EUROPE / To promote and safeguard freedom of religion or belief: the EU Guidelines

Luxembourg, 24 juin 2013 – Les membre du Conseil des Affaires étrangères de l'UE se sont mis d'accord sur une définition commune de la liberté de religion ou de conviction, et surtout sur les moyens de la promouvoir et de la protéger, d'une manière « opportune, consistante et cohérente ». Préparées depuis de longs mois par les diplomates, des lignes directrices ont été adoptées par le Conseil des affaires étrangères, à l'image de celles déjà adoptées contre la peine de mort, la torture, ou en faveur des droits de l'enfant… L'idée est - comme le font les États-Unis depuis 1998 mais avec une méthodologie différente - d'ancrer la liberté religieuse au sein de la diplomatie européenne, celle des institutions communautaires comme celle de chacun des États membres.
Lire le texte officiel : ● http://www.eu-un.europa.eu/articles/fr/article_13685_fr.htm
Lire un commentaire, par Marco Ventura, Université de Sienne et Kath, Univ. Leuven :
● http://www.o-re-la.org/index.php?option=com_k2&view=item&id...
Lire des appréciations venant de différentes institutions civiles et religieuses. Par ex. :
● Church leaders welcome EU move to tie aid to religious freedom: http://www.catholicherald.co.uk/news/2013/06/27/church-leaders-welcome-eu-move-to-tie-aid-to-religious-freedom/
● Church of England welcomes EU Guidelines on freedom of religion http://www.churchofengland.org/media-centre/news/2013/06/bishop-welcomes-eu-guidelines-on-freedom-of-religion.aspx
● La federation humaniste européenne welcomes EU Guidelines on freedom of religion :
http://humanistfederation.eu/ehf-welcomes-new-eu-guidelines-on-freedom-of-religion-and-belief/
● Le Comité des conférences épiscopales européennes :
http://www.comece.eu/europeinfos/fr/archives/numero162/article/5845.html
● http://cerf-institute.org/2013/09/22/european-union-guidelines-on-freedom-of-religion-or-belief/

EUROPE / **Yerevan: "Freedom of religion in today's world: challenges and guarantees"**

In the framework of the Armenian Chairmanship of the Committee of Ministers, the 2013 Council of Europe Exchange on the religious dimension of intercultural dialogue will take place at the Government Guest House, in Yerevan, on 2-3 September 2013. Edward Nalbandian, Minister of Foreign Affairs of Armenia and Chairman of the Committee of Ministers of the Council of Europe, will open the event with His Holiness Karekin II, Supreme Patriarch and Catholikos of All Armenians. The Republic of Armenia has included the promotion of European values through intercultural dialogue among the main priorities of its Chairmanship (16 May – 14 November 2013), with a view to stepping up action in comb. (more)
http://www.coe.am/?out_lang=eng

EUROPE / **Catholic and Lutheran Christians together towards 2017**

In 2017, Catholic and Lutheran Christians will most fittingly look back on events that occurred 500 years earlier by putting the gospel of Jesus Christ at the center. The gospel should be celebrated and communicated to the people of our time so that the world may believe that God gives Himself to human beings and calls us into communion with Himself and His church. Herein lies the basis for our joy in our common faith. To this joy also belongs a discerning, self-critical look at ourselves, not only in our history, but also today. We Christians have certainly not always been faithful to the gospel; all too often we have conformed ourselves to the thought and behavioral patterns of the surrounding world. Repeatedly, we have stood in the way of the good news of the mercy of God. Both as individuals and as a community of believers, we all constantly require repentance and reform – encouraged and led by the Holy Spirit.» When our Lord and Master, Jesus Christ, said ›Repent,‹ He called for the entire life of believers to be one of repentance. «Thus reads the opening statement of Luther's 95 Theses from 1517, which triggered the Reformation movement. (…) The following text describes a way » from conflict to communion « – a way whose goal we have not yet reached. Nevertheless, the Lutheran–Roman Catholic Commission on Unity has taken seriously the words of Pope John XXIII: "The things that unite us are greater than those that divide us". (from *Introduction* of the *Report by the Lutheran-Roman Catholic Commission on Unity*, on Common Commemoration of the Reformation in 2017, published on June 17, 2013, 94 pages.
See English text http://www.lutheranworld.org/sites/default/files/From%20Conflict%20to%20Communion.pdf
See Italian translation in "Regno-documenti" n.11, Supplemento, 1 giugno 2013, pp. 353-384.

EURYDICE / **Key Data on Teachers and School Leaders**

Key Data on Teachers and School Leaders in Europe contains 62 indicators on teachers and school leaders from pre-primary to upper secondary education in 32 countries (EU Member States, Croatia, Iceland, Liechtenstein, Norway,Turkey). Six topics are covered: Initial teacher education and support for beginning teachers; recruitment, employers and contracts; continuing professional development and mobility; working conditions and pay, as well as levels of autonomy and responsibilities of teachers and school leaders. The report combines statistical data and qualitative information derived from primary data supplied by the Eurydice Network, Eurostat data and evidence derived from the international surveys Talis 2008, PISA 2009 and Timss 2011. http://eacea.ec.europa.eu/education/eurydice/documents/key_data_series/ 151EN.pdf

OSCE - ODIHR / **Hungarian law on Churches and its implications on freedom of religion**

Warsaw, September 24, 2013 - Plenary session of the annual meeting of the Organization for Security and Co-operation in Europe: *Human dimension implementation Meeting 2013 freedom of religion or belief*
See Report: http://cerf-institute.org/2013/09/24/osce-meeting-on-freedom-of-religion-and-belief/
Recommendations:
● *We demand that the degree of freedom of religion in Hungary is restored to its pre 2011 level and that the legislation concerning freedom of religion in Hungary is adjusted with European and UN guidelines and recommendations.*
● *We believe that the legislation violating fundamental human rights should not be ignored as it can serve as dangerous precedent and a bad example that other countries in the region might follow*.

Presentation to the OSCE Human Dimension Implementation Meeting - […] Earlier this year I paid visits to France and Belgium, where the dangers confronting Jewish communities are somewhat different. Anti-Semitism was once the purview of right wing movements, and that has not entirely disappeared. But by nearly all anecdotal accounts the main source for anti-Semitic incidents, particularly physical and verbal harassment, comes from elements in those countries' Arab and Muslim communities. Many people have assumed that these incidents are in some way rooted in the Middle East conflict, and that Jews are the more convenient target for venting anti-Israel animus. It is true that events in the

Israeli-Palestinian conflict have triggered a spike in anti-Semitic incidents in Europe. But one limited survey conducted earlier this year compared Muslim and non-Muslim youth in Belgium and found that Muslim youth held dramatically higher anti-Jewish sentiments. This should not be surprising when one recognizes that the Arab world has become the greatest purveyor of anti- Semitic books and videos, and much of it is easily imported into the Arabic speaking communities of Europe […] Rabbi *Andrew Baker*, 24 Sept 2013. http://www.osce.org/odihr/105795

CoGREE / **Religion in den Schulen in einem säkularisierten Europa?**

Die Planungen werden konkret für eine internationale Tagung der Coordinating Group for Religion in Education in Europe (CoGREE) am 22. und 23. November 2013. Bei einem Planungstreffen im Januar hat man sich auf den Titel: *Religion in schools in secular Europe? Perspectives from research, politics and practice* verständigt sowie das Konferenzhotel Vier Kontinenten in Soesterberg als Veranstaltungsort ausgewählt. Der Besturenraad, die Organisation für die 2.300 evangelischen Schulen in den Niederlanden, wird die Koordination der Tagung übernehmen. Weitere Kooperationspartner sind die Protestantische Theologische Universität in Amsterdam und die Theologische Fakultät der Freien Universität Amsterdam. Das Ziel der Tagung ist es, einen Dialog zwischen Vertreter/innen aus Politik, Wissenschaft und Praxis über den Stellenwert, die Wahrnehmung und die konkrete Beschäftigung mit Religion in den Schulen Europas zu führen. Rechtliche Voraussetzungen, unterrichtliche und außerunterrichtliche Formen religiöser Bildung werden ebenso thematisiert wie Erfahrungen in verschiedenen Kontexten Europas. Es wird Vorträge, eine Podiumsdiskussion und Arbeitsgruppen geben. Weitere Informationen und Interessensmeldungen über schreiner@comenius.de. Das Programm ist ab April auf der CI-Internetseite und unter www.cogree.com zu finden. (Dr. Peter Schreiner. schreiner@comenius.de)

PEW FORUM **/ Freedom of religion after the Arab Spring**

At the onset of the Arab Spring in late 2010 and early 2011, many world leaders, including U.S. President Barack Obama, expressed hope that the political uprisings in the Middle East and North Africa would lead to greater freedoms for the people of the region, including fewer restrictions on religious beliefs and practices. But a new study by the Pew Research Center finds that the region's already high overall level of restrictions on religion – whether resulting from government policies or from social hostilities – continued to increase in 2011. http://www.pewforum.org/2013/06/20/arab-spring-restrictions-on-religion-findings/

& & &

ARMENIA / **Issues of religious education at public schools**

This survey was made by the "Center of Collaboration for Democracy". The survey was conducted by Stepan Danielyan (the head of the working group), Ara Ghazaryan (lawyer), Hovhannes Hovhannisyan (religious scholar) and Arthur Avtandilyan (the interviewer). The survey has 128 pages. The main concerns were raised in respect of the following areas: - Practicing of some religious rites or some elements of religious rites during classes, - Incitement of hate speech and preaching against religious organizations other than the Armenian Apostolic Church, - Indoctrination of the system of belief of the Armenian Apostolic Church in the religious educational system and the absence of alternative teaching mechanism for pupils of other beliefs, - Unification of religious and national identity. The survey was conducted in Armenian. Below we present the last chapter of the book in which we set forth the conclusions and recommendations to the authorities. http://www.religions.am/eng/articles/issues-of-religious-education-at-public-schools-of-the-republic-of-armenia/

FRANCE– **Jeunes internautes et incitation à la haine raciale. Une recommandation de l'ECRI**

Strasbourg, juillet 2013 - Parmi conclusions de l'ECRI sur la mise en œuvre des recommandations faisant l'objet d'un suivi intermédiaire adressées à la France, et adoptées le 20 mars 2013, nous soulignons :
« L'ECRI a été informée des résultats d'un certain nombre d'enquêtes menées auprès de jeunes internautes, d'où **il ressort que les adolescents ne savent pas qu'il est interdit de faire des déclarations incitant à la haine raciale** ni qu'il est possible de signaler les contenus portant atteint à cette interdiction. Ces constatations ont poussé le Défenseur des droits à recommander, dans son rapport annuel 2012 consacré aux droits de l'enfant, une campagne de sensibilisation centralisée (et non plusieurs campagnes menées par différents acteurs) pour et avec les enfants et les adolescents qui trop souvent méconnaissent leurs droits sur internet. **Les parents et les enseignants devraient être aussi visés**. De plus, les autorités françaises ont informé l'ECRI que le Plan national d'action 2012-2014 contre le racisme et l'antisémitisme a notamment pour objectif d'adapter la lutte contre la discrimination et l'antisémitisme à la

société de l'information et aux potentialités ouvertes par internet. A cette fin, il est prévu de renforcer l'action du gouvernement face au développement du racisme et de l'antisémitisme sur internet.

L'ECRI espère que les autorités françaises alloueront des moyens suffisants pour réaliser rapidement cet objectif particulier, notamment afin de renforcer la coordination entre les différentes autorités compétentes concernées par la lutte contre le racisme sur internet et améliorer l'information donnée aux internautes, en particulier aux jeunes internautes, à ce sujet. Une **mallette pédagogique** sur le bon usage d'internet et des campagnes de sensibilisation ponctuelles peuvent être utiles à cette fin. L'ECRI considère que pour appliquer pleinement la deuxième partie de sa recommandation, les autorités françaises auraient dû intensifier leurs activités d'information pour sensibiliser le jeune public à l'interdiction du discours de haine sur internet et à l'utilisation des outils existants pour signaler ce type de discours. L'ECRI considère en conséquence que la deuxième partie de sa recommandation n'a été suivie qu'en partie ».
http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/France/FRA-IFU-IV-2013-022-FRE.pdf

IRLANDA / **In forse il futuro dell'educazione confessionale**

"[…] Finora la formazione dei giovani cattolici è dipesa in grande misura dalle scuole, dove aveva luogo anche la preparazione alla prima comunione e della confermazione, e, a volte, il legame fra famiglia, scuola e parrocchia era problematico. Quasi tutta la scuola irlandese a livello elementare è organizzata su base confessionale e le scuole cattoliche costituiscono oltre il 90% dell'insieme. Finanziate totalmente dallo stato, fino a pochi anni fa erano l'unica forma di scuola statale esistente. Crescendo il pluralismo, cresce la richiesta di altre forme di servizio scolastico. Tuttavia un numero piuttosto elevato di genitori chiede che la scuola confessionale di alta qualità resti un pilastro essenziale, accanto ad altri modelli, del sistema scolastico nazionale, per aiutare i giovani a crescere nella tradizione religiosa cui appartengono. Se da un lato la scuola confessionale non dovrebbe causare divisioni o esclusioni, dall' altro l'istruzione religiosa non dovrebbe però ridursi a una presentazione incolore della storia o della sociologia della religione.

● La presenza della Chiesa cattolica nel panorama educativo degli Stati Uniti è piuttosto straordinaria. In Irlanda a volte serpeggia il timore che le scuole e le università cattoliche siano in qualche modo sorpassate in un mondo pluralistico e secolarizzato. Diventa ambiguo persino identificare la loro specificità cattolica. Provo un senso di disagio quando sento definire l'educazione cattolica un servizio educativo di qualità con una vernice religiosa, offerto alla società in generale e nel quale ognuno può sentirsi pienamente a casa. Temo che nelle attuali discussioni sulla necessità di sottrarre molte scuole cattoliche alla gestione della Chiesa si adduca come argomento il fatto che le scuole cattoliche sono talmente «aperte» che non esiste veramente alcuna necessità di scuole gestite da altri.

● La Chiesa cattolica in Irlanda deve concentrare più chiaramente le proprie energie su come desidera assicurare la presenza, in un sistema educativo più pluralistico, di scuole e istituti chiaramente cattolici. Il contributo degli istituti accademici al bene della società non è da considerarsi qualcosa che possa estinguere la loro natura e ruolo ecclesiale. La loro identità cattolica è una componente essenziale del pacchetto che ha assicurato la loro eccellenza. In realtà si potrebbe piuttosto affermare che ridurre la loro nativa identità cattolica potrebbe avere come effetto un declino della loro eccellenza accademica (…).

● Il nostro sistema scolastico e i nostri insegnanti hanno offerto un enorme contributo alla trasmissione della fede. Ma molti insegnanti hanno abbandonato la pratica religiosa e a causa di curricula scolastici sempre più ampi e impegnativi, si rischia d limitare l'istruzione religiosa alla preparazione della prima comunione e della cresima. In molti casi i giovani hanno abbandonato la pratica religiosa ancor prima di arrivare alla scuola secondaria. Spesso la presenza della Chiesa nell'insegnamento superiore si limita alla cura pastorale, con formazione alla fede ridotta al minimo.

● Si suole spesso addossare la crisi in atto nella Chiesa irlandese ai politici, ai giornalisti, ai media. Le vere cause si trovano invece nella Chiesa stessa. Gran parte dell'eredità dell'Irlanda dominata dal cattolicesimo continua a intrappolarci e a impedirci di esser testimoni liberi del messaggio cristiano in una società secolare alla ricerca di un senso. Non è tempo per le lamentele. E' tempo di affrontare la sfida con coraggio ed entusiasmo cristiano".

   *Diarmuid Martin, arcivescovo di Dublino. Estratto, con adattamenti, dalla relazione tenuta al Fordham Center on Religion and Culture, New York, 24 aprile 2013, in trad.italiana a cura di R Baione, in "Aggiornamenti sociali", agosto-settembre 2013, 570-579.

IRELAND **Atheism added to Irish school curriculums**

In a country where over 84% of residents identify as Catholic, primary-school students for the first time will learn the basic tenets of atheism. The *Guardian* reports that all students who attend multidenominational schools - currently about 16,000 pupils - will receive instruction on the secular belief systems starting next September. The new curriculum, which also includes humanism and agnosticism, is being designed by Educate Together - a nongovernmental organization in charge of 68 multidenominational schools - and Atheist Ireland, a five-year-old group dedicated to "promoting atheism, reason, and an ethical, secular state."

SUISSE, Canton Genève / **Les « Grands textes » en plein rodage**

Genève, avril 2013 – [par Dominique Hartmann] La Bible et le Coran, les mythes amérindiens, le code d'Hammourabi ou la Déclaration des droits de l'homme: au Cycle d'orientation, l'enseignement du fait religieux passe depuis septembre 2011 par l'étude des «Grands textes» qui ont marqué les civilisations. Leur enseignement a été confié aux profs d'histoire. Certains d'entre eux jugent l'exercice difficile.
Les Grands textes? De la 9e à la 11e année, les élèves abordent les grandes questions existentielles avant d'être confrontés au fondement du lien social puis à la question de l'altérité et des droits humains, dans une perspective comparatiste. Thomas, prof d'histoire qui arrive au terme de sa seconde année d'enseignement des Grands textes, ne le cache pas: le décalage entre ceux-ci et la réalité pédagogique du cycle lui semble trop importante. «Cette brochure est le fruit d'un magnifique travail universitaire, mais nos élèves ont bien du mal à y entrer, malgré le travail de vulgarisation mené par une commission ad hoc.» Cette commission a déjà procédé à des ajustements en fonction des retours des enseignants, précise-t-il, et ce travail se poursuit. «J'ai étudié Montesquieu au collège, par exemple. Aujourd'hui, je dois aborder sa pensée avec des élèves qui ont parfois encore de la difficulté à lire.» Pour Thomas, si les textes-sources sont précieux, d'autres moyens doivent pouvoir être utilisés, ce que les directives initiales – assouplies depuis – ne permettaient pas. «On peut partir d'un texte bouddhiste pour aborder cette philosophie, bien sûr. Mais la complexité des textes amène une résistance, d'autant que certains enseignants sont peu à l'aise avec les thématiques religieuses.» Thomas s'interroge sur le niveau d'exigence visé: «Le climat très sensible qui entoure l'enseignement religieux à Genève pourrait expliquer le souhait d'une caution universitaire.» Rares sont les élèves qui peuvent expliquer ce qu'est une mosquée ou une synagogue, le sens de Pâques: «Ne faudrait-il pas débuter par là?» D'autres enseignants en histoire estiment pouvoir tout à fait, pour élaborer leur cours, se baser sur ces textes «qui obligent à clarifier ce qui relève du savoir ou de la croyance».
http://www.lecourrier.ch/107900/les_grands_textes_en_plein_rodage?page=1 ;
http://www.ecolelaique-religions.org/?option=com_forme&fid=1

SVIZZERA, Canton Ticino / **No al divieto di usare libri di testo islamici nelle scuole**

Ginevra, 31 agosto 2013 – Il Tribunale federale svizzero (con 13 voti a favore e due contro) ha affermato che le autorità del Cantone Turgovia hanno agito bene nell'invalidare una iniziativa popolare tesa a vietare l'uso di libri di testo in qualche modo collegati con l'islam. L'iniziativa popolare faceva riferimento a una sola religione, all'islam, e per questo violava il principio di neutralità religiosa dello Stato. La vicenda ha preso le mosse dal 2010 in merito a una scuola pubblica di Kreuzlingen dove un terzo degli alunni è di fede musulmana e dove un imam teneva un corso di religione. Un comitato che faceva capo a un politico di destra aveva deciso di sostenere l'iniziativa popolare. Il testo aveva raccolto un numero più che sufficiente di firme per poter essere sottoposto al voto, ma le autorità cantonali avevano in fine posto il veto invalidandolo a larga maggioranza nel dicembre 2012. (cf. *L'Osserv. Rom.*,1° Sett. 2013).

