheck=1>

PORTUGAL - El Parlamento abre la puerta a los descendientes de los sefardíes lusos, expulsados en el siglo XV (*el País*, 30 Mayo 2013) - http://internacional.elpais.com/internacional/2013/05/30/actualidad/1369933286_504904.html

UNITED KINGDOM – “King Henry VIII was never a Protestant” (by A. Massie, *The Telegraph*, June 2nd, 2013).
<http://blogs.telegraph.co.uk/culture/allanmassie/100069470/king-henry-viii-was-never-a-protestant/>

USA - Families sacrifice pay religious schools (*Asbury Park Press*, June 4, 2013)
<http://www.app.com/article/20130604/NJNEWS15/306040021/Families-sacrifice-pay-religious-schools?gcheck=1>

SCOTLAND, Edinburgh – “Let us pay 10m bill to axe religion in schools” (*Edinburgh News*, 5 June 2013).
<http://www.scotsman.com/news/education/let-us-pay-10m-bill-to-axe-religion-in-schools-1-2953813>

QUEBEC – «Aucune raison pour interdire aux enfants de jouer au soccer à cause de leur religion» (*Le Devoir*, 4/6/2013)
<http://www.ledevoir.com/societe/actualites-en-societe/379876/le-gouvernement-federal-critique...>

UNGARN - Kirchengesetz und Religionsunterricht weiter unklar (*Katholische Presseagentur Österreich*, 04/06/2013)
<http://www.kathpress.at/site/nachrichten/database/55119.html>

SCOTLAND – More than 600 people have signed a Scottish Parliament petition calling for a change in the law to make it easier for parents to opt out of religious observance in schools. (<http://www.heraldscotland.com/news/education/>)

NORWAY – In print and on stage, the Bible makes surprise comeback in secular Norway (*Fox News*, June 7, 2013)
<http://www.foxnews.com/world/2013/06/06/in-print-and-on-stage-bible...>

UK – «Ban faith-based school selection» demands new campaign (*BBC, News Education & Family*, 6 June 2013)
<http://www.bbc.co.uk/news/education-22798206>

SCOTLAND – The new battle over religion in schools (*The Herald Scotland*, 9-10 June 2013)
<http://www.heraldscotland.com/news/home-news/the-new-battle-over-religion-in-schools.21292976>
<http://www.heraldscotland.com/news/education/church-we-need-secular-schools.21293209>

QUEBEC – Point chaud: «la foi n'est pas affaire de l'Etat» (*Le Devoir*, 10 juin 2013)
<http://www.ledevoir.com/societe/ethique-et-religion/380362/la-foi-n-est-pas-affaire-d-etat>

USA – Portland : a new evangelical engagement with public schools (*Religion News Service*, 10 June 2013)
<http://www.religionnews.com/2013/06/10/commentary-a-new-evangelical-engagement-with-public-schools/#comments>

BELGIUM – «Education system needs to answer its own questions for morality» (*Guardian Weekly*, 11 June 2013)
<http://www.guardian.co.uk/world/2013/jun/11/belgium-rethink-moral-education-schools>

UGANDA – Bishop calls for teaching of religion in schools (*New Vision*, June 18, 2013)
<http://www.newvision.co.ug/news/644017-bishop-zziwa-calls-for-teaching-of-religion-in-schools.html>

INDONESIA – Java: Fatwa against Catholic schools 'forbidden' to Muslims (*Asianews*, June 14, 2013)
<http://www.asianews.it/news-en/Central-Java:-fatwa-against-Catholic-schools,-forbidden-to-Muslims-28200.html>

USA - Supreme Court ruling 50 years ago set modern course for religion in public schools (*Deseret News*, June 14,2013)
<http://www.deseretnews.com/article/865581712/Supreme-Court-ruling-50-years-ago-set-modern-course-for-religion-in-public-schools.html>

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Books • Reports • Thesis • Papers

01. Ednan ASLAN (ed.), *Islamic textbooks and curricula in Europe*, Peter Lang, Oxford 2011, pp. 309 . <http://www.tandfonline.com/doi/abs/10.1080/13617672.2013.759374?journalCode=cjby20#.UYkbfUpmbt4> – This book is a collection of chapters based on papers presented at a conference in Sarajevo in 2010. The aim of the conference was to assess the existing curricula and textbooks for Muslim education in Europe and then to discuss the direction that textbook and curricular development needs to take in the near term. The ethos underpinning the conference was a belief in the potential Religious Education to cultivate respect between groups and that dialogue play a decisive role in democracy.

02. Irene BECCI, Marian BURCHARDT, José CASANOVA (Eds.), *Topographies of Faith. Religion in Urban Spaces*, Brill, The Hague 2013, pp. 235 - <http://www.brill.com/topographies-faith> - Based on ethnographic explorations in cities across the globe, *Topographies of Faith* offers a unique and compelling analysis of contemporary religious dynamics in metropolitan centers. While most scholarship on religion still sidelines questions of spatiality and scale, this book creatively draws on perspectives from urban studies to study the spatiality of religion in modern cities. It shows how globalization, transnational migration and urban expansion in big cities engender new religious forms and practices and their spatial underpinnings. Space affects urban religious diversity, religious innovations, decline or vitality. But it also shapes the relationships between religion and social equalities. Spanning distances between NY, Delhi and Johannesburg, the book also engages with issues of secularity and religious vitality in genuinely new ways.

03. Laura BEIRNE, *Catholic Primary schools and their ability to promote religious identity*, e-book 2013, pp. 19 – <http://www.grin.com/en/e-book/212091/catholic-primary-schools-and-their-ability-to-promote-religious-identity> – “[...] Initially, I will conduct a comprehensive literature review to explore the concept of religious identity and how the faith school (for the Christian denominations) environment can have on this environment. This literature review aims to explore the effects of faith schools on their student's identity and whether or not the schools have the ability to promote the religious identity of their students. By conducting a review of relevant literature, a research question will be formulated by identifying the gaps in the research. I will then explain the methodology and ethics of my research followed by the analysis of my research findings” (*Introduction*).

04. Pierre-Yves BRANDT et James Meredith DAY (eds.), *Psychologie du développement religieux. Questions classique et perspectives contemporaines*, Labor et Fides, Genève 2013, 264 pp. - <http://www.unil.ch/issrc/page76601.html> - Depuis l'émergence de la psychologie comme discipline scientifique, nombre de chercheurs se sont intéressés à la relation entre les croyances religieuses et spirituelles, les attitudes, les pratiques et les indices de bien-être psychologique. Peut-on décrire, expliquer, mesurer et prédire le développement spirituel et religieux et a-t-il des liens avec les développements cognitif, affectif ou moral ? Cet ouvrage réunissant des spécialistes propose de faire le point sur les recherches menées depuis quarante ans dans ce domaine et de montrer le champ passionnant des possibilités nouvelles de comprendre les croyances. Sur le Dieu des enfants, le sens de la religiosité à différentes étapes de la vie ou les liens entre émotions et développement spirituel, cet ouvrage offre un éclairage nouveau sur les mystères de la prénance de la religion dans nos sociétés sécularisées.

05. Oddrun M.H. BRÅTEN, *Towards a methodology for comparative Studies in Religious Education*. A Study of England and Norway, Waxmann, Münster 2013, 234 p. - <http://www.waxmann.com/index>. In this book Oddrun M. H. Bråten set out to utilise and test her methodology for comparative religious education. This synthesises two sets of ideas. The first includes supranational, national and subnational processes. Formal supranational processes refer to international (educational) policymaking in international

organisations. Informal supranational processes include secularisation, pluralisation and globalisation. Subnational processes refer to variations between regions within a country. The second set of ideas concerns the societal, institutional, instructional and experiential levels of curriculum. They are affected by supranational, national and subnational processes. In discussing the societal level, attention needs to be given to the histories of religion, state and school in each country. Research at the institutional level involves analysis of relevant policy documents and legislation in each country, while research at the instructional level involves analysis of how teachers interpret, plan and teach the curriculum, while the experiential level researches how students interact with one-another and with teachers to develop their understanding. A third set includes Bråten's use of Schiffauer and collaborators' concepts of social/national imaginary and civil enculturation. These concepts help in grasping the historical and sociological depth of national traditions.

06. Luc COLLÈS, René NOUAILHAT (Eds.), *Croire, savoir : quelles pédagogies européennes ? Données empiriques, analyses et questions pour l'avenir*, coll. « Haubans n.7 », Lumen Vitae, Bruxelles 2013, pp. 336 – <http://www.lumenvitae.be> – L'idée de ce dossier – une vingtaine de contributions signées par des spécialistes de 8 pays - prend son origine dans les travaux engagés depuis de nombreuses années par l'Université Catholique de Louvain, par l'IFER (Institut de formation pour l'étude et l'enseignement des religions, Centre Universitaire de Dijon) et par divers partenaires européens. Suite aux conclusions d'un colloque organisé à Dijon, octobre 2009, il est apparu nécessaire d'élargir l'étude au cadre européen et d'approfondir particulièrement les relations du croire et du savoir. Un partenariat s'est organisé entre l'Université catholique de Louvain, l'IFER et l'Enseignement catholique de France, dont le but est d'approfondir les différents aspects de la problématique croire/savoir, afin de donner à chaque enseignant les outils nécessaires pour avoir l'attitude juste en abordant cette question, tant dans le champ proprement scolaire que dans le domaine éducatif. Il s'agit, en effet, de permettre aux enseignants soit une meilleure prise en compte de la dimension religieuse dans les disciplines (d'après le dispositif propre au système français), soit une conjugaison plus pertinente des cours curriculaires sur la (les) religion(s) dans le cadre des objectifs éducatifs communs à tout apprentissage scolaire (dans la presque totalité des autres pays) .

07. Jérôme COTTIN, Jean-Marc MEYER, *Catéchèse protestante et enseignement religieux. Etat des lieux et prospective*. Coédition Lumen Vitae-Labor et Fides, Bruxelles 2013, pp. 248. - <http://www.lumenvitae.be/index.php/component/virtuemart/nouveautes/> - Pour la première fois, un travail de synthèse est proposé sur les questions catéchétiques et pédagogiques dans le protestantisme européen francophone, ou en lien avec lui. Cette synthèse se déploie autour de quatre axes : - une prise en compte des expériences de transmission autour du protestantisme de tradition luthérienne et réformée ; - une attention spécifique aux deux types d'enseignement ou de transmission que sont la catéchèse d'Eglise et l'enseignement religieux scolaire là où il est dispensé en termes de différences, de complémentarités et d'évolution ; - une mise en regard de ces perspectives catéchétiques et pédagogiques protestantes, avec des apports de spécialités extérieures que sont l'histoire, la philosophie, la sociologie ou encore la transmission analogue qui se fait dans le catholicisme ; - enfin, un recentrage théologique sur des notions qui se sont petit à petit éloignées du champ de la théologie impliquant une réflexion sur le statut actuel de la théologie, inconfortablement située entre les pratiques ecclésiales déclinantes et les enjeux scientifiques de la recherche universitaire.

08. Nancy DAVIS, Robert ROBINSON, *Claiming society for God. Religious movements and social welfare in Egypt, Israel, Italy, and the United States*, available on facebook - The book focuses on common strategies used by religiously orthodox (what some would call "fundamentalist") movements around the world. Rather than using armed struggle or terrorism, as much of post-9/11 thinking suggests, these movements use a patient, under-the-radar strategy of taking over civil society. Claiming Society for God tells the stories of the Muslim Brotherhood in Egypt, the Sephardi Torah Guardians or Shas in Israel, Comunione e Liberazione in Italy, and the Salvation Army in the United States, showing how these movements, grounded in a communitarian theology, are building massive grassroots networks of religiously based social service agencies, hospitals and clinics, rotating credit societies, schools, charitable organizations, worship centers, and businesses. These networks are already being called states within states, surrogate states, or parallel societies, and in Egypt have now brought the Muslim Brotherhood to control of parliament and the presidency. This bottom-up, entrepreneurial strategy is aimed at nothing less than making religion the cornerstone of society. Show More: <http://www.amazon.com/dp/product/0253002389>

09. Anna HALAFOFF, *The multi-faith Movement: global risks and cosmopolitan solutions*, Springer, London-NY 2013, XVI + 181 p. - <http://www.springer.com/social+sciences/religious+studies/book/978-94-007-5209-2> - This book documents the ultramodern rise of the multifait movement, as multifaith initiatives have been increasingly deployed as cosmopolitan solutions to counter global risks such as terrorism and climate change at the turn of the 21st century. These projects aim to enhance common security, particularly in Western societies following the events of September 11, 2001 and the July 2005 London bombings, where multifait engagement has been promoted as a strategy to counter violent extremism. The author draws on interviews with 56 leading figures in the field of multifait relations, including Paul Knitter, Eboo Patel, Marcus Braybrooke, Katherine Marshall, John Voll and Krista Tippett. Identifying the principle aims of the multifait movement, the analysis explores the benefits - and challenges - of multifait engagement, as well as the effectiveness of multifait initiatives in countering the process of radicalization. Building on notions of cosmopolitanism, the work proposes a new theoretical framework termed 'Netpeace', which recognizes the interconnectedness of global problems and their solutions. In doing so, it acknowledges the capacity of multi-actor peace building networks, including religious and state actors, to address the pressing dilemmas of our times. The primary intention of the book is to assist in the formation of new models of activism and governance, founded on a 'politics of understanding' modeled by the multifait movement.

10. Loek HALMAN, Inge SIEBEN, Marga VON ZUNDERT (Eds.), *Atlas of European Values. Trends and Traditions at the turn of the Century*, Brill, 2012, XV-137 pp. - <http://www.brill.com/atlas-european-values-trends-and-traditions-turn-century-0> - Who are the Europeans? How do they think about life after death, work, sex, euthanasia, immigration or freedom? What traditions do they cherish, and which modern values gain ground? This second Atlas of European Values summarizes the beliefs of Europeans in almost two hundred informative graphs, charts and maps. This Atlas is the result of the European Values Study, a research project that has measured values and beliefs throughout Europe since the 1980s. Today, the study spans a full generation, revealing value changes on topics such as homosexuality and working moms, but also demonstrating firm European traditions in democracy and rejection of bribes. The unique Atlas of European Values covers all European nations from Iceland to Turkey, and from Portugal to

Russia. It graphically illustrates the rich diversity of values and beliefs of the more than 800 million Europeans living inside and outside the European Union today.

