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Flavio Pajer, editor

EUROPEAN UNION **EU Guidelines on the promotion of freedom of religion or belief**

Luxembourg, 24 June 2013 - The Council of the European Union adopted the following Guidelines on promotion and protection of freedom of religion and belief (FoRB): http://consilium.europa.eu/uedocs/cms_data/docs/pressdata/EN/foraff/137585.pdf - We will emphasize, for example, paragraph n.34: *"The EU will: a) Encourage state and other influential actors, whether religious or non-religious, to refrain from fostering inter-religious tensions, either by law or practice, to support pertinent initiatives to promote an atmosphere of respect and tolerance between all persons regardless of their religion or belief, and to defuse emerging tensions. b) Call on states to promote,* **through the educational system** *and other means, respect for diversity and mutual understanding by encouraging a wider knowledge of the diversity of religions and beliefs within their jurisdiction".* […] 37 *d) Support international, state, and non-state actors in their efforts* **to educate the broader population on international legal standards** *and on the destructive effects of discrimination on its victims and on the well-being of society at large.*

CONSEIL DE L'EUROPE **La protection des droits éducatifs des minorités religieuses**

Strasbourg, 10 octobre 2013 – Une proposition de résolution, signée par un groupe d'une vingtaine de parlementaires européens, a été déposée à l'Assemblée Parlementaire du Conseil de l'Europe, concernant le droit des enfants d'être éduqués conformément aux convictions de leurs parents (à ce moment, décembre 2013, cette proposition n'a pas été examinée par l'Assemblée et n'engage que ses signataires).

Le Conseil de l'Europe s'est engagé dans une politique de protection des droits mentionnés à l'article 2 du Protocole additionnel de la Cour européenne des droits de l'homme, en vue de respecter les droits des parents à veiller à ce que leurs enfants soient élevés et éduqués conformément à leurs convictions religieuses et philosophiques.
▪ L'Assemblée parlementaire rappelle en outre les recommandations n° 1720 (2005) «Education et religion», n° 1396 (1999), «Religion et démocratie», n° 1309 (2002), «Liberté de religion et minorités religieuses en France», n° 1928 (2013), «Sauvegarder les droits de l'homme en relation avec la religion et la conviction, et protéger les communautés religieuses de la violence» (en particulier le paragraphe 9.11) et n° 1904 (2012) sur «Le droit à la liberté de choix éducatif en Europe».
▪ L'Assemblée a fait part de sa préoccupation concernant la discrimination qui pourrait découler de restrictions inutiles imposées aux droits des parents d'élever et d'éduquer leurs enfants conformément à leurs propres convictions religieuses et philosophiques.

▪ *La Cour européenne des droits de l'homme a également statué sur cette question dans de nombreuses décisions, renforçant les droits des parents d'élever leurs enfants conformément à leurs propres convictions.*
▪ *L'Assemblée estime que les nouveaux mouvements religieux et les minorités religieuses sont particulière-ment en danger pour ce qui est de l'atteinte à ces droits dans certains Etats membres.*
▪ *Qualifier de manière péjorative les minorités religieuses de «sectes», «sectaires», «cultes» ou de tout autre terme engendre des préjugés et une stigmatisation, et conduit à des restrictions indues au droit d'un parent d'élever et d'éduquer ses enfants conformément à ses propres convictions.*
▪ *L'Assemblée décide donc d'étudier et d'identifier les cas où des Etats membres ne respectent pas les droits des parents d'éduquer leurs enfants conformément à leurs propres convictions religieuses et philosophiques, en particulier s'agissant des minorités.*
http://assembly.coe.int/nw/xml/XRef/Xref-DocDetails-EN.asp?fileid=20224&lang=EN&search

EUROPEAN UNION 1. **Final Summary Report on the RELIGARE Project**

This final report of the RELIGARE project provides a synthesis of the projects objectives and key findings in the areas of employment, family law and (access to and use of) the public space. Based on these main findings, the report advances a number of recommendations that are addressed both to domestic authorities (member states) and, in particular, to EU institutions. The recommendations call for a more direct and active role for EU institutions in developing a coherent policy framework that would strengthen the fight against discrimination on the grounds of religion or belief and that is compatible with a democratic understanding of the functioning of pluralist democracies and can therefore help overcome divisions and segregations.
Here some extracts relative to the religious symbols at school (pp. 27-28) and training of the teachers (p.37):

■ **Religious symbols worn by teachers at school** - *As far as religious symbols worn by teachers and students at school are concerned, a general prohibition is in force in **French public schools**. In **Belgium** the trend is to follow the same approach. Some **German Länder** prohibit teachers from wearing religious symbols, but the prohibition does not apply to Christian symbols. Here again, an inclusive and even-handed approach would offer a more nuanced solution. A first step in the reasoning is to take for granted that fostering tolerance and respect for pluralism is (or should be) one of the most important goals of the educational process in a context of pluralistic democracy. This goal can be reached only if teachers provide an education based on an impartial approach to the religious and philosophical convictions of the students and their parents (see Article 2 of the First Protocol to ECHR), in order **to prepare students to recognise the role played by religions and other beliefs and world-views in individual and social life.** At the same time, students should be shielded from any bias or false comparisons as well as from any ostentatious and/or imposed manifestation of religion or belief on the part of the teachers. In performing their work, teachers should be guaranteed the right to freedom of thought, conscience and religion and cannot be prevented from manifesting their religious or philosophical convictions except if these were to conflict with the school's secular character. However, these manifestations must respect the right of students and (depending on the students' age) of their parents **not to be exposed to forms of indoctrination that violate their freedom of thought, conscience and religion**. Teachers can thus be prohibited from wearing religious symbols and clothing that, in a given context, might have an indoctrinating' effect on students, provided that this prohibition is proportionate to the specific situation and is applied in a non-discriminatory manner. By way of a provisional conclusion and considering that each educational context has its own specificities, it appears sensible to adopt a case-by-case approach that refrains from applying the same rule to different situations: an even-handed approach offers more possibilities for taking into account the distinctive circumstances that impact on the delicate balancing of teachers' and students' rights. At the same time, such an approach requires some guidance, to ensure that it offers the necessary legal certainty.*

■ **Religious symbols worn by students at school** - *In the case of religious symbols worn by students at school, the reasoning is slightly different: manifesting one's religious or philosophical conviction through the wearing of symbols and religious items of clothing by students at school is **an expression of the right to freedom of thought, conscience and religion granted by Article 9 ECHR**. According to the ECtHR case law, such manifestation can be subjected only to the restrictions "necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others" (Article 9 ECHR). As repeatedly affirmed by that Court, there is less potential for students to indoctrinate others than for teachers. The right to manifest one's religion or philosophical convictions through symbols and clothing should therefore be limited only when it represents a concrete danger to the principles of tolerance and mutual respect that are essential for any educational environment. Once again, each case has its own specificities that need careful (even-handed) consideration. Moreover, a general ban on religious symbols worn by students, though accepted by the ECtHR when the State's policy is **to safeguard the secular character of its schools**, may be problematic in light of another fundamental principle of the educational process, namely, pluralism. Justice understood as even-handedness requires that a general prohibition should be the last resort, to be used only in cases where other less restrictive means do not allow for an adequate solution. The arguments in favour of an inclusive **case-by-case approach** (as well as those that require recourse to even-handed means), already mentioned in reference to teachers, apply a fortiori in the case of students (pp.27-28).*

■ **Religious leaders' training** - *"[…] In most European countries the training of religious leaders has established itself as a historical feature of the status of religious denominations and, consequently, of their funding. In practice, ministers of religion from 'established' or 'recognised' religions (or mainstream, as is the case for Sunni Islam in Turkey) are either **trained at public universities (Denmark, United Kingdom) and university seminaries (Turkey, Bulgaria) or at***

*private universities and university seminaries (France, Belgium, Spain, Italy, Netherlands). Faculties of theology in public universities, for example, are funded at least partly by public authorities. Religious groups more recently established in Europe cannot offer equivalent training facilities for their religious leaders, with the exception of **Germany**, where Islamic theology has now become part of the university system and is funded by the State authorities. In **the Netherlands**, a similar development appears to be in process" (p.37).*
To download the report: http://www.religareproject.eu/?q=content/final-summary-report-religare-project

2. RELIGARE Final Booklet: Messages to Inform Policymaking

This booklet has been conceived with the aim of distilling the essence of the RELIGARE project to inform the policy-making process. The project examines the legal and sociological dimensions of how states manage, in their existing legal and policy systems, their relationship with individuals of diverse faiths and beliefs, while continuing to ensure respect for the principles of freedom and equality that underpin the European Treaty and Charter of Fundamental Rights. It does not summarise the research project, nor does it provide a synopsis of its considerable contributions to new knowledge on the topic of managing religions and religious diversity as found in the European Union. Rather, it is designed to present the policy-relevant insights of the research in order to support the process of policy-making at EU level and within different national contexts. It explains why RELIGARE is important, presents the four key areas where the interface between the state and individuals' religious affiliation are at their most sensitive, examines the implications of the research for policy-making and concludes with some topics for consideration to support the policy-making process in the coming years. The booklet has been prepared on the basis of the project material available on the RELIGARE website, as well as an analysis of the contributions made during a conference to present the results of the research and their implications for policy-making held in December 2012. To download the booklet: http://www.religareproject.eu/?q=content/religare-final-booklet-messages-inform-policy-making

CONSEIL DE L'EUROPE L'ECRI exhorte les gouvernements à enrayer le racisme et l'intolérance

Strasbourg, 25.10.2013 - Les pays européens doivent assumer leur identité multiculturelle et reconnaître le rôle majeur que joue l'immigration dans l'économie, a affirmé la Commission européenne contre le racisme et l'intolérance (ECRI*) dans son rapport annuel fraîchement publié. L'instabilité financière extrême et l'aggravation conséquente des rancœurs et des préjugés envers les immigrés, les Musulmans et les Roms notamment, font partie des tendances inquiétantes observées à l'occasion des visites de l'ECRI dans les pays en 2012. L'ECRI note que les partis xénophobes font de plus en plus d'adeptes et ont des députés dans plusieurs pays européens, et constate une intensification manifeste des discours de haine motivés par le racisme sur l'internet. Le rapport déplore que, dans certains pays, les enfants roms se heurtent à des **obstacles pour avoir accès à l'éducation** et que la ségrégation à l'école demeure une réalité. L'ECRI voit dans le cadre de l'Union européenne pour les stratégies nationales d'intégration des Roms une occasion à ne pas manquer pour renforcer l'inclusion sociale des Roms, et encourage tous les Etats membres du Conseil de l'Europe – et pas simplement ceux de l'UE – à appliquer des stratégies analogues. L'ECRI recommande également aux Etats de mener un dialogue régulier et constructif avec les représentants des communautés musulmanes et les médias, **d'encourager le débat et de promouvoir le dialogue interreligieux**. « La lutte contre le racisme et l'intolérance ne peut être efficace que si l'on arrive à faire passer le message dans la société tout entière. A cet égard, la sensibilisation du grand public ainsi qu'une stratégie de communication adaptée sont essentielles, » a déclaré Eva Smith, la présidente de l'ECRI.
(*d'après le communiqué de presse de l'ECRI*).