TURKEY / **Is it possible to manifest religion or belief in teaching and education?**

Helsinki 20 August 2013 (Forum 18 NS). - Can the right to manifest the freedom of religion or belief in education and teaching be effectively exercised in Turkey? Forum 18 News Service notes that recent developments have highlighted this question. From the 2012-2013 school year onwards the government has introduced optional lessons in Islam. But in many schools these "optional" lessons have not been optional in reality, as both Alevi and Christian pupils have publicly stated. Families have felt pressured by school administrations to chose the" optional" Islamic religion lessons - even though the families did not want to choose them. Also, the government is once-again apparently considering allowing the re-opening of the long-closed Greek Orthodox theological seminary on the island of Heybeliada (Halki). But Halki should not be approached as an isolated issue. For Turkey to meet its international human rights obligations the "optional" lessons should be optional in reality, and all belief communities should be able to establish institutions to train their followers or leaders. http://www.forum18.org/archive.php?article_id=1867

TURKEY / **Government promoting Islamic schools at the expense of secular schools**

Istanbul, 31 August 2013 - The Turkish government is restricting access to secular schools to the benefit of Hatips Imam, Islamic schools that focus on Qur'anic studies. According to Unsal Yildiz, deputy chairman of Egitim-Sen, an independent trade union representing teachers and educators from primary to high school, Erdogan is using such schools to raise a new generation infused with Islamic values and erase the country's

secularist past. More than a million "students took the placement test this year," Yildiz said. "This stands as a proof that all these kids want to continue their education in 'academic high schools.' Despite that, the Ministry of Education allowed only 363,872 students to do that. This new system is forcing more than half of the students to continue their education in vocational high schools [or] Imam Hatips. Such a forced imposition on students cannot be accepted." In a recent statement, Education Minister Nabi Avci claimed that families prefer to send their kids in growing numbers to religious education, but for Yildiz, this is not the direct result of personal choice but of government policies. (…) The facts appear to back his claim. In 2012 and 2013 for example, there were a total of 1,141 Imam Hatips. Of these schools, 42 were closed due to lack of student enrolment. Of the remaining 1,099 schools, 78 never had a student, and 461 were at half-occupancy. With such low enrolment, the authorities were forced to students into these schools by reducing access to secular schools. Speaking on 6 August, Environment and Urban Planning Minister Erdogan Bayraktar laid out the Justice and Development Party's views on the matter. "This is a Muslim country," he said. "Ninety-nine per cent of the population is Muslim. We have a structure [i.e. Turkish society] that comes from history. Due to Turkey's geographical placement, we don't have inventors. Therefore, we need to put our focus in raising strong, well-educated and mid-level technical workers."
http://www.asianews.it/news-en/Turkish-government-promoting-Islamic-schools-at-the-expense-of-secular-education-28824.html

CANADA / Liberté de conscience et de religion face à la montée du pluralisme

Ottawa , Septembre 2013 - Au cours du quatrième jour de l'Assemblée plénière de la Conférence des évêques catholiques du Canada (CECC), les évêques ont eu l'occasion de réfléchir sur les défis permanents vers la liberté de conscience et de religion. La journée incluait également la réunion annuelle des évêques du Secteur français, pendant qu'un certain nombre d'évêques du Secteur anglais participaient à une formation médiatique avec Télévision Sel + Lumière.[…] Le Conseil permanent avait invité la Commission épiscopale pour la doctrine et un avocat d'Edmonton, Me Kevin P. Feehan, pour animer une session sur les défis permanents au Canada à propos de la liberté de conscience et de religion. Cette réflexion par l'Assemblée plénière était en regard de la cause du *Loyola College* qui est devant la Cour suprême du Canada, de même qu'à la lumière d'autres préoccupations à travers le pays. M. Feehan, un associé du cabinet Dentons Canada, a regardé la question à partir de la perspective de la Constitution canadienne en regard du pluralisme religieux dans l'espace public. Dans sa présentation, il a fait trois points principaux : premièrement, la Constitution canadienne est différente de la Constitution américaine et les Canadiens, spécialement les tribunaux, ne doivent pas oublier cette distinction. Deuxièmement, le modèle de la Constitution canadienne est basé sur le pluralisme religieux et non sur le *pluralisme normatif*, lequel tend à une stricte séparation entre l'Église et l'État. Troisièmement, la Constitution canadienne met l'emphase sur les droits collectifs, alors que la Constitution américaine met l'emphase sur les droits individuels.
http://www.cccb.ca/site/frc/

BREVI ● EN BREF DE L'EUROPE E DU MONDE

EUROPE – «**Toute décision concernant un enfant migrant doit être fondée sur son intérêt supérieur** »
Strasbourg, 19/9/2013 – Message du Commissaire aux Droits de l'Homme auprès du Conseil de l'Europe : « Les enfants migrants sont particulièrement vulnérables, surtout s'ils ne sont accompagnés ni de leurs parents ni d'autres membres adultes de leur famille. Beaucoup ont subi des traumatismes et des abus avant d'arriver en Europe. Il faut les traiter avec ménagement et respecter leurs droits. Or, c'est loin d'être toujours le cas (…) ». Lire la suite : press.commissioner@coe.int/

BELGIQUE – **L'Université catholique s'ouvre à la théologie islamique.** À la rentrée 2014, le master « Religions du monde, dialogue interreligieux et études religieuses » proposé par l'Université catholique de Louvain comportera une nouvelle option de « théologie islamique ». C'est ce qu'a indiqué vendredi 12 juillet 2013 le ministre flamand de la jeunesse et de l'enseignement, Pascal Smet (socialiste), qui a présenté cette mesure comme « *une étape importante dans la création d'un cadre académique pour l'islam en Flandre* ».
http://www.la-croix.com/Religion/Actualite/En-Belgique-l-universite-catholique du 15 juillet 2013.

BRASIL – **40 Anos dedicados ao Ensino Religioso en Paraná** – Este informativa da ASS.INT.EC (Associação Inter-religiosa de Educação, 1973-2013) é uma edição comemorativa que tem como objetivo apresentar de forma breve um relato historico e pedagógico dos 40 anos de existencia efetiva da institução junto à disciplina de Ensino Religioso no Paraná. (Newsletter do prof. Sylvio F. Gil Filho, Curitiba PR, setembro 2013. www.assintec.org.br
http://www.gper.com.br/newsletter/a965732c8f92f7a37c09f5527c894c60.pdf

FRANCE – **La devise républicaine et une parole d'évangile** - Dans le cadre de sa nouvelle charte de la laïcité à l'école, le ministre de l'Éducation Vincent Peillon avait demandé aux 9.000 établissements privés catholiques sous contrat avec l'État d'apposer la devise républicaine et des drapeaux français et européens à leurs frontons ou dans

l'enceinte de l'établissement à la rentrée. Le nouveau secrétaire général de l' Enseignement catholique, Pascal Balmand n'est pas contre, mais propose d'y accoler... « une parole d'Évangile ». C'est la suggestion qu'il a faite lors de sa [conférence de presse de rentrée](#), le mardi 1ᵉʳ octobre.

GERMANY - On August 2, representatives from educational institutions, NGOs in the field of **prevention of racism and right wing extremism** as well as from the Police in Hamburg and the German Federal Ministry of Family Affairs, Senior Citizens, Women and Youth (BMFSFJ) met to discuss how hate speech online, especially targeting young people, can be counteracted and prevented.
http://www.theewc.org/news/view/first.educators.consultation.on.the.coe.no.hate.speech.campaign/

INDIA, Mumbai – **Hindus holy book now mandatory in all schools**. In all the state institutions and madrassas (Islamic schools) in Madhya Pradesh the study of the *Bhagavad Gita*, the sacred poem considered one of the pillars of Hinduism, is now mandatory. This was established by the Bharatiya Janata Party (BJP), a Hindu ultra-nationalist party in the State government, with a norm issued on August 1 last. The reactions among Madhya Pradesh's minority communities has been immediate, in particular the Muslim community, who accuse chief minister Shivrj Singh Chouhan of wanting to "hinduize" centers of education. The new rule requires - starting from the academic year 2013/2014 - the reading of a chapter of the Gita in the study hour dedicated to "general hindi", in particular for the 3rd and 4th class in English (8-10 years) and the 1st and 2nd class in Urdu (6-8 years).
http://www.asianews.it/news-en/Madhya-Pradesh,-Hindus-holy-book-now-mandatory-in-all-schools

NORWAY – DEMBRA is a 3-year project for school heads and teachers in secondary schools in Norway. It aims to strengthen the schools capacity to prevent incidents of racism, antisemitism and other forms of discriminatory and non-democratic actions and attitudes. EWC runs DEMBRA with partners The Centre for Studies of the Holocaust and Religious Minorities and the University of Oslo. Five schools take part in the first cycle of seminars. A total of 30 schools will be involved in the project.
http://www.theewc.org/news/view/democratic.readiness.against.anti.semitism.and.racism.dembra/

REPUBBLICA DI SAN MARINO – Dans son IV Rapport sur Saint-Marin, publié le 8 juillet 2013, l'ECRI (European Commission against racisme and intolerance), souligne en particulier la nécessité que l'école publique évite toute discrimination découlant des cours du fait religieux. « *L'ECRI recommande aux autorités de Saint-Marin de faire en sorte que des cours remplaçant l'instruction religieuse catholique soient assurés en réponse à toute demande présentée dans le respect des règles en vigueur, de sorte qu'aucun élève ne souffre de discrimination indirecte, particulièrement pour ce qui est des notes »* (paragraphe 69).

RUSSIA (Astrakhan) – **No religious symbols and clothes in schools.** "*Starting from September 1, 2013, there will be no off-standard clothes in schools and other educational facilities in the region. Make it clear to all ethnic groups, especially those who are prone to it. This is an order and may not be debated,*" Astrakhan Region Governor Alexander Zhilkin said at a meeting of the regional council for issues of ethnicity and religion.
http://rbth.asia/news/2013/06/22/srussian_region_to_ban_religious_symbols_for_students_47489.html

WORLD PRESS REVIEW

[June 01 to Sept.30, 2013]

EUROPE – **Religious freedom, multiculturalism, atheism**
● The slow erosion of religious freedom in Europe (Roger Trigg, 12 July).
http://www.mercatornet.com/articles/view/the_slow_erosion_of_religious_freedom_in_europe
● Churches in Europe have welcomed pledges by the European Union to make financial help for countries around the world conditional on their protection of religious freedom. http://thecatholicspirit.com/news/nation-and-world/european-churches-welcome-eu-move-to-link-aid-to-religious-freedom
● Multiculturalism and Muslims in Britain and France (Public Spirit, 5 Sept)
http://www.publicspirit.org.uk/multiculturalism-and-muslims-in-britain-and-france/
● Le travail des enfants n'a pas disparu en Europe (Newsletter du Commissaire européen aux Droits de l'H.)
http://fr.humanrightscomment.org/2013/08/20/travail-enfants-en-europe/#more-165 (Strasbourg, 20 August)
●Towards a European consistency in freedom of religion or belief (Observatory of Religions and Secularism, 17 July)
http://www.o-re-la.org/index.php?option=com_k2&view=item&id=654:towards-a-european-consistency-in-freedom-of-religion-or-belief&Itemid=85&lang=en
● Restrictions on religion
http://www.catholicnewsagency.com/news/european-bishops-warned-of-growing-restrictions-on-religion/?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A%20catholicnewsagency/dailynews%20%28CNA%20Daily%20News%29&utm_term=daily%20news
● Atheism starts its megachurch: is it a religion now?
http://www.salon.com/2013/09/22/atheism_starts_its_megachurch_is_it_a_religion_now/singleton/

BELGIQUE – **Religions ou Morale ? Le débat dans la presse** :
● Un tronc commun entre morale et religion (*Le Soir,* 11 juin 2013)

http://www.lesoir.be/259818/article/studeo/2013-06-11/un-tronc-commun-entre-morale-et-religion
● Les cours de religion sortent de l'obscurantisme (*L'Avenir.net*, 17 mai 2013)
http://www.lavenir.net/article/detail.aspx?articleid=DMF20130517_00311608
● Débats d'opinions autour du dilemme enseignement religieux / cours aconfessionnel
http://belgianlawreligion.unblog.fr/category/enseignement/
● Leçon de Morale non confessionnelle (Le Monde, 23 Mai)
http://www.lemonde.fr/europe/article/2013/05/23/morale-belge_3416526_3214.html

ESPANA – La LOMCE, un projeto y muchos interrogantes
● La LOMCE tiene muchas lagunas (Vida nueva, 13-19 Juilio, 14-15)
www.ppc-editorial.com/
● El obispo de Segovia cree que se puede mejorar la Lomce. "La enseñanza religiosa es "imprescindible"
http://www.periodistadigital.com/religion/educacion/2013/08/30/el-obispo-de-segovia-cree-que-se-puede-mejorar-la-lomce-religion.shtml
● Spain to vote on making Holocaust obligatory in primary schools (JTA, 12 Sept)
http://www.jta.org/2013/09/12/news-opinion/world/spain-to-vote-on-making-holocaust-obligatory-in-elementary-schools
● La Conferencia Política del PSOE revisará los acuerdos con El Vaticano
Jáuregui: "El Concordato no es compatible con nuestro modelo de enseñanza"
http://www.periodistadigital.com/religion/espana/2013/09/20/jauregui-el-concordato-no-es-compatible-con-nuestro-modelo-de-ensenanza-iglesia-religion-dios-psoe-espana.shtml
● "La Universidad es una institución milenaria obligada a reinventarse"
http://www.periodistadigital.com/religion/educacion/2013/09/16/perez-alcala-la-universidad-es-una-institucion-milenaria-obligada-a-reinventarse-religion-iglesia-universidad-loyola-andalucia.shtml

FRANCE – Morale laïque et la Charte de la laïcité
● Muslim veil ban urged in French universities? (International News, 24 July)
http://www.france24.com/en/20130805-muslim-veil-ban-urged-french-universities?
● Interdire le voile à l'université ? Une loi inutile (Le Monde, 7 Aug)
http://enseignementsup.blog.lemonde.fr/2013/08/07/interdire-le-voile-a-luniversite-une-loi-inutile/Le programme de
● A « secularism charter » in every school (Gatestone Institute, 30 Aug)
http://www.gatestoneinstitute.org/3955/france-secularism-charter
● France has problems with all Religions not just Islam (Forward 30 Aug)
http://forward.com/articles/183154/france-has-problems-with-all-religions-not-just/
● http://www.causeur.fr/morale-laique-vincent-peillon-multiculturalisme,22675
● http://www.newsring.fr/societe/1213-pour-ou-contre-lenseignement-dune-morale-laique-a-lecole/reperes
● http://www.ledevoir.com/international/europe/386996/une-rentree-scolaire-sous-le-signe-de-la-laicite?utm_source=infolettre-2013-09-09&utm_medium=email&utm_campaign=infolettre-quotidienne
● http://www.la-croix.com/Famille/Education/Laicite-a-l-ecole-les-questions-laissees-en-suspens-par-la-charte-2013-09-09-1011118
● http://www.ledevoir.com/international/europe/387080/une-charte-de-la-laicite-plutot-bien-recue?utm_source=infolettre-2013-09-10&utm_medium=email&utm_campaign=infolettre-quotidienne
● http://ansamed.ansa.it/ansamed/it/notizie/rubriche/politica/2013/09/10/Francia-regole-laicita-tutte-scuole_9274083.html
● "In Francia la religione non fa Scuola"
http://www.avvenire.it/Mondo/Pagine/in-francia-la-religione-non-fa-scuola.aspx
● http://www.la-croix.com/Urbi-et-Orbi/Actualite/France/Mgr-Bernard-Podvin-Eveiller-les-jeunes-a-une-vraie-connaissance-des-religions-2013-09-10-1011902
● http://www.france24.com/en/20130908-france-schools-get-secularism-charter
● L'avis de l'Observatoire de la laïcité
http://www.la-croix.com/Urbi-et-Orbi/Actualite/France/L-Observatoire-de-la-laicite-souhaite-que-la-charte-concerne-egalement-l-ecole-privee-2013-09-11-1012960
● http://www.lawandreligionuk.com/2013/09/11/france-laicite-and-the-charter-of-secularism-at-school/
● Religion and education in England and France
http://www.economist.com/blogs/erasmus/2013/09/religion-and-education-england-and-france
● Jewish teenagers attacked for occuping Paris sports court (JTA, 13 Sept)
http://www.jta.org/2013/09/13/news-opinion/world/jewish-teenagers-attacked-for-occupying-paris-sports-court
● France's Sikhs want right to wear turbans in schools
http://www.english.rfi.fr/visiting-france/20130923-frances-sikhs-want-right-wear-turbans-schools

GERMANY
● Court says schools can require co-ed-swims (Der Spiegel, 11 Sept)
http://www.spiegel.de/international/germany/burqini-ruling-german-court-says-schools-can-require-co-ed-swims-a-921743.html
● Commentary German court made right call on gym-class burqini
http://www.spiegel.de/international/germany/commentary-german-court-made-right-call-on-gym-class-burqini-ruling-a-921862.html
● Muslims and bathing costumes
http://www.economist.com/blogs/erasmus/2013/09/muslims-and-bathing-costumes

GREECE
● In Greece, a case study on Islam in Europe
http://www.washingtonpost.com/blogs/on-faith/wp/2013/07/08/in-greece-a-case-study-on-islam-in-europe/

HUNGARY
● Financing for State-run and religious schools (Politics-Hu, 11 Sept)
http://www.politics.hu/20130910/govt-to-ensure-same-financing-for-state-run-and-religious-schools/

IRELAND
● A survey: Students rate 'looking good' as more important than religion (Irish Examiner, 13 Aug)
http://www.irishexaminer.com/breakingnews/ireland/students-rate-looking-good-as-more-important-than-religion-603483.html
● Debate on education
http://www.irishtimes.com/news/social-affairs/religion-and-beliefs/ireland-s-debate-on-education-shows-little-appreciation-of-experience-in-other-countries-1.1529621
● Religion and school admission policy
http://kevindenny.wordpress.com/2013/09/24/religion-and-school-admission-policy-in-ireland-a-recent-example/
● Parents to shape policy on religion in schools (Independent, 24 Sept)
http://www.independent.ie/irish-news/parents-to-shape-policy-on-religion-in-schools-29604218.html

POLAND
● Poland's Top Court asked to rule on kosher-halal ban (Business standard, 4 Sept)
http://www.business-standard.com/article/pti-stories/poland-s-top-court-asked-to-rule-on-kosher-halal-ban

QUEBEC (Canada) – **Charte des valeurs québécoises**
● Le gouvernement viserait l'exclusion des signes religieux de l'espace public (Le Devoir, 21 aout)
http://www.ledevoir.com/politique/quebec/385546/signes-religieux-les-intentions-du-gouvernement-marois-suscitent-un-malaise?utm_source=infolettre-2013-08-21&utm_medium=email&utm_campaign=infolettre-quotidienne
● Charte de la laïcité, que faire? (Le Devoir, 24 aout)
http://www.ledevoir.com/politique/quebec/385874/que-faire?utm_source=infolettre-2013-08-24
● To eliminate religious symbols is to live in dishonesty (Montreal Gazette, 28 Aug)
http://www.montrealgazette.com/news/Opinion+eliminate+religious+symbols+live+dishonesty/8843593/story.html
● Embracing religious difference in higher education (World News 31 Aug)
http://www.universityworldnews.com/article.php?story=20130828135717226
● The State can not decide what is a religious symbol (The Globe and Mail, 26 Aug)
http://www.theglobeandmail.com/news/national/education/the-state-cannot-decide-what-is-a-religious-symbol/article13913127/
● La Fédération autonome des enseignants est pour le port des signes religieux (Le Devoir, 5 Sept)
http://www.ledevoir.com/societe/education/386612/la-fae-dit-oui-au-port-de-signes-religieux-dans-les-ecoles?utm_source=infolettre-2013-09-05&utm_medium=email&utm_campaign=infolettre-quotidienne
● Keeping religion (and atheism) out of public schools ? (National Post, 5 Sept)
http://fullcomment.nationalpost.com/2013/09/05/chris-selley-keeping-religion-and-atheism-out-of-public-schools/
● L'archevêque de Montréal s'oppose à une charte de la laïcité (La Croix, 10 Sept)
http://www.la-croix.com/Urbi-et-Orbi/Actualite/Monde/L-archeveque-de-Montreal-oppose-a-une-charte-de-la-laicite-2013-09-10-1011860
● A' peine connue, déjà contestée
http://www.ledevoir.com/societe/actualites-en-societe/387077/a-peine-connue-deja-contestee?utm_source=infolettre-2013-09-11&utm_medium=email&utm_campaign=infolettre-quotidienne
● Sur la charte des valeurs
http://www.ledevoir.com/motcle/charte-des-valeurs-quebecoises
● http://www.ledevoir.com/politique/quebec/387399/le-quebec-pourrait-en-payer-le-prix-dit-couillard?utm_source=infolettre-2013-09-13&utm_medium=email&utm_campaign=infolettre-quotidienne
● http://www.cbc.ca/news/politics/quebec-s-values-charter-sends-politicians-scrambling-1.1699638
● http://www.theglobeandmail.com/news/politics/is-quebecs-secular-charter-constitutional-nine-legal-experts-weigh-in/article14324825/?cmpid=rss1
● http://www.theglobeandmail.com/report-on-business/businesses-find-anxiety-and-opportunity-in-quebecs-values-charter/article14300019/
● http://www.belfasttelegraph.co.uk/video-news/video-thousands-protest-religioussymbols-ban-montreal-canada-29582721.html
● http://www.thenewamerican.com/culture/faith-and-morals/item/16539-canada-province-considers-ban-on-religious-clothing-crucifixes
● http://www.catholicnewsagency.com/news/canadian-charter-sparks-fears-over-religious-freedom-threats/
● http://www.ledevoir.com/politique/quebec/387757/charte-des-valeurs-porte-ouverte-aux-compromis?utm_source=infolettre-2013-09-18&utm_medium=email&utm_campaign=infolettre-quotidienne
● http://www.ledevoir.com/politique/canada/387674/le-npd-participera-a-toute-contestation-judiciaire?utm_source=infolettre-2013-09-18&utm_medium=email&utm_campaign=infolettre-quotidienne
● http://www2.macleans.ca/2013/09/17/pq-opens-door-to-improving-religion-plan-in-charter-of-values/
● http://www.albanytribune.com/16092013-hindus-term-quebec-restriction-religious-symbols-cynical%E2%80%8F/