11. Thomas HELLER, David KÄBISCH, Michael WERMKE, *Repetitorium Religionspädagogik*, Mohr Siebeck Verlag, UTB GmbH, Nov.2012, 229 Seiten. <http://www.mohr.de/theologie/nachschlagewerke/buch/repetitorium-religionspaedagogik.html> - Das Repetitorium der Religionspädagogik bündelt und systematisiert das religionspädagogische Basiswissen, vernetzt es mit wichtigen religionspädagogischen Bezugsdisziplinen und regt mit seinen Aufgaben zu einer eigenen Urteilsbildung an. Typische Prüfungsfragen mit Musterantworten, Empfehlungen zu Spezialthemen, Problemskizzen und Literaturhinweise lassen für Prüfungsanxiety keinen Raum. Das Repetitorium ermöglicht eine eigenständige und intensive Vorbereitung auf das Erste und Zweite Examen in allen Pfarr- und Lehramtsstudiengängen der Evangelischen Theologie.

12. Ansgar JÖDICKE (Ed.) *Religious Education Politics, State, and Society*, Ergon-Verlag GmbH, Würzburg, 2013, 216 Seiten - <http://www.ergon-verlag.de/en/> - Seit der zweiten Hälfte des 20.Jahrhunderts ist die Vermittlung von Wissen über Religion an öffentlichen Schulen zunehmend Bestandteil der staatlichen Schulpolitik und damit zum Kristallisationspunkt gesellschaftspolitischer Entscheidungen über die Stellung der Religion in der Gesellschaft geworden. Für die religionssoziologische Analyse stellt diese Entwicklung einerseits ein Fallbeispiel der Religionspolitik dar, andererseits führt sie vor Augen, dass die Behandlung von Religion in der Öffentlichkeit nicht nur auf religiöse Akteure beschränkt ist. Die Autorinnen und Autoren untersuchen in diesem Buch die gesellschaftliche Bedeutung des staatlich verantworteten Unterrichts und seine Einbettung in die Religionspolitik. In Beiträgen über Armenien, Dänemark, Deutschland, Frankreich, Italien, Iran, Kanada, Schweden, Schweiz und die Türkei werden die staatlichen Aktivitäten im Bereich des schulischen Religionsunterrichts an drei Schwerpunkten untersucht: erstens anhand der Bedeutung und Rolle staatlicher Religionspolitik, zweitens anhand der Haltung der Religionsgemeinschaften gegenüber dem staatlichen Zugriff auf die Unterrichtung religiösen Wissens und drittens anhand des Einflusses aktueller gesellschaftlicher Debatten über das Verhältnis von Religion und Staat für die Ausgestaltung der schulischen Praxis.

13. Dmitry KUZNETZOV, *Comparative analysis of mutual limitations under freedom of religion and freedom of expression*, LL.M. Short Thesis, Central European University, Budapest, 29 March 2013, 63 p. - http://scholar.google.it/scholar_url?hl=it&q=http://www.etd.ceu.hu/2013/kuznetsov_dmitry.pdf&sa=X&scisig=AAGBfm3k9IffvWftBbWXzxcbbvlkzYw&oi=scholaralt This paper considers models of coexistence of both freedom adopted in three national jurisdictions: France, Turkey and the Russian Federation. The analysis is given from the point of view of international law and from the European Court of Human Rights perspective. The first chapter considers general approaches towards balancing of fundamental rights including approaches of the HR Committee and the European Court. The second chapter discovers national regulation and specific problematic case in France, Turkey and the Russian Federation. The third chapter analyses the ECHR case law against these three states.

14. Stephen McKINNEY, John SULLIVAN (Eds.), *Education in a Catholic perspective*, Ashgate, Oxon UK June 2013, 230 pages – www.ashgate.com/religion - This book explores Catholic philosophical and theological foundations for both education and for Catholic education in particular. With contributions spanning the theological foundations of Catholic education, the interplay of theology and education, and discussions of the social and missional dimensions of education, this book will be of considerable interest to educators and students of Catholic education, to academics in the fields of applied theology and philosophy and to those with an interest in the foundations of education. (by the Publisher). “This book is a tour de force of the intellectual heritage that has the bearing on Catholic education and schooling. It has succeeded in its purpose of ‘critical retrieval’ of Catholic traditions in philosophy, theology, and educational theory that can help with the charting of a more meaningful and relevant Catholic education today” (Graham Rossiter, Australian Catholic University).

15. Heid LEGANGER-KROGSTAD, *The religious dimension of intercultural education. Contributions to a contextual understanding*, LIT Verlag, Münster 2011, 285 p. - <http://books.google.it/books?id=juDIt7YNQzIC&dq=PISA+religious+education+assessment> - This book explores the religious dimension in intercultural education and states that religion plays a key role in value conflicts and worldview differences in schools in pluralistic societies. Religion is considered having a double role, both as the reason for deep differences in mental mapping and worldviews and as a contributor to intercultural understanding and dialogue. The book discusses the role religion has in education both at an institutional level, in the whole school society, and in Religious Education as a specific school subject. Underlying Western worldviews in subject curricula and subject didactics need to be revealed and contested to increase the benefit of education for all students. It argues for the need of a contextual understanding to help teaching and learning address religious diversity in schools.

16. Marcel MAUSSEN, *Religious governance in the Netherlands: associative freedoms and non-discrimination after ‘Pillarization’. The example of faith-based Schools*, University of Amsterdam, RECODE Online Working Paper n.14, April 2013, 20 pages - <http://www.recode.info/wp-content/uploads/2013/04/Mausсен-Marcel.-2013-RECODE.pdf> - This paper conceptualizes Dutch traditions of religious governance in terms of a model of “principled pluralism” (Monsma and Soper 2009). It approaches church-state traditions in a disaggregate way, meaning it is sensitive to domain specificities and takes notice of the actual constitutional and legal arrangements, (changes in) public policies, and varieties in application of laws and policies. It explores to what extent the legacy of “pillarization” and the relatively strong emphasis on collective freedoms of religious communities may lead to tensions with other liberal values (notably non-discrimination and equality) in contemporary Dutch society. In this part the focus is on the domain of education, in particular contestation around Orthodox religious schools. The paper concludes by arguing that the Dutch regime is undergoing a shift in the conceptualization of religious freedom in relation to liberal equality, which in the longer run may destabilize a tradition of toleration and substantial collective freedoms for orthodox religious groups.

17. Marcel MAUSSEN, *Applying Tolerance Indicators: Assessing Tolerance in Religious Schools*, Published by the European University Institute, San Domenico di Fiesole (Italy), 2013, 18 p. - http://cadmus.eui.eu/bitstream/handle/1814/26139/2013-20-Religious_Schools_Indicators.pdf?sequence=1 - With the aim to draw insights from the experiences of six EU Member States, we compared Denmark, Ireland, Italy, the Netherlands, Spain and Sweden—all of which provide public funding for faith-based schools.

Our analysis is based on the research conducted by six research teams participating in the *Accept Pluralism* Project. The project, funded by the European Commission under the seventh Framework Program, aimed at investigating the responses to ethnic and religious diversities in 15 European countries in the fields of education and politics.

18. Bruno MICHON, *La culture religieuse des adolescents en France et en Allemagne. Des connaissances aux défis de l'exculturation, de la popularisation et de l'altérité*, thèse de doctorat, Universités de Strasbourg et de Berlin, 2011, pp. 669. – http://scd-theses.u-strasbg.fr/230v/01/MICHON_Bruno_2011.pdf - L'objet de cette thèse est de mettre en lumière les modalités de construction d'une « culture religieuse » chez les adolescents en en dégagant les facteurs explicatifs. Dans le prolongement de l'enquête européenne REDCo, l'auteur a choisi une approche comparative. Les adolescents de cinq régions – région parisienne, Alsace, Baden-Württemberg, Berlin et Brandenburg – ont été l'objet de cette recherche. La première partie, historique, aborde le thème de la « perte de culture religieuse » et de son origine confessionnelle. La seconde partie est consacrée à l'étude de la culture religieuse sur chacune des cinq religions mondiales retenues. La dernière partie décrit les phénomènes à l'œuvre dans la construction d'une culture religieuse, pour terminer sur un essai d'articulation des concepts sociologiques d'exculturation et de popularisation.

19. Joyce MILLER, Kevin O'GRADY, Ursula McKENNA (Eds.), *Religion & Education. Innovation in International Research*, Routledge, March 2013, 220 pages - <http://www.routledge.com/books/details/9780415659499/> - This volume explores numerous themes (including the influence of ethnography on religious education research and pedagogy, the interpretive approach to religious education, the relationship between research and classroom practice in religious education), providing a critique of contemporary religious education and exploring the implications of this critique for initial and continuing teacher education. See also "Religion & Education" vol.40 (2013) 1, 1-122, a special issue for 40 years Research of Bob Jackson and Warwick Unit.

20. M. NAJEEB SHAFIQ, J. P. MYERS, *Educational vouchers and social cohesion: A statistical analysis of student civic attitudes in Sweden, 1999-2009*, Pittsburg University, May 2013, 32 p. - http://www.ncspe.org/publications_files/OP218.pdf - This study examines the Swedish national educational voucher scheme and changes in social cohesion. We suspected that social cohesion would decline because vouchers in other countries have typically resulted in segregation, and also because Sweden's private schools were not required to teach civics. We conduct a statistical analysis using data from the 1999 and 2009 rounds of the IEA Civic Education Study of 14-year-old students and their attitudes toward the rights of ethnic minorities and immigrants. Using regression models, we do not find evidence of a decline in civic attitudes and therefore social cohesion. We attribute the results to Sweden's voucher design and context that minimized segregation and preserved civics curricula in all schools.

21. Gerhard ROBBERS (ed.), *Religion in Public Education – La Religion à l'école publique*, ICLARS, Trier 2011, 569 p. -The 22nd annual conference of the European Consortium for Church and State Research took place from 11 to 14 November 2010 in Trier, Germany. Founded in 1989, the Consortium unites experts of law and religion of all Member States of the European Union. In annual meetings, various topics of the relations between religions and states within the European Union are discussed. This year's conference was dedicated to the topic "Religion in Public Education". Scholars from 27 European countries discussed inter alia the role of religion in the European member states' educational systems, opting out of school obligations for religious reasons, home schooling as well as religious dress and symbols in public schools. The present proceedings contain the opening lectures, all country reports and a report on the European Union law. <http://www.uni-trier.de/index.php?id=38289&L=2>

22. Alec RYRIE, *Being Protestant in Reformation Britain*, Oxford University Press, 2013, 520 p - http://ukcatalogue.oup.com/product/9780199565726.do#_UZXMMeErX7t4 - The Reformation was about ideas and power, but it was also about real human lives. Ryrie provides the first comprehensive account of what it actually meant to live a Protestant life in England and Scotland between c. 1530-1640, drawing on a rich mixture of contemporary devotional works, sermons, diaries, biographies, and autobiographies to uncover the lived experience of early modern Protestantism. Beginning from the surprisingly urgent, multifaceted emotions of Protestantism, Ryrie explores practices of prayer, of family and public worship, and of reading and writing, tracking them through the life course from childhood through conversion and vocation to the deathbed. He examines what Protestant piety drew from its Catholic pre-decessors and contemporaries, and grounds that piety in material realities such as posture, food and tears. This perspective shows us what it meant to be Protestant in the British Reformations: a meeting of *intensity* (a religion which sought authentic feeling above all, and which dreaded hypocrisy and hard-heartedness) with *dynamism* (a progressive religion, relentlessly pursuing sanctification and dreading idleness). That combination, for good or ill, gave the Protestant experience its particular quality of restless, creative zeal.

23. Friedrich SCHWEITZER, Henrik SIMOJOKI, Sara MOSCHNER, Markus MÜLLER, *Religionspädagogik als Wissenschaft*, Herder Verlag, 2011, 408 Seiten - Die Studie zeichnet die Entwicklung der evangelischen und katholischen Religionspädagogik als Wissenschaft in konfessionell-vergleichender Perspektive nach. Grundlage sind religionspädagogische Zeitschriftendiskurse in den führenden Fachorganen zwischen 1930 und 1975. In dieser Zeit konstituiert sich die Religionspädagogik mehrfach neu und gelangt schließlich zu der bis heute maßgeblichen Gestalt. Durch die Erhellung dieser Transformationsprozesse trägt der Band bei zur Selbstverständigung und Selbstvergewisserung der Religionspädagogik.

24. Friedrich SCHWEITZER, Joachim RUOPP, Georg WAGENSOMMER, *Wertebildung im Religionsunterricht*, Waxmann Verlag GmbH, 2012, 223 Seiten – www.waxmann.com/ - An den Religionsunterricht im Bereich der beruflichen Bildung richten sich besondere Erwartungen. Von Seiten der Politik ebenso wie von Handwerk und Industrie wird ausdrücklich die Forderung erhoben, dass der Religionsunterricht einen Beitrag zur Wertebildung leisten soll. Allerdings, es fehlen fast vollständig Befunde dazu. Erstmals werden in diesem Band mit qualitativ-empirischen Methoden einzelne Unterrichtsstunden im Blick auf die Wertebildung und Werteorientierungen von Schülerinnen und Schülern im Bereich des beruflichen Bildungswesens untersucht. Der erste Teil bietet Zugänge zur Thematik der Wertebildung sowie zur Fragestellung der Untersuchung. Im zweiten Teil werden die Befunde der Studie vorgestellt, besonders im Hinblick auf die von der Schülerschaft artikulierten Werte und die Strukturen von Unterricht. Darauf folgt eine Beschreibung der Perspektiven für die Praxis.