 * L'ECRI, organe de protection des droits de l'homme du Conseil de l'Europe, composé d'experts indépendants, est chargée du suivi des problèmes de racisme, de xénophobie, d'antisémitisme, d'intolérance et de discrimination fondée sur des motifs tels que la « race », les origines ethniques/nationales, la nationalité, la religion et la langue; elle élabore des rapports et adresse des recommandations aux Etats membres. L'intégralité du rapport est disponible en ligne : http://www.coe.int/t/dghl/monitoring/ecri/library/pressreleases/146-2013_10_25_annualreport2012_FR.asp?

ECRI Rapports et Recommandations contre la discrimination raciale et religieuse

Strasbourg, 15 octobre 2013 - La Commission européenne contre le racisme et l'intolérance (ECRI) publie quatre nouveaux rapports sur la lutte - à Malte, en République de Moldova, aux Pays Bas et en Fédération de Russie - contre le racisme, la xénophobie, l'antisémitisme, l'intolérance et la discrimination fondée sur un motif tel que la « race », l'origine nationale ou ethnique, la nationalité, la couleur, la religion et la langue (discrimination raciale). La Présidente de l'ECRI, Eva Smith, a déclaré que s'il y a eu des progrès dans les quatre pays, des problèmes subsistent. **Dans le secteur de l'éducation scolaire, des problèmes subsistent quant aux déficits reconnus dans l'éducation interculturelle, l'enseignement des droits de l'homme, la rédaction des manuels scolaires, l'initiation au pluralisme des religions.**

MALTA : http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Malta/MLT-CbC-IV-2013-037-FRE.pdf
[...] **159**. *L'ECRI recommande d'inscrire au nouveau programme minimum le sujet des **droits de l'homme** pour les élèves de tous les âges, et d'y intégrer la diversité et **l'éducation interculturelle**.*
160. *Dans son troisième rapport, l'ECRI a vivement recommandé aux autorités maltaises de lancer une grande **campagne de sensibilisation au racisme** et à la discrimination raciale en cherchant à toucher le plus large éventail possible de secteurs de la société civile.*

MOLDOVA: http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Moldova/...FRE.pdf
[…] **172**. *L'ECRI a recommandé aux autorités moldaves dans son troisième rapport (i) de mettre en œuvre des mesures visant à s'assurer que **l'éducation aux droits de l'homme** fasse partie intégrante des programmes scolaires, (ii) de reconsidérer leur décision de rendre facultatifs les cours d'éducation civique et sur «le droit et nous», (iii) de supprimer des manuels scolaires tout contenu à caractère raciste ou favorable aux stéréotypes, à l'intolérance ou aux préjugés envers tout groupe minoritaire et (iv) de soumettre les manuels scolaires à un examen régulier.*
173. *L'ECRI se félicite d'avoir été informée par les autorités que l'enseignement sur les droits de l'homme est **obligatoire** et ne deviendra pas facultatif en Moldova. De plus, un chapitre «Education et information sur les droits de l'homme» a été inclus au Plan national sur les droits de l'homme.*
174. *Après des discussions hautement controversées, la Commission chargée de l'évaluation des **manuels d'histoire** a conclu que ces livres contenaient des fautes qui devaient être rectifiées au cours des deux années à venir, mais que les professeurs pouvaient continuer à utiliser ces manuels en évitant que les thèmes controversés et touchant les minorités soient abordées d'une manière discriminatoire. Le Ministère de l'éducation va préparer une nouvelle édition des manuels d'histoire pour le lycée.*
175. *L'ECRI a été informée que les **évènements de la Shoah** sur le territoire de la Moldova n'ont pas été assez reconnus publiquement. Avant la deuxième guerre mondiale, la communauté juive constituait 7 à 8 % de la population sur le territoire de la Moldova. Aujourd'hui, elle ne compte plus que quelques milliers de personnes. Ceci est notamment dû à la déportation et la persécution des juifs par le régime d'Ion Antonescu en Collaboration avec l'Allemagne nazie. Les Moldaves n'ont que très peu de connaissances sur ce chapitre de leur histoire. Ce manque de conscience est illustré par la tentative de la municipalité du village Codru en 2010 de rendre hommage à Ion Antonescu en donnant son nom à une rue.*
176. *L'attention de L'ECRI a été attirée sur le fait que le programme scolaire pour les écoles publiques ne comprend qu'un thème optionnel L'éducation à la tolérance - leçons de l'holocauste.*
177. *L'ECRI recommande aux autorités moldaves de poursuivre leurs efforts en vue d'éliminer de l'enseignement de l'histoire tout **contenu raciste** ou encourageant l'intolérance et d'inclure au programme scolaire un **enseignement obligatoire sur la Shoah**.*

PAYS-BAS : http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Netherlands/...FRE.pdf
[…] **234**. *L'ECRI recommande que le cours de citoyenneté et d'intégration sociale englobe les droits de l'homme. Cela devrait constituer une première étape avant de faire des droits de l'homme, y compris la non-discrimination, une **matière obligatoire distincte à l'école primaire et secondaire**.*
236. *L'ECRI recommande aux autorités néerlandaises de mener, au niveau local et national, des **campagnes de sensibilisation au racisme** et à la discrimination raciale ciblées sur des domaines spécifiques tels que l'emploi, les sports et le divertissement.*

RUSSIE: http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Russia/...FRE.pdf
[…] **75**. *L'ECRI note que l'interdiction –vieille d'un siècle –des études religieuses dans l'enseignement public a été levée en avril 2010. Sur décret présidentiel, **un programme pilote d'éducation religieuse à l'école** a été lancé dans 21 régions -y compris dans le nord du Caucase, à majorité musulmane, dans les zones à majorité orthodoxe russe et dans l'oblast autonome juif, à l'extrême Est du pays. Les élèves de quatrième année ont pu, avec l'accord parental, choisir d'étudier une nouvelle matière intitulée **Fondamentaux de la religion et de la morale laïque**. Le cours se divise en six modules parmi lesquels choisir: fondamentaux de la culture orthodoxe, fondamentaux de l'Islam, fondamentaux du Bouddhisme, fondamentaux du Judaïsme, fondamentaux des religions du monde ou fondamentaux de la morale laïque. L'ECRI est informée que ce programme pilote, sous sa forme actuelle, sera étendu à l'ensemble du pays.*
76. *Dans toutes les régions pilotes sauf cinq, la plupart des étudiants (42% au total) ont choisi le module sur la **morale laïque**. L'ECRI relève que les pouvoirs religieux, qu'ils soient musulmans ou juifs, ont exprimé des réserves quant aux nouvelles options d'éducation religieuse. Ils estimaient en effet que le système tendait à diviser les écoliers pour des motifs religieux et qu'il avait pour effet négatif de mettre l'accent sur les différences religieuses. Selon eux, il aurait été préférable de faire étudier à tous les élèves l'ensemble des religions pratiquées dans le pays.*
77. *L'ECRI considère que l'éducation est un bon outil pour lutter contre le racisme et l'intolérance en favorisant la diversité. Elle note que les possibilités qu'ont les élèves d'étudier les **différentes religions et croyances** pratiquées dans le pays, avec un **cours sur la morale laïque** pour ceux qui ne souhaitent pas*

recevoir d'instruction religieuse, sont conformes à sa Recommandation de politique générale n°10 pour lutter contre le racisme et la discrimination raciale dans et travers l'éducation scolaire.

FRA / Discriminations et crimes de haine contre des personnes juives dans des États de l'UE

L'Agence européenne FRA (*European Union Agency for fondamental Rights*, Schwarzenbergplatz 11, 1040 Vienne, Autriche : fra.europa.eu) vient de publier son dernier rapport, suite à une recherche dans 8 Pays de l'Union, portant sur *Expériences de la discrimination et des crimes de haine vécues par des personnes juives dans les États membres de l'Union européenne.* Les résultats de la recherche couvrent **l'Allemagne, la Belgique, la France, la Hongrie, l'Italie, la Lettonie, le Royaume-Uni et la Suède,** des pays dans lesquels résident selon les estimations 90 % de la population juive de l'UE. Près de 5 900 personnes qui s'identifient comme étant juives ont participé à l'enquête qui a été réalisée en ligne en septembre et octobre 2012. La méthodologie choisie a permis à toutes les personnes intéressées s'identifiant comme juives dans les pays couverts par l'enquête d'y participer. Parmi les recommandations l'Agence souligne le rôle de l'éducation scolaire et médiatique :

« L'internet devient un outil de communication de plus en plus important pour de nombreux Européens, mais l'anonymat qu'il offre peut inciter certains usagers à y publier des contenus offensants ou irréfléchis. Avec le soutien de l'UE, les États membres devraient envisager le développement d'outils et de matériels éducatifs sur les bonnes pratiques en matière de rédaction sur internet, et leur inclusion dans les programmes scolaires d'apprentissage de la langue maternelle ».