● http://www.theglobeandmail.com/news/national/pq-ministers-advice-for-religious-minorities-accept-quebec-values/article14393844/
● http://www.ledevoir.com/politique/quebec/387880/charte-des-valeurs-bolduc-redoute-des-departs-massifs-chez-les-medecins?utm_source=infolettre-2013-09-20&utm_medium=email&utm_campaign=infolettre-quotidienne
● http://www.la-croix.com/Urbi-et-Orbi/Actualite/Monde/Les-eveques-quebecois-s-opposent-au-projet-de-charte-des-valeurs-quebecoises-2013-09-20-1020867
● http://www.ledevoir.com/societe/ethique-et-religion/388157/port-du-voile-les-motifs-derriere-les-apparences?utm_source=infolettre-2013-09-23&utm_medium=email&utm_campaign=infolettre-quotidienne
● http://www.ledevoir.com/politique/quebec/388161/des-pro-charte-prennent-la-rue?utm_source=infolettre-2013-09-24&utm_medium=email&utm_campaign=infolettre-quotidienne
● http://www.religlaw.org/common/headline.php?pageId=20&topicId=60
● http://www.ledevoir.com/politique/quebec/388274/les-pro-laicite-de-divers-horizons-forment-un-rassemblement?utm_source=infolettre-2013-09-25&utm_medium=email&utm_campaign=infolettre-quotidienne
● http://www.ledevoir.com/politique/quebec/388620/le-silence-de-fatima?utm_source=infolettre-2013-09-28&utm_medium=email&utm_campaign=infolettre-quotidienne

RUSSIE
● Russian minister advocates school ban on Muslim head veils
http://www.interfax-religion.com/?act=news&div=10614
● Les groupuscules orthodoxes ultraconservateurs prolifèrent (Le Devoir, Québec, 19 Aug)
http://www.ledevoir.com/international/actualites-internationales/385417/en-russie-les-groupuscules-orthodoxes-ultra-conservateurs-proliferent?utm_source=infolettre-2013-08-19&utm_medium=email&utm_campaign=infolettre-quotidienne

SVIZZERA, Ticino
● Riflessioni e speranze sulla sperimentazione triennale "storia delle religioni" (E. Borghi), in "Dialoghi di riflessione cristiana", Locarno, n. 227, giugno 2013, 4-9: enrico.morresi@sunrise.ch
● Quali esiti della sperimentata "Storia delle religioni" ? (Il Quotidiano del Ticino, 29 Sett.)
http://la1.rsi.ch/home/networks/la1/ilquotidiano?po=e24ae676-5300-4161-ab60-4ae76033d812&pos=9f95f096-8095-41dc-b4b8-5f2604c0921f&date=&stream=low

TURKEY
● Government promoting Islamic schools at the expense of secular education (Asia News 28 Aug)
http://www.asianews.it/news-en/Turkish-government-promoting-Islamic-schools-at-the-expense-of-secular-education
● Qur'an courses attract more than three million students (Onislam 31 Aug)
http://www.onislam.net/english/news/europe/464300-quran-courses-attract-millions-in-turkey.html
● Children seered religious education (Al Monitor, 19 Aug)
http://www.al-monitor.com/pulse/originals/2013/08/turkey-children-steered-religious-education.html
● Is it possible to manifest religion or belief in teaching and education? (Forum 18, 30 Aug)
http://www.forum18.org/archive.php?article_id=1867

UNITED KINGDOM
● British government asks Church to take over thousands of State Schools
http://www.religionnews.com/2013/07/10/british-government-asks-church-to-take-over-thousands-of-state-schools/
● Church could take control of secular Schools under New Deal, Report Says July 15, 2013.
http://www.huffingtonpost.co.uk/2013/07/04/church-control-secular-schools-times
● "To much religion can harm economy". A study in 11 European countries (Religionnews, 29 Aug)
http://www.religionnews.com/2013/08/29/study-too-much-religion-can-harm-economy/
● Canon law, schools admission and the State (Law & religion, 4 Sept)
http://www.lawandreligionuk.com/2013/09/04/canon-law-schools-admission-and-the-state/
● John Stuart Mill on Religious Instruction, [Inaugural address to the University St Andrew, 1st Feb,1867]
http://keithburgess-jackson.typepad.com/blog/2013/09/john-stuart-mill-1806-1873-on-religious-instruction.html
● Muslim students banned wearing niqab (Daily Mail online, 10 Sept)
http://www.dailymail.co.uk/news/article-2416632/Muslim-students-banned-wearing-niqab-Birmingham-Met-college-security-reasons.html
● Religion & education in England and France
http://www.economist.com/blogs/erasmus/2013/09/religion-and-education-england-and-france
● Birmingham College U-turn veil ban (The Guardian, 13 Sept)
http://www.theguardian.com/uk-news/2013/sep/13/birmingham-college-uturn-veil-ban
● Full face veils inappropriate
http://www.dailymail.co.uk/news/article-2421744/Full-face-veils-inappropriate-schools-Clegg-warns-Tory-MP-calls-ban-make-women-invisible.html
● Scotland – Parents' outrage as extremist US religious cult hand out creationist books…(Daily Record, 6 Sept)
http://www.dailyrecord.co.uk/news/scottish-news/parents-outrage-extremist-religious-cult-2254926
● Why does Scottish government give 'guidance' on worship in state schools? (3 Sept)
http://normanbonneyonreligionandthestate.blogspot.it/2013/09/why-does-scottish-government-give.html
● Edinburgh secularists challenge religious interference in schools.
http://www.secularism.org.uk/news/2013/07/edinburgh-secularists-challenge-religious-interference-in-schools
http://www.bbc.co.uk/news/uk-scotland-23349729

● State backed faith-schools a precious right (Telegraph, 28 Sept)
http://www.telegraph.co.uk/news/religion/10318950/State-backed-faith-schools-a-precious-right-says-Archbishop.html
● A big debate on Religion and Education
http://www.eastlondonadvertiser.co.uk/news/analysis_2_3904/big_debate_religion_and_education_1_2812491
● Faith school protests dragging children into ideological "battleground bishop' (Telegraph, 29 Sept)
http://www.telegraph.co.uk/news/religion/10342489/Faith-schools-protests-dragging-children-into-ideological-battleground-bishop.html
● Scotland: census reveals huge rise in number of non-religious Scots (Herald Scotland, 30 Sept)
http://www.heraldscotland.com/news/home-news/census-reveals-huge-rise-in-number-of-non-religious-scots.22270874

USA
● Calif. Judge says public school Yoga not religious.
http://abcnews.go.com/US/wireStory/judge-rule-yoga-tied-religion
● Wisconsin – "Public schools don't own religion"
http://www.postcrescent.com/article/20130711/APC06/307110078/Public-schools-don-t-own-religion
● Religious vs. Spiritual. "Spiritual is not religious"
http://www.deseretnews.com/article/865584720/Religious-vs-spiritual-Study-says-the-truly-spiritual-but-not-religious-are-hard-to-find.html
● Can a Hebrew charter school teach the language but not the faith? (Religion News 9 Aug)
http://www.religionnews.com/2013/08/07/can-a-hebrew-charter-school-teach-the-language-but-not-the-faith/
● The 5 pillars os islam a spart of Non-theogical religious history ((The right scoop, 19 Aug)
http://therightscoop.com/school-teaching-the-5-pillars-of-islam-as-part-of-non-theological-religious-history/
● Kansas school surrenders to ignorance removes islam display (the Washington Post, 22 Aug)
http://www.washingtonpost.com/blogs/on-faith/wp/2013/08/22/kansas-school-surrenders-to-ignorance-removes-islam-display/
● Bill would protect religious convictions (The Olimpian, 13 Sept)
http://www.theolympian.com/2013/09/13/2720080/bill-would-protect-religious-convictions.html
● Santa Rosa county rebounds since religion in schools issue (Daily News)
http://www.nwfdailynews.com/local/santa-rosa-county-rebounds-since-religion-in-schools-issue-1.202964
● Intelligent Design Group sends letter to protesting against "atheistic course" (Christian Post, 11 Sept)
http://www.christianpost.com/news/intelligent-design-group-sends-letter-to-ind-academic-institute-protesting-alleged-atheistic-course-104335/
● Religious pluralism (Huffington Post)
http://www.huffingtonpost.com/joseph-l-subbiondo/religious-pluralism_b_3936575.html
● "Public schools are not religion-free zones" (Baptist Joint Committee, by Brent Walker, 21 Sept)
http://www.bjconline.org/index.php?option=com_content&task=view&id=5743&Itemid=112

§ § §

BANGLADESH
● Rajshahi, Muslim mayor: I want Christian schools for my city (*Asianews,* 25 Jun)
http://www.asianews.it/news-en/Rajshahi,-Muslim-mayor:-I-want-Christian-schools-for-my-city-28284.html
● Education ministry gives go-ahead to two-thirds of Christian faith schools. But only one in five Islamic and Hindu schools approved - http://www.guardian.co.uk/education/2013/jun/28/christian-faith-schools-islamic-hindu

GHANA – Muslim Students wearing veils
http://www.spyghana.com/ban-on-muslim-students-wearing-religious-veils-called-off/

ISRAEL - Israel orders textbook publishers to remove sex education material (The Guardian, 3 Sept)
http://www.theguardian.com/world/2013/sep/03/israel-school-textbook-sex-education

NIGERIA – „We need Religious re-Education" (All Africa, 22 Sept)
http://allafrica.com/stories/201309232193.html?viewall=1

PAKISTAN
● The Madrassah mith : public schools may be the problem (The World, 26 Aug)
http://www.theworld.org/2013/08/pakistan-madrassa-myth/?utm_source=rss&utm_medium=rss&utm_campaign=pakistan-madrassa-myth
● Religious scholars declare attacks on minorities un-Islamic (Global Times, 24 Sept)
http://www.globaltimes.cn/content/813508.shtml#.UkJgZlMVAot
● Comparative religion studies banned in Punjab (Pakistan today, 21 Sept)
http://www.pakistantoday.com.pk/2013/09/21/city/lahore/comparative-religion-studies-banned-in-punjab/

SOMALIA – http://www.bbc.co.uk/news/world-africa-24057725

Abstracts are generally under the responsibility of the Author/s, or the Publisher

DICTIONNAIRES ● HANDBOOKS ● LEXIKON

01. *Lexikon des Dialogs. Grundbegriffe aus Christentum und Islam,* im Auftrag der Eugen-Biser-Stiftung herausgegeben von Richard HEINZMANN in Zusammenarbeit mit Peter ANTES, Martin THURNER, Mualla SELÇUK und Halis ALBAYRAK. 2 Bände, zusammen 856 Seiten, gebunden mit Schutzumschlag im Schuber, Verlag Herder. ISBN 978-3-451-30684-6. € 38,- (im Buchhandel erhältlich ab 23. September). - „Was genau ist ein *Dschihad*, wie sieht das *Frauenbild* im Christentum und wie im Islam aus? Wie erklären muslimische Wissenschaftler *Demokratie,* und inwiefern unterscheidet sich ihre Sicht von der christlicher Wissenschaftler? Was sagen Christentum und Islam zum Thema *Religionsfreiheit,* und was kann man sich unter dem *Heiligen Geist* oder der *Sharia* vorstellen? Antworten darauf gibt ein in der Form bislang noch nicht dagewesenes Werk: das „*Lexikon des Dialogs*". Erstmals stehen in diesem Werk die christliche und die muslimische Sicht auf die eigene und die je fremde Religion in einem Buch nebeneinander. Wissenschaftler aus Deutschland und der Türkei erklären die Grundbegriffe ihrer Religion" (aus dem Pressemitteilung). For the first time a dictionary of Christian-Muslim Dialogue is now published both in German and Turkish. It contains about 320 articles from each side to explain the connotations of Christian and Muslim theologically relevant terms. It is the work of Christian and Muslim authors from Germany and Turkey, based on a close collaboration between the Eugen-Biser-Stiftung in Munich and the Facultuy of Islamic Theology at Ankara University. It is published in two volumes by Herder in Freiburg and Ankara University and intends to give information needed for a true dialogue because only a good knowledge of each other's thinking will lead to fruitful mutual understanding. For more details see: http://www.eugen-biser-stiftung.de/Lexikon_des_Dialogs_Grundbegriffe_aus_Christentum_und_Islam.398.0.html

02. James ARTHUR, Terence L. LOVAT (Eds.), *The Routledge International Handbook of Education, Religion and Values*, Rouledge, London 2013, pp. 424 - http://books.google.it/books?id=lSuBAAAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - The academic fields of religion and values have become the focus of renewed interest in contemporary thinking about human activity and its motivations. *The Routledge International Handbook of Education, Religion and Values* explores and expands upon a range of international research related to this revival. The book provides an authoritative overview of global issues in religion and values, surveying the state of the academic area in contributions covering a wide range of topics. It includes emerging, controversial, and cutting-edge contributions, as well as investigations into more established areas. International authorities Arthur and Lovat have brought together experts from across the world to examine the complexity of the field of study. The handbook is organised around four key topics, which focus on both the importance of religion and values as broad fields of human enquiry, as well as in their application to education, inter-agency work and cross-cultural endeavours: - the Conceptual World of Religion and Values - Religion and Values in Education-Religion and Values in Inter-agency Work - Religion and Values in Cross-cultural Work. This comprehensive reference work combines theoretical and empirical research of international significance, and will be valuable reading for students, researchers and academics in the field of education.

03. Derek H. DAVIS and Elena MIROSHNIKOVA (Eds.), *The Routledge International Handbook of Religious Education*, Abingdon, Routledge, 2012, 424 pp. "This is a substantial volume discussing the range of ways that 50 countries in different parts of the world teach or teach about religion in public and private education institutions. Three additional short chapters outline issues related to Asia, the European Union and Latin America. Three dominant models are identified and classified as the 'identification model', the 'separation model' and 'managed pluralism". The 'identification model' is associated with states with a strong dominant religious tradition, where instruction or education is provided only in the beliefs and values of the majority religion. The 'separation model' is associated with countries having traditions that differentiate church and state, and variously offering teaching about (or in) a range of religions, teaching little or nothing about religion, or regarding the appropriate place for religious teaching to be the home or the private religious school. The 'managed pluralism' is associated with states which teach, or teach about, a limited range of major religious traditions. It is acknowledged that there are some countries which do not fit any of these models and readers are invited to encounter example in the hook. 'The contributors to the volume', according to the Preface, "are academic scholars who live in the countries and regions about which they have written'. This is good, but if seems surprising that the editors and the bulk of the contributors are not specialists in religious education as such. Many are specialists in legal aspects of education (many are academics from Law Schools; one is a judge), and there are some distinguished contributors from this field who know a good deal about religious education law and educational systems, and who have worked with religious education specialists. These include, amongst

others, Cole Durham, who wrote the excellent introduction to the Handbook, and Silvio Ferrari, both of whom contributed considerable expertise to the *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools* (OSCE 2007), and Alessandro Ferrari, a specialist in ecclesiastical canon law who has made some positive contributions to European religious education discussions […]" (by R. Jackson, *Book reviews*, in "British Journal of RE", vol. 35, 2013/3, 342-344).

04. Hans DIETER BETZ, Don S. BROWNING, Bernd JANOWSKI, Eberhard JÜNGEL (Eds.), ***Religion Past and Present. Encyclopedia of Theology of Religion,*** vol. 14, Brill, Leiden September 2013 – www.brill.com/rpp or www.brill.com/rppo for the online version - With volume 14, the Index, which be available in print and will also be added to the online version, this essential reference work is complete. Free institutional trials are available for the online version. *Religion Past and Present* (RPP) is a complete, updated English translation of the 4th edition of the definitive encyclopedia of religion worldwide. the peerless *Religion in Geschichte und Gegenwart* (RGG). Including the latest developments in research, *Religion Past and Present* encompasses a vast range of subjects connected with religion. This great resource, now at last available in English, continues the tradition of deep knowledge and authority relied upon by generations of scholars in religious, theological, and biblical studies. Key Features: RGG has been a standard reference work since the publication of the first edition in 1908. Strongly international, cross-cultural and ecumenical, written by over 3,000 authors from 88 countries.

05. John L. ESPOSITO and Emad EL-DIN SHAHIN (Eds.), ***The Oxford Handbook of Islam and Politics,*** Oxford University Press, October 2013 - http://global.oup.com/academic/product/the-oxford-handbook-of-islam-and-politics-9780195395891?cc=us&lang=en&tab=toc - Over the past three decades, scholars, government analysts and terrorism experts have examined the relationship between Islam and politics. But specialists have tended to limit their analysis to a specific country or focus. Few works have provided a geographically comprehensive, in-depth analysis. Since 9/11, another wave of literature on political Islam and global terrorism has appeared, much of it superficial and sensationalist. This situation underscores the need for a comprehensive, analytical, and in-depth examination of Islam and politics in the post-9/11 era and in an increasingly globalizing world. The Oxford Handbook of Islam and Politics, with contributions from prominent scholars and specialists, provides a comprehensive analysis of what we know and where we are in the study of political Islam. It enables scholars, students, and policymakers to understand the interaction of Islam and politics and the multiple and diverse roles of Islamic movements, as well as issues of authoritarianism and democratization, religious extremism and terrorism regionally and globally.

06. Denis MOREAU, Cyrille MICHON (Eds.), ***Dictionnaire des monothéismes***, Seuil, Paris 2013, pp. 704 . « S'il n'existait aucun dictionnaire sur les monothéismes à la hauteur des exigences scientifiques d'un enseignement comparé du fait religieux, ce Dictionnaire remédie à cette défaillance*. Cet ouvrage collectif a pour ambition d'expliquer le contenu théologique de chacune des trois traditions. Les 150 entrées sont conceptuelles et permettent de comprendre les trois doctrines monothéistes, que ce soit par des notions propres à chacune d'elles (diaspora, Eglise, djihad …), communes aux deux d'entre elles (Messie, prédestination ..), ou aux trois (péché, femme …). Cette dimension comparée permet de tisser des liens et donne à l'ouvrage l'allure d'un dialogue interreligieux » (M.D., Le Monde des religions, sept-oct.2013, 69). [*Pour rassurer le rédacteur français de cette note dubitative, nous lui confirmons l'existence, parmi d'autres, d'un ***Lexikon Religiöser Grundbegriffe, Judentum, Christentum, Islam***, sous la dir. de Adel Theodor Khoury, Verlag Styria, Graz-Wien-Köln 1987[1,] 1991[2] (traduit en italien par Piemme, 1991), ainsi que d'un essai remarquable de théologie comparative publié par Pierre Gisel, ***Les monothéismes – 145 propositions***, Labor et Fides, Genève 2006]

07. João Décio PASSOS, Frank USARSKI (0rgs.), ***Compêndio de Ciência da Religião***, Paulinas-Paulus, São Paulo 2013, pp.703. – http://www.paulinas.org.br – "Fundamentação epistemológica (Parte I), abordagens da linguagem (Parte II), abordagens social (Parte III) e psicológica (Parte IV) e abordagens aplicadas (Parte V): essa classificação possibilita o desenho de uma configuração epistemológica geral que permite expor ao mesmo tempo objetos, métodos e teorías para essa Ciência da Religião, de forma a articular em seu interior uma variedade de disciplinas que cobrem desde a abordagem filosófica da religião até a discussão de disciplinas aplicadas a práticas sociais ou pedagógicas. (...) Pode-se afirmar que os artigos reunidos neste livro cumprem duas funções inter-relacionadas do ponto de vista do seu público-alvo imediato: por um lado, esta obra oferece a oportunidade de apreciar de maneira estruturada a enorme riqueza do saber disciplinar até agora acumulado; ao mesmo tempo, a publicação representa um convite aos seus leitores para contribuírem – a partir do *know how* establecido e sintetizado nos 50 artigos aqui reunidos - para o progresso contínuo do conhecimento conforme o princípio de que a qualidade e a reputação de uma disciplina são uma função de esforços coletivos daqueles que, de algum modo, se ocupam da Ciência da Religião" (*Introdução geral*, p. 27).

ESSAYS ● THESIS ● PAPERS

08. Mourad ALI-KHODJA (Ed.), ***Des apories de l'universalisme aux promesses de l'universel***, Les Presses Universitaires de Laval, Québec, juin 2013, 168 pages - http://www.pulaval.com/produit/des-apories-de-l-universalisme-aux-promesses-de-l-universel - L'universalisme occidental qui a émergé au siècle des Lumières et les nombreuses « géographies de l'esprit » qui en ont résulté suscitent depuis des décennies force questionnements et débats. En effet, il est apparu qu'au-delà de la rationalité et des valeurs d'émancipation dont elle a été porteuse l'Europe, qui s'était en général imposée comme unique « espace mental » de référence, n'aura longtemps jugé qu'à sa seule aune l'humanité en son entier avec ce que tout cela a impliqué de réduction des différences culturelles. Au gré de l'histoire politique et culturelle mondiale contemporaine, et prenant à rebours les apories et les errements de la pensée universaliste, une autre pensée de l'universel se dessine peut-être; celle-ci, dans ses expressions multiples et parfois paradoxales, aspire avant toute chose à se délester de tout particularisme – aussi exemplaire soit-il. C'est de cela que traitent les textes ici réunis en s'appuyant sur les champs de la philosophie politique, de l'anthropologie, de l'histoire et de la littérature. D'une part, ils reconstituent les figures les plus significatives de ce travail de réduction qu'a effectué l'universalisme et, d'autre part, ils prennent la mesure des promesses d'un universel non encore advenu qui doit au « décentrement » et au brouillage des catégories de la pensée et de l'action dont on a pu se satisfaire jusqu'ici, mais qui, à présent, sont radicalement remis en question.