25. Emer SMYTH (ed.), *Religious Education in a Multicultural Society [REMC]: School and Home in comparative context*, Intereuropean Research Project (period covered: from 1/1/08 to 31/12/09); Final Report online: June 2013, p. 66 - http://www.esri.ie/research/research_areas/education/Remc/final_report_-_publishabl/REMC_Final_Report_Publishable_Summary.pdf - The REMC study provides original insights in the following ways: - It is the first study of its kind to examine the interface between home and school in the formation of religious identity among children and young people in a cross-national context. The study focuses on the perspectives of children rather than on those of adolescents, providing insights into the processes at play in the religious identity formation of a younger age-group. It adopts a broad view of religious beliefs and values, including the perspectives of parents and children with secular worldviews. It addresses the gap in knowledge on the role of religion in school choice, particularly in a comparative perspective involving quite different systemic contexts. The team brings multiple and complementary thinking and methods to the research, drawing on the fields of sociology, education and educational policy, theology, comparative study of religion, equality studies and economics. As a result, the REMC study contributes to national and international knowledge on religion and schooling, and provides a vital evidence base for policy-making in the education arena. The objectives of the study are: 1.To document the place of religion in educational systems across Europe, drawing on existing research and new primary research; 2.To assess the importance of religion/belief as a basis for primary school choice in different systems, drawing on new primary research among parents, children and teachers; 3.To explore the factors influencing the formation of religious identity among children in different educational systems, focusing in particular on the interplay between home and school; 4.To highlight the implications of our findings for policy development at national and European level.

26. Anna TRIANDAFYLLIDOU (ed.), *Tolerance, Pluralism and Social Cohesion: Responding to the Challenges of the 21st Century in Europe – Applying Tolerance Indicators: Annex to the report on Assessing Tolerance in every day School Life*, published by European University Institute (Florence, Italy), 2013, 43 p.- www.accept-pluralism.eu *Accept Pluralism* Project questions how much cultural diversity can be accommodated within liberal and secular democracies in Europe. The notions of tolerance, acceptance, respect and recognition are central to the project. *Accept Pluralism* looks at both native and immigrant minority groups. Through comparative, theoretical and empirical analysis the project studies individuals, groups or practices for whom tolerance is sought but which we should not tolerate; of which we disapprove but which should be tolerated; and for which we ask to go beyond tolerance and achieve respect and recognition. We investigate when, what and who is being not tolerated/ tolerated/ respected in 15 European countries; why this is happening in each case; the reasons that different social actors put forward for not tolerating/tolerating/respecting specific minority groups/individuals and specific practices. The project analyses practices, policies, institutions, and produces key messages for policy makers with a view to making European societies more respectful towards diversity.

27. U.S. DEPARTMENT OF STATE, *International Religious Freedom Report for 2012*, 20 May 2013 - <http://www.state.gov/j/drl/rls/irf/religiousfreedom/#wrapper> – “This comprehensive Report comprises almost two hundred individual reports on countries and territories. Each report sets forth the laws, policies, and practices of governments; describes the nature of societal respect for religious freedom; and highlights the specific efforts that the U.S. government made in each country to promote respect for religious freedom. Some reports document religious bigotry, hatred, and oppression. Others describe examples of religious freedom, societal respect, and interfaith dialogue. Whatever the case, the Secretary of State has been clear that these reports should be accurate, objective, detailed, and frank. For 2012, some common themes regarding the status of religious freedom around the world emerged. In general, these themes reveal negative trends, and often cut across national and regional boundaries. The individual reports provide the details, but these worrying trends--and the authoritarian governments that restrict their citizens’ ability to practice their religion--merit highlighting”.

28. Michael D. WAGGONER (Ed.), *Religion in the Public Schools: Negotiating the new commons*, published by Rowman & Littlefield Education, Lanham, Maryland 2013, p. 204 – “The purpose of this book is to illustrate the complexity of the social, cultural, and legal milieu of schooling in the United States in which the improvement of religious literacy and understanding must take place. Public education is the new commons. We must negotiate this commons in two meanings of that term: first, we must come to mutual understandings and agreement about how to proceed toward a common horizon of a religiously plural America; second, we must work our way through the obstacles in these settings in practical ways to achieve results that work”(Preface).

29. Birte WASSENBERG, *Histoire du Conseil de l’Europe*, Les Editions du Conseil de l’Europe, Strasbourg 2013, pp. 260 – <http://book.coe.int> - Créé en 1949, le Conseil de l’Europe (CoE), première organisation européenne, avait pour objectif l’unification du continent dans son entier. Le choix de Strasbourg pour y établir son siège symbolisait d’ailleurs la volonté de réconciliation entre les peuples. Le CoE s’est doté dès le départ d’une structure institutionnelle comportant un Comité des ministres et une Assemblée parlementaire. Ce livre en retrace l’histoire. Constitué au départ par des Etats d’Europe occidentale, le CoE avait vocation à intégrer tout le continent, mais cet élargissement a été retardé par la guerre froide. Ce n’est qu’à partir de 1989 que le CoE est devenu une véritable organisation paneuropéenne qui compte désormais 47 Etats membres. Sa mission est centrée sur trois objectifs majeurs: protéger les droits de l’homme, promouvoir les valeurs démocratiques et garantir l’Etat de droit. Mais le CoE développe également une activité intense pour favoriser la coopération dans les domaines de la vie sociale : éducation, sport, culture, etc. A partir de 1959, la Cour européenne des droits de l’homme devient l’institution phare du CoE : ses arrêts s’imposent aux Etats membres. Organisation intergouvernementale, le CoE est confronté à l’évolution de l’Union européenne et cherche constamment à redéfinir sa place dans les relations internationales. A l’aube du XXIe siècle, parviendra-t-il à occuper une position clé dans l’architecture européenne ?

30. Lorenzo ZUCCA, *Prince or Pariah? The place of freedom of religion in a system of international human rights*, EUI Working Paper RSCAS 2013/26, European University Institute (Badia Fiesolana, Firenze – www.eui.eu) , April 2013, pp. 16 - http://cadmus.eui.eu/bitstream/handle/1814/26614/RSCAS_2013_26.pdf?sequence=1 - The human right to freedom of religion (HRFR) at the international level is a deeply contested concept and is interpreted in radically different ways in the respective historical constitutional instruments of the US and Europe. It is, for example, embedded in the First Amendment of the American Constitution, but finds no explicit recognition in the French Declaration of Rights. The question that emerges from this simple starting point is: what is the place of freedom of religion in a system of protection of international human rights? Is there a single answer to this

question, or is it a deeply contingent matter that depends on discrete constitutional histories? This paper attempts to unravel this deeply contentious issue, which goes to the very core of disagreement about the nature of the human rights to freedom of religion. Lacking agreement as to what constitutes freedom of religion, international intervention should limit itself to the bare minimum in this area. This renders freedom of religion a pariah at the international level.

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31. Evgeny ARININ, *Religion, Theology and Science in Russia*, “European Journal of Science and Technology”, vol. 9 (June 2013) 2, 119-128 - http://www.ejst.tuiasi.ro/Files/38/9_Arinin.pdf - The scientific researches of religion in Russia as well as in Europe begin in XIX century. In additions of that time for the name of the new and special sphere of scientific interest, the common European terms “the History of religion” and “the Science of religion” were used. The Russian term *religiovedenie* (German *Religions-wissenschaft*) was used for the first time in 1908 (Leo Tolstoy) and 1932 (in the preface of the book edited by A.T. Luckachevski). The authors of the edition in 1932 had already opposed their “harmonious successive dialectal – materialism theory of religion by the Marx-Engels-Lenin” to alien “Bourgeois religious studies”. Then the given term was practically forgotten till 1960. Dmitry Ugrinovich, the author of the first monograph in Russian, including the term *religiovedenie* (1973), opposed the *Bourgeois Religious Studies* and *Marxist religiovedenie*. In the post-communist Russia appeared and spread a great number of new approaches in Religious studies: Comparative Studies, Exclusive-Holistic (Orthodoxy Religious Studies, Esoteric Religious Studies, etc.) and Dialogue (Meta-Theology, General Theory of Religion, etc.).
32. James ARTHUR, David CARR, *Character in learning for life: a virtue-ethical rationale for recent research on moral and values education*, “Journal of Beliefs & Values - Studies in Religion & Education”, vol. 34 (2013) 1,26-35; published online 21 Mar 2013 - <http://www.tandfonline.com/doi/abs/10.1080/13617672.2013.759343> - This article has three broad aims. The first is to draw attention what is probably the largest empirical study of moral, values and character education in the United Kingdom to the present date. The second is to outline – sufficient for present purposes – a plausible conceptual or theoretical case for placing a particular virtue-ethical concept of character at the centre of contemporary scholarship and research into moral and values education. The third is to suggest, in the light of these empirical findings and theoretical considerations, a number of practical ways in which character education might be developed or pursued in formal or informal school curricula or in the wider community.
33. Christopher BAKER, *Moral freighting and civic engagement: A UK perspective on Putnam and Campbell's Theory of Religious-Based Social Action*, “Sociology of Religion”, vol. 74 (2013) 1, first published online 8 May 2013 - <http://socrel.oxfordjournals.org/content/early/2013/05/08/socrel.sr013.short> - This article tests the relevance and salience of Putnam and Campbell's concept of moral freighting, developed within a U.S. and largely Christian context, to the more secularized and religiously diverse context of the UK. Moral freighting suggests that individual citizens who are members of religious groups are better neighbors and more civically active than their secular counterparts. The article maps Putnam and Campbell's arguments, locating them within the wider genealogy of sociological theory explaining connections between religious belonging and pro-social participation. It thickens and nuances Putnam and Campbell's definition of moral freighting with reference to recent UK-based qualitative research via means of Belonging, Becoming and Participation Grids (BBP). Three case studies (Buddhist, Muslim, and Christian) are extrapolated, before concluding with a brief appraisal of moral freighting as an adequate conceptual tool for locating the role of religious and spiritual groups in shaping the contribution of individual citizens to public life.
34. David BAKHURST, *Learning from Others*, “Journal of Philosophy of Education”, vol. 47 (2013) 2, 187-203 - <http://onlinelibrary.wiley.com/doi/10.1111/1467-9752.12020/full> - John McDowell begins his essay ‘Knowledge by Hearsay’ (1993) by describing two ways language matters to epistemology. The first is that, by understanding and accepting someone else's utterance, a person can acquire knowledge. This is what philosophers call ‘knowledge by testimony’. The second is that children acquire knowledge in the course of learning their first language—in acquiring language, a child inherits a conception of the world. In *The Formation of Reason* (2011), and my writings on Russian socio-historical philosophy and psychology, I address issues bearing on the second of these topics, questions about the child's development through initiation into language and other forms of social being. In this article, I focus on the first: the epistemology of testimony. After expounding a view of testimony inspired by McDowell, and supplemented by ideas from Sebastian Rödl, I consider how such an account illuminates two issues in philosophy of education: the extent of an individual's epistemic dependence upon others, and the nature of teaching.
35. Rito V. BARING, *Narratives of Healing in Suffering: Religious Education in Media*, “Religious Education”, vol. 108 (2013) 3, 263-279 - http://www.tandfonline.com/doi/abs/10.1080/00344087.2013.783360#_UbbWUNjx7t4 - Working on the theological grounding of God's fellowship, this article identifies the manifestations within which the theology of divine nearness is appropriated in television narratives that revolve around issues of enslavement and healing in Philippine media. Second, it describes the conversion of this warm reception into patronage of the divine nearness responding to the human need for healing. This warm reception underscores the role of faith in the daily grind of life for an ordinary Christian viewer. This new space in media presents the merging of religion and media through narratives of healing in the context of human suffering.
36. Alessandro BERGAMASCHI, *Adolescents and prejudice: A comparative study of the attitudes of two European adolescent populations regarding the issues that are raised by increasing cultural and religious pluralism*, “International Journal of Intercultural Relations”, available online 15 Mar 2013 - <http://www.sciencedirect.com/science/article/pii/S0147176713000205> - This study illustrates the reaction toward the cultural and religious pluralism of two adolescent populations, from two different European countries. The goal in this study is to relate prejudices regarding immigration to the socio-cultural features that in a given context shape the issues surrounding this subject. The hypotheses proposed indicate that the socio-cultural factors represent interesting examples of variation of the stereotypes and attitudes toward the phenomenon of immigration. A survey has been conducted in Italy and France on 1277 high school students (mean age 17.2) to examine two different contexts concerning the issues that are raised by immigration phenomena. Consideration of the contextual factors will enable us to understand why young Italians express prejudices focused on economical and social issues, whereas young French people have a prejudice driven by

identity issues. In order to explain such a typology of prejudice we have turned to the social and cultural characteristics that the question of immigration takes on in these two countries. Let us remember that for a more in-depth explanation of the factors that shape intergroup hostility, variables at the individual level need to be put alongside those at the contextual level. This way of working will lead to a better understanding of the social genesis of prejudices.

37. Michael BILEWICZ, Jaroslaw KLEBANIUK, *Psychological consequences of religious symbols in public space: Crucifix display at a public university*, "Journal of Environmental Psychology", available online 13 Mar 2013 - <http://www.sciencedirect.com/science/article/pii/S0272494413000108> - The question of the presence of religious symbols (e.g. crosses) in public space is an important topic in public discourse, leading to many political disagreements and legal disputes. What seems to be missing in the debate about crosses in public space (schools, universities, hospitals) is an assessment of the psychological consequences that these symbols might have for religious and non-religious people visiting, studying and working in such places. The present experimental study examined the influence of religious displays in a public university room on the psychological state of students: their self-esteem, as well as positive and negative affect. The study found that the religious symbol reduced negative affect among students who identify strongly with religion and those who frequently attend religious ceremonies. The negative effects on non-religious students were less pronounced. This result is discussed with reference to self-affirmation theory, environmental psychological theories and more recent findings on the social consequences of more subtle religious exposures.