« Les États membres de l'UE devraient analyser comment l'éducation relative à l'Holocauste est intégrée dans l'éducation aux droits de l'homme et dans les cours d'histoire. Ils devraient également évaluer l'efficacité des cours relatifs à l'Holocauste en révisant les diverses compétences, notamment sociales, civiques et culturelles. Par ailleurs, les États membres de l'UE devraient examiner comment le Cadre européen sur les compétences clés pour l'éducation et la formation tout au long de la vie (2006/962/CE) a été appliqué à la fois dans les écoles et dans l'éducation et la formation des enseignants ».
Lire le document intégral (en français ou en anglais) : http://fra.europa.eu/sites/default/files/fra-2013-factsheet-jewish-people-experiences-discrimination-and-hate-crime-eu_fr.pdf

WHO / Standards for Sexuality Education in Europe

A document by WHO (World Health Organization), Regional Office for Europe and BZgA. A framework for policy makers, educational and health authorities and specialists Federal Centre for Health Education, Cologne 2010, 68 Seiten - http://www.iclrs.org/content/blurb/files/WHO_BZgA_Standards.pdf - […] This document has been developed as a response to the need for sexuality education standards that has recently become apparent in the WHO European Region, which comprises 53 countries, covering a vast geographical region from the Atlantic to the Pacific oceans. Most Western European countries now have **national guidelines or minimum standards for sexuality education**, but no attempt has been made to recommend standards at the European Region or EU level. This document is intended as a first step in filling this gap for the entire WHO European Region. Furthermore, this document is intended **to contribute to the introduction of holistic sexuality education**. Holistic sexuality education gives children and young people unbiased, scientifically correct information on all aspects of sexuality and, at the same time, helps them to develop the skills to act upon this information. Thus it contributes to the development of respectful, open-minded attitudes and helps to build equitable societies. Traditionally, sexuality education has focused on the potential risks of sexuality, such as unintended pregnancy and STI. This negative focus is often frightening for children and young people: moreover, it does not respond to their need for information and skills and, in all too many cases, it simply has no relevance to their lives. […] Sexuality education is also part of a more general education, and thus affects the development of the child's personality. Its preventive nature not only contributes to the prevention of negative consequences linked to sexuality, but can also improve quality of life, health and well-being. In this way, sexuality education contributes to health promotion in general (from *Preface*).

UNION EUROPEENNE Une loi fondamentale pour l'Europe en temps de crise ?

A l'heure d'aujourd'hui, on discute beaucoup de l'avenir de l'Union européenne. Pour le Groupe Spinelli, une *« Union européenne fédérale reposant sur une loi fondamentale »* est la meilleure des réponses. Des voix s'élèvent actuellement en faveur d'une réforme du cadre institutionnel de l'Union européenne, non seulement dans les Etats membres mais aussi au niveau de l'Union. Le Parlement européen a mis en évidence, dans sa Résolution du 13 mars 2013, la nécessité de convoquer une Convention pour élaborer des amendements aux Traités. En outre, le Président de la Commission européenne José Manuel Barroso a exprimé, dans son discours sur l'état de l'Union, l'intention de la Commission "de présenter, avant les élections européennes,

de nouvelles idées sur l'avenir de l'Union". La Commission "y définira les principes et orientations nécessaires à une véritable union politique". Une réaction devant les insuffisances constatées dans le domaine institutionnel. En ce qui concerne les signaux qui indiquent le printemps 2015 comme date de démarrage possible de la procédure d'amendement des Traités, le Groupe Spinelli, composé de membres du Parlement européen qui, dans l'esprit d'Altiero Spinelli, préconisent **une approche fédéraliste**, a présenté au début octobre 2013 **un projet de réforme du Traité de Lisbonne**. En prenant comme exemple la Loi allemande fondamentale de 1949, un nouveau Traité devrait remplacer les Traités actuels (TUE, TFUE, Charte des Droits fondamentaux, Traité Euratom) et réunir toutes les dispositions d'importance fondamentale pour l'Union européenne en un seul document juridique.(*Marek Misak*). *Lire tout l'article :* http://www.comece.eu/europeinfos/fr/archives/numero166/article/6207.html

XXII Encuentro internacional católico-judío: una declaración conjunta

Madrid, 13-16 de octubre 2013 - Bajo el lema Desafíos para la Religión en la sociedad contemporánea representantes oficiales de la Iglesia católica y del mundo judío han estado debatiendo durante cuatro días los principales asuntos que conciernen y preocupan a ambas confesiones. Las conclusiones se han recogido en una declaración conjunta. Un párrafo de la declaración subraya una urgencia educativa común. http://www.conferenciaepiscopal.es/index.php?option=com_content&view=article&id=3657:declaracion-conjunta-del-xxii-encuentro-internacional-catolico-judio&catid=239:relaciones-interconfesionales&Itemid=1419

*[...] Recomendamos que todos los seminarios judíos y católicos incluyan **programas educativos** sobre la Nostra aetate y los documentos posteriores de la Santa Sede que implementan esta Declaración. Las nuevas generaciones de líderes católicos y judíos reconocemos lo mucho que Nostra aetate ha contribuído a cambiar y mejorar las relaciones entre judíos y católicos. Es imperativo que las nuevas generaciones abracen estas enseñanzas y aseguren que lleguen a todos los rincones de la Tierra.*
*Frente a estos desafíos, **judíos y católicos renovamos nuestro compromiso para educar a nuestras respectivas comunidades en el conocimiento y respeto del otro**. Acordamos cooperar para mejorar las vidas de los que viven en los márgenes de la sociedad: los pobres, los enfermos, los refugiados, las víctimas del tráfico humano y proteger la creación de Dios de los peligros del cambio climático. No podemos hacer esto solos. Hacemos un llamamiento a todos aquellos en posiciones de autoridad e influencia para que se nos unan en la causa del bien común, de forma que todos podamos vivir en dignidad y seguridad, y la justicia y la paz prevalezcan.*
● See the English version: http://ecumenism.net/2013/10/challenges-for-religion-in-contemporary-society.htm
● Ver la photos del Encuentro: http://www.flickr.com/photos/50702712@N05/sets/72157636793227593/

Countries

CATALUNYA **La diversitat religiosa en les societats obertes: criteris de discerniment**

Barcelona, 15 Nov. 2013 - La Direcció General d'Afers Religiosos de la Generalitat de Catalunya ha publicat *La diversitat religiosa en les societats obertes: criteris de discerniment*, el primer document elaborat pel Consell Assessor per a la Diversitat religiosa, un òrgan independent format per experts de reconegut prestigi en el fet religiós. Aquest treball està concebut amb l'objectiu d'aportar elements i pautes per a la gestió de la diversitat religiosa, tot i que Catalunya ha estat tradicionalment un lloc d'acollida, plural i obert pel que fa a les diferents creences. També pretén facilitar l'exercici de la llibertat religiosa."Catalunya afronta en aquests moments els reptes més importants que probablement hem tingut com a poble en els darrers segles, i hem d'afrontar-los amb seguretat, convicció i des de la idea d'units en la diversitat", apunta la vicepresidenta del Govern i consellera de governació i relacions internacionals, Joana Ortega. Segón el president del Consell, Francesc Torralba i Roselló, **"tenemos jóvenes muy preparados tecnológicamente, pero que no saben interpretar los símbolos del cristianismo, del islam o del budismo".**
El document, 25 pàgines, està disponible en format electrònic al web oficial: www.gencat.cat/afersreligiosos.

ESPAÑA / **Enseñar las religiones? Responsabilidad de la Escuela más que de las Iglesias**

Madrid, 23 de noviembre 2013 - "Va llegando un tiempo en el que la **enseñanza de las religiones** será una responsabilidad de la escuela, de las Administraciones educativas, y no tanto de las propias religiones". Este fue el mensaje central del simposio celebrado en Madrid, Centro Universitario LaSalle, el 23 de noviembre, organizado por el Instituto de Estudio de las Religiones y Mundo Actual (IERMA), con la participación de 150 profesores y responsables de diversas religiones en la escuela, así como numerosos representantes de colectivos, asociaciones y sindicatos de profesores de Religión. En el contexto español, este mensaje no es una realidad todavía. Si alguien viniera de fuera, enseguida comprobaría que la enseñanza de la religión en la escuela es una preocupación de las Iglesias más que de la escuela o de la

Administración educativa. Quizás solo de las Iglesias!. Sin embargo, el asunto debería ser una exigencia de la escuela; **es la educación escolar pública la que debe hacerse responsable del saber religioso curricular**, de la inteligencia espiritual, de la capacidad transcendente, de las competencias que afectan a lo religioso, o como queramos llamar a este **hecho antropológico, social y cultural de la religión.** Las religiones deberán ser llamadas a cooperar con la Administración cuando quiera gestionar el derecho cívico de los padres y madres para la formación religiosa de sus hijos en el ámbito escolar. Véase un resúmen de las tres ponencias (de Carlos Esteban Garcés, organizador, de Javier Cortés Soriano, y de Flavio Pajer) y de los representantes de cuatro tradiciones religiosas ante la LOMCE, en: http://www.periodistadigital.com/religion/educacion/2013/11/26/la... y tambien en: http://www.lasallemadrid.es/index.php/ 2012-11-21-10-45-41/199-viii-simposio-ierma-una-vision-renovada-y-plural-de-las-clases-de-religion

- El texto final de la **LOMCE**, aprobado el 9 de diciembre 2013, a sido publicado el 10 de diciembre en el *Boletin Oficial del Estado*: http://www.boe.es/boe/dias/2013/12/10/pdfs/BOE-A-2013-12886.pdf

FRANCE **Rappel à la loi à propos de la laïcité et du fait religieux**

*Mardi 15 octobre 2013, l' **Observatoire de la laïcité** a adopté un "rappel à la loi", soulignant ce que la laïcité permet et ce qu'elle interdit. L'Observatoire de la laïcité, depuis 2012, est composé de dix personnalités qualifiées, de sept membres de droit, de quatre parlementaires, d'un rapporteur général et d'un président.*
1. […]
2. Ce que garantit la laïcité
a. La laïcité garantit à chacun la liberté de conscience, ce qui inclut la liberté de croire ou de ne pas croire.
b. La laïcité garantit le droit d'exprimer publiquement ses convictions, quelles qu'elles soient, dans la limite du respect de l'ordre public et de la liberté d'autrui.
c. La laïcité garantit la neutralité de l'État condition de l'impartialité de l'État et des services publics vis-à-vis de tous les citoyens, quelles que soient leurs croyances et leurs convictions.
d. Au titre de la laïcité, la République ne reconnaît, ne salarie ni ne subventionne aucun culte (Loi 1905, art.2), ce qui implique qu'aucune religion ou conviction puisse être, ni privilégiée ni discriminée.
e. La laïcité repose sur la séparation des Églises et de l'État, ce qui implique que les religions ne s'immiscent pas dans le fonctionnement des pouvoirs publics et que les pouvoirs publics ne s'ingèrent pas dans le fonctionnement des institutions religieuses.
f. La République laïque garantit l'exercice de tous les droits civils quelles que soient les convictions ou les croyances de chacun.
g. La République garantit un enseignement public neutre, dans le respect des programmes.