09. Oddrun M.H. BRÅTEN, *Towards a methodology for comparative studies in Religious Education*. *A Study of England and Norway,* Waxmann Verlag, Münster-Berlin-NY, 2013, Religious Diversity and Education in Europe, Band 24, 234 Seiten - http://www.waxmann.com/?id=20&cHash=1&buchnr=2887 - 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 of ideas 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. This publication is a groundbreaking study in the methodology of comparative religious education and the author won the award for Outstanding Research Student of 2009-2010 in the field of education at the University of Warwick.

10. Ann CASSON, *Fragmented Catholicity and social cohesion. Faith school in a plural society*, Peter Lang AG, Bern 2013, pp. 190 – http://www.tandfonline.com/toc/cbre20/current#.Uigvxn8VAos - "Casson examines how Catholic schools in XXI century England maintain Catholicity in an increasingly secular society and how they address social cohesion in increasingly plural settings. Her work in the culmination of ethnographic research undertaken at three Catholic secondary schools, utilizing participant observations, semi-structured interviews, involving students and staff, and an analysis of relevant documentation. This book will interest academics and professionals with a stake in Catholic education (…)". Ch. Meehan in BJRE, 2013, 3, 345.

11. Mark CHATER, Clive ERRICKER, *Does religious education have a future? Pedagogical and policy prospects*, Routledge, London 2013, pp. 176 - http://www.tandfonline.com/doi/abs/10.1080/02607476.2013.825459?journalCode=cjet20#.Ujldr1MVAos – This is an important book about English religious education. The authors, both experienced and respected as teacher educators, advisors and researchers, set the subject in the context of politics and policy. The introduction highlights these contexts, and criticizes English religious education for its 'muddled and often insular thinking'. Chapter 1 connects religion to imperialism, and presents a 'purist' version of democracy that is 'clearly' challenged by 'Vatican Roman Catholicism, some influential varieties of Islam and Fundamentalist and Liberalist Christian movements' as 'their epistemologies are at odds with democratic principles'. Such a critical view of religion/s is followed in ch.2 by challenging the purpose of schooling and curriculum. These purposes, in England, are regarded by the authors as unclear. For ch.3, a poor lesson is picked apart, whilst for ch.4, phenomenology and anthropology (influential in English religious education for 40 years) are similarly picked apart as representing religion 'as liberal and benign'. Religious education, it concludes, is in this way 'little more than a vehicle for nurture into Western liberal values' (p.59)[…] – from Book reviews in "Journal of Education for Teaching: International research and pedagogy", vol. 39 (2013) 4, 466-467.

12. Kevin J. CHRISTIANO, *European principles and Canadian practices: Developing secular contexts for religious diversity*, University Notre-Dame, Online Working Paper series, Paper n. 15, 2013, pp. 17 - This paper can be downloaded without charge from: http://www.recode.fi/publications - This essay examines, in turn, the realities of relations between church and state in three modern contexts: the United States, France, and Canada (with a focus on Québec). Each society is governed democratically and each has a diverse population. Each also protects the rights of religious conscience and private religious devotion. Yet each has resorted to a distinctive ideological foundation for managing and regulating the action of religion in public: liberalism in the United States, republicanism in France, and pragmatism in Canada. The procedural values that flow from these commitments are described briefly. This study then considers whether or not the Canadian pattern of locally negotiated accommodation to religion might meet the exigencies of social life in this age, and sustain individual rights more readily than any more sweeping alternative that is framed in formal legislation or forged in fierce litigation.

13. Charmaine CLARK, *Philosophical reflections on the problem of teaching Religious Education in a multicultural society*, Paper, pp. 53-168, The University of Newcastle 2013 - https://education.arts.unsw.edu.au/media/EDUCFile/HDR_Conf2012.pdf#page=53 - A considerable scholarly literature has accumulated on the pedagogic viability of religious education. Dawkins has strongly argued that religious education has no justifiable place in the school curriculum. According to Dawkins, one can teach about religion (e.g. history of religion, comparative religion), but to teach religion, in the sense of inculcating religious beliefs which he calls the 'false science of religion' is tantamount to indoctrination (Dawkins, 2006). The main focus of the paper is to suggest that while the scriptural teaching of religious education in a multicultural society is likely always in some sense to be controversial, it is possible to reconceptualise religious education as a reflective discourse for the development of spirituality. Our view is that religious education can best be pedagogically justified when its primary concern is to expand the spiritual consciousness of its students so that they recognize and understand that the moral worth of sacred texts in such a way that the edification enshrined within them transcends the doctrinal formulations that express them. In essence religious education becomes less culturally bound by enhancing the moral sensibilities of its students through a spiritual awakening of the universal virtues, which define the spiritual integrity of their loving relationships and responsible stewardship of the earth.

14. Stepan DANIELYAN, Ara GHAZARYAN, Hovhannes HOVHANNISYAN, Arthur AVTANDILYAN, *Issues of Religious Education at public schools of the Republic of Armenia,* A national survey, 2012, p.128. - http://www.religions.am/eng/articles/issues-of-religious-education-at-public-schools-of-the-republic-of-armenia/ - The purpose of the survey was to monitor the religious teaching at Armenian public schools under Toledo guiding principles for which the framework of domestic legislation on religion education, including the contents of textbooks and the methodology of teachings were studied. The documents of international legal instruments and especially the case law of the European Court of Human Rights have been used widely. We have done several visits to schools located at different regions of Armenia and met with school principals and teachers including the representatives of

regional public education and religious organizations. The survey including the conclusions were entirely based on personal accounts of respondents obtained by interviews.

15. Joep DE HART, Paul DEKKER, Loek HALMAN (Eds.), *Religion and Civil Society in Europe*, Springer, Berlin 2013, XII+312 p. 20 illus. - http://www.springer.com/social+sciences/book/978-94-007-6814-7 - Religion is back again in Europe after never having been gone. It is manifest in the revival of religious institutions and traditions in former communist countries, in political controversies about the relationship between the church(es) and the state and about the freedom of religion and the freedom to criticize religion, and in public unease about religious minorities. This book is about religion and civil society in Europe. It moves from general theoretical and normative approaches of this relationship, via the examination of national patterns of religion-state relations, to in-depth analyses of the impact of religion and secularization on the values, pro-social attitudes and civic engagement of individuals. It covers Europe from the Lutheran North to the Catholic South, and from the secularized West to the Orthodox East and Islamic South-East with comparative analyses and country studies, concluding with an overall Europe-USA comparison.

16. Alessandro FERRARI, Sabrina PASTORELLI (Eds.), *The burqa affair across Europa between public and private space*, Ashgate, 2013, pp. 274 - http://www.ashgate.com/isbn/9781409470656 - In recent years, the wearing of the full-face veil or burqa/niqab has proved a controversial issue in many multi-cultural European societies. Focussing on the socio-legal and human rights angle, this volume provides a useful comparative perspective on how the issue has been dealt with across a range of European states as well as at European institutional level. In so doing, the work draws a theoretical framework for the place of religion between public and private space. With contributions from leading experts from law, sociology and politics, the book presents a comparative and interdisciplinary approach to one of the most contentious and symbolic issues of recent times.
*Contents***:** Introduction, Alessandro Ferrari and Sabrina Pastorelli; In praise of pragmatism, Silvio Ferrari; Burqa and Islam, Roberta Aluffi Beck-Peccoz; Burqa, niqab and women's rights, Letizia Mancini; A besieged right: religious freedom and the **Italian** war on the burqa and the niqab, Alessandro Ferrari; The burqa affair in **France,** Anne Fornerod; Legal and social issues concerning the wearing of the burqa and other head coverings in the **United Kingdom**, Mark Hill; Introducing a general burqa ban in **the Netherlands**, Adriaan Overbeeke; The burqa affair in **Spain**: legal perspectives, Agustín Motilla; The Belgian 'burqa ban'. Legal aspects of local and general prohibitions on covering and concealing one's face in **Belgium**, Jogchum Vrielink, Saïla Ouald Chaib and Eva Brems; A quest for open helmets: on the **Danish** burqa affair, Lisbet Christoffersen; Burqa in **Germany** - not really an issue: a short note, Jörn Thielmann and Kathrin Vorholzer; The anti-burqa movement in **Western Europe,** Ralph Grillo and Prakash Shah; The burqa in Europe: European institutions and the comparative/interdisciplinary approach, Daniele Ferrari and Sabrina Pastorelli; Conclusion: the European burqa debates: past, present and future, Maleiha Malik; The RELIGARE-Como declaration on the issue of the burqa.

17. Selenir C. GONÇALVES KRONBAUER, A. Maria LIGORIO SOARES, *Educação e Religião. Múltiplos olhares sobre o Ensino Religioso,* Paulinas, São Paulo 2013, pp. 167. – http://www.paulinas,org.br – "Este livro tem seu lócus principal nos estudos e pesquisas da relação entre educação, cultura e religião, campo este que se abre sistemática e principalmente a educadores e pesquisadores das áreas de Educação e Ciência da Religião (sem esquecer a Teología), assim como de áreas afins. Numa perspectiva interdisciplinar, nossa intenção é ajudar os leitores a compreender um pouco mais os diferentes processos de ensino e aprendizagem nos espaços escolarizados e comunitários. Desse modo, os capítulos desta obra, que recebeu colaboração de articulistas de diversas procedencias académicas e até religiosas, interessarão a quem se dedica a lecionar e/ou pesquisar o ensino religioso, seja na modalidade não confessional exigida para as escolas públicas, seja na perspectiva interconfessional que se verifica em algumas escolas privadas. Também estão contemplados em alguns capítulos a catequese e a pastoral da educação, a educação em diferentes espaços confessionais, a diferença cultural, a formação inicial e continuada, a formação de lideranças para movimentos e o estudo dos diferentes segmentos escolares, entre outros. Tais elementos estão relacionados á compreensão e á transformação das práticas e conduções da vida e políticas educacionais apresentadas como plataformas para a ordenação e a direção das relações da humanidade com seu entorno (natureza, transcendência, alteridade)" (da *Introdução,* p.9).

18. David INGRAM, *Does political Islam conflict with secular democracy? Philosophical reflections on religion and politics*, Loyola University Chicago, Philosophy: Faculty Publications and Other Works. Paper 7, 2014, pp. 32 - http://ecommons.luc.edu/ philosophy_facpubs/7 - From the conclusions: "Islam can be a legitimate force within democracy only if it actively promotes both republican and liberal values. As in the case of Catholicism, this outcome is more likely to occur within polities wherein multiple religions compete for political influence through embracing social justice concerns, political culture encourages deliberative compromise and constitutional power-sharing, and the judiciary aggressively defends freedom of speech and minority rights" (p. 26).

19. Ansgar JÖDICKE (ed.), *Religious Education politics, the State, and Society,* Ergon-Verlag GmbH, Würzburg 2013, 216 Seiten – www.egon-verlag.de . Contents: Introduction by editor – *Section 1*: RE as part of the State's Religion Policy (Case Study: Denmark, Iran, Sweden, Germany) – *Section 2:* Religious Communities' reactions to the State's RE Politics (Case Study: Switzerland, Québec, Armenia) – *Section 3*: Discourses on RE Politics and discourses on Religion (Case Study: France, Italy, Turkey).

20. Guy LHEUREUX, *Le problème de l'éducation morale (en France au XXè siècle) dans l'enseignement élémentaire*, Thèse de doctorat en sciences de l'éducation soutenue à l'Université de Rennes 2 (Sciences Humaines), 2012, version janvier 2013, pp. 510 - http://hal.archives-ouvertes.fr/docs/00/77/58/97/PDF/2012theseLheureuxG.pdf - « En résumé de notre propos, nous avons envisagé l'idée d'une spiritualité laïque comme alternative à l'éducation morale classique, qui aurait pour principales caractéristiques d'être : - une pratique spirituelle qui n'a aucun lien avec une religion ou un dogme liée à une réflexion personnelle sur soi et un comportement respectueux de valeurs humanistes ; -un éveil à la bienveillance, compassion, non violence et non nuisance à autrui, etc. -une recherche de mieux-être extérieur qui s'appuie sur des pratiques laïques et des expériences personnelles ; -une attitude, une «ouverture vers les autres et soi-même», une quête de sérénité et de paix ; -une réflexion permettant de rechercher et donner un sens à son existence, et améliorer les liens, et l'harmonie de soi avec soi et de soi avec les autres êtres humains, et de soi avec la nature ; -une démarche personnelle permettant de se sentir mieux dans son savoir être: elle concerne autant les adultes que les enfants. C'est

donc toute une philosophie de l'éducation qu'il serait souhaitable de voir évoluer et se transformer, pour que les écoles puissent s'ouvrir, en France, à une spiritualité qui imprègne l'enseignement et l'éducation, car cette recherche nous conduit à penser que la pédagogie aujourd'hui et demain est susceptible d'apporter quelques éléments de réponses, eu égard aux constats effectués en début de recherche. Une spiritualité laïque peut faire diminuer la violence entre les élèves, ainsi que la tendance à une agressivité, ou la violence ordinaire générée par l'organisation de l'école » (extrait des *Conclusions* de la thèse, p. 271-272). Voir également : http://tel.archives-ouvertes.fr/tel-00775897/

21. Johan LILJESTRAND, *Swedish national church as a (questioned) actor in the multi-religious society: a case study of a debate in public and church media*, Conference paper, 2013 (abstract), available 19 Sept : http://urn.kb.se/resolve?urn=urn:nbn:se:hig:diva-15178 - Sweden as most other countries in Europe can be characterized as a multi-cultural and multi-religious society. One of the most prominent actors in inter-religious relations is the Swedish national church. However, such involvement can also be subject for public criticism and debate. Different expectations concerning cooperation with the Swedish Muslim community became visible in the public media and in national church media when an assembly in Stockholm decided to hire an imam in a multi-religious youth project. This media case highlights social tensions on the national level as well as within the church, concerning the role of the national church as an actor in the interreligious society. The purpose of this contribution is to analyse this debate with a focus on the arguments used by the debaters. A second purpose is to analyse how the young people are portrayed in this debate. The material is based on articles in Swedish public media and Swedish national church media during Mars to September 2011. The debate mainly focuses on the borders for what should be included and excluded by a national church in a multi-religious society.

22. Nasser MANSOUR, Rupert WEGERIF, *Science Education for diversity : theory and practice*, Springer Netherlands, Dordrecht 2013, availability on internet - http://library.wur.nl/WebQuery/clc/2033704 - Reflecting the very latest theory on diversity issues in science education, including new dialogic approaches, this volume explores the subject from a range of perspectives and draws on studies from around the world. The work discusses fundamental topics such as how we conceptualize diversity as well as examining the ways in which heterogeneous cultural constructs influence the teaching and learning of science in a range of contexts. Including numerous strategies ready for adoption by interested teachers, the book addresses the varied cultural factors that influence engagement with science education. It seeks answers to the question of why increasing numbers of students fail to connect with science education in schools and looks at the more subtle impact that students' individually constructed identities have on the teaching and learning of science. Recognizing the diversity of its audience, the book covers differing levels and science subjects, and examines material from a range of viewpoints that include pedagogy, curricula, teacher education, learning, gender, religion, and ICT, as well as those of in-service and trainee teachers at all levels.

23. Nadia MARZOUKI, Olivier ROY (Eds.), *Religious conversions in the Mediterranean world*, Palgrave Macmillan, August 2013, pp. 185 - https://mail.google.com/mail/u/0/?shva=1#inbox/140aa82475172b7b - While globalization and the European construction increasingly undermine the model of the nation-state in the Mediterranean world, conversions reveal the capacity of religion to disrupt, and unsettle previous understandings of political and social relations. Converts' claims and practice are often met with the hostility of the state and the public while converts can often be perceived either as traitors or as unconscious and weak tools of foreign manipulation. Based on first-hand ethnographical research from several countries throughout the Mediterranean region, this book is the first of its kind in studying and analyzing contemporary conversions and their impact on recasting ideas of nationalism and citizenship. In doing so, this interdisciplinary study confronts historical, anthropological, political science and sociological approaches which offers an insight into the national, legal and political challenges of legislating for religious minorities that arise from conversions. Moreover, the specific examination of contemporary religious conversion contributes more widely to debates about the delinking of religion and culture, globalization, and secularism.

24. Irina MCHITARJAN, Rainer REISENZEIN, *The culture transmission motive in Minorities. An online survey of adolescents and young adults with an immigrant background in Germany,* Paper, University of Greifswald, 2013, pp. 41 - http://scholar.google.it/scholar_url?hl=it&q=http://downloads.hindawi.com/isrn/education/aip/929058.pdf&sa=X&scisig=AAGBfm1JoIKautCB4ESyY3F1FuywF9fa0g&oi=scholaralrt - Central assumptions of a theory of cultural transmission in minorities proposed by Mchitarjan and Reisenzein (2010) were tested in an online survey of adolescents and young adults with Russian and Turkish immigrant background in Germany (N = 55). The results support most hypotheses. In particular, evidence was obtained for the existence of the culture transmission motive postulated by the theory: the appreciation of the culture of origin and the desire to maintain it and pass it on to the next generation. In addition, evidence was obtained for the anchoring of the culture transmission motive in more basic motives, its relative stability, and its motivating function for pedagogical activities and wishes regarding cultural transmission, including the wish for culture-specific education in public schools. *Keywords*: Cultural transmission in minorities, second-generation immigrants, immigrant families, linguistic and cultural diversity in education, migration, integration, acculturation, biculturalism, culture transmission motive, cultural evolution.

25. Mansoor MOADDEL, Stuart A. KARABENICK, *Religious fundamentalism in the Middle East. A cross-national, inter-faith, and inter-ethnic analysis,* Brill, July 2013, pp. 240 - http://www.brill.com/religious-fundamentalism-middle-east - In Religious fundamentalism in the Middle East, Moaddel and Karabenick analyze fundamentalist beliefs and attitudes across nations (Egypt, Iran, Lebanon, and Saudi Arabia), faith (Christianity and Islam), and ethnicity (Azari-Turks, Kurds, and Persians among Iranians), using comparative survey data. For them, fundamentalism is not just a set of religious beliefs. It is rather a set of beliefs about and attitudes toward whatever religious beliefs one has. In this analysis, the authors show that fundamentalist beliefs and attitudes vary across national contexts and individual characteristics, and predict people's orientation toward the same set of historical issues that were the concerns of fundamentalist intellectual leaders and activists. The authors' analysis reveals a "cycle of spirituality" that reinforces the critical importance of taking historical and cultural contexts into consideration to understand the role of religious fundamentalism in contemporary Middle Eastern societies.

26. Patrick Chota MUMA, *An investigation into the way African Traditional Religion as a form of indigenous knowledge is taught in the two senior secondary school Religious Education syllabuses in Zambia*, Master in Multicultural and International Education, Faculty of Education, Oslo and Akershus University College of Applied Sciences, Master thesis, May 2013, p.IX-130. https://oda.hio.no/jspui/bitstream/10642/1503/2/Muma_Patrick_Chota.pdf - African Traditional Religion, ATR, forms part of African Indigenous Knowledge. The two senior secondary school Religious Education syllabuses in Zambia have a component of African traditional religion or beliefs which the learners are supposed to understand and compare with other religious traditions in the syllabuses. The other religions in the syllabuses are Christianity, Hinduism and Islam. This study sets out to explore how ATR is actually taught and learned in class so as to ascertain whether traditional beliefs are appreciated and given space in the Western hegemonic kind of education. To get full understanding of the position of ATR in the Religious Education syllabuses, a mixed data collection strategy was employed to allow for methodological triangulation to achieve greater validity and reliability. Document analysis of pupils' text books and teachers' handbooks was done. In addition, semi-structured interviews were carried out with teachers, pupils and the Religious Education subject specialist. A questionnaire was also administered to some pupils to augment the responses obtained through semi-structured interviews with pupils. Lastly, classroom ethnography was done to observe the actual teaching of ATR in Religious Education. Findings of the study show that African Traditional Religion is not given due attention in the syllabuses. To begin with, most of the content of ATR in the pupils' textbooks is presented in a manner which suggests that the religion or belief is dead and no longer applicable in present day Zambia. Secondly, some teachers are not conversant and willing enough to teach this body of knowledge to the pupils. On the other hand, while a small proportion of the pupils in the study did not see the need to learn this part of the Religious Education syllabus, the majority acknowledged that ATR would be beneficial to their lives if it was properly taught to them.