38. Paolo BOSCHINI, *Dalla storia all'antropologia – Il contributo di ricercatori italiani allo studio scientifico delle religioni*, "Rivista di teologia dell'evangelizzazione", vol. 17 (2013) 1, 155-182 – segreteria.rte@fer.it - The development of Italian religious anthropology during the twentieth century is more complex and interesting than suggested by the stereotype saying that ethnology and religionistic sciences have been suffering a persistent delay in our country. The research of catholic scientists has soon abandoned any apologetic assumption and has come to terms with the other ethnological-religious trends existing in the Italian scientific culture, thus offering a significant contribution: this was particularly useful to define the epistemological borders and methodological procedures of this disciplinary area. In addition to this, over the last thirty years Italian catholic academic institutions have made a considerable effort to promote the anthropologic-religious knowledge.

39. Kerstin von BRÖMSEN, "2083: A European Declaration of Independence" - *An analysis of discourses from the Extreme*, "Nordidactica – Journal of humanities and social science education", vol. 12 (2013) 1, 12-33 - <http://kau.diva-portal.org/smash/get/diva2:623531/FULLTEXT02> - This paper analyses three of the dominating discourses Anders Behring Breivik used in his compendium, the official title of which is *2083 – A European Declaration of Independence*, also known as Breivik's Manifesto. It is believed Breivik posted his Manifesto on the Internet shortly before the attacks in Norway in July, 2011. The number 2083 stands for the year when the "Western European Civil War" was expected to be completed, all traitors executed, and all Muslims deported from Europe. This article will discuss dominating discourses in the Manifesto, seen from a background of a European multicultural backlash, in which the political far-right movement is increasing. Furthermore, this article will end with a discussion of education and the importance of analysis of such phenomena within different subjects.

40. David T. BUCKLEY, Luis F. MANTILLA, *God and governance: development, State capacity, and the regulation of Religion*, "Journal for the Scientific Study of Religion", vol. 52 (2013) 2, 328-348 - <http://onlinelibrary.wiley.com/doi/10.1111/jssr.12025/abstract> - We propose a new approach to an old question: How does development affect religion-state relations? We argue that because development increases states' ability to effectively formulate and implement policy, it will be associated with greater state regulation of religion. This stands in contrast to predominant theories that examine development's negative impact on individual religiosity while largely overlooking the impact that development may have on state institutions. We test our theory using data drawn from over 160 countries, and demonstrate that the effect of economic development on state regulation of religion is consistently positive, substantively significant, and robust to alternative measurements and the inclusion of a broad range of controls. Statistical analysis demonstrates that the correlation between development and state regulation of religion is a result of economic development's impact on state capacity, rather than social dislocation or improved coordination by religious groups. Incorporating state capacity recasts the study of religious regulation - and suggests that economic growth is unlikely to take religion of the political agenda.

41. Verónica COBANO-DELGADO PALMA, María Teresa TERRÓN CARO, *Diversidad e integración del alumnado inmigrante en los centros escolares de la Unión Europea*, "Conhecimento & Diversidade", vol. 5 (2013) n.8, 12-23 – http://revistas.unilasalle.edu.br/index.php/conhecimento_diversidade/ - El hecho migratorio es una realidad incuestionable, viéndose reflejado este escenario en las escuelas -una de las instituciones esenciales de nuestra sociedad-, así como en las políticas y medidas educativas que se vienen adoptando en determinados países de la Unión Europea, para dar respuesta a las necesidades educativas fruto de la diversidad cultural que nos caracteriza. Por ello, y debido a la importancia de la integración del alumnado extranjero en nuestro contexto cada vez más plural, pasamos a analizar en el presente artículo los documentos legislativos y normativos que el Consejo Europeo ha planteado respecto a la educación de hijos de inmigrantes, así como un estudio comparado sobre determinadas medidas de integración adoptadas por Alemania, España, Francia e Inglaterra en sus escuelas.

42. Iuliana CONOVICI, *Ambivalence and change in the public status of religion in Romania during the 2008-2012 legislative term*, "Studia Politica. Romanian Political Science Review", 2013, 1, 143-157 - <http://www.cceeol.com/asp/issuedetails.aspx?issueid> - The article examines the legislation drafted during the last legislative term (2008-2012) in the area of Church-State relations and religions' public status: 1/special attention is given to the State Secretariat for Religious Denominations, to the consolidation of "social partnership" between the lay and religious authorities, and to the topic of Church financing. 2/ the legal treatment of various issues related to bioethics and social ethics is put under scrutiny. Attempts to modify legislation in these areas reveal the ambivalent attitudes of Romanian decision-makers towards the public status of religious institutions and of religious values in particular.

43. Tatiane COSENTINO RODRIGUES, Anete ABRAMOWICZ, *O debate contemporâneo sobre a diversidade e a diferença nas políticas e pesquisas em educação*, "Educação e Pesquisa", vol.39 (2103) 1, online 27 Mar 2013 - http://www.scielo.br/scielo.php?pid=S1517-97022013000100002&script=sci_arttext - O artigo tem por objetivo analisar a maneira pela qual os conceitos de

diferença e diversidade têm sido utilizados no debate contemporâneo brasileiro em educação e nas políticas públicas. Procuramos identificar as condições teóricas, as práticas e as políticas que possibilitaram a ascensão do conceito de diversidade. Acionado como *slogan* do primeiro mandato do presidente Lula, o tema da diversidade passou por diferentes processos de apropriação nas políticas públicas. Para avaliar tais políticas, utilizamos como fontes primárias documentos oficiais como o Balanço de Governo 2003-10, o Plano Plurianual 2004-07, as leis orçamentárias 2003-06 e os relatórios de gestão do governo federal. Mostramos como vem sendo realizado o debate sobre a diferença-diversidade, com o objetivo de compreender as distinções entre as propostas pedagógicas do multiculturalismo, do interculturalismo e do pluralismo cultural. Para tanto, realizamos um levantamento de artigos publicados entre 1990 e 2007. O levantamento indicou que essas ações estavam concentradas nos Ministérios da Cultura, da Saúde e, principalmente, da Educação, o que reafirma a centralidade da educação como processo e da escola como instituição social no enquadramento e/ou na mediação dos dilemas expostos à sociedade brasileira neste início de século. Em suma, fizemos um esforço de análise das várias vertentes teóricas e práticas que debatem e disputam os conceitos de diversidade e diferença na área da educação.

44. Isabelle CÔTÉ, Malena R. SUNDSTRÖM, Anders SANNERSTEDT, *“The state of the debate”: A media analysis of the debates on liberalization and citizenship education in France, Sweden and England, 2001-2010*, “Education, Citizenship and Social Justice”, vol. 8 (2013) 2, online 10 May 2013 - <http://esj.sagepub.com/content/early/2013/05/09/1746197913483686.abstract> - Over the last decades, many liberal democracies have experienced a tension between the education system’s expressed requirement to foster citizenship norms and the liberal (sub-)ideal of norm neutrality. This dilemma has been accentuated by, on the one hand, increased ethnic and cultural diversity and, on the other hand, liberalization of society in general and the schooling system in particular. This article provides a state of the debate of this tension in France, Sweden, and England, through a media analysis of the period 2001–2010. Citizenship education was most prominent in the Swedish debate. The Swedish and English positions were most alike, arguing for ‘objective civics’ and promoting freedom of choice. In contrast, the French debate argued for a integrative state-managed school system that provides equal opportunities to all socioeconomic groups while inculcating loyalty to the State.

45. Adekunle DADA, *Repositioning the use of the Bible towards a mission-oriented theological education*, “Verbum et Ecclesia”, vol. 34 (2013), online 24 May 2013 - <http://www.ve.org.za/index.php/VE/article/view/696/1244> - It is an undeniable fact that mission remains the cardinal essence of the Church. However, in Africa and in Nigeria, the (Protestant) Church seems to have lost focus regarding the main reason for its existence, namely mission. One of the factors responsible for this may be the form of theological education in vogue. In view of this anomaly, this paper reflects on how the study of the Bible, which serves as the primary basis for theological education in some institutions, can be repositioned to enhance a mission-oriented theological education. The importance of proper interpretation of the Bible in enhancing missions can be premised on the fact that a sound biblical hermeneutics is prerequisite to the formulation of an effective and functional theology of missions. If our theology of mission is faulty, the practice cannot be anything but flawed. In view of this, the paper explores ways in which the Bible can be meaningfully studied in order to promote a mission-oriented theological education.

46. Eileen M. DAILY, *The promise of mobile technology for public Religious Education*, “Religious Education”, vol. 108 (2013) 2, 112-128 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2013.767653> - This article reviews the history of public religious education in the United States with an eye to its learning outcomes, contexts, and approaches. That history suggests that public religious education is still needed today but that informal learning contexts may be more appropriate than public schools. Recent trends in learning habits are then described and offered as a potential approach to public religious education. Finally, mobile technology is presented as a vehicle for public religious education using the described learning approaches. The article describes three examples of mobile applications that do or would fit these criteria.

47. Abby DAY, Gordon LYNCH, *Belief as cultural performance. Introduction*, “Journal of Contemporary Religion”[special issue], vol. 28 (2013) 2, 199-206 - <http://www.tandfonline.com/doi/abs/10.1080/13537903.2013.783315> - Although the concept of belief has become a focus of critical discussion in other disciplines, sociologists of religion have tended to assume that belief is a universal phenomenon, structured around cognitive propositions which can be made explicit in the context of research surveys and interviews. The articles in this special issue of the *Journal of Contemporary Religion* explore belief in the lives of young people in different religious, cultural, and national contexts to suggest more complex ways in which belief might be conceptualised and researched. While the ‘authenticity’ of belief is a significant value for young people across these cases, the authors show how belief can, in different contexts, be a marker of identity, an expression of socially significant relationships or an organising centre for the lives of individuals and groups. Belief can also be understood as the performance of embodied practices shaped by one’s spatial and cultural environment. In this wider context, training young people in propositional forms of belief is shown to be a particular kind of religious project, which can be unstable and have unintended consequences.

48. Véronique DENEUCHE, *L’enseignement des faits religieux dans les manuels d’histoire*, Ed. L’Harmattan, Paris 2012, 263 p. - <http://recolarel.over-blog.com/categorie-12434530.html> - Cette recherche analyse les trois monothéismes étudiés en classe de 6ème et 5ème en France, 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 gommant 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.

49. Rodica DIACONESCU, Stefan STANCIUGELU, Dana COPOT, Gabriela VATAVU, Ioan POP, Iulian RUSU, *State and private sector involvement in developing and promoting Cultural and Religious Heritage*, “European Journal of Science and Technology”, vol. 9 (June 2013) 3, 207-217. - http://www.ejst.tuiasi.ro/Files/38/18_Diaconescuetal.pdf - Cultural heritage resource management and historic property in Romania have a high importance in regional and national development. As witnesses of human civilization, monuments and sites contribute to the strengthening of historical awareness and cultural identity of individuals and the community.

Both the historical and sites are very important locally, nationally and internationally, since they are an expression of culture and life style and also a significant part of the world heritage. Our country is one in which in 24 hours you can visit a Byzantine church, a Turkish Moshe, a Greek fortress and not only this. From these special premises derives our responsibility to protect and to preserve historical monuments and sites at all levels and all time. The main resource for protecting the cultural heritage during the last two decades has been the State. After establishing a large juridical framework with respect to the cultural heritage and cultural policies, the Romanian State seems to have arrived to a certain limit in terms of financing and developing policies related to the national heritage. Our study tries to point out the necessity of civil society and private capital involvement in the cultural policies related to the national patrimony. What if the community identity itself becomes, by its local/regional specific institutions, a vector of the Romanian touristic potential that could generate the necessary financial revenues for effective cultural policies?

50. Djilali EL-MESTARI, *Le discours religieux des manuels scolaires algériens de l'éducation islamique dans le cycle secondaire*, « Tréma. Valeurs, représentations et stéréotypes dans les manuels scolaires de la Méditerranée », n.35-36, décembre 2011, pp. 70-80. <http://trema.revues.org/2610> - Des recherches ont ouvert le débat sur la nature, le contenu et les objectifs de l'enseignement religieux à l'école d'un certain nombre de systèmes éducatifs contemporains au Maghreb. Notre objectif consiste à analyser le discours religieux diffusé dans l'école algérienne, à partir de trois manuels scolaires d'éducation religieuse du cycle secondaire, en prenant en considération les réformes du système éducatif algérien depuis 2003. Nous tenterons de répondre à la question suivante: le discours religieux des manuels scolaires d'éducation islamique reflète-t-il une représentation cognitive sur l'islam ou renvoie-t-il à un discours idéologique et identitaire ?

51. 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. 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) and Belgium (3 years) have relatively fewer barriers [...].

52. Daniel FAAS, Christina HAJISOTERIOU, Panayiotis ANGELIDES, *Intercultural education in Europe: policies, practices and trends*, "British Educational Research Journal", vol. 39 (2013) 2, first published online 9 Apr 2013 - <http://onlinelibrary.wiley.com/doi/10.1002/berj.3080/abstract> - European societies have become increasingly diverse as a result of legal and illegal migration flows, and educationists are facing the challenge of how to address the presence of migrant students. In recent years, there has been increasing activity at European level in the field of intercultural education despite the principle of subsidiarity. This article draws on 30 European level policy documents published within the last decade to analyse the dynamics influencing intercultural education in Europe. These include European Union institutions (such as European Commission, European Council, and Council of Ministers) and Council of Europe documents. Our discussions are situated within historical and contemporary European immigration policy developments. We argue that the main emphasis of recent European level policies and directives is on fostering social cohesion through incorporating migrant students. In so doing, European organisations have had to deal with arguments surrounding the legitimacy of European policy initiatives in the field of intercultural education.