3. Ce qu'interdit la laïcité
a. Aucune religion ne peut imposer ses prescriptions à la République. Aucun principe religieux ne peut conduire à ne pas respecter la loi.
b. Dans l'enceinte des écoles, collèges et lycées publics et dans le cadre des activités éducatives et péri-éducatives, les élèves ne doivent être soumis à aucun prosélytisme, de quelque sorte que ce soit, de la part des personnels, de parents d'élèves ou d'autres élèves.
c. Aucun établissement d'enseignement privé sous contrat ne peut déroger à ses obligations liées au respect du contenu des programmes de l'Éducation nationale. Par ailleurs, ces établissements ne peuvent pratiquer aucune discrimination, qu'elle soit fondée ou non sur la religion.
d. Aucun agent d'une administration publique, ou du gestionnaire d'un service public ne peut manifester ses convictions religieuses par des signes ou un comportement prosélyte. Il se doit d'adopter un comportement impartial vis à vis des usagers du service public et de ses collègues de travail. Les manquements à ces règles doivent être relevés et peuvent faire l'objet de sanctions.
e. Dans les structures soumises au droit du travail et non au régime du service public, si les libertés individuelles sont garanties, l'expression des convictions religieuses peut être limitée par le règlement intérieur si la nature de la tâche à accomplir le justifie, à condition que la limitation soit proportionnée au but recherché.
Cet Avis a été adopté par l'Observatoire de la laïcité le mardi 15 octobre 2013.

*Le texte intégral : http://www.gouvernement.fr/sites/default/files/fichiers_joints/avis_rappel_a_la_loi.pdf
*Des commentaires de la Charte, des réactions :
http://www.france24.com/fr/20130909-charte-laicite-ecole-religieux-cfcm-musulmans-syndicat-peillon
http://eduscol.education.fr/cid73652/charte-de-la-laicite-a-l-ecole.html
http://cache.media.eduscol.education.fr/file/Actu_2013/06/2/charte_de_la_laicite_commentee_270062.pdf
http://www.service-public.fr/actualites/00537.html

FRANCE **"Enseigner laïquement la morale et/par les faits religieux". Voies et impasses**

Paris-Dijon, novembre 2013 – Deux colloques nationaux se sont enchaînés cet automne en vue de mettre au point des stratégies raisonnées finalisées à acheminer le tout nouveau cours de morale (prévu pour la rentrée 2015), dont une commission ministérielle nommée ad hoc est en train de formuler les programmes pour les cycles primaires et secondaires. Le premier colloque, organisé à Paris par l'IESR (Institut européen en sciences des religions), a essayé d'amener autant d'éclairages que de questionnements sur des nœuds de principe tels que l' « universel » de la morale, l'approche interdisciplinaire dans/par trois « non-disciplines » telles que l'enseignement du fait religieux, l'histoire des arts, l'enseignement de la morale (Isabelle de St Martin), les enjeux d'une laïcité positive à la Paul Ricoeur, ou une laïcité de confrontation, « ouverte à toutes les possibilités spirituelles de la société séculière avec une seule règle : le respect de la personne de l'enfant », car « la laïcité d'abstention de l'Etat cantonne l'école dans une neutralité mortelle, tandis que la laïcité de la nation est vivante, prend en compte son buissonnement et un vouloir vivre ensemble » (J-P Willaime). http://recolarel.over-blog.com/

La seconde session, organisée par l'IFER (Institut pour la formation à l'étude et l'enseignement des religions, du Centre universitaire catholique de Dijon), a abordé l'articulation complexe et sensible entre morale, religion et laïcité à l'école: « Une plus grande attention à la transmission à l'école de la morale et de la laïcité n'implique-t-elle pas de jeter un nouveau regard sur l'enseignement du fait religieux, conceptuellement et historiquement inséparable de la première comme de la seconde ? Et quelles conséquences en tirer sur les plans de la didactique, de la pédagogie, de la vie scolaire et des disciplines (Lettres, Histoire-géographie, Philosophie, Education physique et sportive, ECJS, Histoire des arts…) ? » http://www.cucdb.fr/site2/spip.php?article94 – Voir un compte rendu dans le prochain numéro d'ECA.

FRANCE **Imams et fonctionnaires de l'État diplômés en « connaissance de la laïcité »**

Lyon, 10 Octobre 2013 - Vingt-huit agents de l'Etat, représentants religieux et imams se sont vu remettre jeudi à Lyon un diplôme universitaire inédit validant leur «connaissance de la laïcité», en présence du ministre de l'Intérieur Manuel Valls qui a souhaité élargir cette formation «à chaque cadre religieux ». Financée par l'Etat (politique de la ville et ministère de l'Intérieur), cette formation a validé près de 200 heures de cours dispensés à l'université Lyon III, à l'université catholique de Lyon et à l'IFCM (Institut Français de Civilisation Musulmane, dépendant de la grande mosquée de Lyon), toutes trois partenaires. http://www.liberation.fr/societe/2013/10/10/a-lyon-premiere-promotion-d-un-diplome-melant-imams-et-fonctionnaires_938594

ITALIA – *voir le bulletin IRInews*

UNITED KINGDOM **More than half of schools found to be failing pupils on religious education**

London 06 Oct 2013 - Schools and the government have failed to focus effectively on religious education, OFSTED [Office for Standard in Education] said today. The schools inspectorate said, in 'Religious education: realising the potential', that religious education makes an important contribution to pupils' development, both personal and academic. It does so by promoting respect and empathy, which are increasingly important in an ever more globalised and multicultural 21st century. **Religious education (RE) should make a major contribution to the education of children and young people. At its best, it is intellectually challenging and personally enriching.** It helps young people develop beliefs and values, and promotes the virtues of respect and empathy, which are important in our diverse society. It fosters civilised debate and reasoned argument, and helps pupils to understand the place of religion and belief in the modern world. The past 10 years have seen some improvements in RE in schools. More pupils recognise its value and nearly two thirds of them left school with an accredited qualification in the subject in 2012. The range and quality of resources to support teaching in this subject are much better than they were. However, evidence from the majority of schools visited for this survey shows that the subject's potential is still not being realised fully. Many pupils leave school with scant subject knowledge and understanding. Moreover, **RE teaching often fails to challenge and extend pupils' ability to explore fundamental questions about human life, religion and belief.** Ofsted's previous report on RE in 2010, *Transforming religious education,* highlighted key barriers to better RE and made recommendations about how these should be overcome. The current survey found that not enough has been done since 2010. The structures that underpin the local determination of the RE curriculum have failed to keep pace with changes in the wider educational world. As a result, many local authorities are struggling to fulfil their responsibility to promote high-quality religious education. In addition, other changes to education policy, such as the introduction in 2010 of the English Baccalaureate (the EBacc), have led to a decline in RE provision in some schools.
▪ http://www.ofsted.gov.uk/news/media-centre/press-releases/press-releases-2013/
▪ http://www.ofsted.gov.uk/resources/religious-education-realising-potential

● Faith schools may lose right teach religion from their own perspective

Faith schools could be banned from teaching their own denomination if proposals to add RE to the national curriculum go ahead – *Read more*:http://www.dailymail.co.uk/news/article-2467231/Faith-schools-lose-right-teach-religion-perspective-forced-tell-pupils-faiths.html?ITO=1490&ns_mchannel=rss&ns_campaign=1490

International

QUEBEC **Charte des valeurs québécises : « Nous ne sommes pas d'accord »**

Dans le cadre du débat sur le projet de Charte des valeurs québécoises, 38 congrégations religieuses ont fait parvenir, le 15 octobre dernier, une lettre au ministre Bernard Drainville pour lui faire part de leurs réserves. De suite, des extraits de la lettre.

Monsieur le Ministre, comme membres de communautés religieuses (féminines et masculines) catholiques vivant et œuvrant au Québec, nous aimerions vous présenter notre avis au sujet de votre projet de charte des valeurs québécoises. Disons d'emblée que concernant les principes de base du projet, à savoir la neutralité religieuse de l'État, l'égalité hommes-femmes, la reconnaissance d'un patrimoine historique commun, nous sommes prêts à y adhérer sans problème; de même, nous sommes d'accord avec **l'établissement de règles claires pour baliser les accommodements religieux** […].
■ Cependant, nous avons de **sérieuses réserves quant à l'interdiction** qui serait faite aux personnes travaillant dans les garderies, les institutions d'enseignement, les institutions de santé et de services sociaux, de porter les signes et les vêtements manifestant leur appartenance religieuse. Il est vrai que dans les années '60 et '70, les personnes appartenant à des communautés religieuses du Québec ont massivement délaissé leur costume religieux pour ne pas créer de barrière avec la population qu'elles desservaient, pour ne pas indisposer ceux et celles auxquels elles s'adressaient. Cependant, nos membres ont pris cette initiative sans y être obligés par l'État ou par qui que ce soit d'autre. C'est pourquoi **nous ne sommes pas d'accord lorsque le projet de Charte entend obliger certaines personnes à retirer les signes religieux** surtout quand ils font partie intégrante de leur identité religieuse.
■ D'ailleurs, sur ce point, il nous semble que le projet de charte des valeurs québécoises va à l'encontre de ce que statue la *Déclaration universelles des droits de la personne* qui affirme au no 18:
«Toute personne a droit à la liberté de pensée, de conscience et de religion; ce droit implique (...) la liberté (...) de conviction ainsi que la liberté de **manifester** sa religion ou sa conviction seule ou en commun, tant **en public** qu'en privé, par l'enseignement, les pratiques, le culte et l'accomplissement des rites.»
En fait, il nous semble que, ce sur cette question du port de signes religieux, la charte empiète sur un droit fondamental que doit garantir nos sociétés démocratiques.[…]
■ En outre, nous ne croyons pas que le Québec actuel exige l'absence totale de signes religieux dans tous les emplois subventionnés par l'État. En effet, **les jeunes générations**, depuis les années '70 et depuis surtout la déconfessionnalisation scolaire **ont été formées par le cours d'éthique et de culture religieuse,** se sont habituées à côtoyer la diversité linguistique, culturelle et religieuse. Plusieurs aiment manifester leur identité et appartenance religieuse et ne sentent pas que cela porte atteinte à la liberté des autres.
Lire aussi: http://www.jesuites.org/content/38-congr%C3%A9gations-religieuses-%C3%A9crivent-au-ministre#sthash.hnBjl5tL.dpuf