27. Doug OMAN, *Spiritual modeling and the social learning of spirituality and religion*, in Pargament, Kenneth I., Exline, Julie J., Jones, James W. (Eds), 2013, "APA handbook of psychology, religion, and spirituality", vol.1: *Context, theory, and research,* pp. 187-204, Washington, American Psychological Association, 740 pp. - http://psycnet.apa.org/index.cfm?fa= search. displayRecord& UID=2012-22251-010 - Social learning must be considered among the major candidates for explaining why and how people become spiritual or religious, and why their spirituality or religion assumes a particular form. A social learning view of spiritual and religious engagement is also amenable to many practical applications. It may be used by people who seek to deepen their own learning of spirituality or religion as well as by human service professionals who have identified spiritual or religious factors as relevant to client wellbeing. And for millennia, social learning has been of interest to religious and spiritual teachers and educators. Religious educators often place high value on the power of example, saying that religion and spirituality are "caught, not taught." A social learning perspective therefore represents important common ground shared by scientific and religious communities. In this chapter, we will review key elements of social learning theory as applied to spiritual modeling, discussing evidence for spiritual modeling processes in religious traditions. Next, we review recent empirical and theoretical work on spiritual modeling. We close by suggesting implications, limits, and future directions.

28. Adam POSSAMAI, James T. RICHARDSON, Bryan TURNER (Eds.), *Legal Pluralism and Sharia'a Law*, Routledge, London 2014 (announced on 17 July 2013), pp. 104 - http://www.routledge.com/books/details/9780415826334/ - Legal pluralism has often been associated with post-colonial legal developments especially where common law survived alongside tribal and customary laws. Focusing on *Shari'a*, this book examines the legal policies and experiences of various societies with different traditions of citizenship, secularism and common law. Where large diasporic communities of migrants develop, there will be some demand for the institutionalization of *Shari'a* at least in the resolution of domestic disputes. This book tests the limits of multiculturalism by exploring the issue that any recognition of cultural differences might imply similar recognition of legal differences. It also explores the debate about post-secular societies specifically to the presentation and justification of beliefs and institutions by both religious and secular citizens. This book was published as a special issue of *Democracy and Security*.

29. Erich PRZYWARA, *La "crisi" di ogni politica "cristiana"*, Il pozzo di Giacobbe, Trapani 2013, pp. 132 - "Pienamente consapevole della fine della cristianità, il filosofo e teologo tedesco E. Przywara s.j. (1889-1972) non offre spunti per l'edificazione di una nuova Europa cristiana, ma piuttosto, utilizzando il mito come strumento per trovare il significato che sta dentro gli eventi stoirici pur senza negarli, suggerisce un percorso per lo sviluppo di un autentico pensiero teologico-politico, svelando l'analogia tra le radici dell'Europa e l'essenza del cristianesimo: la comune necessità di ricevere la propria identità nello scambio, nella relazione intima con il proprio opposto. Infatti, se da Costantino a Hitler si è tentato di identificare stato e chiesa, arrivando così a eliminare il non-cristiano, il "servizio di un'Europa cristiana" per l'A. è possibile solo se i cristiani sono come Cristo, capaci cioè di corrispondere pienamente al desiderio umano di liberazione e redenzione, capaci di diventare strumenti di Dio per uscire dalla propria terra e dalla propria parentela per andare in cerca del povero e del diverso, per invitarli alla propria mensa come amici" (A. Franzoni).

30. Malila N. ROBINSON, *Reconsidering Religion: towards a broader understanding of multicultural education in U.S. public schools,* A dissertation submitted to the Graduate School-New Brunswick Rutgers, The State University of New Jersey, May 2013, 231 p. - This dissertation analyzed the legal and policy issues involved with teaching about religion in U.S. public schools as part of a multicultural curriculum. U.S. public schools are government entities, and thus, the people who work within the public education system are bound by U.S. laws, policies, regulations and court rulings relating to schools. This dissertation used federal and lower court rulings dealing with Constitutional demands for the separation of church and state and the resulting public school policies and practices to highlight the difficulties many school teachers and administrators have attempting to sift through dense and often vague or contradictory legal dicta contained therein. Additionally, this dissertation combined legal, religious and socio-political theories to create a new theoretical framework, Critical Religious Legal Theory, which was then used to analyze the structures that shape educational law and policy in the realm of teaching about religion in public schools. The analysis focused on critically analyzing the laws and policies dealing with religion and public schools as social phenomena and as tools of control, and the education law and policy makers in the context of the social and political atmosphere at the time that the laws/policies were created. This dissertation also critically analyzed the generally accepted Christian norms in public education and America's reliance upon ceremonial deism, as it relates to public schools. And this research explained how religion has been used as a tool of control and how and why religion can

and should be demystified through the use of multicultural curricula that are inclusive of religion to (amongst other things) promote secular "moral truths" in character education like goodness, justice, love, truth while dispelling the religious stereotypes and prejudices that have been promulgated. The research generated by this dissertation, along with the pre-existing body of research on the intersection of religion and public schools, can be used by researchers, administrators and educators to expand the curricula in public schools to include courses where religion is discussed, in a constitutionally permissible manner, to inoculate against the ignorance behind many religiously motivated hate crimes.

31. Sara L. SHRADER*, Examining the theories and pedagogies of the academic study of religion in public schools*, Dissertation, University of Illinois, 2013, pp. 153 - https://www.ideals.illinois.edu/bitstream/handle/2142/45304/Sara_Shrader.pdf?sequence=1 - This dissertation examines the following question: "Is the academic study of religion a desirable educational endeavor for public school students?" In examining this question I conclude that students should study religion as part of a robust education that seeks to not only inform students about religious traditions, but also to engage them in alternative viewpoints that take seriously the issue of religious diversity. My argument is not a legal one (i.e., the government should require or not require schools to teach about religion), but instead an educational one. I argue that the study of religion is desirable insofar as it contributes to civic education—not through providing a single metaphysical and moral basis for citizenship, but through informing students about religious diversity and giving them the skills needed to engage in thoughtful discussion of identity, culture, ethics, and globalization. This argument is developed through an examination of three current models for including the academic study of religion in public schools (the liberal, multicultural, and literacy models), which are analyzed separately in chapters two, three, and four. The models differ in important respects, including: the underlying conception of religion informing these models; the content to be included in the curriculum; the pedagogical objectives sought; and the anticipated work of the teacher and students for achieving these objectives. The goal of this study is to put these models in dialogue with one another in order to illuminate the problems and possibilities for including the academic study of religion in public schools. Chapter five concludes by illustrating how a world religions course can be incorporated into a public high school classroom, thus Providing a way for students to learn about religious diversity as a means to strengthen their civic identities in a global world.

32. Geir SKEIE, Judith EVERINGTON, Ina ter AVEST, Siebren MIEDEMA (Eds.), *Exploring context in Religious Education research. Empirical, Methodological and Theoretical Perspectives*, Waxmann Verlag, Munster-Berlin-NY, 2013, Religious Diversity and Education in Europe, Band 25, 274 Seiten - http://www.waxmann.com/?id=20&cHash=1&buchnr=2902 - The relevance of contextual perspectives in religious education has been growing for the last decade. It has been central to the European Network for Religious Education through Contextual Approaches (ENRECA) – the research network that has produced the present book. Several members of the network have contributed to the theoretical and empirical development of contextual approaches in different publications, but for the first time this has been the focus of an entire collectively produced volume. The history of the book dates back to research seminars in 2009 and 2010 and is based on the discussions in the seminar. The chapters have been developed through a process of critical examination. Through this process we believe to have produced a coherent and also comprehensively rich book, dealing with the issue of context as a challenge, and also a stimulus to religious education research and practice. The chapters present both empirical research and scholarly investigation into methodological and theoretical dimensions. Taken together we hope that this book will contribute to the further development of contextual thinking in religious education research. Our aim has not been to answer all questions, but rather to pose questions and to complicate things in order to enrich the academic field of religion in education.

33. Martin STEVEN, *Religion in European multi-level parliamentary politics: the policy preferences of British and Irish MEPs* [Members of the European Parliament], Lancaster University Department of Politics, Philosophy and Religion (PPR), June 2012, p. 28 - To be published in the journal "Religion, State and Society" vol. 42 (2), June 2014. http://eprints.lancs.ac.uk/65653/1/10007768_Steven_29974664_2013626.pdf - The United Kingdom and Republic of Ireland provide two distinctive cases for those investigating the role of religion in the politics and government of the European Union(EU). In particular, we can examine the relevance of faith-based values to the policy preferences of British and Irish Members of the European Parliament via an analysis of the responses to a Europe-wide survey questionnaire–the first of its kind, generating a representative cross-section of elite opinion. Across a range of competences and issues, we can detect a consistent desire on the part of the EU's elected party politicians to maintain a separation of church and state, and an ability to distinguish between religious beliefs and political actions. MEPs appear to be moderate in their views on religion and close to the centre of wider public opinion. A common sentiment present in the answers to many of the questions is that, while churches or faith-based organisations should be respected equally, they should not exert undue political influence. The paper argues that this stance can be explained by a rational or vote seeking interpretation of political behavior.

34. UNESCO, *Intercultural Competences. Conceptual and operational Framework*, by the Intersectoral Platform for a Culture of Peace and Non-Violence, Bureau for Strategic Planning, Paris 2013, pp. 46 - http://www.unesco.org/new/en/bureau-of-strategic-planning/themes/culture-of-peace-and-non-violence - Unesco is currently working to enrich the content of intercultural competences with the principles and values of human rights. This exercise is expected to result in the development of a set of guidelines intended to mainstream the use of human rights-based intercultural competences in various fields of policy-making. The guidelines are to be accompanied by a training manual to support their implementation. Both the guidelines and the manual are intended for a variety of actors and stakeholders, from ministerial officials and planners to local authorities and youth leaders. The present publication seeks to address this topic of growing interest to many audiences in all the regions of the world, intercultural competences. What are they? Why should do they matter so much today – and why will they matter even more tomorrow? In that spirit, the content and the structure of this publication is to provide everyone with a pool of ideas and keys that can be reflexively used. The flexible organization of the booklet allows the reader to espouse constellations of concepts and guidelines, the ultimate coherence and relevance of which is to be found in their context of meaningful application (from the Foreword).

35. Johannes A. VAN DER VEN and Hans-GEORG ZIEBERTZ (Eds.), *Human rights and the impact of religion*, Brill, 2013, 250 p. - http://www.brill.com/human-rights-and-impact-religion - This volume is about the impact of religion (beliefs and practices) on attitudes towards human rights of the first, second and third generation. The first four papers about the impact of Lutheranism,

Calvinism, Catholicism and Islam are historical and theoretical of character. The six other papers are based on empirical research in England and Wales, Germany, Turkey, India, Norway and on comparative empirical research in six North-West European countries. From both groups of articles it appears that 'the' impact of religion does not exist. In varying historical periods and contexts various religions, c.q. religious denominations, have various effects on attitudes towards human rights, i.e. positive effects (+), ambivalent effects (±), no effects (0), and negative effects (−). Readership: All those interested in religion, especially Christianity and Islam, in human rights, and their interrelations, as well as historians, political scientists, sociologists, philosophers. Contributors include: Francis-Vincent Anthony, Pal Ketil Botvar, Selim Eren, Leslie Francis, Üzejir Ok, Ruud Peters, Marion Reindl, Mandy Robbins, Rik Torfs, Johannes (Hans) van der Ven, John Witte Jr., Hans-Georg Ziebertz.

JOURNALS ● E-JOURNALS

36. William ADRIAN, *The Bible, the Koran, and general education*, "Education" vol. 3 (2013) 1, 79-84. - http://article.sapub.org/pdf/10.5923.j.edu.20130301.10.pdf - American universities have eliminated the required study of liberal and general education and removed from common learning the principal narratives of the historical development of civilization and what it means to be human. There is no consensus on the meaning of a college education or what college-educated individuals should know as a result of the undergraduate experience. Restoring the idea of general education and common learning is essential in the curriculum of the American university and in the modern global university. But what does this have to do with the Bib le and the Koran? The two narratives are principal sources of general education and they are at the center of religious issues and conflicts worldwide. This paper describes: (1) the failure of general education in the American university, (2) the rationale for common learning in higher education, (3) the method of reading and study of great books and great ideas, (4) the need for Biblical and Koranic literacy, and (5) the Bible as the principal source book of general education

37. Luigi ALDIERI, Giuseppina AUTIERO, *Religious values, secular education and development: empirical evidence from some Latin American countries* , "Review of Applied Socio- Economic Research", vol. 5 (2013) 1, pp. 15. http://reaser.eu/RePec/rse/wpaper/R5_2_Aldieri_Autiero_p15_32.pdf - Religion as a component of family background may transmit values that positively affect children's educational achievements. Nevertheless, in its conservative dimension religion hampers children's self-determination and may lead them not to invest in higher education. Notably religion may adapt to the cultural changes triggered by economic development and modernization, which influences the prevailing effect of religion on education. These aspects are investigated through an overlapping generations model with human capital. The hypotheses from the model are tested with probit regression using the data from some Latin American countries. The results seem to support the role of development as a force driving the process of cultural change, which can promote children's educational achievement.

38. Daniel AUGENSTEIN, *Normative fault-lines of trans-national human rights jurisprudence: National pride and religious prejudice in the European legal space,* "Global Constitutionalism", vol. 2 (2013) 3, 469-497 - http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=9010103 - The article explores the relationship between religious pluralism and national-majoritarian models of social cohesion in European human rights jurisprudence. Comparing the German, French and British interpretation of the 'social cohesion limitation' of freedom of religion it contends that, at the national level, concerns for social cohesion are fuelled by attitudes towards religious diversity that range from indifference to intolerance and that are difficult to reconcile with the normative premises of religious pluralism in a democratic society. The second section of the article traces the relationship between religious pluralism and social cohesion in the case law of the European Court of Human Rights. The analysis suggests that the diversity of national-majoritarian approaches to social cohesion in Europe prevents the Court from ensuring an effective trans-national protection of religious pluralism. The third section turns to the controversial *Lautsi* judgments of the European Court of Human Rights to place the Court's approach to religious minority protection in the context of trans-national judicial politics in the European legal space. The concluding section suggests an alternative approach to religious pluralism and social cohesion that vindicates religious diversity and does justice to the counter-majoritarian telos of human rights protection.

39. Amélie BARRAS, *Sacred* **laïcité** *and the politics of religious resurgence in France: whither religious pluralism?* "Mediterranean Politics" vol. 18 (2013) 2, 276-293 - http://www.tandfonline.com/doi/abs/10.1080/13629395.2013.799345 - This article contributes to the current scholarly discussion by inviting us to look at secularism not as a static model of religious governance, but as a formation that shifts with time and that is deeply related to our contemporary understanding of religion. As such, it investigates the recent transformations of French secularism. In 2004 France passed a law banning visible religious symbols in public schools. Since then French secularism has increasingly become a sacred – non-negotiable – element of collective life. Drawing on Kim Knott's concept of the 'secular sacred', the article investigates, through an analysis of policy reports, law proposals and laws, how this discursive usage of secularism has been used to set apart particular spaces from others: secular spaces that carry the 'supreme' values of secularism. In this process, the role of public servants and citizens has been changing, as they have been invested with the responsibility of policing the boundaries of these spaces. New tools, such as charters of secularism, laws and regulations, and state bodies are being imagined to consolidate these boundaries. The article also explores how 'religious resurgence' (and more specifically 'Islamic resurgence') has been essential to this 'sacred-making' activity: to give substance to values that are non-negotiable and need to be separated from those that are not. Overall, the piece posits, in line with other recent works, that sacred-making is not reserved to the 'religious', but can become a central component of how secularism gets articulated and deployed. In so doing, it underscores the importance of documenting how meanings given to secularism shift to grasp the politics that underpin discourses on religious resurgence.

40. Léonce BEKEMANS, Luc BOUCKAERT, Frank DELMARTINO, Frank TURNER, *Renouveler la citoyenneté européenne en temps de crises,* "En Questions" n.105, juin 2013, 13-18 – www.centreavec.be/ - Fruit d'une réflexion de trois groupes de spécialistes belges, cette synthèse situe les aspects institutionnels, éthiques et éducationnels de la « nouvelle citoyenneté » en Europe. En particulier les options opératoires prônées s'articulent ainsi : rééquilibrer droits et responsabilités (point de vue légal), droits comme

responsabilité (point de vue éthique), citoyenneté responsable (point de vue éducationnel), représentation et participation à multiples niveaux (point de vue politique), responsabilité mondiale (point de vue géo-politique et économique).

41. Marc BOSS, *Tesi per una teologia ecclesiale e scientifica, missionaria e civile*, "Protestantesimo", vol. 68 (2013) 1-2, 21-28. www.claudiana.it – The article, which is written as a series of these and corollaries, questions whether is legitimate for Theological Science to be part of a State University system. Without entering into a controversy on whether they are scientific or not, a political criterion is made prevalent, which recognizes their pertinence when they are offered in view of a service to the community. The Author (theologian in the Protestant Faculty of Montpellier) mentions the French and Swiss situations and examines in details the Canadian approach, which seems to favour the development of a "consensus by intersection" (John Rawls) which can express a shared background. Theology as part of an agathology which can offer a wider spectrum of expressions, could find its role in this agathology and take part in the dynamic definition of the shared values which are necessary to a civil cohesion, starting from the traditions of each community.

42. Brendan CARMODY, *Pedagogy for inter-religious education*, "The Heythrop Journal", vol. 2013, first published online 1st August 2013 - http://onlinelibrary.wiley.com/doi/10.1111/heyj.12051/abstract   Inter-religious education has become a major concern as globalization proceeds. To develop a satisfactory model for it remains a challenge. This article proposes a paradigm based on the notion of self-transcendence as articulated by the philosopher-theologian, Bernard Lonergan. The approach provides a standpoint where the learner achieves a level of freedom by which he/she is enabled to decide responsibly what religious or non-religious viewpoint to adopt.

43. Michel CASTRO, *Le temps des catéchismes,* 'Mélanges de science religieuse', vol. 69 (2012) 2, 17-31 - L'invention du catéchisme adopte d'emblée une pédagogie du savoir, l'héritage du déisme accentue cette orientation, l'attrait pour un catéchisme unique confirme cette direction, et le mouvement catéchétique contemporain garde la trace de cette tendance : la foi consiste toujours à tenir pour vraies des vérités révélées par Dieu, prouvées par le Christ et enseignées par l'Église. Mais une conception nouvelle voit le jour, qui privilégie une pédagogie du croire : la foi devient accueil du don de Dieu, manifesté en Jésus-Christ, au sein de la communauté chrétienne. Le débat entre pédagogie du savoir et pédagogie du croire est toujours actuel, même s il se pose désormais moins en termes d'opposition que de complémentarité.

44. Jerôme COTTIN, *The evolution of practical Theology in French speaking Europe*. *France, Switzerland, Belgium, and the Italian Waldensian Church,* "International Journal of Practical Theology", vol. 17 (2013)1, 131–147 - http://www.degruyter.com/view/j/ ijpt-2013-17-issue-1/ - The research report provides information on areas of operation as well as new publications primarily in protestant and French-speaking Practical Theology. It characterizes three axes of understanding Practical Theology: as a theological hermeneutic, as a Theology of ecclesial practices and as a critical reflection on culture. Within the second chapter it emphasizes topics that are identified to embody new areas of work among Practical Theology particularly in France: The list includes the aspects of Missiology, Feminist Theology as well as arts and vision. In his final chapter, the author presents an overview on literature dealing with classical fields of practical theological research: Whereas homiletics, liturgy and church-theory are traditionally in the focus of Protestantism, catechetics up to now represent a domain of Catholic Practical Theology.

45. Deborah COURT, *Religious experience as an aim of religious education*, "British Journal of Religious Education", vol. 35 (2013) 3, 251-263 - http://www.tandfonline.com/doi/full/10.1080/01416200.2012.750596#.Uigu4n8VAos - This article presents a model for religious education based on three central elements. First, it is argued that religious experience, or direct experience of the Divine, is an essential part of a full religious life, that religious experience is based in, enabled by and examined against, the body of knowledge in a given religion, and that religious experience is itself a form of knowing. Second, it is suggested that there be three sets of aims in religious education curriculum: knowledge aims, moral value aims and spiritual aims, the last of which encompasses religious experience, which religious education should aim to encourage and facilitate among students. Third, the teacher is presented as the central factor in such facilitation, and the pedagogical and personal characteristics of this ideal teacher are described.

46. Denise CUSH, Catherine ROBINSON, *Developments in religious studies: towards a dialogue with religious education*, "British Journal of Religious Education", vol. 35 (2013 4, first published online 11 Sept 2013 - http://www.tandfonline.com/doi/abs/10.1080/ 01416200.2013.830960#.UjloolMVAos - The early days of non-confessional, multi-faith religious education in Britain benefitted from close collaboration between academics in universities, teacher educators and teachers. This article attempts to initiate a revival of such a dialogue, by summarizing some developments in religious studies at university level and suggesting possible implications for religious education in schools. After a brief retrospective of phenomenological and ethnographic approaches in religious studies and religious education, it examines feminist, queer and postcolonial theory as well as the changing religious landscape in contemporary Britain and the wider world. Themes emerging from this analysis prompt the following proposals: to take an anti-essentialist approach to 'religion' and 'religions'; to stress diversity within and between traditions; to recognise complexity and change in religion and society; to acknowledge both local and global contexts; to focus on real people and seldom-heard voices; and to criticize dominant discourses, whether as patriarchal, hetero-normative or colonialist.