53. Fulvio FERRARIO, *La teologia tra vocazione, professione e scienza. La ragione credente tra chiesa e società secolare*, "Protestantesimo", vol. 67 (2012) 4, 317-333 - protestantesimo@facoltavaldese.org - L'autore esamina lo statuto della teologia come disciplina che si considera critica, nel contesto della messa in discussione di tale pretesa, da parte della cultura secolare. Prende le distanze dal progetto, sostenuto da più parti, di tutelare la collocazione universitaria della teologia mediante una sua progressiva assimilazione alle "scienze religiose/Religious Studies". Il futuro della riflessione teologica, sia esso interno o esterno all'istituzione accademica, dipende piuttosto dalla piena consapevolezza della propria identità ecclesiale e dalla capacità di far valere la pertinenza pubblica della specificità irriducibile del discorso teologico, in quanto riflessione razionale sulla fede della comunità cristiana.

54. Jonathan FOX, Yasemin AKBABA, *Securitization of Islam and religious discrimination: Religious minorities in Western democracies, 1990–2008*, "Comparative Europe Politics", vol. 11 (2013) first published online 18 May 2013 - <http://www.palgrave-journals.com/cep/journal/v11/n3/index.html> - This study draws substantially on 'securitization' theory to examine whether religious discrimination against Muslims as compared with other religious minorities is disproportionately higher in Western democracies. We explore variation in the treatment of religious minorities in the West using a special version of the Religion and State-Minorities Round 2 (RAS2-M) data set. We analyse the extent and causes of 29 different kinds of religious discrimination against 86 religious minorities in 27 Western democracies (coded yearly from 1990 to 2008). The results support the securitization argument showing that Muslims suffer from higher levels of discrimination in comparison with other religious minorities, especially since 2001.

55. Katie GAEBEL, *At the intersections of resistance: Turkish immigrant women in German schools*, in Nikolay POPOV (Ed.), *Education in One World. Perspectives from different Nations*, BCES Conference Books, Sofia, April 2013, pp. 266-272. <http://bc.es.conference.tripod.com/sitebuildercontent/sitebuilderfiles/bces.conference.book.vol.11.2013.text.pdf#page=266> - This paper focuses on two main guiding questions: first, what are the experiences of Turkish women in the German educational system; second, to what extent do state policies, cultural pressure, and personal choice influence the decision to pursue higher education? Using inter-sectionality as a methodology, this paper elucidates how women navigate the educational system to reduce educational and social marginalization. These main topics are explored through document and cultural artifact analysis and semi-structured interviews with women of Turkish descent in Berlin. Results of this study reveal that, far from the reductionist view often held of the Turkish female population in Germany, which places them as victims of an oppressive and traditionally patriarchal culture, each woman provided unique perspectives on educational achievement, gendered family dynamics, and their self-identification.

56. Liam GEARON, *The Counter Terrorist Classroom: Religion, Education, and Security*, "Religious Education", vol. 108 (2013) 2, 129-147 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2013.767660> - The article identifies international cases - from the United States, Europe, and the United Nations - of an emergent interface of religion, education, and security. This is manifest in the uses of religion in education to counter religious extremism, the notional "counter terrorist classroom." To avoid an over-association of extremism with religion, the article provides some historical reminders that the post-Enlightenment centuries were marked by political extremism, particularly in the phenomenon that came to be known as totalitarianism. In freedom-espousing doctrines on all sides - Communist, Fascist, and Nazi as well as democratic - education here too was an invariant adjunct of political and security processes. All regarded religion too as contributory or contrary to such freedom. What is new now is the global use of religion in education for political and of late security purpose. Using Isaiah Berlin's (2002) "two concepts of liberty," I argue that evidence of - often subtle, often explicit - security uses of religion in education mark in new ways a connection of the political with the religious. Although such moves are in intention benign, I conclude that political and security interventions and justifications for religion in education will inevitably shift the aims and purposes of religious education to the aims and purposes of political and security interest.

57. Anna A. GLADKOVA, *The role of television in cultivating the values of pluralism and cultural diversity in children*, "Psychology in Russia: State of the Art", vol. 6 (2013) 1, 1-6, online 8 June: <http://www.psychologyinrussia.com/volumes/pdf/2013/gladkova.pdf> - This article examines the influence of the mass media and in particular television on the development of the values of pluralism and cultural diversity in children. The role of television is quite important in forming positive attitudes toward cultural, ethnic, and other groups and in inculcating an adequate perception of social reality and tolerant, multicultural awareness. The article analyzes the functions and principles of public broadcasting, among which diversity of programming is one of the most significant.

58. Fernanda Carolina GOMES et al., *Religion as a protective factor against drug use among Brazilian university students – a national survey*, "Revista Brasileira de Psiquiatria", vol. 35 (mar 2013) 1, online 15 Apr 2013 - http://www.scielo.br/scielo.php?pid=S1516-44462013000100006&script=sci_arttext - This manuscript is part of the "First Nationwide Survey on the use of Alcohol, Tobacco and other Drugs among College Students in the 27 Brazilian State Capitals". In this study, 12,595 university students were divided into two groups according to their attendance at religious services: frequent attenders (FR; 39.1%) and non-frequent attenders (NFR; 60.8%). Subsequently, we analyzed their responses to a structured, anonymous questionnaire on drug use and other behaviors. Individual multivariate logistic regression models tested the association between religiosity and drug use (alcohol, tobacco, marijuana and at least one illicit drug). Results: Drug use over the last 30 days was higher among NFR students even after controlling for demographic variables. NFR students were more likely to use alcohol OR = 2.52; 95% CI: 2.08-3.06, tobacco (2.83; 2.09-3.83), marijuana (2.09; 1.39-3.11) and at least one illicit drug (1.42; 1.12-1.79) compared to FR students. Conclusion: Religiosity was found to be a strongly protective factor against drug use among Brazilian university students. However, more studies are needed to identify the mechanisms by which religiosity exerts this protective influence.

59. Janet GOODALL, *Parental belief and parental engagement: how do they interact?*, "Journal of Beliefs & Values – Studies in Religion & Education", vol. 34 (2013) 1, 87-99, available online 21 Mar 2013 - <http://www.tandfonline.com/doi/abs/10.1080/13617672.2013.759352> - Previous literature has shown the importance of parental engagement for children's outcomes; a largely separate body of literature has shown that there are clear effects on children's outcomes related to parental religion. This article is a literature review of these two fields, with the aim of relating them to each other. The article suggests two possible explanations, behavioral and economic, for the differences in outcomes related to differences in parental engagement arising from differences in religion, but incorporating knowledge from the field of parental engagement. Finally, it sets out a research agenda for the future.

60. Lynne GRANT, Yonah H. MATEMBA, *Problems of assessment in religious and moral education: the Scottish case*, "Journal of Beliefs & Values - Studies in Religion & Education", Vol. 34 (2013) 1, 1-13, online 21 Mar 2013 - <http://www.tandfonline.com/doi/abs/10.1080/13617672.2013.759338> - This article is concerned with assessment issues in Religious and Moral Education (RME) offered in Scottish non-denominational schools. The analysis of the findings in this article is weighed against the framework of the new '3-18' Scottish curriculum called 'Curriculum for Excellence' (CfE). CfE was introduced in primary schools in 2009 and a year later in secondary schools as replacement of the much criticized '5-14' Curriculum which had been in use since 1992. It is based on qualitative data collected from schools in five Scottish local authorities between 2009 and 2011 as part of a moderation project. What is being problematised in this article is the revelation from the data about issues that impact adversely on good assessment in RME in five key areas, namely: planning, religious knowledge, progression, self and peer assessment, literacy and values. The implications of these assessment problems for effective teaching and learning in RME are analyzed.

61. Magdalena H. GROSS, *To teach the Holocaust in Poland: understanding teachers' motivations to engage the painful past*, "Intercultural Education", vol. 24 (2013) 1-02, 193-120 - <http://www.tandfonline.com/doi/abs/10.1080/14675986.2013.773126#.UZ2620rx7t4> - This article highlights the role of teachers in confronting traumatic, hidden wartime histories in communities traumatized by them. The study illuminates patterns based on field observations, emails, and surveys of 60 teachers who participated in a Holocaust teacher preparation program in Poland during the summer of 2010. The teachers surveyed were motivated to teach the Holocaust out of a personal or familial need, a sense of personal duty, and a desire to understand themselves and their histories. They also were concerned that their students lacked knowledge of the Holocaust in Poland. Findings from this research help to inform theory and practice related to the implementation of successful reconciliation curriculum across communities that have been traumatized by ethnic cleansing, racism, war, and intolerance.

62. Verena GRÜTER, *Gender justice in pluralistic societies: challenges for Theological Education*, "International Review of Mission", vol. 102 (April 2013) 1, 82-93 - <http://onlinelibrary.wiley.com/doi/10.1111/irom.12008/abstract?> - This article discusses the Busan motto "God of Life, Lead Us to Justice and Peace" from the perspective of an intercultural and inter-religious approach in feminist theology, which is informed by post-colonial feminism. It argues the case of this approach as a theological core competence in religious and cultural pluralistic societies. According to the theory of secularization, women's lack of freedom is primarily the

result of patriarchal religious prescriptions and thus liberation will only come through overcoming religion. However, the recent religious pluralism in formerly secular societies necessitates a radical revision of this assumption. Feminist theology in religiously and culturally pluralistic societies must not only engage in an intercultural hermeneutics, but must dialogue with non-religious feminists in order to practice the indispensable criticism of religion.

63. Esra Demir GÜRSEL, *The distinction between the freedom of Religion and the right to manifest Religion: a legal medium to regulate subjectivities*, "Social & Legal Studies", vol. 22 (2013) 1, online before print 26 April 2013 - <http://sls.sagepub.com/content/early/2013/04/25/0964663913477679.abstract> - In this article, I explore what kind of individual is presupposed and promoted as the subject of the right to freedom of religion in Article 9 of the European Convention on Human Rights. I question the distinction made between freedom of religion and the right to manifest religion in the context of the so-called headscarf cases. I argue that making such a distinction is only possible if it is based on a particular understanding of an individual who, on the one hand, is capable of perceiving religion as something that can be protected as a lifestyle or as a background that can be entered or exited and who is required to submit to certain putatively secular rules, on the other. In order to do this, I outline the application of the distinction by the European Court of Human Rights and discuss whether it is an appropriate tool to approach the religious subjectivities of women wearing the headscarf for religious reasons. I then try to unearth the relationship between the doctrine of secularism and the conception of religion that is embedded in Article 9.

64. Armen HAKHVERDIAN et aa., *Euro-scepticism and education: A longitudinal study of 12 EU member states, 1973–2010*, "European Union Politics" first published on June 12, 2013 - <http://eup.sagepub.com/content/early/2013/06/09/1465116513489779.abstract> - This study examines the relationship between educational attainment and euro-scepticism from 1973 to 2010. Existing research has shown that, driven by utilitarian considerations, political cues and questions of collective identity, education and euro-scepticism are negatively related. However, as the process of European unification has progressed, all three factors have become more salient, so we expect an increasing effect of education on euro-scepticism over time. Using 81 waves of the Eurobarometer survey in 12 European Union (EU) member states, our results show that the impact of education on euro-scepticism has indeed increased, particularly after the signing of the Maastricht Treaty.

65. Tim B. HEATON, *Religion and socioeconomic status in developing nations - a comparative approach*, "Social Compass", vol. 60 (2013) 1, 97-114 - <http://scp.sagepub.com/content/60/1/97.full.pdf+html> - The author shows that religious affiliation is associated with socioeconomic status, but it is not clear how this relationship varies by national context. He examines religious group differences in education and wealth, comparing major religious groups in various countries. Some differences are large but not systematic. For example, Protestants and Catholics differ in wealth, but the differences favor Catholics in some countries and Protestants in others. Other differences are more systematic. For example, Muslim women have less education than other women in a variety of contexts. Those who hold traditional beliefs are also at an educational disadvantage. Findings indicate that religion does matter, but national context often shapes the nature of the relationship between religion and socioeconomic status.

66. HUMAN RIGHTS WATCH, *World Report 2013 (events of 2012)*, 680 p. - https://www.hrw.org/sites/default/files/wr2013_web.pdf - Human Rights Watch is one of the world's leading independent organizations dedicated to defending and protecting human rights. By focusing international attention where human rights are violated, we give voice to the oppressed and hold oppressors accountable for their crimes. Our rigorous, objective investigations and strategic, targeted advocacy build intense pressure for action and raise the cost of human rights abuse. For over 30 years, Human Rights Watch has worked tenaciously to lay the legal and moral ground work for deep-rooted change and has fought to bring greater justice and security to people around the world.

67. Swaan van ITERSOM, Maja NENADOVIĆ, *The danger of not facing history: Exploring the link between education about the past and present-day anti-semitism and racism in Hungary*, "Intercultural Education", vol. 24 (2013) 1-02, 93-102 - <http://www.tandfonline.com/doi/abs/10.1080/14675986.2013.782735#.UZ24lkrx7t4> - Until a few years ago the international media devoted scant attention to Hungary. Recently, however, multiple news reports and analyses have expressed concern about rising racism and extremism in this country, as well as a sense that the country's democracy is unraveling. It has often been argued that economic hardship is an important contributor to the rise of extremism. However, increasing evidence supports the argument that economic factors are only part of the picture in Hungary. This essay explores the link between educational factors in this picture and the rise of Romaphobia, xenophobia, and anti-Semitism in Hungary. We argue that the failure to appropriately deal with the history of the World War II is reflected in the educational system, contributing to a climate of intolerance. The rise of extremism is always a consequence of a complex set of factors, and educational approaches should need to be included in analyses that attempt to explore the roots of rising extremism in Hungary.