PAKISTAN / **School textbooks teach it's okay to kill Christians**

Islamabad, 21 October 2013 (*AsiaNews* / Agencies) - In a report by the Middle East Media Research discriminatory books are widespread in all public primary schools. By law, Christians are forced to study these texts. The text-books of Pakistani schools pose the killing of Christians as "goal to be sought" that would help the same members of the minority to seek martyrdom for the faith. This is shown by a report published in late September by the Middle East Media Research. According to research, the texts are common in most public primary schools and even Pakistani Christians and members of other minorities are forced to read and study them. The authors of the books led by the religious leaders have changed the meaning of the term "minority", which is now perceived with negative meaning. The problem of education in Pakistan emerged strongly in 2011, the year that the government dedicated to the promotion of this issue. In one year, several studies were published which showed that thousands of non-Muslim students are "forced" to study Islam and elements of the Muslim religion, for fear of discrimination. In 2012 the Catholic Church National Commission for Justice and Peace published a report denouncing the law passed by the Punjab Parliament that makes study of the Koran mandatory. In an interview published by *AsiaNews* in 2011, Msgr. Lawrence John Saldanha, archbishop emeritus of Lahore (Punjab), said that Pakistan has become a state for "only Muslims". Non-Muslims do not enjoy equal rights.
http://www.asianews.it/news-en/Pakistan,-school-textbooks-teach-its-okay-to-kill-Christians-29323.html

EUROPE - **Religion in schools in secular Europe? -** CoGREE The Coordinating Group for Religion in Education in Europe (CoGREE) has organised a conference on „Religion in schools in secular Europe? Perspectives from research, politics and practice." The event took place in Soesterberg near Amersfoort on 20th to 22nd of November and was organized in cooperation with the Besturenraad the Dutch centre for Christian education, a service centre for the 2300 Protestant schools in the Netherlands. Key lectures were delivered by Prof Ben Vermeulen, member of the Council of State, Netherlands on "The legal framework for religion in schools" and Dr Rebecca Nye on "Children's Rights in relation to religious education in the English context". Workshops dealt with the situation of religion in schools in Poland, the Lautsi-case and religion in the context of a Europeanisation of education. A final key lecture was given by Prof James Kennedy about "The role of religion in the public sphere and Christian education – trends and challenges." Reports and contributions of the conference will be available soon at www.cogree.com (P.Schreiner).

BELGIQUE-ITALIE – **A' 30 ans du nouvel Accord entre Italie et Vatican -** En février 1984, l' État italien et le Saint-Siège ont signé l'accord dit de Villa Madama, qui a révisé le **Concordat de 1929** conclu par Mussolini. L'accord a reconnu que l' État italien – devenu République, depuis 1948 - n'était plus un État « catholique » et a entraîné une transformation en profondeur du dispositif de financement public des religions. Dans les trente dernières années, malgré la reconnaissance d'autres confessions et la conclusion de conventions entre l'Etat et onze d'entre elles, l'Église catholique a toutefois conservé une place particulière en Italie, notamment dans l'enseignement public primaire et secondaire. Ce 9 décembre 2013, les professeurs Francesco Margiotta-Broglio (université de Florence) et Marco Ventura (Université de Sienne et Katholieke Universiteit Leuven) ont introduit et animé le débat, organisé par l'Université libre de Bruxelles. www.cierl.ulb.ac.be/uploads/documents/2013-2014/9_12_2013_Debat_Concordat.png

ESPAÑA – **La clase de Religión, una cuestión de derecho –** La enseñanza de la religión en la escuela pública a sido el tema elegido para el VI Simposio internacional de Derecho concordatario, celebrado en la Universidad de Alcalá de Henares (16-18 de octubre 2013). Los organizadores: "Los derechos fundamentales que concurren en esta materia – derecho a la educación, derecho de los padres a que sus hijos sean educados conforme a sus propias convicciones, derecho di libertad religiosa – unidos a la laicidad del Estado, convierten esta cuestión en una de las más controvertidas y relevantes del Derecho eclesiástico del Estado". Un ponente, Lorenzo Martin Retortillo de la Complutense, analizando el derecho de los padres a escoger el tipo de educación de los hijos, opína que, del articulo 27 de la Constitución, "no deriva necesariamente una enseñanza de la religión confesional en las escuelas publicas come interpretaron sorpresivamente los Acuerdos del Estado con la S.Sede, que fueron una semana después de la Constitución de 1978".

PARIS - **Lancement d'une formation à la culture éthique et religieuse aux Bernardins** - Une formation, continue et à distance, à la culture éthique et religieuse est lancée au Collège des Bernardins (Paris), sous l'église de la Conférence des responsables de cultes en France. Destinée à «transmettre les différents éléments de culture éthique et religieuse portés par les traditions bouddhistes, hindouiste, juive, musulmane et chrétienne (catholique, protestante et orthodoxe)», cette formation s'adresse aux enseignants qui ont aujourd'hui à aborder le sujet des religions et des convictions dans le cadre de leurs cours, mais ne se sentent pas toujours préparés. http://www.agapan.fr/zoe.php?s=agapan&w=wt&t=me

FRANCE – **La France particulièrement touchée par l'antisémitisme** - Les trois quarts (76 %) des juifs européens considèrent que l'antisémitisme s'est aggravé au cours des cinq dernières années selon une étude réalisée pour le compte de l'agence des droits fondamentaux de l'Union européenne (European Union Agency for Fundamental Rights, Fra) auprès de 5 847 personnes juives vivant dans les huit pays européens au sein desquels vivent 90 % des juifs de l'UE. c'est en Hongrie et en France que ce sentiment est de loin le plus fort (respectivement 90 % et 85 %), contre 61 % en Allemagne, 60 % en Italie et 48 % au Royaume-Uni. Parmi ces répondants, la France se caractérise de plus par des évaluations particulièrement élevées : les manifestations d'antisémitisme prennent la forme d'expressions d'hostilité envers des personnes juives dans la rue ou autres lieux publics pour 84 % des sondés (54 % en moyenne pour les huit pays), de vandalisme dans des institutions et bâtiments juifs pour 78 % des sondés (45 % en moyenne), de graffitis antisémites pour 69 % (contre 45 % en moyenne).
http://www.la-croix.com/Actualite/Europe/La-France-particulierement-touchee-par-l-antisemitisme-2013-11-08-1058009

BELGIO – **Decesso di Antoine Vergote psicologo della religione –** Il sacerdote belga Antoine Vergote, considerato uno dei capiscuola della psicologia della religione, si è spento all'età di 92 anni (1921-2013). Teologo, filosofo, psicoanalista, Vergote fondò nel 1962 presso l'Université Catholique de Louvain il Centro di Psicologia della religione, divenuto da allora un'istituzione di riferimento per la ricerca europea e non solo. Durante i suoi studi a Parigi aveva conosciuto Jacques Lacan, di cui fu allievo, e pensatori come Claude Lévi-Strauss e Maurice Merleau-Ponty. Insegnò per molti anni alla Università cattolica di Lovanio. La vasta opera di Vergote ha inaugurato ponti inediti fra teologia, psicologia e altre scienze umane, sviluppando le basi antropologiche dell'intelligenza della fede.

INDONESIA - **Indonesian ulema again demand Catholic schools teach Islam.** In Klanten, Central Java, the MUI (Indonesian Ulema Council) reignites the controversy over the fact that Islam is not taught in Catholic schools, a serious violation for the local head of the Islamist organisation. Last year, the same dispute broke out in Blitar and Tegal, subsiding eventually after Muslim parents defended the schools their children attended because of the quality of their teaching. http://www.asianews.it/news-en/Indonesian-ulema-again-demand-Catholic-schools-teach-Islam-29508.html

<p style="text-align:center;">**PRESS REVIEW** (a selection)</p>

ESPANA
▪ **Sólo el 3% de los vizcaínos de entre 18 y 34 años se confiesa católico practicante**
http://www.elcorreo.com/vizcaya/v/20131203/vizcaya/solo-vizcainos-entre-anos-20131203.html

FRANCE
▪ **La question du « genre » à l'école** (un éditorial du journal *La Croix*)
http://www.la-croix.com/Editos/A-dossier-ouvert-2013-11-11-1059030
▪ **French Court censures five books over anti-semitism**
http://www.jta.org/2013/11/22/news-opinion/world/french-court-censures-five-books-over-anti-semitism
▪ **French Jewish leader: majority of Jews too afraid to put kids in public school**
http://www.jta.org/2013/11/26/news-opinion/world/french-jewish-leader-majority-of-jews-too-afraid-to-put-kids-in-public-school
▪ **A' Strasbourg la communauté turque s'organise pour former ses imams**
http://www.la-croix.com/Urbi-et-Orbi/Actualite/France/A-Strasbourg-la-communaute-turque-s-organise-pour-former-ses-imams-2013-12-03-1070483?xtor=EPR-9-[1300542474]
▪ **« La laïcité ne doit pas devenir une religion séculière »** (lettre pastorale de msg Roland Minnerath)
http://www.la-croix.com/Urbi-et-Orbi/Documents/Eglise-en-France/La-laicite-ne-doit-pas-devenir-une-religion-seculiere-2013-12-03-1070449?xtor=EPR-9-[1300542474]

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▪ **Europe's first state-run Jewish divinity program opens in Germany**
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GRECE
▪ **Pour la première fois, le nombre des mariages civils a dépassé celui des mariages religieux**
http://www.orthodoxie.com/actualites/en-grece-pour-la-premiere-fois-le-nombre-des-mariages-civils-a-depasse-celui-des-mariages-religieux/
▪ **Shocking decision from Greek Supreme Court**
http://greece.greekreporter.com/2013/11/10/shocking-decision-from-greek-supreme-court/
▪ **Religious icons in Courtrooms case rejected by judges**
http://greece.greekreporter.com/2013/11/11/religious-icons-in-courtrooms-case-rejected-by-judges/

IRELAND
▪ **« Faith-based education is a force for good »** (Richard Clarke, archbishop)
http://www.irishtimes.com/news/social-affairs/religion-and-beliefs/faith-based-education-is-a-force-for-good-1.1552987
▪ **«Parents must accept limits to compulsion in matter of their children's faith»** (Kevin Williams)
http://www.irishtimes.com/news/social-affairs/religion-and-beliefs/parents-must-accept-limits-to-compulsion-in-matters-of-their-children-s-faith-1.1591278