47. Jeffery DAGHER, Jeffery KANAAN, *Does the existing madrasah's structure influence knowledge base learning behavior of the Students in Pakistan?* "European Journal of Education and Learning", vol.15 (2013) 23-32 - http://bellpress.org/ Journals/index.php/ EJEL/article/viewFile/1247/487 - Madrassa is considered to be the main symbol of Muslim identity and culture. It is often said that the nations which forget their culture, are destined to perish. Today, the madrassa does not hold that place in our society, which it should have. The education system followed in madrassas does not seem to be effective and need based. It is not modern enough to interpret Islamic principles in the contemporary context. The sect-specific Islamic curricula of madrassas without any integration with sciences, arts, humanities etc, segregate it from any other need based educational system followed all over the globe. The   purpose of the study is to identify the effectiveness of the madras education, difference among the various schools of thought in the term of effectiveness and what are the main factors which contribute in effectiveness of madras education. The effectiveness of madrassa education was estimated from a sample of 146 respondents, comprising teachers, students and parents. The

data was collected through questionnaires with Likert Scale and focused group meetings. Measurement of data normality Skewness, Kurtosis, Kolmogorov-Smirnov and Shapiro-Wilk tests were used which result shows that data is normal and allow proceeding for the further investigation.

48. Eoin DALY, *Public Funding of Religions in French Law: The Role of the Council of State in the Politics of Constitutional Secularism,* "Oxforf Journal of Law and Religion", vol.2 (2013) 2, first published online Aug 23 2013 - http://ojlr.oxfordjournals.org/content/current - The 1905 Law on the Separation of Churches and State continues to represent the primary legislative expression of *laïcité*, France's principle of constitutional secularism. While it privatized the formerly established denominations, the law also prohibited any financing of religions by public bodies. Although the legislation represented a broadly liberal solution to the church–state question, more recent measures targeting religious dress have arguably reflected a drift towards a more muscular, even intolerant conception of *laïcité* purporting to confine religious identity to the 'private sphere'. Yet the prohibition on public financing of religion remains a central feature of the politics of *laïcité*. In recent case law, this prohibition has been interpreted in a surprisingly liberal and pragmatic way by the *Conseil d'Etat*, France's supreme administrative court. This article aims to locate its jurisprudence on the 1905 law within the broader politics of constitutional secularism in contemporary France.

49. Stephanie DOEBLER, *Relationships between religion and intolerance towards Muslims and immigrants in Europe: a multilevel analysis,* "Review of Religious Research", Springer publ. online 23 July 2013 - http://link.springer.com/article/10.1007/s13644-013-0126-1 - This paper examines relationships between religiosity and intolerance towards Muslims and immigrants among Europeans living in non-Muslim majority countries by applying multilevel modeling to European Values Study data (wave four, 2010). Thus relationships across 44 national contexts are analyzed. The analysis found large between-country differences in the overall levels of intolerance towards immigrants and Muslims. Eastern Europeans tend to be more intolerant than Western Europeans. In most countries Muslims are less accepted than immigrants,—a finding which reflects that in post-9/11 Europe Islamophobia is prevalent and many still see Muslims with suspicion. A key result is that believing matters for the citizen's attitudes towards Muslims and immigrants. Across Europe, traditional and modern fuzzy beliefs in a Higher Being are strongly negatively related to intolerance towards immigrants and Muslims, while fundamentalism is positively related to both targets of intolerance. Religious practice and denominational belonging on the other hand matter far less for the citizen's propensity to dislike the two out-groups. With the only exception of non-devout Protestants who do not practice their religion, members of religious denominations are not more intolerant than non-members. The findings are valid for the vast majority of countries although countries differ in the magnitude of the effects.

50. Mario O. D'SOUZA, *Tradition in the context of religious education* "Religious Education Journal of Australia", vol. 29 (2013) 2, 9-15 [online] - http://search.informit.com.au/documentSummary;dn=522582867922353;res=IELHSS - This essay examines the relationship between tradition and education. It begins with a survey of some documents of the Second Vatican Council and other Roman Documents on the place of tradition. The third section looks at some examples of the role of tradition in post-conciliar religious education. Fourth, the note on tradition offered is courtesy of Josef Pieper's distinction between tradition, on the one hand, and teaching, education, and learning, on the other. Finally, some conclusions are drawn in light of Pieper's thought.

51. Djilali EL-MESTARI, *Le discours religieux des manuels scolaires algériens de l'éducation islamique dans le cycle secondaire* 'Tréma' [on line]2011, n. 35-36, mis en ligne le 01 décembre 2012, consulté le 13 août 2013 - 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 ? Du plan de l'article: - Le cadre idéologique des programmes des « sciences islamiques » - Les thématiques des manuels - Les caractéristiques du discours religieux des manuels - Un discours religieux de mobilisation identitaire - Un discours religieux ambivalent et sélectif - Conclusion.

52. *L'Enseignement Catholique en France*. E-book La Croix 2013. A l'occasion de la 1ère convention de l'Enseignement catholique qui s'est déroulée début juin, la *Croix* dresse le portrait de l'école catholique aujourd'hui, et envisage les grands défis auxquels elle va devoir faire face. Que prévoient les nouveaux statuts de l'enseignement catholique ? Comment adapter la pastorale à la diversité des élèves ? Comment l'école catholique fait-elle face à la pénurie d'enseignants ? L'école catholique est-elle trop élitiste ? Quelle créativité pédagogique à inventer? Comment accueillir au mieux les élèves handicapés ?... Ce livre numérique reprend des articles publiés dans la *Croix* entre le 3 et le 14 juin.

53. Judith EVERINGTON, *Hindu, Muslim and Sikh religious education teachers' use of personal life knowledge: the relationship between biographies, professional beliefs and practice*, "British Journal of Religious Education", vol. 35 (2013), published online 2nd Sept: http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.820169#.Uiq2TH8VAos - The article reports the findings of a qualitative study of Hindu, Muslim and Sikh teachers of religious education and the relationship between their biographies, professional beliefs and use of personal life knowledge in English, secondary school classrooms. This relationship was explored through a study of five beginning teachers and provided evidence of the role that their personal knowledge played in enabling them to support the learning of pupils in white majority and Muslim majority state schools. It also indicated the need for teacher education courses to provide opportunities for teachers to explore the relationship between their personal and professional lives and the potential dilemmas and dangers of sharing their personal knowledge and experiences with pupils. In the context of international concern to identify criteria for selecting beginning teachers, the article highlights the importance of initiatives aimed at increasing the ethnic/religious diversity of the teaching force.

54. Valeria FABRETTI, *Learning* **from** *religions. Post-secular schools and the challenge of pluralism*, "Italian Journal of sociology of Education", vol.5 (2013) 2, 45-61 - http://www.ijse.eu/index.php/ijse/article/viewFile/195/182 - The post-secular notion

highlights the increasing religious pluralism and the persistent public role of religions in secularized western societies. Besides, the concept recommends a way to deal with differences in social spaces, referring to mutual recognition and to Habermas's idea of complementary learning. Adopting the post-secular frame, the paper focuses on religion and education in public schools. An overview on the European scenario is drowned and solutions for the accommodation of religious plurality inspired by the 'post-secular school' idea are outlined. The paper refers to the concept of 'learning from religion' as not far from the suggested view, since it extends the 'about religions' teachings to what students may learn about themselves and the others through religious studies. However, from the post-secular perspective the 'learning form religions' may also mean the possibility for schools to increase new forms of awareness, reflexivity and innovation implementing practices of cooperation with religious organizations

55. Walter FEINBERG, *Teaching religion in public schools: review of Warren A. Nord,* **Does God make a difference?**, "Educational Theory", vol.63 (2013) 4, 431-438 - http://onlinelibrary.wiley.com/doi/10.1111/edth.12032/abstract;jsessionid - In this review of Warren Nord's *Does God make a difference? Taking religion seriously in our schools and universities*, Walter Feinberg provides a detailed analysis of Nord's argument that the study of religion should be constitutionally mandated as a corrective to the overwhelmingly secular course of study offered in contemporary public schools and universities. Nord bases his claim on both constitutional and educational grounds. His constitutional argument is that, due to their secular bias, schools fail in their requirement to take a neutral stance toward religion; he contends that this creates a school environment hostile to religion that thus requires a legal remedy. Nord's primary educational argument is that religion courses are needed to counterbalance the secular bias dominant in public schools and universities. Feinberg delineates how Nord's constitutional argument fails and how his educational argument has serious flaws and contradictions. According to Feinberg, a stronger argument for mandating courses on religion in schools would be that because public schools exist in a religiously infused environment, it is important for students to be exposed to alternative understandings that promote reflection on and criticism of one's own beliefs, including religious beliefs. Feinberg concludes that if religion is to be taught in the public schools, it needs to be justified on civic rather than religious grounds.

56. Stephen GORARD, *Learning about fairness: an international study in five countries*, "International journal of educational research", vol. 53 (20133) 127-137 - The School of Education, The University of Birmingham, UK, 2013 - http://dro.dur.ac.uk/11129/1/11129.pdf - This paper uses survey responses from around 13,000 grade 9 pupils in French-speaking Belgium, the Czech Republic, England, France and Italy to examine the nature of fairness in schools. Can differences between countries, types of schools or interactions with teachers, influence what pupils regard as fair, either at school or more widely? Despite the somewhat different kinds of school systems and countries involved in this study, the views of pupils in each are largely the same on many issues. Pupils clearly distinguish between the universal aspects of fairness, such as respect for pupils by teachers, and the discriminatory ones, such as merited reward and punishment. In fact, in pupil accounts it is the teachers who tend to create unfair situations, for example by using discriminatory principles in domains more suited to universal ones. If accepted, this has implications for the preparation and development of all teachers. One major difference between countries is that pupils in the more comprehensive school system at age 14 of England are less tolerant of extra help being given to a struggling pupil. This may be because they are more likely to encounter diversity of talent and motivation than pupils in heavily selected and tracked systems elsewhere. England has a policy of including pupils with additional learning needs in mainstream schools, and pupils there are most in favour of pupils with difficulties being taught separately. These findings and others like them suggest that childrens' growing sense of fairness could be influenced both by individual interaction with teachers and the nature of a school system.

57. Jan GRAJCZONEK, *The early years religion program: placing the emphasis on how young children learn,* "Religious Education Journal of Australia", vol. 29 (2013) 2, 3-8 [online] - http://search.informit.com.au/documentSummary;dn=522545601979837; res=IELHSS - Early years educators in Catholic kindergarten and long day care centres commenting on the nature and purpose of a proposed religion program emphasised the pivotal place of children's learning. They argued that the religion program must consider and reflect contemporary early childhood theory and practice. Making several references to the Belonging, Being and Becoming: The Early Years Learning Framework for Australia, they emphasised that any religion program needs to reflect, respond to and extend children's learning. This paper contributes clarity to the discussion, debate and deliberation about what is an appropriate and relevant early years religion program in terms of how young children learn.

58. Daniel G. GURNEY et alii, *Believe it or not: exploring the relationship between dogmatism and openness within non-religious samples,* "Science Direct", Elsevier, online Aug 2013, - http://www.sciencedirect.com/science/article/pii/S0191886913007575 - Personality and dogmatic thinking within religious individuals have been examined by previous research, but neglected for non-religious individuals. In this experiment, we distinguish between two types of non-religious groups; those who ascribe themselves to an identity (atheists) and those who do not (no beliefs in particular). A total of 103 non-religious individuals (36% atheists and 64% with no particular beliefs) completed an online questionnaire measuring dogmatism and openness traits, with an additional Christian group ($n = 91$) serving as a control. After confirming a relationship between identity salience and dogmatism, and validating a measure of dogmatism in both non-religious groups, we note key personality differences between the two. Those with no beliefs in particular demonstrated a traditional negative correlation between openness and dogmatism (along with Christians) while these variables correlated positively for atheists (in particular, on 'unconventionality'). This study is the first to establish differences between the relationship of dogmatism and openness within non-religious populations and explain these differences through group identity. Thus, identity strength and group belief systems are suggested to be key contributors to observed group differences between non-religious individuals.

59. Jeffrey HAYNES, Guy BEN-PORAT, *Religion, secularization and democracy in the Mediterranean Region: Problems and prospects,* "Mediterranean Politics" vol. 18 (2013) 2, 153-169.http://www.tandfonline.com/doi/abs/10.1080/13629395.2013.799322# Political debates in many Mediterranean countries today are increasingly framed in dichotomous terms, highlighting divisions between religious and secular worldviews. In some countries, for example Israel, the issue is so contentious that it is described as a 'culture war'. While Israel struggles to balance its commitment to a Jewish state and a democracy, it does not seem to matter if the countries in question are democracies or non-democracies, or what their majority religious faith is. Instead, the role of religion in public life or, put another way, the 'public return of religion', is a pertinent and controversial political question everywhere in the

Mediterranean region. How do we explain this phenomenon? On the one hand, we can point to both economic and demographic changes, while, on the other, we can trace the impact of continuing secularization. Together these two sets of developments produce new challenges to existing political arrangements.

60. Jill HEINRICH, *The devil is in the detail: in America, can you really say 'God' in school?,* "Educational review", vol. 65 (2013) 3, online 24 Sept. 2013 - http://www.tandfonline.com/doi/abs/10.1080/00131911.2013.826179#.UkrCvFMVAot - This article examines conflicts that have unfolded over the past 75 years regarding the separation of church and state in American public education. Through discussion of the Establishment and Free Exercise Clauses as articulated in the First Amendment to the *US Constitution*, as well as influential court cases that have set legal precedent and driven educational policy, it examines what is typically referred to as the "separation" mandate. This mandate, codified in the Constitution and interpreted and upheld by the courts, concerns the inclusion of religion in public schools, including discussion of religious history and ideology in the classroom setting as well as tolerance for religious exercise through such venues as school prayer and/or the celebration of religious holidays. It advances the argument that the controversy and litigation that have surrounded issues regarding separation of church and state in the realm of public education have prompted schools to remove most study and discussion of religious history and culture from the curriculum. This move, although understandable, is unfortunate because it denies them exposure to the religious ideologies and historical events that comprise their history and continue to influence the world in which they live. More troubling, it fails to equip them with a fundamental understanding of religious difference they need to co-exist and practice tolerance in a religiously pluralistic society such as our own. For these reasons, the author calls for the incorporation of religious literacy in k-12 public education.

61. John HILTON III, Kenneth PLUMMER, *Examining student spiritual outcomes as a result of a general Education Religion course,* "Christian Higher Education", vol. 12 (2013) 5, 331-348 http://www.tandfonline.com/doi/abs/10.1080/15363759.2013. 824352#.Ujlb7lMVAos -   In an era in which part-time faculty are becoming a higher proportion of the teaching faculty on most campuses, this study addressed the question of whether student learning outcomes in religious education courses are significantly influenced by whether the instructor teaches in a full- or part-time capacity in the Department of Religion. We examined student learning outcomes in light of the particular mission of a faith-based university, including both spiritual and religious outcomes. We surveyed 608 students enrolled in eight different sections of an introductory religion course at a private religious university. These students were taught by both full-time religion faculty, as well as faculty with full-time teaching assignments outside the Department of Religion and part-time teaching assignments within it (known as transfer faculty). We found that there was a significant difference in most of the religious and spiritual outcomes between classes taught by full-time religion faculty as opposed to transfer faculty, based on an independent samples *t*-test analysis of students' scores on the Religious Education Survey (Plummer & Hilton, in press) that was designed for this study. We also found significant differences in students' scores across full-time faculty members, leading to the conclusion that both hiring practices and faculty development opportunities for all faculty are deserving of further examination.

62. Julia IPGRAVE, *From storybooks to bullet points: books and the Bible in primary and secondary religious education,* "British Journal of Religious Education", vol. 35 (2013) 3, 264-281 - http://www.tandfonline.com/doi/full/10.1080/01416200.2012.750597#. UigxWH8VAos - This article uses research carried out in a variety of English schools to suggest a discontinuity in the handling of the Bible between primary and secondary religious education (RE) classes, the former providing a more positive climate for the development of skills of scriptural reading and interpretation than the latter where students (and teachers) often expressed negativity towards books and the Bible in their RE learning. It employs Ricoeur's manifestation and proclamation distinction to argue that engagement with religious scriptures in RE is necessary for students to develop a comprehensive understanding of religion and religious meaning, and it uses his model of the interpretive act of reading to analyse the practice and attitudes revealed by the research. The article argues that while the subjectivities of reader and text currently obstruct Biblical learning in the secondary classes, this is less the case in the primary schools. Here, the greater scope given to narrative, and its power to provoke new understanding, provides a foundation on which secondary RE teachers could usefully build if their students are to come to appreciate and rise to the challenges of close engagement with religious scriptures.

63. K. KITTELMANN FLENSNER, G. LARSSON, *Swedish religious education at the end of the 1960s: classroom observations, early video ethnography and the national curriculum of 1962,* "British Journal of Religious Education", vol. 35 (2013) 3, first published online on 13 Sept 2013 - http://www.tandfonline.com/toc/cbre20/current#.UjloIFMVAos - The aim of this article is to present a unique corpus of film-recorded classroom observations of sixth-grade classes (age 12–13) in the Swedish cities of Gothenburg, Partille and Trollhättan in the late 1960s. The material documents how RE could be taught in Swedish schools in line with the curriculum of Lgr 62 which internationally was an early attempt to design an approach to religious education (RE) which responded to demands of pluralism and objectivity and before the name of the subject was changed from Christian Religious Education (CRE) (*Kristendomskunskap*) into RE (*Religionskunskap*). The aim is also to scrutinise how the documented teaching and classroom activities relate to the curriculum of the time. 52 film-recorded classes in CRE have been analysed. One result – not surprisingly, as the teachers knew that they were being filmed – is that the content of teaching follows the CRE syllabus. As Christianity occupies the bulk of teaching time, it can be questioned whether the subject meets the objectivity requirement. There were few references to the experience of the pupils and the surrounding society. The heated public debate about the subject is not observable in the classroom.

64. Lily KONG, *Balancing spirituality and secularism, globalism and nationalism: the geographies of identity, integration and citizenship in schools,* "Journal of Cultural Geography", vol. 30 (2013) 2, published online 10 Sept - http://www.tandfonline. com/toc/rjcg20/current#.UjlsNlMVAos - Geographies of education have drawn more research attention in the last decade. The varied motivations for geographical attention to education have led to divergent approaches. First, a macro, political economy or "outward looking" approach has examined educational provision and what it tells us about wider social, economic and political processes. Second, a micro, social-cultural or "inward looking" approach has emphasised social difference within school spaces, and the links between home and educational spaces. This latter approach has also acknowledged the importance of the voices of children and young people in understanding educational experiences. In this paper, l take stock of existing research in the geographies of education and then make a case for the examination of two types of schools that have received little or no geographical attention thus

far, namely international schools and faith-based schools. I propose a multi-scalar framework for analysing the former and a relational framework for understanding the latter.

65. Ulrich KROPAČ, *Ethik im Religionsunterricht? Der Beitrag der christlichen Religion zu ethischer Bildung*, "Orientamenti Pedagogici", vol. 60 (2013) 2, 431-445 - orientamenti@unisal.it – The article examines, in the German context, the relation between morality and religion from the perspective of the contribution that the instruction of religion (and the Christian religion as such) can offer to the ethical formation of the new generations. The argument is articulated in the following directions: 1/Analysis of the empirical information of the *Shell Report* (2010) about the values of the young people; 2/The theoretical foundations of the interpretation, both from the theological point of view and from the developmental psychology; 3/ Didactic Perspectives in the ethical Christian learning.

66. Johannes LÄHNEMANN, *Interreligious Textbook research and development. A proposal for standards,* "European Judaism", vol. 46 (2013) 1,15-25 - http://www.ingentaconnect.com/content/berghahn/ejud/2013/ - The proposed Standards for interreligious textbook research and development are the result of an interreligious and international process of consultation. In the tension between a 'clash of civilizations' and the 'dialogue among civilizations', school textbooks have an important task. In many countries they are practically the 'teacher of teachers'. Based on the research project, "the representation of Christianity in textbooks of countries with an Islamic tradition", discussions between scholars in different countries have taken place. The standards are proposed as possible guidelines for author teams and publishers, for education authorities and curriculum planners. Issues and tasks are envisaged under eight headings: covering the questions of an authentic portrayal of religions, developing a dialogue-oriented interpretation of religion, portraying religions' importance in the life of real people, dealing carefully with religions' history, with their cultural heritage and their context and with the controversial issues of mission, religious freedom and tolerance. Mutual understanding in the field of ethics should also be reflected. Last but not least, the life conditions of the students and their relevance for religious learning are to be taken seriously. Pedagogical and media didactic approaches have to accept the students as independent partners in the learning processes.