68. Robert JACKSON, *Learning about Religions and Beliefs. Developments in European Policy and Practice*, Paper for Tallin Conference, Estonia (Nov.2012), 12 p., online May 2013: www.theewc.org/uploads/files/Paper_...pdf - "My presentation will give an account of the emergence of an interest in the study of religions in publicly funded schools by European institutions. Reference will be made to the Toledo Guiding Principles on Teaching about Religions in Public Schools and, briefly, to the work of the United Nations Alliance of Civilizations program. However, most attention will be given to the ongoing work of the Council of Europe in encouraging schools across Europe to introduce an impartial study of religions and other belief systems as a dimension of intercultural education. The presentation will concentrate on the 2008 Recommendation from the Committee of Ministers (the foreign ministers of the 47 member states of the Council of Europe, including Estonia) on teaching about religions and non-religious convictions in schools. In 2010, the Council of Europe and the European Wergeland Centre set up a joint committee to produce a 'roadmap' on implementing the Recommendation adapted to different contexts across Europe. I am in the process of writing the text of the 'roadmap' on behalf of the committee. The final document will be submitted to the Committee of Ministers in autumn 2013. My presentation will explain the process of consultation with stakeholders and will summarise key issues to be addressed in the document, which will be aimed primarily at policymakers, schools and teacher trainers". [see also: <http://www.theewc.org/uploads/content/R%20Jackson%20-%20European%20Developments.pdf>]

69. Konstance JACOB, Frank KALTER, *Intergenerational change in religious salience among immigrant families in four European Countries*, "International Migration", vol. 51 (2013) 3, 38-56 - <http://onlinelibrary.wiley.com/doi/10.1111/imig.12108/abstract> - This paper investigates religiosity among immigrant children in four European countries: England, Germany, the Netherlands and Sweden. Drawing on major strands of theories in the sociology of religion and of migration, we analyse intergenerational change in religiosity within immigrant families of different religious affiliation and test how far common arguments can contribute to explaining existing patterns. We overcome several challenges and shortcomings in this field by studying adolescent-parent dyads. Using strictly comparable and comprehensive data from the new Children of Immigrants Longitudinal Survey in Four European Countries (CILS4EU), we find a considerable stability of religiosity or even an increase therein within Muslim immigrant families, in contrast to Christian immigrant families, whose religiosity declines over generations. This finding is astonishingly stable across the four countries. Our analyses furthermore suggest that interfamilial change in religiosity is only weakly related to assimilation processes in other domains of life.
70. Dietrich JUNG, *Islamic Studies and Religious Reform. Ignaz Goldziher – A crossroads of Judaism, Christianity and Islam*, "Der Islam", vol. 90 (2013) 1, 106-126, online April 2013 - http://www.degruyter.com/view/j/islam_islm.2013.90.issue-1_20130418/islam.2013.90.issue-1/islam-2013-0005/islam-2013-0005.xml In light of the dichotomous representation of the relationship between Islam and the West, the life and work of Ignaz Goldziher appears to be an utter anachronism. By applying the methodologies of Protestant biblical criticism to the study of Islamic traditions, the Hungarian scholar of Islam and secretary of the liberal Jewish community in Budapest became a crossroads of Judaism, Christianity and Islam. Personally driven by a Jewish reform agenda, he became a founding father of modern studies on Islam. The article analyzes the complex historical and political context in which Goldziher developed the field of Islamic studies. In order to understand the origin of modern images of Islam, the article suggests putting the rise of the discipline of Islamic studies into the context of nineteenth century movements of religious reform.
71. Jacomijn C.van der KOOIJ, Doret J. de RUYTER, Siebren MIEDEMA, *"Worldview": the meaning of the concept and the impact on Religious Education*, "Religious Education", vol. 108 (2013) 2, 210-228 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2013.767685> - The article analyzes the concept of "worldview" in religious education. A distinction is introduced between organized worldviews, more or less established systems with a group of believers, and personal worldviews, individuals' views on life and humanity. The focus of the first section is on presenting a more precise description of these concepts by analyzing whether four elements are conceptually necessary: existential questions, moral values, influence in people's acting and thinking, and providing meaning in life. The aim of the second section is to investigate the role "worldview" plays in education and to clarify questions that need reflection when schools want to pay attention to both organized and personal worldviews.
72. Yasmeen F. QURESHI, Jan Germen JANMAAT, *Diverging or converging trends: an investigation of education policies concerning the incorporation of ethnic minority children in England, France and Germany*, "Compare: A Journal of Comparative and International Education", published online 14 June 2013 - <http://www.tandfonline.com/doi/abs/10.1080/03057925.2013.800782#Ua6djx7t4> - This article focuses specifically on the incorporation of ethnic minority children within the education systems of England, France and Germany. The trends in policy development after World War II in these countries are examined through the prism of three ideal-typical incorporation strategies – integration, assimilation and separation. This is done to test the theories of universalism, parallel development and particularism, which anticipate different trajectories with regard to these strategies. The paper finds evidence for convergence towards integration with regard to provisions for extra support in the host country's language. This supports the theory of universalism. However, no evidence of convergence towards integration is found in four other policy areas. For instance, country-specific trends emerge on minority religious education and enrolment into mainstream schools, which is consistent with the particularist perspective. As there is little evidence of the three countries drawing closer in terms of all three adopting a strategy of incorporation promoted by transnational agencies, the expectation that national states can borrow in a straightforward fashion from internationally advocated models of ethnic minority incorporation appears unfounded. The paper further finds that local practices are sometimes significantly at odds with national educational policy, suggesting that future research should be directed more at the local level to determine the policies affecting ethnic minority children.
73. Elzbieta OSEWSKA, *The current situation of education and continuing professional development of RE teachers in Poland in the context of the social challenges*, "The Person & the Challenges", vol. 2 (2012) 2, 123-131 - <http://www.wt.diecezja.tarnow.pl> - The author presents Religious Education teachers continuing professional development in Poland in the context of political, social, economic cultural and educational changes. During the last years, Poland has developed a national strategy for teacher training and introduced many new regulations. The aim of the new legal solutions is to prepare RE teachers as will be competent specialists in theology, accomplished in didactics and pedagogy and capable of caring for - and contributing to - the upbringing of pupils of varying needs; as well as organizers of social activities in class and school, also in effective cooperation with the local parish. Despite the many changes, RE teachers still have very difficult situation in Poland and face many challenges.
74. Enzo PACE, *Il dialogo interreligioso in un tempo di conflitti*, "Studia Patavina", vol. 59 (2012) 3, 673-685 - www.fttr.it/web/studiapatavina - Globalization poses several challenges to the great world-wide religions. Inter-religious dialogue is a highly important goal and the more it is difficult to be achieved, the more it is necessary. When large human masses pass from poor areas to richer ones, religiously homogeneous communities get in contact with people of other faiths. Distant faiths are now professed by our neighbors. This is the root of value conflicts which multiply in modern societies among people looking at each other with fear and hostility, while they mutually classify themselves as abstract entities, heirs of remote conflicts. In globalized societies, religions risk to enhance their being the depositaries of collective memories for whole peoples. They become the last certainty of old identities while the feeling of eradication and real uprooting increases all the time. People do not turn to God because of their faith but because their faith is the last resource for individuals who cannot find their natal milieu and must live far away from their culture and society.
75. Stephen W.PAN, Patricia M.SPITTAL, *Health effects of perceived racial and religious bullying among urban adolescents in China: A cross-sectional national study*, "Global Public Health: An International Journal for Research, Policy and Practice", vol. 8 (2013) 5, published online 29 May 2013 - <http://www.tandfonline.com/toc/rpgh20/current#Ua7j-tjx7t4> - Research concerning

ethnocultural bullying and adolescent health in China remains extremely limited. This study among Chinese urban adolescents examines associations between ethnocultural bullying and eight health-related outcomes: suicidal ideation, suicide planning, depressive symptomatology, anxiety symptomatology, fighting, injury intentionally inflicted by another, smoking and moderate/heavy alcohol consumption. Data were obtained from the World Health Organisation's 2003 Chinese Global School-based Health Survey, a cross-sectional national survey of urban adolescents in four Chinese cities. The analytic sample size was $n = 8182$, which represented a sampling frame of 769,835 adolescents. Statistical analysis was conducted using generalised linear mixed effects models and sampling weights. Prevalence of ethnocultural bullying was significantly higher in Urumqi, Xinjiang province (2.08%) compared with Beijing municipality (0.72%) or Wuhan, Hubei province (0.67%). Compared to participants who were not bullied, religious bullying victimisation was significantly associated with suicidal ideation, injury intentionally inflicted by another and depressive symptomatology. Racial bullying victimisation was significantly associated with suicidal ideation, injury intentionally inflicted by another and among females but not males, depressive symptomatology. Health effects of ethnocultural bullying appear to be distinct from that of bullying in general. Additional research on ethnocultural adolescent health issues in China is warranted.

76. Ivana RADAČIĆ, *Religious Symbols in educational institutions: jurisprudence of the European Court of Human Rights*, "Religion & Human Rights", vol. 7(2012)2, 133-149 - <http://booksandjournals.brillonline.com/content/10.1163/18710328-12341234> The issue of religious symbols in educational institutions has been a source of vigorous legal and political controversy. Two types of cases have been litigated before the European Court of Human Rights: those concerning the wearing of the Islamic headscarf in schools and universities, and those concerning the presence of the crucifix in school classrooms. In this article, I shall analyse these cases, assessing how the Court balances different rights and State interests, focusing in particular on the Court's interpretation of the principles of neutrality/secularism and of gender equality. I shall criticise the Court's deference to the State, arguing that it should more strictly supervise how States respect human rights. Respect for human rights requires that the States respect individual's religious freedoms, be autonomous from the religion and safeguard the principle of plurality. While the Court has proclaimed these principles, it has failed to apply them in these cases.

77. Alejandra Isabel SANTANA LÓPEZ, Natalia HERNÁNDEZ MARY, *Strategies for solidarity education at Catholic schools in Chile: Approximations and descriptions from the perspectives of school principals*, "Education, Citizenship and Social Justice", vol. 8 (2013) 1, 3-16, first published online July 25, 2012 - <http://esj.sagepub.com/content/8/1/3.abstract> - This research project sought to learn how solidarity education is manifested in Chilean Catholic schools, considering the perspectives of school principals, programme directors and pastoral teams. Eleven Chilean schools were studied and the information gathering techniques applied included: a questionnaire, semi-structured individual interviews and group interviews. The grounded theory model was used to analyse the data. The results describe contexts of emerging solidarity education strategies and one perceives a variety of degrees of effort, bi-directional fields of action and traditional attitudes associated with charity. There is an overall sense of solidarity-in-transition, ranging from welfare-oriented action to promotional activities, channelled through training processes. Strengths, weaknesses, challenges and the need for outside support for the schools are highlighted in order to assure effectiveness and sustainability for the programs.

78. Joan SCOTT, *Women and religion in nineteenth-century France*, Max Weber Programme, European University Institute, Badia Fiesolana, I-50014 San Domenico di Fiesole (Firenze, Italy), 21 p. - http://cadmus.eui.eu/bitstream/handle/1814/27190/MWP_LS_Scott_2013_05.pdf?sequence=1 - This paper explores the connections made between religion and women by French secularizers in the nineteenth century as a way of understanding the effects of what Max Weber called "disenchantment." It asks how differences of sex figured in anti-clerical writings (particularly those of Jules Michelet). And it argues that the conflation of women and religion, an aspect of their simultaneous privatization and their designation as "irrational," helped secure the place of the difference of sex as the ontological ground for political and social organization in the nations of the West from the seventeenth century onwards.

79. Mualla SELÇUK, *Academic expertise, public knowledge, and Islamic religious education*, "Religious Education", vol. 108 (2013) 3, 255-258, online 3 Jun 2013 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2013.783313?journalCode=urea20#UbBNV9jx7t4> - "When my academic studies began at Ankara University Divinity Faculty in October 1983, religious education was a very young discipline in Turkey. Just one year before, it had been established as a compulsory subject with its contents defined in public documents. In addition to their theological education, in order to qualify as teachers for RE, our students now had courses in learning theory, educational policy, educational psychology, and sociology. The first class I held was comparative education ...".

80. Mike SMITH, *The role of authority in Science and Religion with implications for Science Teaching and Learning*, "Science & Education" (Springer, Heidelberg, D), vol. 22 (2013) 3, 605-634 - <http://cat.inist.fr/?aModele=afficheN&cpsid=27044870> - Science educators and classroom teachers often present idealized descriptions of science and religion that reflect our own misunderstandings. These generalizations are often over-simplified and inaccurate and can compound misunderstandings of both domains. The first half of this paper presents an in-depth analysis of authority issues and aims to provide science educators with a more nuanced understanding of these two domains as appropriate to introductory science classes. This analysis argues for the importance of science teachers and theorists developing better understandings of the role of scientific and religious authority in instruction and in practice. Based on this examination, the last half of the paper aims to provide guidance for building more effective introductory science instruction. This examination suggests that a primary goal of science instruction must be to develop students who are effective consumers of science information.

81. Michael STAUSBERG, Steven ENGLER, *Textbooks in the study of religion*: introducing a new feature series, "Religion", vol. 43 (2013) 2, 131-134, online 25 April 2013 - <http://www.tandfonline.com/doi/abs/10.1080/0048721X.2013.781882?journalCode=rrel20> - "Monographs and, increasingly, articles in peer-reviewed journals are the preferred genre of writing up research and advancing scholarship in our discipline. Further genres of scholarly publication include edited volumes on a variety of topics, reference works such as lexica and encyclopedias, and multi-author field guides such as companions or handbooks. While these rank as high-prestige venture, this is generally not the case with another important genre of academic writing, the textbook. Textbooks are

often regarded as not really worthy of the attention for serious research scholars. Yet we will argue that textbooks are important for the discipline [...]” (from Introduction).

82. Gabriella TELLO et alii, *Transformative Learning: a new model for business Ethics education*, “Journal of Multidisciplinary Research”, vol. 5 (2013) 1, 105-120 - <http://www.stu.edu/Portals/0/JMR/JMR5-1S.pdf#page=107> - Although many scholars and practitioners acknowledge business ethics education to be an important priority for business schools, they criticize the current approach to teaching business ethics at many schools as ineffective. This article introduces a new integrative model for teaching business ethics that integrates key elements of Bloom’s Taxonomy, Fink’s Taxonomy of Significant Learning, and Transformational Learning. Research briefly describes the current status of business ethics education and identifies nine elements of the proposed model of Transformative Learning. The identified propositions allow business faculty to use them to assess the application of Transformative Learning on business ethics education.