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▪ **Holocaust Studies to begin in first grade** (JTA Daily Briefing, 17 Oct 2013) http://www.jta.org/2013/10/17/news-opinion/israel-middle-east/holocaust-studies-to-begin-in-first-grade-israels-education-minister-says?
▪ **To shape young Palestinians Hamas creates its own textbooks** (The New York Times)
http://www.nytimes.com/2013/11/04/world/middleeast/to-shape-young-palestinians-hamas-creates-its-own-textbooks.html

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▪ **Loyola wins fight over Ethics course government plans appeal**
http://montreal.ctvnews.ca/loyola-wins-fight-over-ethics-course-government-plans-appeal-1.524783
▪ **Québec Catholic School principal fights for right to teach religion course with faith**
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▪ **Exemption from Religion classes is a right**
http://canadianatheist.com/2013/11/04/exemption-from-religion-classes-is-a-right/
▪ **La Charte des valeurs: le PQ durcit sa position**
http://www.ledevoir.com/politique/quebec/392166/le-pq-durcit-sa-position?utm_source=infolettre
▪ **Catholic principal says Québec rule prohibits teaching faith**
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▪ **Des Universités disent non à la Charte**
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▪ **La liste des articles à propos de la Charte des valeurs québécoises**
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▪ **Putin proposes restoring Russia's Islamic theologian school**
http://www.interfaxreligion.com/?act=news&div=10843
▪ **Mufti asks Duma to regulate reception of theological education abroad for Russian Muslims**
http://www.interfax-religion.com/?act=news&div=10870

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▪ **Secular vs plural in schools**
http://www.eauk.org/current-affairs/politics/secular-vs-plural-in-scotlands-schools.cfm
▪ **The good news of religion in schools**
http://www.sconews.co.uk/opinion/32536/the-good-news-of-religion-in-schools/
▪ **Bid to remove religious voice from education**
http://www.scotsman.com/news/education/bid-to-remove-religious-voice-from-education-1-3174381
▪ **Nonreligious surpass the Church of Scotland**
http://www.religionnews.com/2013/10/01/scotland-nonreligious-surpass-church-scotland/

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▪ **Religion in Sweden: is God dead in Europe or not? :**http://www.thesimplepastor.co.uk/religion-in-sweden/

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Al-Qaeda tries to indoctrinate schoolchildren http://al-shorfa.com/en_GB/articles/meii/features/2013/11/27/feature-01

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▪ **Student-cohabitation fight about rights, nor religion :** http://www.eurasianet.org/node/67759

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▪ **Big debate: Religion and Education**
http://www.eastlondonadvertiser.co.uk/news/analysis_2_3904/big_debate_religion_and_education_1_2812491
▪ **Les Scouts britanniques introduisent une promesse 'alternative' sans mention de Dieu**
http://actu.bayardweb.com/public/read_message.
▪ **«No place for Jesus in RE, but there's always Gandhi»** (Christina Odone, *The Telegraph*)
http://blogs.telegraph.co.uk/news/cristinaodone/1002/no-place-for-jesus-in-re-but-theres-always-gandhi/
▪ **Le diocèse catholique de Birmingham vend une église à une communauté musulmane** (La Croix)
http://actu.bayardweb.com/
▪ **« The end of Protestantism »** (an opinion by Peter J. Leithart, and Comments)
http://www.firstthings.com/onthesquare/2013/11/the-end-of-protestantism
▪ **Children's right to physical integrity: conflicts following Council of Europe vote**
http://www.lawandreligionuk.com/2013/11/11/childrens-right-to-physical-integrity-conflicts-following-council-of-europe-vote/
▪ **Church of England 'moving away' from selecting school pupils based on religion**
http://www.telegraph.co.uk/news/religion/10448412/Church-moving-away-from-selecting-school-pupils-based-on-religion.html
▪ **«Church of England will be extinct in one generation»** warns ex archbishop Carey
http://www.telegraph.co.uk/news/religion/10457520/Church-of-England-will-be-extinct-in-one-generation-warns-ex-archbishop.html
▪ **Why religion belongs in school**
http://www.haaretz.com/opinion/.premium-1.560055
▪ **Professors challenge previous notions of Italian Rinascimento**
http://www.eurasiareview.com/30112013-professors-challenge-previous-notions-renaissance/

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▪ **Ohio school district agrees to keep portrait Jesus off wall, pay $95G fine**
http://www.foxnews.com/us/2013/10/07/ohio-school-district-agrees-to-keep-portrait-jesus-off-wall-pay-5g-fine/
▪ **«Bind us together? Not public schools»**
http://www.cato.org/publications/commentary/bind-us-together-not-public-schools
▪ **Harvard Scholar, religious ignorance a big problem**
http://www.ourmidland.com/news/harvard-scholar-religious-ignorance-a-big-problem/article_0bea5dfe-3fde-11e3-a537-001a4bcf887a.html
▪ **A plea for Catholic schools to ignore new Guidelines** (New York Times)
http://www.nytimes.com/2013/11/05/education/a-plea-for-catholic-schools-to-ignore-new-guidelines.html
▪ **Five lessons from the world of the faiths** (Economic World Forum, an opinion)
http://forumblog.org/2013/11/five-lessons-from-the-world-of-faith/

WORLD
▪ **Les 10 faits marquant le panorama religieux mondial de l'année :**
  10 Facts about the transforming global Religious Landscape (by Pew Research Center, 2013)
http://www.huffingtonpost.com/2013/10/22/10-facts-global-religion_n_4117341.html?utm_hp_ref=religion

PUBLICATIONS
Abstracts are generally under the responsibility of the Authors or Editors or Publishers

Handbooks ▪ Reports ▪ Yearbooks

01. Stephen BULLIVANT and Michael RUSE (Eds.), *The Oxford Handbook of Atheism,* Oxford University Press, Nov.2013, 784 pages - http://ukcatalogue.oup.com/product/academic/series/religion/ohrt/9780199644650.do - Recent books by, among others, Sam Harris, Richard Dawkins, and Christopher Hitchens have thrust atheism firmly into the popular, media, and academic spotlight. This so-called New Atheism is arguably the most striking development in western socio-religious culture of the past decade or more. As such, it has spurred fertile (and often heated) discussions both within, and between, a diverse range of disciplines. Yet atheism, and the New Atheism, are by no means co-extensive. Interesting though it indeed is, the New Atheism is a single, historically and culturally specific manifestation of positive atheism (the belief that there is/are no God/s), which is itself but one form of a far deeper, broader, and more significant global phenomenon. *The Oxford Handbook of Atheism* is a pioneering edited volume, exploring atheism - understood in the broad sense of 'an absence of belief in the existence of a God or gods' - in all the richness and diversity of its historical and contemporary expressions. Bringing together an international team of established and emerging scholars, it probes the varied manifestations and implications of unbelief from an array of disciplinary perspectives (philosophy, history, sociology, anthropology, demography, psychology, natural sciences, gender and sexuality studies, literary criticism, film studies, musicology) and in a range of global contexts (Western Europe, North America, post-communist Europe, the Islamic world, Japan, India). Both surveying and synthesizing previous work, and presenting the major fruits of innovative recent research, the handbook is set to be a landmark text for the study of atheism.

02. Frank BURCH BROWN (Ed.), *The Oxford Handbook of Religion and the Arts,* Oxford University Press 2014, 544 pp. – http://ukcatalogue.oup.com/ - More than ever before, scholars recognize that nearly every form of religion or spirituality has a vital connection with art. World religions, from Hinduism to The Eastern Orthodox Church, have a long and rich relationship with an array of artistic traditions. In recent decades, the academic study of religion and the arts has burgeoned. Yet a broad and serious consideration of the topic has yet to reach readers. The first comprehensive book of its kind, The Oxford Handbook of Religion and the Arts provides expert guidance to artistry and aesthetic theory in religion. Edited by Frank Burch Brown, the Handbook brings together an international team of leading scholars to present an interdisciplinary volume of nearly forty original essays. Readers are presented the main topics, issues, methods, and resources for the study of religious and theological aesthetics. The essays give light to the dynamic interaction of world religions and art making. The volume ranges from antiquity to present day to examine idolatry, aesthetics in liturgy, and the role of art in popular religion. Ranging from music and poetry to architecture and film, the Handbook crosses the boundaries of different faiths and art forms to survey established and pioneering voices within the field. An authoritative text for scholars and students, The Oxford Handbook of Religion and the Arts will remain an invaluable resource for years to come.

03. Silvio FERRARI, Fabio PETITO (Eds.), *ISPI report - Promoting Religious Freedom and Peace through Cross-Cultural Dialogue*, October 2013, online 37 pages - http://www.ispionline.it/sites/default/files/pubblicazioni/ispi_report31_10_2013.pdf - This Report is based on the International Workshop with academia, think tanks and media representatives entitled 'Promoting Religious Freedom & Peaceful Coexistence' held on 11/02/2013 at the Italian Ministry of Foreign Affairs, Rome. The authors have not provided a simple summary of the proceedings but have constructed the report as a critical engagement and reflection of the workshop's discussion in the context of the growing international attention given to the so-called international religious freedom agenda. As such the report reflects the authors' personal and selective interpretations of the proceedings. It is offered for the consideration of policy-makers and various stake-holders as a contribution to the conceptual and policy debate on what is such a crucial issue for the future of a peaceful and multicultural international society. As a result of a dialogue with the Italian Minister of Foreign Affairs, particular attention has been devoted to the three following dimensions which are of strategic relevance for the Italian government and Europe more in general: 1) the role of religion as a factor of change in international relations; 2) the contribution to the dialogue between the West and Islam offered by Christian communities in the Middle East and North Africa and by Muslim immigrant communities in Europe and the United States; 3) the different ways of interpreting the concept of citizenship in the European context and the Islamic world.

04.Helena MILLER, *The International Handbook of Jewish Education 2011: developing a dialogue between Jewish and Catholic educators,* "International Studies in Catholic Education", vol. 5 (2013) 2, 113-126 - http://www.tandfonline.com/doi/abs/10.1080/19422539.2013.821346#.UpNzhScWvy0 - This article is an attempt to highlight some main themes in the *International Handbook of Jewish Education*, which may resonate with themes that are pre-occupying Catholic educators, and which may help Catholic

educators understand some of the pressing issues and concerns of Jewish educators and Jewish education. Its intention is to begin a process of dialogue between Jewish and Catholic educators internationally.