67.Valerie A. LEWIS, Ridhi KASHYAP, *Are Muslims a distinctive minority? An empirical analysis of religiosity, social attitudes, and Islam,* "Journal for the Scientific Study of Religion". Vol- 52 (2013, Sept) 3, 617-626 - http://onlinelibrary.wiley.com/doi/10.1111/jssr.12044/abstract;jsessionid=D65BD55A6D70B873454AC8E0BF07E077.d04t04?deniedAccessCustomisedMessage=&userIsAuthenticated=false - Scholarly and public discourses on Muslim immigrants in Europe have questioned if Islam is an impediment to sociocultural adaptation and whether Muslims are a distinctive group in their religiosity and social values. We use a new survey of 480 British Muslims in conjunction with the British Social Attitudes Survey to examine differences between Muslim and non-Muslim Britons on religiosity (practice, belief, salience) and moral and social issues regarding gender, abortion, and homosexuality. Muslims are more religious than other Britons, including both British Christians and religious "nones." Muslims also are more conservative than other Britons across the range of social and moral attitudes. Multivariate analysis shows, however, that much of the difference on moral issues is due to socioeconomic disadvantage and high religiosity among Muslims. Although being a highly religious group in an otherwise secular country renders Muslims distinctive, factors that predict social conservatism among all Britons—high religiosity and low SES—apply similarly to Muslims.

68. Armin MIKOS v. ROHRSCHEIDT, - *Religion as a subject of cognitive interest to tourists. Analysis of the phenomenon and products on offer for cultural - religious tourism,* "Turystyka Kulturowa", nr 5/2013 (May 2013), 20 pp. - KulTour.pl, Poznań - www.turystykakulturowa.org - In the context of the current state of the discussion on religious tourism in Poland, the author justifies the need for separate research focusing on tourism related activities oriented towards cognitive experiences and connected with places and events linked with beliefs, yet unrelated to one's religious attitudes and not being part of one's practice of faith. Numerous examples of tourist activities and available travelling options provide material for an analysis of typical destinations and for characteristics of products on offer for this kind of cultural tourism. Finally, the article points to the potential areas for research and problems requiring complex solutions for this segment of cultural tourism.

69. José Luís MORAL, *Educazione, cultura e ricostruzione dell'umanità della religione,* "Orientamenti Pedagogici", vol. 60 (2013) 2, 233-261 – orientamenti@unisal.it – The article considers the current relationship between education, culture and religion under a double purpose: on the one hand, the need to reconstruct the humanity of religion and, for other one, the need to reinforce the notion of citizenship as educational hinge to meet the challenges of today's culture.

70. Paul MORRIS, *Secularity and spirituality in New Zealand schools*, "Alternative Spirituality and Religion Review", vol. 4 (2013) 1, 6-24 - http://www.ingentaconnect.com/content/acpub/asrr/2013/ - Primary schools in New Zealand has been officially secular since 1877 and yet for the last 130 years Christian religious education and instruction, by means of a legal technicality, has been a feature of the country's publically-funded education. In this article the origins of this technicality and the debates over whether religious education should be funded from the public purse are examined in the light of changing social realities, in particular, biculturalism and the increasing recognition of New Zealand as a multicultural and multi-religious society, with a growing number of those who claim "no religion". The teaching of Christian formation without explicit, free and informed consent raises concerns about breaches of human rights and anxieties about potentially coercive missionary activities. It is argued that the historical legacy of uncertainty and lack of clarity about religious education needs to be openly acknowledged in order to ensure a transparent and productive public debate on the teaching of, and about, religion, in schools that reflects the new diversities.

71. Maria Teresa MOSCATO, *La religiosità e la sua formazione. Una prospettiva pedagogica*, "Orientamenti Pedagogici", vol. 60 (2013) 2, 327-342 - orientamenti@unisal.it - The A. distinguishes religiousness from religion, meaning by the term religiousness the intertwining interactive among a form of historical religion and the psychological and spiritual dynamics that are established in relation to it. According to the A., scientific theories led to a series of representations of religiousness acting in fact on educational processes and adult's transformations, even of all who believe. In this way, the socially widespread representation of the religiousness acts on the formation of the same religiosity, and on the development of personal religious conscience. The essay highlights the need

for human religiousness and religious experience come back to be recognized objects of scientific inquiry, and so, consequently, also the phenomenology of religious education. The investigation opened through the first empirical material analyzed (interviews, personal talk and writings) allows to consider radical ambivalence already in the constitution of personal religious experience, and developmental outcomes or involution of it during adulthood, precisely in relation the shared representations, which have greater educational effectiveness of the ideas and concepts. Particular attention is given in this research program, to the theme of «figures» of the mind and the assumption that «germinal nuclei» unconscious, presumably capable of long periods of stasis and latency, as of sudden reactivations and «germination». This notion would throw new light on the early educational processes and their outcomes, especially in religious education.

72. Peter MUDGE & Dan FLEMING, *The heartbeat of religion - Vital connections between theology and religious education for classroom teachers*, "Journal of Religious Education", vol. 61 (2013) 1, 42-53 - http://www.acu.edu.au/__data/assets/pdf_file/0005/576806/Finalised_Inner.pdf#page=43 - Recently, in his introduction to an undergraduate theology course, Professor Terry Lovat (2012) submitted the observation that - "theology is the heartbeat of religion" (p. 2). This article supports Lovat's assertion by arguing that, given the requirement by the Australian Catholic Bishops that teachers are qualified with a Graduate Certificate in Theology or equivalent, these same teachers, their school leaders, and CEO/CSO personnel need to be provided with clarity regarding the essential connections between religious education (RE) and theology. This article is one attempt to provide this clarity. To prepare themselves to address the many complex questions raised in the RE classroom, teachers need to be theologically literate and reflective. In order to identify the nature and repercussions of this literacy, the article examines - the nature of RE, some useful definitions of "theology", and establishes the case for understanding theology in a postmodern context, and for ongoing commitment to the process of theological reflection. This type of understanding and commitment, it is argued, is essential for the theological formation of religious educators and for their effective engagement with other teachers, and with students in the classroom.

73. O'BRIEN, *Clashes within Western civilization: Debating citizenship for European Muslims,* "Migration Studies", vol. 1 (2013) 2, 131-155 - http://migration.oxfordjournals.org/content/1/2/131.abstract - The storm of debate swirling about Islam in Europe is poorly understood as a manifestation on European soil of the 'clash of civilizations' hypothesized for the globe by Samuel Huntington. The controversy stems far more from deep philosophical rifts generated since the Enlightenment within Western civilization itself. These divisions exhibit themselves today in three distinguishable public philosophies that I label 'liberalism', 'nationalism', and 'postmodernism'. I outline the founding tenets as well as significant variants of each public philosophy and analyze how they influence policy debates about citizenship rights for persons of Muslim heritage residing in Europe.

74. Zeynep OZGEN, *From religious schooling to mobilization in a secular State,* "Spring" vol. 43 (2013) 1, 146-150 - http://councilforeuropeanstudies.org/files/Perspectives/Spring2013/ - This paper examines the role of religious education sites in reaching and recruiting new members for Islamist movements in Turkey. Following the 1980 military coup, the Turkish state integrated religion into the public education system to buttress its political legitimacy and counteract religious 'extremism' galvanized by the Iranian Revolution. However, state efforts at 'domesticating' Islam through public education generated contestation from religious actors. On the one hand, it inspired Islamic actors to build their own educational organizations to provide a different message than the one offered by the state. These parallel, and mostly informal, organizations served not only to transmit 'traditional' Islamic knowledge, but also to pursue broader social goals. On the other hand, they inadvertently led to the fragmentation and pluralization of centers of religious learning, and the competition between state and non-state actors over the structure and purpose of Islamic education. Eventually, these educational organizations became strategic sites of social mobilization for Islamist movements

75. Luca OZZANO, Alberta GIORGI, *The debate on the crucifix in public schools in twenty-first century Italy,* "Mediterranean Politics" vol.18 (2013) 2, 259-275 - http://www.tandfonline.com/doi/abs/10.1080/13629395.2013.799344# - Although the presence of the crucifix in public classrooms and other public offices is an ancient Italian tradition, it was never a political issue until recent times. In the early 2000s, some court cases and other events (first at the national and later also at the European level) turned the public display of the crucifix into a major issue in the national political debate. This article analyses the frames used by social and political actors in the different phases of this debate, in order to understand its evolution and its connection to the broader discussion on values in the public sphere developed in Italy in recent times.

76. Valeria PANDOLFINI, *Public or private education? Parents' choices between actual and potential pluralism*, "Italian Journal of Sociology of Religion", vol. 5 (2013) 2, 189-217 - http://www.ijse.eu/index.php/ijse/article/viewFile/200/187 - School autonomy, educational choices, quality and equity are the watchwords that have guided educational systems changes in many European Countries over the last years towards a pluralistic horizon. Focusing on Italian education system, the article analyzes the mechanisms leading parents to choose children' education paths and investigates the main factors behind the choice between public and private school, exploring how such behavior merely depends on deterministic socioeconomic segmentation or on other cultural variables, such as prestige, ideology, religion, or the status appeal of an education offer. Exploring results of a national wide Italian PRIN study (consisting in a survey on parents with children at the end of primary and low secondary school and at the beginning of upper secondary schools), the article underlines, besides the influence of parents' education level and socioeconomic status, the importance of other latent variables influencing parents' choice, like family involvement in school system and parents' motivation.

77. Lyn PARKER, Chang-Yau HOON, *Secularity, religion and the possibilities for religious citizenship*, "Asian Journal of Social Science", vol. 41(2013),150–174 - http://works.bepress.com/cgi/viewcontent.cgi?article=1070&context=changyau_hoon - Scholarly predictions of the secularization of the world have proven premature. We see a heterogeneous world in which religion remains a significant and vital social and political force. This paper reflects critically upon secularization theory in order to see how scholars can productively respond to the, at least partly, religious condition of the world at the beginning of the twenty first century. We note that conventional multiculturalism theory and policy neglects religion, and argue the need for a reconceptualization of understanding of religion and secularity, particularly in a context of multicultural citizenship — such as in Australia and Indonesia. We consider the possibilities for religious pluralism in citizenship and for "religious citizenship". Finally, we propose that religious citizenship education might be a site for fostering a tolerant and enquiring attitude towards religious diversity.

78. Denis PELLETIER, *Les « savoirs du religieux » dans la France du XX siècle. Trois moments d'une histoire intellectuelle de la sécularisation*, 'Recherche de science religieuse', vol. 101 (2013) 2, 167-180 – L'expression « savoirs du religieux » désigne à la fois ce que savent ou croient savoir du religieux les sciences et ce que savent ou croient savoir du monde et d'elles mêmes les religions. Les savoirs du religieux dessinent le lieu d'un écart et d'un échange, dont l'histoire éclairerait le devenir des rapports entre l'intelligence et la foi à l'époque contemporaine. Le propos de l'article s'organise autour de trois 'moments' analogues : le moment 'moderniste', le 'moment progressiste' et le ' moment 68' et pour chacun d'eux, l'auteur retrace le contexte dans lequel on peut le comprendre et quelques-uns des enjeux qui le structurent.

79. Catherine POSEY, *Unexpected illuminations: how children's perceptions of the divine are highlighted through their discussion of two toy fantasy novels*, "International Journal of Children's Spirituality", vol. 18 (2013) 2, 135-147 - http://www.tandfonline.com/_doi/full/10.1080/1364436X.2012.752344#.UihNf38VAos - This article investigates results from one part of a dissertation on children's literature and children's spirituality, an aspect that focused on children's oral discourse about the Divine. This discourse was articulated through four 10 and 11 year old children's reading and responding to two toy fantasy novels, including Kate DiCamillo's *The Miraculous Journey of Edward Tulane* (2006) and Russell Hoban's *The Mouse and His Child* (1962). The interview transcripts of discussions with each child were analysed for themes of the children's lived experience of the texts in spiritual terms, and one theme related to the children's discourse about God or the Divine. Through an exploration of this discourse, I discovered that the children's perceptions of the Divine either reinforced or challenged existing conceptions of God within their religious traditions.

80. Rodrigo QUEIROZ E. MELO, *Relations between Catholic schools funded by the State and the National educational Inspectorate in Portugal. Freedom of education with State funding*, "Journal of School Choice: International Research and Reform", vol. 7 (2013) 3, 312-333 - http://www.tandfonline.com/doi/abs/10.1080/15582159.2013.808570#.UjmBQ1MVAos -   This article examines the balance found in Portugal between faith-based schools' freedom of educating with a religious perspective and the State's supervisory role of schools that receive state funding (government oversight of religious State funded schools). The research is a case study of four Catholic schools entirely funded by the State. In-depth interviews were conducted with the heads of these schools and former senior officials of the National Educational Inspectorate. In a highly regulated educational system, we found the distinctive character of these schools to be self-constrained and that state funding does not add specific burdens on the schools.

81. Bruce RANKIN, Fatoş GÖKŞEN, *A Cultural Map of Turkey,* "Cultura Sociology", vol. 7 (2013) 3, abstract online 18 July 2013 - http://cus.sagepub.com/content/early/2013/07/10/1749975513494878.abstract - brankin@ku.edu.tr - There is a growing body of empirical research on national patterns of cultural consumption and how they are related to social stratification. This paper helps to broaden the basis of comparison by focusing on cultural patterns in Turkey, a developing, non-Western, and predominantly Muslim context. Our analysis of cultural tastes and activities using data from a new nationally-representative survey shows three broad cultural clusters that clearly map onto differential positions in the social structure and are largely differentiated by degree and form of engagement with Turkey's emerging cultural diversity, particularly their orientation towards Western cultural forms. In general, local cultural modalities do not distinguish groups, attesting to the robustness of local culture. The results are discussed in light of previous work on cultural patterns in other national contexts.

82. Esther D. REED, Rob FREATHY, Susannah CORWALL, Anna DAVIS, *Narrative Theology in Religious Education*, "British Journal of Religious Education", vol. 35 (2013) 3, 297-312 - http://www.tandfonline.com/doi/full/10.1080/01416200.2013.785931#.Uigzk38VAos - This article advocates a pedagogy of Religious Education (RE) based upon a narratival framework informed by both narrative theology and narrative philosophy. Drawing on the work of narrative theologians including Stanley Hauerwas, the article outlines the nature of the framework, describes the four phases of learning that comprise the pedagogy, and explains how such an approach can overcome existing difficulties in how biblical texts are handled within RE. Working from the narrative assumption that individuals and communities are formed by reading, sharing and living within stories, it suggests that the pedagogy might encourage pupils to think about how the lives of Christians are shaped by their interpretations of biblical narratives, to offer their own interpretations of biblical and other texts, and to consider the stories – religious, non-religious or both – which shape their own lives. In so doing, the article moves away from a 'proof-texting' approach to the Bible towards one in which pupils are enabled to think about the significance of biblical narratives for both Christians and themselves.

83. Norman RICHARDSON, Ulrike NIENS, Alison MAWHINNEY, Yuko CHIBA, *Opting out or opting in? Conscience clauses, minority belief communities and the possibility of inclusive Religious Education in Northern Ireland,* "British Journal of Religious Education", vol. 35 (2013) 3, 236-250 - http://www.tandfonline.com/doi/full/10.1080/01416200.2012.750595#.UigwBH8VAos - A recent research study has examined the role and effectiveness of conscience clauses as a means of protecting the freedom of religion and belief of members of minority faith communities in relation to the teaching of religious education (RE) in schools. While the specific context for this study related to young people from such communities in Northern Ireland, its implications have wider application to other national contexts. In this article, the principal focus is on the significance of the study for the content of, and approach to, RE in schools.

84. Graham ROSSITER, *Understanding the changing landscape of contemporary spirituality: a useful starting point for reviewing Catholic school religious education,* "The Person and the Challenges", vol. 3 (2013) 1, 157-179 – www.upjp2.edu.pl - Pope John Paul II, following in the steps of his predecessors, strongly advocated the critical appraisal of the influence of culture on people's spirituality. This article responds to his directive by seeking to develop an interpretation of how and why contemporary spirituality has changed that will better inform the work of religious educators in Catholic schools. A number of constructs like secularism, privatisation of religion etc. have been used to describe the significant change in spirituality of many of the young people in Australian Catholic schools over the last 50 years from a more traditional religious spirituality to something that is more secular, eclectic and individualistic. To some extent, this change has been acknowledged; but the religion curricula in Catholic schools still

give the impression that all of the students are, or should be, regular church goers - as if Sunday mass attendance was to be the end point of their education in spirituality. An interpretation of change in spirituality in terms of change in cultural meanings has been developed for the purpose of understanding contemporary spiritualities in other than a deficit model. Such an interpretation may be more persuasive in getting Catholic education authorities and religious educators firstly to accept, rather than condemn or ignore, the significant change in contemporary spirituality; and then secondly, to take steps to address this change positively and constructively in the Catholic school religion curriculum. This article is concerned with the first step - understanding contemporary spirituality; it is intended that the second question will be considered in a follow up article.

85. Richard Michael RYMARZ, *Direct instruction as a pedagogical tool in religious education,* "British Journal of Religious Education", vol. 35 (2013) 3, 326-341 - http://www.tandfonline.com/doi/full/10.1080/01416200.2013.781992#.Uig1Gn8VAos - Recent advances in the cognitive sciences along with theoretical perspectives from a Vygotskian learning paradigm are used to provide a justification for direct instruction in religious education. Direct instruction is not seen as the end of the learning process but one way in which students can be equipped to engage in more complex learning tasks which both challenge and engage them. To be pedagogically effective, direct instruction must be part of a wider teaching strategy and be based on a number of key principles, such as coherence, signalling and recognition of prior learning. The paper argues that direct instruction is especially relevant when dealing with conceptually difficult material. In addition, it also has a place when working with students who lack strong content knowledge.

86. Clara SABBAGH, Nura RESH, *Citizenship orientations in a divided society: A comparison of three groups of Israeli junior-high students – secular Jews, religious Jews, and Israeli Arabs,* "Education, Citizenship and Social Justice" September 9, 2013, http://esj.sagepub.com/content/early/2013/09/09/1746197913497662.abstract - This study identifies major preferences for combinations of rights and duties (henceforth, citizenship orientations), as reflected in the political worldview of Israeli junior-high school students. Two distinct orientations were found, termed here as 'liberal' and 'ethno-republican'. In order to contextualize the examination of citizenship orientations in the deeply divided Israeli society, the study compares three educational sectors that represent these rifts. Findings suggest that citizenship orientations are context-bound, in the sense that they depend upon the educational sector. As expected, ethno-republican orientations were more salient among religious Jewish students than among either secular Jewish or Israeli Arab students. Secular Jewish and Israeli Arab students tend more strongly to endorse the liberal orientation, a propensity that is especially manifest among Arab adolescents. This trend supports the perception that Israeli-Jewish population is bifurcated.

87. A'hishah Ahmad SABKI, Glenn HARDAKER, *The madrasah concept of Islamic pedagogy*, "Educational review", vol. 65 (2013) 3, 342-356 - http://www.tandfonline.com/doi/full/10.1080/00131911.2012.668873#.UkrDtlMVAos - As higher education has become increasingly internationalized, with unprecedented cultural and religious diversity, there seems to be a call for a more heterogeneous understanding of educational thought. Our research supports a need to broaden our understanding of higher education traditions in pedagogy by looking beyond our contemporary university institutions. Raising our understanding of higher education madrasahs offers one such route. Our theoretical research offers an insight into the characterising concepts of Islamic pedagogy that are represented by the interplay between memorization, orality and the use of the written word in supporting the learning process. The notion of Islamic pedagogy is defined from a madrasah perspective, which requires empathy with the Islamic premise of the inseparable nature of knowledge and the sacred.

88. Wilhelm SCHENDEMANN, *Die Berufsbiografie verantwortlich gestalten – Religion und Veränderungskompetenz aus religions-pädagogischer Perspektive,* „Studia z Theorii Wichowania" vol. 6 (2013) 1, 95-127 - http://cejsh.icm.edu.pl/cejsh/element/bwmeta1. element.cejsh-c8c085b3-1b4c-4798-b086-07de7224d06c - A general socialising task of RE during the apprenticeship in vocational schools consist of supporting teenager and young adults, in developing their identity and subjectivity. Each individual is incorporated in a communicative context in which he constitutes himself as a unique and personal subject which interacts with other subjects of any kind. Subject orientation requires learning, knowledge and incidence of relationships especially in RE in vocational schools. Indeed, a dialogic - dialectic cooperation develops subjectivity. Although it contains an additional benefit, it cannot be entirely measured in mutual respect nor determined in compensation of contingency. RE in vocational schools enables a variety of education methods to establish a goal differential education. Therefore, the singularity as a quality character is guaranteed and education lessons can be successfully arranged. Social appreciation is a requirement to develop especially the potential of young people. The appreciation consists of a moral – intrinsic and pedagogic – extrinsic dimension. It needs both factors to gain acquisition of diversity competence. An education method which is based on appreciation and respect is the platform of "education for everyone" and guarantees a potential orientated education. A modified school model based on a potential orientated education would be the structural and organising answer of diversity and heterogeneity in school.

89. Susan TORRES-HARDING et AA., *Values and religiosity as predictors of engagement in social justice*, "Journal of Prevention & Intervention in the Community", vol. 41 (2013) 4, Special Issue: *Education and Training for Social Justice, Community Activism, & Civic Engagement,* pp.255-266. http://www.tandfonline.com/doi/abs/10.1080/10852352.2013.818489#.Ujl6BVMVAos - Some researchers have suggested that values, including religious values and motivations, might facilitate social justice work. Individuals might view social justice work as an expression of religious beliefs, values, and practices, or as an expression of their personal morals and values. The current study examined the role of religious variables and secular values to predict attitudes, intentions to engage in social justice, perceived norms around social justice, and perceived ability to engage in social justice within a culturally and religiously diverse student population. Implications of the study results for social justice education are presented and discussed.