83. Derin TERZIOGLU, *Where ‘ilm-i hāl meets Catechism: Islamic manuals of religious instruction in the Ottoman Empire in the age of confessionalization*, “Past & Present”, 2013, Oxford Journal, first published online: 24 May 2013 - <http://past.oxfordjournals.org/content/early/2013/05/24/pastj.gtt001.full> - One trend that cut across confessional boundaries in the early modern world was a new interest in religious manuals for the lay public. The rush to compose catechisms by both Protestants and Catholics constitutes the best-known example of this phenomenon. A parallel development that is much less known is the proliferation of Turkish ‘ilm-i hāl literature in the central lands of the Ottoman empire after the mid sixteenth century. Like catechism, ‘ilm-i hāl was a word with multiple meanings: it denoted, on the one hand, the basic knowledge of Islamic faith and practice that was incumbent on all Muslims and, on the other, a genre designed to impart that knowledge.

84. Anna TRIANDAFYLLIDOU, Hara KOUKI (European University Institute, Florence, Italy), *Muslim immigrants and the Greek nation: the emergence of nationalist intolerance*, “Ethnicity”, vol. 13 (2013) 2, abstract: published online before print 22 April 2013 <http://etn.sagepub.com/content/early/2013/04/18/1468796813483287.abstract> Faced with claims for recognising religious diversity, liberal European democracies have shifted in the last 10 years towards a more restrictive view of integration. This paper seeks to make a contribution to this line of research on how European countries deal with migration-related ethnic and religious diversity today by investigating the case of a southern country, notably Greece. Greece is an interesting case to study: it has by now 20 years of experience as a host country, but still its migrant integration policies are under-developed. In addition Greece it is currently experiencing an acute economic crisis while irregular migration towards the country is on the rise. These developments have contributed to bringing migration on to centre stage in political discourse with a concomitant rise of racist and xenophobic discourses against migrants. This paper takes, as a case study, the public Muslim prayer that took place in several squares of Athens on 18 November 2010 as a peaceful protest against the fact that Athens still does not have a formal mosque. We use this event as an opportunity for interviewing social and political actors directly or indirectly involved in it on their views regarding migration, religious diversity and their accommodation in the Greek public space. We analyse their discourse on whether and under what conditions religious diversity, Islam in particular, should be tolerated or accepted in Greek society. We propose here the notion of ‘nationalist intolerance’ to make sense of Greek discourses and propose a dynamic understanding of tolerance and intolerance as concepts that do not emanate from abstract norms but are rather negotiated in specific contexts.

85. Konstantinos TSIOMIS, Argyris KYRIDIS, Zoe KONSTANTINIDIOU, *The morning prayer in Greek Kindergartens as a field of exercising multiculturalism*, “Journal of Educational and Social Research”. Vol. 3 (2013) 2, 65-74 - <http://mcser.org/journal/index.php/jesr/article/viewFile/145/138> - Religious education has been an issue of social and political debate in many countries but mostly in countries where people from different national, cultural and religious origins live. Religious identity is a core element of a person’s identity that constitutes a crucial right of the person and its personal freedom. Every country and every state should protect the right of its citizens to exercise their religious duties. One of these duties is the prayer. However, some countries that experienced waves of migration during the last years do not have yet adjusted to taking the proper measures in order to overcome the transformation of the cultural composition of the their people. Greece is one of these countries. In Greek schools, every morning, the pupils and the teachers pray according to the ritual of the Greek Orthodox Church. This lead us to the research question of this paper: what happens with pupils whose faith is different and how do teachers face this problem? Our research hypothesis is that the way that teachers cope with the issue of the Morning Prayer is an issue of multicultural education, as well. For the purpose of our study we asked from 99 kindergarten teachers to inform us on (a) how they cope with the Morning Prayer and (b) how they treat the presence of children from culturally diverse backgrounds. Teachers’ responses show that a remarkable percentage of the kindergarten teachers do not cope with this specific issue in a dogmatic way. They try to exercise a multicultural pedagogy in their classrooms.

86. Karen WALSHE, Geoff TEECE, *Understanding ‘religious understanding’ in religious education*, “British Journal of Religious education”, published online 14 May 2013, page 1-13 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2013.794913#.UbV0c9jx7t4> This paper takes as its starting point, one of the explicit aims of religious education in England, namely, the development of students’ *religious understanding*. It shows how curriculum documentation, whilst stating that *religious understanding* is an aim of religious education fails to clearly outline what is meant by it. This paper draws upon long-standing and ongoing debates in the field and suggests that *religious understanding* may be best conceived as a spectrum of understanding. Approached in this way, *religious understanding* becomes not an all or nothing affair, but a lens through which the student of religion may regard the beliefs and practices before them. Finally, the paper proposes an interpretation of *religious understanding*, which focuses on the soteriological dimension of religion, thus providing the student with a particularly *religious* lens to understand religious traditions in religious education and concludes by outlining what such an approach might look like in practice.

87. Charl WOLHUTER, *Prolegomena to an international-comparative education research project on Religion in Education*, in Nikolay POPOV (Ed.), *Education in One World. Perspectives from different Nations*, BCES Conference Books, Sofia, April 2013, p. 35-39 - <http://bces.conference.tripod.com/sitebuildercontent/sitebuilderfiles/bces.conference.book.vol.11.2013.text.pdf#page=35> - Despite claims that the present age is a post-religious one, evidence is not hard to find of the force of religion in the lives of individual people, in societies and in national and world affairs. From the inception of schools millennia ago, religion and education

have been closely entangled. The past fifty years witnessed momentous changes regarding policies on the relation between religion and education. However, all these have been by-passed by the Comparative Education research agenda. In response to this lacuna, the author outlines the planning for an international comparative education research project that is about to commence, and in which conference delegates are invited to participate.

88. Giuliano ZATTI, *Identità di fede e testimonianza cristiana nel quadro pluralistico delle religioni*, “Studia Patavina”, vol. 59 (2012) 3, 635-655 – www.fttr.it/web/studiapatavina - The present inter-religious context confirms that faith must be reconsidered. Attention must be drawn on the other's faith. Finally the ways of a real hospitality must be persistently looked for. In this contribution, several references to theology and pastoral are built up around some biblical suggestions: Jerusalem, Babylon and Egypt evoke conflicts, mutual fears, never appeased clashes. At the same time these places expect to be inserted in a common «geography» of Spirit. The final reference to imperial Rome adds another site to the map of future ecclesial community which will be called to explain meaning and methods necessary to face current inter-religious situations.

89. Harriet ZILLIACUS, Gunilla HOLM, *‘We have our own religion’: a pupil perspective on minority religion and ethics instruction in Finland*, “British Journal of Religious Education”, vol. 35 (2013) 2, available online: January 20, 2013 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2012> - The Finnish system of religious education offers instruction in the pupil's own religion or in ethics throughout comprehensive school. By taking the pupil's background as a basis for instruction, this system aims at promoting equality and integration with respect to religion and one's worldview. However, there has been little knowledge about how the system of instruction is experienced by pupils themselves and how it affects pupil's identities at school. This study illuminates through a participant observation study in grades 1–6 how pupils in five minority instruction groups experience their classes and perceive themselves in relation to other pupils in school. The study shows how working in small groups represents an important element in pupils' experiences. Pupils generally experienced participation in instruction as positive and fun, but age integration, organisation of schedules and classrooms were also important concerns. Even if pupils were content about having their own instruction group, feelings of otherness and a negative sense of difference in relation to the majority of pupils were found particularly among pupils of religion.

Handbooks - Tools - Outils didactiques - Good Practices

90. EUROPEAN COMMISSION, *Organisation of school time in Europe. Primary and secondary general education. 2013/14 school year*, by EURYDICE-Facts & Figures, June 2013, online document 38 pages – Standard information for each educational system: Starting/End date of Students' school year – Starting/End of Teachers' school year – Autumn/Christmas/Winter/Spring holidays – Public/Religious holidays – Additional notes. A partial edition online until June 20, 2013. http://eacea.ec.europa.eu/education/eurydice/documents/facts_and_figures/school_calendar_EN.pdf

91. *Die kompetenzorientierte Reifeprüfung aus Religion*, édité par le Ministère de l'éducation autrichien, ce guide-manuel définit et encadre les critères de base, les thèmes significatifs et des exemples concrets pour l'évaluation des « compétences scolaires dans le domaine des connaissances religieuses » des étudiants qui se présentent aux examens officiels du Bac (fin des cycles secondaires) en Autriche. Un groupe d'experts issus des principaux cultes reconnus par l'Etat - Eglise catholique romaine, Eglise évangélique, Eglise orthodoxe, Vieux Catholiques, Islam, Bouddhistes - ont dressé les « orientations spécifiques » relatives à chacune de ces traditions. Ces consignes d'étude scientifique et d'évaluation critique entrent en vigueur à partir des examens du Bac 2014. Le document ministériel, 152 pages, est disponible en ligne : www.bmukk.gv.at/medienpool/22989/reifepruefung_ahs_efrel.pdf

92. *Empirical and normative foundations of Holocaust education: Bringing research and advocacy into dialogue*, by E.DOYLE STEVICK & Deborah MICHAELS, “Intercultural Education”, vol. 24 (2013) 1-02, 1-18 - <http://www.tandfonline.com/doi/abs/10.1080/14675986.2013.793025#.UZ2fPUrx7t4> - A scenario of Holocaust education gone awry, which was constructed from a real event in one author's experience, and a 2010 critique of Holocaust education by former U.N. Secretary General Kofi Annan, are used to explore key issues and dilemmas for Holocaust education. The authors argue that we should pursue clarity about the empirical and moral bases for advocacy, research, and teaching, which will protect the field from unrealistic expectations that are counterproductive for the subject. Bringing advocacy and research into dialogue will contribute to achieving clarity about both the purposes and the effects of Holocaust education. This article explores these tensions and suggests critical areas for further Holocaust education research, particularly regarding children's emotional experience in Holocaust education; the practical tools educators need to respond effectively to inappropriate or problematic comments; how we can speak about groups without reinforcing totalizing and homogenizing identities that ideologues attempt to promote; and the ways that children in different cultural contexts construct meaning from the Holocaust. The article draws connections among the articles for this special double-issue.

93. *Glück und Lebenskunst*, by Rudolf ENGLERT, Neukirchener, 2013, 240 S. - <http://www.theologische-buchhandlung.de/jrp.htm> - Dieser Band möchte in religionspädagogischer Perspektive den Glücksvorstellungen unserer Zeit nachgehen, die Frage-, aber auch Antwortrichtungen von Kindern und Jugendlichen entdecken und reflektieren sowie Einflüsse aus philosophischer und theologischer Tradition, Literatur und Werbung sichtbar werden lassen. Sind "Glück und Lebenskunst" nicht auch genuines Anliegen einer biblischen Theologie, die Segen verheißt und in Bildungsprozessen Menschen zur Entdeckung ihrer Potentiale und Entwicklungsmöglichkeiten anregen will? Schließlich werden auch in didaktischer Hinsicht Impulse für den Religionsunterricht gegeben.

94. *A critical Guide to resources in Religion and Science*, by Matt HOVEN, “Religious education”, vol. 108 (2013) 3, 280-297 - Young people are commonly presented with conflict models of religion and science that can diminish learning in religion or science. In response, many state religious education curricula for adolescents include examination of questions related to both religion and science. In the article, several English-language resources—connected to state curricula—are analyzed according to Peters' models of non-warfare between religion and science. The result is an investigation into approaches that leads to naming guiding principles for future resources in an area that significantly shapes students' worldviews. <http://www.tandfonline.com/doi/abs/10.1080/00344087.2013.783361#.UBBTjdx7t4>

95. *Teaching professional sexual Ethics across the Seminary Curriculum*, by Darryl W. STEPHENS, “Religious Education”, vol. 108 (2013) 2, 193-209 - <http://www.tandfonline.com/doi/full/10.1080/00344087.2013.767708> - Clergy often begin their ministerial careers unprepared to handle issues of professional power, sexuality and intimacy, and interpersonal boundaries. In response, denominational bodies and theological schools are seeking together ways to enhance the teaching of “professional sexual ethics”—referring to the integration of professional ethics, sexual ethics, and sexuality education—across the seminary curriculum. Presented is one model, adopted by The United Methodist Church, of specific learning objectives, student outcomes, and content areas serving as a baseline of expectation for ministerial leaders. Religious educators can be instrumental in coordinating and resourcing this effort—both inside and outside the classroom.