05. Jørgen S. NIELSEN, Samim AKGÖNÜL, Ahmet ALIBAŠIĆ, Egdūnas RAČIUS (Eds.), *Yearbook of Muslims in Europe,* volume 5, Brill, 2013, pp. XII-706 - http://www.brill.com/yearbook-muslims-europe-volume-5 - This Yearbook provides an up-to-date account of the situation of Muslims in Europe. Covering 46 countries of Europe in its broader sense, the Yearbook presents a country-by-country summary of essential data with basic statistics and evaluations of their reliability, surveys of legal status and arrangements, organisations, etc. Data have been brought up to date from the previous volume. Since 2012, the former article and review sections of the Yearbook are published as the *Journal of Muslims in Europe*. The Yearbook remains the annual reference work for country surveys on Muslims in Europe. This Yearbook is an important source of reference for government and NGO officials, journalists, and policy makers as well as scholars. Includes chapters on: Albania, Armenia, Austria, Azerbaijan, Belarus, Belgium, Bosnia and Herzegovina, Bulgaria, Croatia, Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Georgia, Germany, Greece, Hungary, Iceland, Ireland, Italy, Kosovo, Latvia, Liechtenstein, Lithuania, Luxembourg, Macedonia, Malta, Moldova, Montenegro, Netherlands, Norway, Poland, Portugal, Romania, Russia, Serbia, Slovakia, Slovenia, Spain, Sweden, Switzerland, Turkey, Ukraine, United Kingdom.

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

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Books ▪ e-Books ▪ Thesis ▪ Papers

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07. José Luis ÁLVAREZ, M. Ángel ESSOMBA GELABERT (coords.), *Dioses en las aulas. Educación y diálogo interreligioso*, Editorial Graō, Barcelona 2012, pp. 343 – www.grao.com - Esta obra colectiva se ofrece como un conjunto de análisis sistemáticos que pueden ayudar a orientar la acción en el ámbito de la educación, facilitando el desarrollo del pensamiento teórico y práctico de quienes tienen que tomar decisiones en espacios educativos o sobre lo que sucede en ellos. En primer lugar, está dirigida a políticos y administradores de la educación, a quienes se les presume, en sus tareas de normalización de la acción o de control de la legalidad democrática, su compromiso social. En este estamento de ejercicio del poder político-educativo, el texto facilitaría una visión de conjunto de las dimensiones, condicionantes e implicaciones de la diversidad religiosa para los centros y programas educativos. En segundo lugar, el libro trata de proporcionar referencias cercanas a la acción a los/ las profesionales de la educación –quienes son el pilar básico de los sistemas educativos y de la educación no formal-, apoyando la elaboración de su pensamiento práctico, bien de forma mediata a través de directrices organizativas y curriculares que sirvan de base para la construcción de la escuela interreligiosa, o de manera inmediata a través de estrategias didácticas y recursos directamente aplicables en el aula o en el espacio educativo no formal. En tercer lugar, la obra también va destinada a los investigadores/ investigadoras de la educación en contextos multiculturales y multirreligiosos (p.14).

08. Martha AXNER, *Public Religions in Swedish Media*. *A Study of Religious Actors on three newspaper debate pages 2001-2011*, Acta Universitatis Upsaliensis, Studies in Religion and Society 11, Uppsala 2013, 261pp.(online). http://www.diva-portal.org/ smash/get/diva2:646308/FULLTEXT01.pdf - This study addresses issues concerning religion in the public sphere, brought about by the debates over the perceived resurgence of religion and the post-secular. The aim is to analyze the participation of religious actors in the public, using three newspaper debate pages as the empirical material. Building on theories by Casanova, especially his concept of public religions, as well as mediatization theory and Habermas' writings on religion in the public sphere, 639 opinion pieces signed by religious actors were analyzed. The mixed-methods content analysis was conducted in two steps: first a quantitative overview of the religious actors published, to what extent and on what issues. The second step consisted of three qualitative case studies based on the results of the first step: an argument analysis of the debate over same-sex marriage; an exploration of the specific position of the Church of Sweden and the idea of the national church as a public utility; and finally a discourse analysis of articles by Jewish and Muslim authors. These were analyzed on the basis of criteria for public religions developed from Casanova’s theory and from the media logic of debate articles. While the results show no clear increase in the number of religious actors during the period under scrutiny, one notices a clear presence of Muslim and Jewish actors, even though Christians of varying denominations dominate the material. The contribution of this dissertation is to critically discuss the concepts and assumptions underlying the debate over the place of religion in the public sphere. It stresses the importance of media perspectives as well as empirical studies for analyzing issues of authority, visibility, private/public and religion in late modern, mediated context.

09. Jordan J. BALLOR, David S. SYTSMA and Jason ZUIDEMA (Eds.), *Church and School in Early Modern Protestantism*. *Studies in honor of Richard A. Muller on the maturation of a Theological Tradition,* Brill, Leiden 2013, XXX-800 pages - http://www.brill. com/sites/default/files/theology_catalog_2013.pdf - A great deal of scholarship has too often juxtaposed scholasticism and piety, resulting in misunderstandings of the relationship between Protestant churches of the early modern era and the theology taught in their schools. But more recent scholarship, especially conducted by Richard A. Muller over the last number of decades, has remapped the lines of continuity and discontinuity in the relation of church and school. This research has produced a more methodologically nuanced and historically accurate representation of church and school in early modern Protestantism. Written by leading scholars of early modern Protestant theology and history and based on research using the most relevant original sources, this collection seeks to broaden our understanding of how and why clergy were educated to serve the church.

10. Albert BIESINGER, Matthias GRONOVER, Michael MEYER-BLANCK, Andreas OBERMANN, Joachim RUOPP, Friedrich SCHWEITZER (Hrsg.), *Gott – Bildung – Arbeit. Zukunft des Berufsschulreligionsunterrichts,* Waxmann, Berlin 2013, “Glaube –

Wertebildung – Interreligiosität", Band 4, 216 Seiten. http://www.waxmann.com/index.php?id=20&buchnr=2978&nl=2 - Der Berufsschulreligionsunterricht (BRU) erhält mittlerweile viel Aufmerksamkeit durch religionspädagogische Forschung, vor allem auch empirische Studien. In Schule und Gesellschaft richtet sich die Frage an ihn, welchen Beitrag er zur interreligiösen Verständigung in einer pluralen Gesellschaft leisten und was er für den Aufbau beruflicher Handlungsfähigkeit beim Übergang ins Berufs- und Erwerbsleben tun kann. Die Buchreihe „Glaube – Wertebildung – Interreligiosität" stellt die wissenschaftliche Bearbeitung berufsorientierter Religionspädagogik in den Vordergrund. Dabei sind ökumenische Weite, ein interreligiöser Horizont, das Gespräch mit der Berufspädagogik und der Bildungspolitik, die Standards empirischer Bildungsforschung sowie der Bezug zur Schulpraxis entscheidende Kennzeichen. Angesichts vielfältiger gesellschaftlicher Veränderungen ist außerdem die Frage zu stellen, ob und wie der BRU auch künftig die an ihn gerichteten Erwartungen aufgreifen kann und wie es ihm weiterhin gelingen kann, sich auf Veränderungen einzustellen. Die in diesem Band versammelten Beiträge gehen zurück auf den Zukunftskongress zum Berufsschulreligionsunterricht „Gott – Bildung – Arbeit", der im November 2012 in Frankfurt am Main stattgefunden hat. Der Kongress, bei dem erstmals Religionslehrerinnen und -lehrer beider Konfessionen sowie Vertreter/innen aus Kirche, Politik und Wirtschaft aus dem ganzen Bundesgebiet zusammenkamen, zeugt über den wissenschaftlichen Austausch hinaus vom breiten Interesse am BRU durch die Kirchen, die Bildungsverantwortlichen und die Wirtschaft.

11. Vincent BIONDO, Andrew FIALA, *Civility, religious pluralism and education* (Google eBook), Routledge, Dec, 2013, 256 pp. - http://books.google.it/books?id=78NiAgAAQBAJ&lr - This book focuses on the problem of religious diversity, civil dialogue, and religion education in public schools, exploring the ways in which atheists, secularists, fundamentalists, and mainstream religionists come together in the public sphere, examining how civil discourse about religion fit swithin the ideals of the American political and pedagogical systems and how religious studies education can help to foster civility and toleration.

12. Alexandre BLANC, *Emergence of the European Union in upper secondary education. A comparative analysis of French, English, German and Catalonian History Textbooks*, in Simone ABENDSHON, *Growing into Politics; Contexts and timing political socialization*, ECPR Press, 292 pp. – chap. 6, pp. 115-138 - http://books.google.it/books?id=HYP1AQAAQBAJ&pg=PA115&hl=it&source=gbs_toc_r&cad=3#v=onepage&q&f=false - "I propose to focus on the transition toward a more integrated Europe and to show how school teaching evolves in order to adapt to 'europeanisation'. I would like to show what images of the European Union and his institutions are given to pupils and how these are taught as new realities in the cases of France, England, Germany and Catalonia. These cases are interesting because they show different conceptions and patterns of nation. How does the transition from a largely national oriented socialization to a new one that implicates the increasing introduction of the EU operates?" (p.116).

13. Cathy BYRNE, *Religion in secular education*. *What, in heaven's name, are we teaching our children?,* Brill, Leiden, January 2014, approx. 288 pp. - E-book: booksandjournals.brillonline.com offers online access to Brill's books and journals.- More information: http://www.brill.com/products/book/religion-secular-education - Cathy Byrne presents the secular principle as a guiding compass for religion in government schools in plural democracies. Using in-depth case studies, historical and contextual research from Australia, and comparisons with other developed nations, *Religion in secular education* provides a comprehensive, at times confronting, analysis of the ideologies, policies, pedagogies, and practices for state-school religion. In the context of rising demands for students to develop intercultural competence and interreligious literacy, and alongside increasing Christian evangelism in the public arena, this book highlights risks and implications as education develops religious identity – in individual children and in nation states. Byrne proposes a best practice framework for nations attempting to navigate towards socially inclusive outcomes and critical thinking in religions education policy. Educators, parents, curriculum and policy writers, scholars of religious history and politics, and those (religious and nonreligious) concerned about the need for intercultural competence and critical thinking in religions education.