90. Nukhet A. SANDAL, *Public theologies of human rights and citizenship: the case of Turkey's Christians*, "Human Rights Quarterly", vol. 35 (2013) 3, 631-650 - http://muse.jhu.edu/login?auth=0&type=summary&url=/journals/human_rights_quarterly/ - Human rights violations against religious or ethnic minorities cannot be treated independently of the state-society relations in respective countries. With a focus on the Christian citizens of the Turkish Republic, this article investigates the limits posed by theological underpinnings of citizenship to the rights and freedoms of religious minorities. This study approaches human rights issues and citizenship using the public theologies concept, which accounts for the temporal, spatial, substantive and spiritual aspects of the

contemporary tension between rights and duties. The main argument is that unless the entire concept of citizenship is democratized in Turkey or in any other context, improvements in the rights of minority populations cannot last long.

91. Carlos Alberto TORRES, *Neoliberalism as a new historical bloc: a Gramscian analysis of neoliberalism's common sense in education,* "International Studies in Sociology of Education", vol. 23 (2013) 2, 80-106 - http://www.tandfonline.com/doi/abs/ - Reading neoliberalism in a Gramscian key, this article argues that neoliberalism is not merely an ideological agenda but a new civilization design, what Gramsci termed a new historical bloc. Using the concept of new common sense as an analytical framework, the article offers 16 theses exploring different areas of education and policy impacted by neoliberalism.

92. Martin UBANI, *Threats and solutions: multiculturalism, religion and educational policy,* "Intercultural Education", vol. 24 (2013) 3, 195-210 - http://www.tandfonline.com/doi/abs/10.1080/14675986.2013.797701#.UeRO9qwVAos - The purpose of this article is to discuss how the interplay between multiculturalism, religion and education is described in Finnish national policy documents. The research question was as follows: How is the interplay between multiculturalism, religion and education portrayed in Finnish national policy? The data examined in this study included the national policy documents from 1998 to 2009. The qualitative analysis proposed five policy concerns with regards to multiculturalism, which were *political radicalisation*, *ethnic relations*, *active citizenship*, *identity formation* and *human dignity*. Religion seemed to be portrayed in a different manner in the different areas of concern. In the policy documents, religion is generally viewed both as a threat and as a solution in an increasingly multicultural society. In future, studies should be carried out concerning the intertwining of religion, power and nationality in school everyday practices.

93. Giampaolo USAI, *Impatto educativo dell'insegnamento scolastico della religione nella stagione dell'osmosi culturale*, "Orientamenti Pedagogici", vol. 60 (2013) 2, 299-326 - orientamenti@unisal.it - The study wants to give a special prominence to the educative contribution about religious, scholastic education in time like these, vigorously marked by a meeting of different cultures. The dissertation is the point of arrival of a journey that sees in the acculturation a good interpretation key for understanding the dynamics that make the culture is not a deposit but is a «construction site». Religion is observed from a school work's point of view, especially for its cultural weight and its humanizing role. The signs of its educational impact are recognized in a quadruple form of «vigilance»: criticism, epistemological, hermeneutics, ethics. So the religious education can be, fully, one of the pillar of the positive answer to the challenge of a sustainable living, in a perspective of conviviality.

94. Giampaolo USAI, *Nuovi scenari per catechesi e insegnamento della religione,* "Catechesi", LX (2012-2013) 2, 52-58. The *Rinnovamento della catechesi* is still the first interpretation of the catechetical plan of Italian Church. Into it is traceable a school presence, considered in the light of Vatican II and, particularly, of *Gravissimum educationis*. In the prospect of update interpretation about the relationship between catechesis and school, nodes are represented by account updated about faith, life, identity of the Christian community and the school, concerning the strong renewal that both of them are experiencing in these last years."Faith mentality" and "religious competence" can be the characters that mean the difference and the complementary between catechesis and religious instruction, in a wide and significant frame of a "religious education". It becomes educational and cultural point of convergence of an action evangelically humanizing and scholastically unexceptionable, with ecclesiastical pieces of the "education of the faith" and those, scholastic, of a "education to the faith".

95. Regina VALUTYTÈ, Dovilè GAILIŪTÈ, *The exercise of Religious Freedom in educational institutions in the light of ECTHR jurisprudence,* "Wroclaw Review of Law, Administration & Economics", vol. 2 (2012) 2 - The implementation of the freedom of religion or belief in educational environment, in particular the use of religious symbols and obligatory religious education, has been, and continues to be, a matter of controversy and discussion in a number of countries. A number of cases brought before the ECtHR concerning the application of Article 9 of the Convention and Article 2 of Protocol 1 of the ECHR show that parties to the ECHR still face difficulties in guaranteeing religious freedom in the educational environment consistently with the requirements of the ECHR, the analysis of which is the core of the Article. The majority of European states seek to avoid indoctrination in state education and teaching by offering exemption mechanisms or lessons in substitute subjects, or by giving pupils the choice of whether or not to sign up to a religious studies class. However, as it is clear from the jurisprudence of the ECtHR, the exemption or choice itself does not guarantee that in practice the Member States ensure an education consistent with religious convictions in line with the requirements set forth explicitly and implicitly in Article 2 of Protocol No. 1 and Article 9 of the ECHR. Furthermore, in the majority of cases regarding the display of religious symbols, the ECtHR justified the interference as 'necessary in a democratic society' in pursuance of the legitimate aim of protecting the rights and freedoms of others and of public order. However, the Court's findings in the cases concerning Islamic symbols, on the one hand, and Christian religious symbols, on the other hand, raise a discussion about 'double standards' applicable to the different religions.

96. James C. WALLACE, Richelle WISEMAN, *The promise of Canada's Office of Religious Freedom*, "The Review of Faith & International Affairs", vol. 11 (2013) 3, 52-60 - http://www.tandfonline.com/doi/abs/10.1080/15570274.2013.829994#.Uj0lXlMVAos - Canada has become the newest country to establish a special office within its foreign policy institutions dedicated to advancing the cause of religious freedom around the world. On February 19, 2013, at an Ahmadiyya Muslim Jama'at in Toronto, Ontario, Canadian Prime Minister Stephen Harper officially announced the establishment of Canada's Office of Religious Freedom (ORF) and the appointment of its first ambassador, Dr. Andrew P.W. Bennett. By its own admission, Canada borrowed the idea of an Office of Religious Freedom from the United States. Yet the origins and development of the concept of religious freedom in Canada are notably different from the United States.

97. Karen WALSHE, Geoff TEECE, *Understanding 'religious understanding' in religious education*, "British Journal of Religious Education", vol. 35 (2013) 3, 313-335 - http://www.tandfonline.com/doi/full/10.1080/01416200.2013.794913 - 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.

98. Chien-hising WANG, *Fostering critical religious thinking in multicultural education for teacher education*, "Journal of Beliefs & Values: Studies on Religion & Education", vol. 34 (2013) 2, 152-164 - http://www.tandfonline.com/doi/abs/10.1080/13617672. 2013.802127#.UkrFOVMVAos - Religious diversity as a consequence of global immigration has become a cultural phenomenon of pluralism in society. The fear of indoctrination and the desire for religious freedom fuel the debate on whether to remove religion from school education. Freire's *Pedagogy of the Oppressed* offers a positive perspective on the debate by calling attention to the pedagogy of religious education in the pursuit of religious freedom for all human beings. Rather than transferring religious knowledge to students, the challenge for religious education is to foster critical religious thinking in them. Unfortunately, many teachers lack the confidence to address religious issues, as well as lacking support in the professional development of critical religious thinking. Hence, this article proposes a tentative model for fostering critical religious thinking that might fit into a course in multicultural education for teachers.

99. Edward WEBB, *The 'Church' of Bourguiba: Nationalizing Islam in Tunisia,* "Sociology of Islam", vol.1 (2013) issue 1-2, 17-40 - http://booksandjournals.brillonline.com/content/10.1163/22131418-00101002;jsessionid=djs4j5ailsoe1.x-brill-live-01 - An inquiry in historical sociology using textual interpretation of educational curricular documents to analyze the role assigned to Islam in the official ideology of Tunisia under its first post-independence president, Habib Bourguiba. Adapting a typology of religions in politics proposed by Bruce Lincoln, the article argues that the rationalized, controlled version of Islam promoted in Tunisia's schools as part of a top-down revolution has its genealogy in similar efforts in Turkey and earlier in revolutionary and Third Republic France, and should be labeled Jacobin. It concludes that the present polarization of Tunisian politics may be attributed in part to the partial success of Bourguiba's project of republican identity formation, promoting different relationships to Islam among different classes of citizens.

100. 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) 3, 282-296 - http://www.tandfonline.com/doi/full/10.1080/ 01416200.2012.750707#.UigyiX8VAos - 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.

101. Paolo ZINI, *Educare nel tempo del pluralismo religioso. Il contributo imprescindibile della filosofia della religione*, "Orientamenti Pedagogici", vol. 60 (2013) 2, 263-281 - orientamenti@unisal.it - The globalized world is measured according to the problems faced by multi-religious civil unions. The West, having learnt the unpleasantness of religious conflicts in the modem era, has now tried to understand the basics of civil agreements and the political protection it gets from those harsh experiences taken in the name of God. In view of peace and tolerance which is formally guaranteed by such an option, the public western space is impoverished, the legitimacy of politics has courted dangerous formal solutions and the religious conscience is confined to the private sphere or ideology. The new challenges of cultural pluralism claim to have overcome this impasse, which could be favoured with the help of phenomenological research, by a rediscovery of the originality of religious experience, of the benefits of civil and educational rights.

TEACHING TOOLS ● OUTILS ● GOOD PRACTICES

102. Ninfa BECKER (ed.), *Ensino religioso: o que ensinar? Como ensinar? A Ciência da Religião aplicada à educação básica*, "Dialogo. Revista de ensino religioso", vol. 18 (ago-set 2013) 3, 3-51, Número monográfico "Ensinar a ver o fenomeno religioso"– www.dialogo.org.br – *Sumario:* Antropologia: a antropologia e a religião – Etimologia: o termo religião e suas funções didáticas – Ciência da religião: o objeto da Ciência da religião como problema – Epistemologia: tipos de conhecimentos, a proposta da transdisciplinaridade – Psicologia: o desenvolvimento religioso – Didática: Ciência da religião e ensino religioso – Metodologia: quaestões metodolôgicas do ensino religioso.

103. Pietro GIBELLINI, G. MELLI, M. SIPIONE (Eds.), *La Bibbia nella letteratura italiana*, volume 5: *Dal Medioevo al Rinascimento*, Morcelliana, Brescia 2013, pp. 720. – Il quinto volume della prestigiosa collana copre un arco cronologico in cui il testo biblico viene scrutato da numerosi scrittori e intellettuali, innanzitutto riprendendo la questione delle 'modalità' e della 'fedeltà delle traduzioni' (Petrarca, Erasmo, Lorenzo Valla); poi in rapporto alla rivoluzione che s'innesta a partire dalla Riforma protestante; ancora, "nel rapporto con la classicità" (Marsilio Ficino, Pico della Mirandola); e infine analizzando la "presenza biblica, prevalentemente neotestamentaria nella scrittura dei mistici". "Riappropriarsi dell'eredità giudaico-cristiana – scrive P. Gibellini, primo curatore dell'opera - è un fine da perseguire su base laica, anche se i credenti confidano che il contatto con la Sacra scrittura non possa che recare stimoli meditativi e lieviti spirituali, oltre che intellettuali. Così, accanto alla legittima difesa dell'ora di

religione nella scuola, occorrerebbe potenziare la conoscenza della Bibbia a vantaggio delle altre discipline che la presuppongono necessariamente; la letteratura e l'arte, la filosofia e la storia. Non penso solo agli scritti religiosi stricto sensu, dal Cantico di san Francesco agli Inni sacri di Manzoni, ma ai capolavori letterari di Dante. Petrarca, Tasso, Marino, Metastasio, Alfieri, e poi Tozzi, Pirandello, Rebora. Non solo: anche gli avversi o i lontani risultano indelebilmente segnati dal libro sacro: da Leopardi a Verga, da Montale a Calvino. È tempo di riconoscerlo".

104. Alan L. NAGER, Ph. PHAM, Jeffrey GOLD, *March of the living, a Holocaust Educational tour: effect on adolescent Jewish identity,* "Journal of Religion & Health", June 2013 - http://link.springer.com/article/10.1007/s10943-013-9749-3 - March of the Living (MOTL) is a worldwide two-week trip for high school seniors to learn about the Holocaust by traveling to sites of concentration/death camps and Jewish historical sites in Poland and Israel. The mission statement of MOTL International states that participants will be able to "bolster their Jewish identity by acquainting them with the rich Jewish heritage in pre-war Eastern Europe." However, this claim has never been studied quantitatively. Therefore, 152 adolescents who participated in MOTL voluntarily completed an initial background questionnaire, a Jewish Identity Survey and a Global Domains Survey pre-MOTL, end-Poland and end-Israel. Results suggest that Jewish identity did not substantially increase overall or from one time period to the next.

105*. Saveurs interdites,* dossier de « Le Monde des religions », septembre-octobre 2013, pp. 18-53. Une douzaine de brefs articles sur les rapports symboliques, normatifs, rituels que les religions entretiennent avec l'alimentation. Du sommaire des entrées nous signalons : Le fruit défendu, une savoureuse énigme – A' l'école de l'ascétisme dans la Grèce antique – Dualisme et végétarisme chez les manichéens – La cacherout juive, tradition et éthique – La gourmandise un péché capital – Un pain sans levain pour réparer la faute – Manger halal, le licite selon l'islam – Le vin nectar des dieux, faiblesse des hommes – Le cochon, de la gloire à l'infamie . Halal et casher, une marche sous tension – Religions indiennes : protéger le vivant – A' la table de la République (où, à la question « Les spécificités alimentaires sont-elles incompatibles avec une société laïque ? », l'historien et sociologue Pierre Birbaum répond : «Je ne le crois pas. Il y a eu une forme de translation du modèle catholique au modèle républicain, La table républicaine, c'est la Cène métamorphosée, la communion républicaine. S'il est nécessaire d'éviter toute forme de communautarisation dans l'espace public, il faudrait que chacun puisse consommer, à la table de la République, une nourriture conforme à ses valeurs. Sous la III et la IV République, l'école avait su se montrer tolérante et ouverte au pluralisme. Le temps des accommodements raisonnables semble aujourd'hui problématique » (p.53).

106. SECRETARIAT GENERAL DE L'ENSEIGNEMENT CATHOLIQUE, *Une dimension essentielle de l'éducation : l'éducation à l'universel, au développement, à l'engagement solidaire*, Paris 2013. Ce document démontre en quoi l'éducation à l'universel, au développement, à l'engagement solidaire est une dimension essentielle de l'éducation et un élément constitutif du projet éducatif de l'Enseignement catholique. Il débouche sur un ensemble de préconisations tant pour l'institution que pour les établissements scolaires et les organismes de formation. Il a été approuvé par la Commission permanente le 15/03/2013. Il est disponible au Service Publications du SGEC.
http://www.enseignement-catholique.fr/files/deptedu/lettres/DepartementEducationLettre20.html

107. Martin SCHREINER, *Von „Globalisierte Religion" über „Empathische Bibeldidaktik" bis zum „Kompendium der frühchristli-chen Wundererzählungen" – Beachtenswerte Neuerscheinungen für die religionspädagogische Handbibliothek*, „Theo -Web. Zeitschrift für Religionspädagogik" 12 (2013), H.1, 187-279. http://www.theo-web.de/zeitschrift/ausgabe-2013-01/15.pdf - Inhalt: 1. Globalisierte Religion 2. Religionspädagogik und Religionsdidaktik3. Religionspädagogische Praxisfelder4. Theologie und Film – Theologie und Literatur 5. Bemerkenswerte Neuerscheinungen aus anderen theologischen Disziplinen 6. Religionsdidaktische Materialien.

108. *Education for Democratic Citizenship" in the Context of Europe*. *Material and Resources for Churches and Educators*, edited by Peter Schreiner in cooperation with Hanna Broadbridge, Vincent Dubois, Diane Murray, Daniel Schmid-Holz, Kostas Zormpas, Maria Pomazkova, Richard Fischer, the Comenius-Institut and Eckhart Marggraf. A publication of CSC/CEC, ICCS and IV. Münster: Comenius-Institut 2013, 108 Seiten. - http://ci-muenster.de/pdfs/biblioinfothek/CI-Info-2013-1.pdf - This publication is a tool to provide information about basic elements and initiatives in Education for Democratic Citizenship (EDC). EDC is perceived as an important issue that is addressed by European institutions such as the European Union and the Council of Europe and also in national agencies. The book introduces the content of EDC by providing definitions and by presenting elements of the concept. Activities of the Council of Europe and the EU are introduced as well as other European and national examples of good practice. The second part provides a glossary, a selected number of key documents and an annotated literature list. This book is especially aimed at churches and educators and a result of a collaboration of the Comenius-Institut with ICCS, IV and the Church and Society Commission of the Conference of European Churches.

109. *Lernen mit der Bibel*, Zeitschrift „Kirche und Schule" Nr 167, September 2013 – 40. Jahrgang: *Gottes Wort?* , William Middendorf - http://www.bistummuenster.de/index.php?myELEMENT=277757&mySID=d1c41a7463e1352d87cc23b119481998 -
Der Begriff "Heilige Schrift" kommt gelegentlich noch im Kreuzworträtsel vor. Gefragt wird dabei in der Regel nach den Veden oder dem Koran. Die Bibel bringt mit dieser Bezeichnung kaum noch jemand in Verbindung. Dabei steht ihr hoher literarischer Rang auch bei säkularen Zeitgenossen außer Frage. Darüber Auskunft zu geben, in welchem Sinn ihr Inhalt als "Gottes Wort" zu bezeichnen ist, fällt aber vermutlich selbst Christen nicht leicht.

BRUSSELS, 16th October 2013, Event in the EU Parliament, rue Wiertz 60: **European Interreligious Forum for Religious Freedom-Articles**. Freedom of opinion, religion and belief, Persecution of – and discrimination against – minority-groups. Info: laure.ferrari@europarl.europa.eu

PARIS, 18-19 octobre 2013: Colloque **Enseignement laïque de la morale et enseignement des faits religieux**, organisé par l'IESR (Institut européen en sciences des religions). http://www.iesr.ephe.sorbonne.fr/index7071.html

FRIBOURG et SION, CH: **Master of Advanced Studies in Children's Rights**. Call for applications for the 2013-2014 cycle of the Master of Advanced Studies in Children's Rights (MCR), an interdisciplinary part-time postgraduate programme in children's rights, which is jointly organised by the Institut Universitaire Kurt Bösch in Sion and the University of Fribourg, both in Switzerland.

DIJON, F, 18-22 novembre 2013: **Morale, religion et laïcité à l'école. L'enseignement laïque de la morale peut-il se passer de l'enseignement du fait religieux ?** session nationale d'études, organisée par le Centre universitaire catholique de Bourgogne. http://ens-religions.formiris.org/userfiles/files/espacecom/DIJONnov2013-tryptique-V4.pdf

BRUSSELS, 18th November 2013: The European Commission is organising an event on **Innovation in Higher Education** . Current developments in higher education call for innovative actions. New information and communication technologies are becoming more and more integrated in the higher education provision. Additional challenges such as the increasing globalisation; a rising competition between education providers; personalised learning; the emergence of a more interdisciplinary, soft-skills and creativity oriented education are affecting the current educational landscape. Experts point to a potential disruption in the higher education sector in the current decade. http://ec.europa.eu/education/events/20131118_en.htm

SOESTERBERG, NL, 20-22 November 2013: International conference on **Religion in schools in secular Europe? Perspectives from research, politics and practice,** by CoGREE (Coordinating Group for Religion in Education in Europe). Infos-Registration: http://www.cogree.com/download/conf_2013.pdf

MONTREAL, CA, fin novembre 2013 : Appel à contributions au numéro thématique de « Religiologie » (université de Montréal): **Mutations des croyances et pratiques religieuses migrantes : rejets, retours et réinventions.** Consignes et infos : (http://www.religiologiques.uqam.ca)

GRONINGEN, NL, deadlines for proposing papers and panels for the 2014 EASR/IAHR/NGG conference on **Religion and Pluralities of Knowledge**, to be held in Groningen from11-15 May 2014, are15 October (for panel themes) and1 December (for papers). Please submit your proposals to easr2014.thrs@rug.nl.

FRANKFURT/MAIN, D, 13-15 December 2013: **Islamism versus Post-Islamism? Mapping topographies of Islamic political and cultural practices and discourses.** Info: http://www2.uni-frankfurt.de/47482396/Conference-CfP-Islamism-versus-Post-Islamism_.pdf

LONDON, UK, 31 Jan-2nd Feb 2014: **Minority Religions: contemplating the Past, anticipating the Future**, by London School of Economics. Call for papers. Info: inform@lse.ac.uk

BERNE, CH, 6-8 March 2014: International Conference: **Working with *A Secular Age* – Interdisciplinary Reflections on Charles Taylor's Conception of the Secular**. http://www.iash.unibe.ch/content/events/programme/index_eng.html