96. *Handbook on Tolerance and cultural Diversity in Europe*, by Anna TRIANDAFYLLIDOU, European University Institute, Robert Schuman Centre for Advanced Studies (Florence), 2012, 54 pp. - available from the EUI repository CADMUS: www.cadmus.eui.eu - This Handbook seeks to inform and educate youth, to help them understand diversity and talk about it using a common set of terms. It aims to give young people the tools to resolve dilemmas that they may face in their everyday lives and in the future. Geared toward teacher-trainers, this Handbook is intended primarily for use in programmes that prepare teachers to serve in high schools in Europe. While it could be beneficial for teachers of any subject, the Handbook may be most useful to those who are preparing to deliver courses on European civics and citizenship education. The Handbook’s targeted readers are high school students and undergraduate University students between 17 and 23 years of age.
http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Newsletter/newsletter21/HandbookTol_en.pdf

97. *Textbook religion and lived religion. A research project*, by Department of Teacher Education and School Research, University of Oslo, Dec. 2012. This research project is a comparative study of how religion is formulated as an educational object in Norwegian upper secondary textbooks of religious education and among pupils who are practicing members of the religions presented. The project is based on the interpretive approach to religious education developed by Robert Jackson, University of Warwick. The study focuses on religion as a shared object and a boundary object between educational activities and activities of religious practice, and discusses the possible implications for religious education in Norwegian upper secondary school. Material produced in the project will be used in further studies of classroom activity and in studies of student teachers’ use of such material as educational resources. Three master students are involved as co-researchers at the present stage of the project.
<http://www.uv.uio.no/ils/english/research/projects/textbook-religion-and-lived-religion/>

98. *Reading the Bible as a pedagogical text: Testing, Testament, and some postmodern considerations about Religion/the Bible in contemporary education*, by Avner SEGALL and Kevin BURKE, “Curriculum Inquiry”, vol. 43 (2013) 3, 305-331 - <http://onlinelibrary.wiley.com/doi/10.1111/curi.12017/abstract> While it is true that following various Supreme Court decisions in the last century, religion is, in most cases, no longer explicitly taught in public school classrooms, we use this article to explore the ways in which implicit religious understandings regarding curriculum and pedagogy still remain prevalent in current public education. Building on previous work, we first aim to problematize the ways religion and particularly Judeo-Christian assumptions remain at the core of secular public education in the US. To do so, we work to engage the Bible as the foundational Western text and its understanding of testing and of teaching as testament to illustrate particular assumptions about assessment, questioning, and the possibility for interrogating authoritative text. In the process we outline a historical precedent that twins passive reading of the Bible as always-already containing singular truths with a modern educational system underwritten by these same assumptions about knowledge and expertise lying in the teacher and the textbook. We suggest that the Bible is not only our “first” text - authoritative, literal, and fixed - but also our first *postmodern* text which explicitly allows for, indeed encourages, creative, even subversive, encounters with knowledge rather than being subject to passive submission in a system of transmissive education. Ultimately, and using existing work in hermeneutics, critical literacy, and constructivist education, we pursue a critical reengagement with the historical and ongoing role of the Bible and religion in modern public, secular schooling as a way of revisiting fundamental epistemologies and ways of reading text and particularly the curricular implications of revising how we read education-as-text.

99. *Programme in Islamic Religious education*. The master’s programme in Islamic Religious Education at the University of Vienna offers education for teachers of Islamic religion at upper secondary schools in Austria. The programme also allows educators to address current themes and issues of religious and ethical education in research and teaching. As the number of Muslim pupils at government-funded schools increases, it has become necessary to establish religious education as a dialogue oriented and context-oriented academic discipline. This is the first degree programme in Islamic Religious Education in Europe, and aims at close cooperation with related subjects and research at the University of Vienna and other research institutions and individuals in Europe. The Faculty identifies the following key research areas. <https://philbild.univie.ac.at/en/research/thematic-areas/>

100. *Exploring “The Other” - Using technology to compliment interfaith education work*, Doha Interfaith Dialogue Conference 2013, by Stephen Shashoua, Director, 3FF (Three Faiths Forum, UK), 10 p. - http://interfaith2013.qatarconferences.org/pdf/topic_english/Stephen%20Shashoua.pdf - Positive and sustained direct interfaith engagement has been shown to be one of the best methods to improve relations. Along with online linking and exchange, how else can technology be harnessed to bring the “other” from outside our geographical zones into the classroom? To answer, this paper will use UK based 3FF’s (Three Faiths Forum) programmes and US based Project Interfaith’s Ravel Unravel programme as case studies. The paper will also explore using technology to develop positive multi-faith group dynamics.

101. *Una asignatura apasionante* – Una campaña de comunicación para apuntarse a Religión. En cuatro minutos, un vídeo presenta a un profesor de religión y moral católica durante el primer día de clase. El vídeo se puede ver en www.unaasignaturaapasionante.com, en la web de la CEE (www.conferenciaepiscopal.es), y en Facebook y Twitter, donde se promocionará con el hashtag #apuntateareli. Forma parte de una campaña de comunicación, dirigida particularmente a los jóvenes, para que descubran la religión en la escuela

como una “asignatura apasionante”.

102. *Education for peace* - The paper narrates the conceptual framework of ‘Education for Peace’ and its need especially in regions, which have seen ethnic conflicts. In Education for Peace, the educator and the educand are seen as transformative agents and not mere passive recipients. Their role is not restricted to the close precincts of the classroom and the ‘schooled’ world but to the larger community and the lived experiences of the educand and the educator. Its importance in the curriculum of school education is widely felt as well. In conflict prone or post conflict regions where collective memories of the past conflict and collective hopes of the future are contested, understanding the views and collective hopes of the ‘other’ becomes imperative. In this context, I would like to explain the concept of ‘Education for Peace’, its approaches and prerequisites and locate the contesting spaces, structure, content, images, processes in school education by reviewing empirical and theoretical studies on ‘Education for Peace’. It further delves into ethnicity and ethnic conflicts and probes how it makes different meaning in different contexts. The paper leaves scope for exploring educator-educand relationship, identity construction rather reinforcement though school education for transforming violence of culture in regions which is facing identity crisis and conflict. [by A. Sharma, *Education for Peace. Transforming the Culture of Violence*, Space and Culture, Delhi University Papers, India 2013 <http://www.spaceandculture.in/index.php/spaceandculture/article/view/15/5>]

103. *L’Arbre à défis*, par l’Association ‘Enquête’, 2013 - ‘Enquête’ propose un jeu de société permettant d’aborder “ les thématiques religieuses à partir de questions traitant du quotidien de l’enfant, tout en incluant tant le cadre laïque que les préjugés et stéréotypes”. Il n’est nul besoin de rappeler combien cette initiative est utile dans une société plurielle qui se questionne de plus en plus sur sa capacité à (re)produire du lien social. Les parents, enseignants et éducateurs peuvent être rassurés. Cet outil ludo-éducatif original évite les écueils d’un contenu qui, soit, gommerait la dimension symbolique des religions, soit, tiendrait d’un crypto-prosélytisme. Cet outil à la pédagogie adaptée aux enfants de 8-11ans (le cycle III du Primaire) s’inscrit dans les programmes officiels. Les thématiques abordées partent des questions que les élèves se posent dans leur vie quotidienne : l’environnement, la construction du temps, les pratiques et les symboles religieux. Quatre types de défis sont proposés : le défi des définitions, le défi vrai ou faux, le défi du mot inconnu et le défi des stéréotypes. Info : Enquête c/o Quenin 20, rue du Terrage, 75010 Paris. contact@enquete.asso.fr

104. *Le religieux dans les manuels d’histoire*. Une analyse du programme et des manuels proposés en classe de sixième en France « Nous nous proposons d’organiser cette analyse selon ce plan: -les faits religieux dans le projet éducatif, socle commun les programmes - l’étude des lexiques dans les manuels - présentation des grandes religions au programme : judaïsme, christianisme, bouddhisme et hindouisme - Conclusion». Par C. Charleux, A. Merlet, JM. Noirot, dans le site: <http://recolarel.over-blog.com/article-manuels-histoire-sixieme-2009--programmes-2008-116987954.html>

UPCOMING EVENTS – AGENDA – RENDEZ-VOUS

SALAMANCA, 4-6 Julio 2013 : Curso di formación para profesores de religión y moral [católica] “*La didáctica de la religión [católica] al servicio de la transmisión de la fe*”. Info: Conferencia episcopal española, Comisión educación y catequesis : <http://www.conferenciaepiscopal.es/images/stories/Jornadas/actividades/2013/ProfesoresReligion.pdf>

LYON, 8-10 Juillet 2013: Sixième Université d’été sur le thème *Patrimoine chrétien lyonnais. Héritages et dialogue*. Infos: http://ens-religions.formiris.org/userfiles/files/actualites/lyon_universite_ete_2013.pdf

CHICHESTER, University, 17-20 July 2013: The EHS [Ecclesiastical History Society] Summer Conference 2013, on the theme *Christians and Religious Plurality*, will be held at the University of Chichester, under the presidency of prof. John Wolffe. <http://www.history.ac.uk/ehsoc/content/ehs-summer-conference-2013-christians-and-religious-plurality>

PADERNO DEL GRAPPA (Treviso, Italy), 28 luglio-3 agosto 2013: *Condividere e annunciare la Parola*, 50° Sessione di formazione ecumenica; organizza il Segretariato Attività Ecumeniche –Assoc. interconfessionale di laici. <http://www.saenotizie.it/>

OXFORD, 11-24 August 2013: Theology Summer School 2013 at University, Department for Continuing Education. Subject area: Theology and Religious Studies. The overall theme is *Religion, Ethics & Public Theology*. Info: iptheo@conted.ox.ac.uk

BOSSEY, Switzerland, 12-30 August 2013: *Building an Interfaith Community – Summer Course 2013*. Ecumenical Institut at Château de Bossey, CH-1299 Crans-près-Céligny. Info : <http://www.oikoumene.org/fileadmin/files/wcc-main/2013pdfs/interfaithsummer2013.pdf>

MALMØ, Sweden, 21-24 August 2013: the Twelfth EFTRE (European Forum for Teachers of [Christian] Religious Education) conference: *Religions and Relationship: Dealing with Diversity*. Info: www.eftre.net

SAN GIMIGNANO (Siena), 28 agosto-1 settembre 2013: XX International Summer School on Religions sul tema *Conflitti sociali, religioni, Mediterraneo*, Associazione per lo studio del Fenomeno religioso, Università di Firenze e di Siena. www.asfer.it

CORK, Ireland, 29-30 August 2013: International Conference on *Religious Education in a Global-Local World*, Study of Religions Department, University College Cork. Info: <http://www.ucc.ie/en/studyofreligions/research/re21/>

BRIXEN, Alto Adige (South Tirol), 29 August – 1st September 2013: “Theologians together in Europe”, International conference *Dio in questione. Il linguaggio religioso e i linguaggi del mondo*. www.et-kongress.info .

LIVERPOOL, 3-6 September 2013: EASR (European Association for the Sociology of Religion) Annual Conference on *Orthodox Churches*: 1. Orthodoxy beyond the Orthodox World 2. Orthodoxy, Nationalism and De-territorialized Communities. Call for papers: <http://easr.org/conferences/upcoming-conference.html?PHPSESSID=1effd4f4088c59cd7d55f2946539bd7e>

EREVAN, Arménie, 2-3 Septembre: Rencontre 2013 des Délégués du Conseil de l'Europe sur *La dimension religieuse du dialogue interculturel* (option prise lors de leur 1161^{ème} réunion du 5 février 2013 : [CM/Del/Dec\(2013\)1161/1.6](http://cm.del.dec.2013/1161/1.6)).

TESSALONIKI, 26-29 September 2013: 16th Conference of the Balkan Society for Pedagogy and Education: *The image of the "Other"/the Neighbor in the educational systems of the Balkan Countries*. www.basoped.edu.gr

LASPI, Ukraine, 23-27 September 2013: The **Youth Forum** is open to 30 young participants from Ukraine (10 teams of 3 persons each, including one teacher and two students) representing geographic diversity of the country. This Youth Forum is organized by the Council of Europe, the Ministry of Education of Ukraine and the European Wergeland Centre. <http://www.theewc.org/news/>

DIJON, 18-22 Novembre 2013 : Session nationale de l'IFER (Institut de formation pour l'étude et l'enseignement des religions) sur *L'enseignement laïque de la morale peut-il se passer de l'enseignement du fait religieux ?* Inscriptions : secretariat@cucdb.fr

SOESTERBERG/AMSTERDAM, 20-22 Nov.2013 : COGREE International Conference on *Religion in schools in secular Europe. Perspectives from research, politics and practice*. Info: http://www.cogree.com/download/conf_2013.pdf

call for papers

MONTREAL - Appel à contribution au numéro thématique de la revue canadienne *Religiologiques: Le croire à l'ère du numérique*. L'intersection de la religion et du numérique demeure un champ nouveau et propice pour la recherche, disciplinaire et interdisciplinaire, avec un ensemble de problématiques qui lui sont propres : rites, rituels et virtualité - anciennes et nouvelles autorités et le Web 2.0 - théorie du religieux et du croire numérique - aspects et enjeux du cyber-prosélytisme - terrain en cyber environnements - cybercommunautés - identités religieuses et internet. Articles à envoyer à l'adresse : religiologiques@uqam.ca Les manuscrits seront évalués avant la fin août 2013. La version finale des articles retenus sera acheminée avant la fin décembre 2013. Infos: marcotte.roxanne@uqam.ca, Dépt de Sciences des religions, Université du Québec. <http://www.religiologiques.uqam.ca>.

HELSINKI, Sibelius Academy, University of the Arts Helsinki, 20-22 August 2014: **Critical Perspectives on Music, Education, and Religion**. Call for papers : please submit an abstract of maximum 500 words by 1 September 2013 to alexis.kallio@siba.fi. Papers from relevant perspectives and disciplines such as education, music education, critical pedagogy, musicology, ethnomusicology, religious studies, philosophy, sociology, anthropology, cultural studies, gender studies, policy studies, legal studies, etc. are welcome. *Questions to be addressed may include:* • What role, if any, does or should religion play in the teaching and learning of music? • What role, if any, does or should religious skepticism, agnosticism, atheism and other varieties of non-belief play in the teaching and learning of music • What political, ideological, and historical considerations or matters of race, class, and gender come into play concerning the connections between music, education, and religion? Etc.

TURKU, Finland, 5-7 June 2014: Third Finnish Colloquium of Middle East and North African studies, on **Concord, conflict and co-existence: Religion and society in the Middle East and North Africa**. Call for papers: Proposals are encouraged to explore present and past approaches to the main theme of the conference from all fields and disciplines of the Middle East, North African and Mediterranean studies. Proposals concerning other topics and themes in the different fields of Middle East and North African Studies are also very welcome! *Abstract Submission:* The deadline for submission of proposals and abstracts is 30 November 2013. Acceptances and rejections will be notified by 30 January 2014. Please send the title of your paper and a short abstract (max. 400 words) or suggestions for pre-organized panels as well as short biographical information to Ms. Anu Leinonen at anu.leinonen@fime.fi. The final program of the colloquium will be published in March 2014.

●●● EREnews

The aim of EREnews, quarterly multilingual electronic newsletter, is to friendlyly 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 !*

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