14. Massimo CATTERIN, *L'insegnamento della religione nella scuola pubblica in Europa. Analisi e contributi di istituzioni europee*, "Monografie di Diritto canonico", Marcianum Press, Venezia 2013, pp. 611 – www.marcianumpress.it - Info: Ufficio stampa Studio Calliandro: press@studiocalliandro.it - Il libro presenta la normativa e i modi di accreditare l'insegnamento della religione nella scuola pubblica nei 28 Paesi dell'Unione Europea, come pure i principali indirizzi delle politiche educative del Consiglio d'Europa e dell'OSCE in merito all'istruzione sulle religioni e altre convinzioni. A partire dalle prospettive emerse nel 2007 da un'indagine del Consiglio delle Conferenze dei vescovi d'Europa sull'insegnamento della religione cattolica (cfr. *EREnews* 2009/1,1-2), l'A. evidenzia i presupposti e le argomentazioni con cui la santa Sede opera presso le Organizzazioni internazionali, in particolare europee. Il testo – raccomandabile tra l'altro anche per l'imponente base documentaria di Fonti e di Bibliografia (oltre 40 pagine di titoli di testi giuridici civili, di normativa ecclesiastica, di rapporti informativi, di saggi comparativi) - aggiorna sulla recente legislazione italiana, europea e vaticana prodotta in materia, oltre che sulla vasta letteratura critica, specialmente giuridica e pedagogica, disponibile nelle principali lingue del continente. L'opera è ora necessario complemento del citato Rapporto 2007 a cura di CCEE/CEI sullo stato dell'istruzione religiosa cattolica europea, rilevato a metà del decennio scorso.

15. David CHEETHAM, Douglas PRATT, David THOMAS, *Understanding Interreligious Relations*, Oxford University Press, 2013, 432 pp. - http://global.oup.com/localecatalogue/google/?i=9780199645848 - The ways in which religious communities interact with one another is an increasing focus of scholarly research and teaching. Issues of interreligious engagement, inclusive of dialogue more specifically and relations more generally, attract widespread interest and concern. In a religiously pluralist world, how different communities get along with each other is not just an academic question; it is very much a focus of socio-political and wider community attention. The study of religions and religion in the 21st century world must necessarily take account of relations within and between religions, whether this is approached from a theological, historical, political, or any other disciplinary point of view. *Understanding Interreligious Relations* is a reference work of relevance to students and scholars as well as of interest to a wider informed public. It comprises two main parts. The first provides expositions and critical discussions of the ways in which 'the other' has been construed and addressed from within the major religious traditions. The second presents analyses and discussions of key issues and topics in which interreligious relations are an integral constituent. The editors have assembled an authoritative and scholarly work that discusses perspectives on the religious 'other' and interreligious relations that are typical of the major religious

traditions; together with substantial original chapters from a cross-section of emerging and established scholars on main debates and issues in the wider field of interreligious relations.

16. James C. CONROY, David LUNDIE, Robert A. DAVIS, Vivienne BAUMFIELD, L. Philip BARNES, Tony GALLAGHER, Kevin LOWDEN, Nicole BOURQUE, Karen WENELL, *Does religious education work? A multidimensional investigation*, (Google eBook), 2013, pp. 280 - http://books.google.it/books?hl=it&lr=&id=... - This ground-breaking volume draws upon a rich and variegated range of methodologies to understand more fully the practices, policies and resources available in and to religious education in British schools. The descriptions, explanations and analyses undertaken here draw on an innovative combination of policy work, ethnography, Delphi methods, Actor Network Theory, questionnaires, textual analysis as well as theological and philosophical insight. It traces the evolution of religious education in a post-religious age from the creation of policy to the everyday experiences of teachers and students in the classroom. It begins by analysing the way in which policy has evolved since the 1970s with an examination of the social forces that have shaped curriculum development. It goes on to explore the impact and intentions of a diverse group of stakeholders with sometimes competing accounts of the purposes of religious educations. It then examines the manner in which policy is, or is not, enacted in the classroom. Finally, it explores contradictions and confusions, successes and failures, and the ways in which wider public debates enter the classroom. The book also exposes the challenge religious education teachers have in using the language of religion.

17. Silvio FERRARI, Rinaldo CRISTOFORI (Eds.), *The library of essays on Law and Religion*. 4 volumes: Volume I: *Law and Religion, An Overview* - Volume II: *Freedom of Religion and Belief* - Volume III: *Religion in the Public Space* - Volume IV: *Current Issues in Law and Religion,* Ashgate, October 2013, 2232 pp. totally - http://www.ashgate.com/isbn/9781409436041 - This series brings together the most influential and important articles in the field of law and religion from recent decades. The selection provides an insight into the many nuances and particularities of the field and reflects the wide range of issues and views of this growing discipline. The themes addressed by this series include minorities, geographical particularities, public and private sphere, secularism, apostasy, blasphemy, education and many others. The subjects are presented with different angles and viewpoints to give the readers different solutions to similar issues and offer new perspectives and material on law and religion. In addition, each of the four volumes in the series is thematically arranged to give the reader a clear idea of the different topics within the discipline and an easier access to the subjects. This four-volume collection offers a complete overview of the current state-of-play in the field of law and religion and provides scholars, researchers and students with an indispensable resource with which to navigate this growing field of study.

18. Liam GEARON, *Master Class in religious education: transforming teaching and learning,* Bloomsbury, London 2013, 204 pp. – See Press review in "British Journal of Religious Education" vol. 36 (2014) 1, 102-103.

19. Andrew C. GOULD, Anthony M. MESSINA, *Europe's contending identities: supranationalism, ethnoregionalism, religion, and new nationalism*, Cambridge University Press, Jan.2014, 312 pages - http://books.google.it/books?id=zCVOAgAAQBAJ&dq - How "European" are Europeans? Is it possible to balance national citizenship with belonging to the European Union overall? Do feelings of citizenship and belonging respond to affiliations to regions, religions, or reactionary politics? Unlike previous volumes about identity in Europe, this book offers a more comprehensive view of the range of identities and new arguments about the political processes that shape identity formation. The founders of European integration promised "an ever closer union." Nationalists respond that a people should control their own destiny. This book investigates who is winning the debate. The chapters show that attitudes toward broader political communities are changing, that new ideas are gaining ground, and that long-standing trends are possibly reversing course.

20. Kai HAFEZ, *Freiheit, Gleichheit und Intoleranz. Der Islam in der liberalen Gesellschaft Deutschlands und Europas,* Transcript Verlag, Halle, Feb. 2013, 376 S. - http://www.transcript-verlag.de/ts2292/ts2292.php - Der Umgang mit dem Islam stellt die fundamentale Bewährungsprobe für die liberale Verfasstheit der westlichen Gesellschaften dar. Kai Hafez nimmt die erste umfassende Bestandsaufnahme der Gleichstellung, Integration und Anerkennung des Islams in Deutschland und Europa vor. Sein differenzierter Blick zeigt: Während sich die politischen Systeme langsam auf die Anwesenheit von Muslimen einstellen, bleibt die „liberale Gesellschaft" oft weit hinter ihren Ansprüchen zurück. Die „Sarrazin-Debatte" und rassistische Morde sind nur die Spitze tiefer liegender Unfähigkeiten vieler Europäer, die Globalisierung in ihre Lebenswelt zu integrieren. Um die Demokratie zu stützen, bedarf es nicht weniger als einer Neuerfindung der »liberalen Gesellschaft«. Nicht nur Politik und Bürger, sondern auch die Institutionen der Medien, Wissenschaft, Schule und Kirchen müssen sich rundum erneuern.

21. Elisabeth HENSE, Frans JESPERS, and Peter NISSEN (Eds.), *Present-day spiritualities. Contrast and overlaps,* Brill, Leiden 2013, 225 pp - http://www.brill.com/present-day-spiritualities - Many forms of present-day Western spirituality contribute to people's well-being, whereas others have raised criticism. The study of these different forms is, however, complicated by their continuously diverging practices and ideas. By bringing to bear a multidisciplinary approach, the ten specialists of this volume are able to analyze diverse new instances of spirituality, e.g. in religious contexts (Buddhism, Christianity), popular use, organizations and enterprises, (alternative) health service, and works of art. Most contributions also discuss methods and theories. In their editorial chapters, E. Hense, F. Jespers and P. Nissen show the remarkable overlaps in the approaches, definitions and evaluations of the contributions in this volume and provide a theoretical framework. Both the fresh analyses and the theoretical reflections in this volume point the way to new approaches in this field of study.

22. Maruta HERDING, *Inventing the Muslim cool. Islamic youth culture in Western Europe*, Transcript Verlag, Halle, Nov. 2013, 242 S. - www.transcript-verlag.de/ts2511/ts2511.php - In the current environment of a growing Muslim presence in Europe, young Muslims have started to develop a subculture of their own. The manifestations reach from religious rap and street wear with Islamic slogans to morally »impeccable« comedy. This form of religiously permissible fun and of youth-compatible worship is actively engaged in shaping the future of Islam in Europe and of Muslim/non-Muslims relations. Based on a vast collection of youth cultural arte-facts, participant observations and in depth interviews in France, Britain and Germany, this book provides a vivid description of

Islamic youth culture and explores the reasons why young people develop such a culture. Doctor M. Herding is a sociologist at the German Youth Institute (Deutsches Jugendinstitut e.V.) in Halle, Germany. The book »Inventing the Muslim Cool« is the publication of her doctoral research, which she conducted at the University of Cambridge.

23. Willem HOFSTEE and Arie VAN DER KOOIJ (Eds.), *Religion beyond its private role in modern society*, Brill, Leiden 2013, 284 pp. - http://www.brill.com/religion-beyond-its-private-role-modern-society - The volume *Religion beyond its Private Role in Modern Society* aims at contributing to the debate on the distinction between public and private spheres with regard to the role of religion in modern societies. This issue which is inherent to many conceptions regarding social order, modernity, freedom of conscience, and the changing role and function of religion is discussed not only from a social scientific but also from a historical and philosophical point of view. The articles dwell on several aspects of the role of religion in different societies in modern times, and the overall theme is explored from the perspective of various religious traditions and groups, both institutional and non-institutional. It turns out that the distinction made is difficult to maintain.

24. Aaron W. HUGHES (Ed.), *Theory and method in the Study of religion*. *Twenty Five Years On,* Brill, Leiden 2013, 300 pp. approx. http://www.brill.com/theory-and-method-study-religion - Theory and Method are two words that cause considerable consternation in the academic study of religion. Although everyone claims to be aware of and to engage them, the fact of the matter is that they remain poorly understood. Some see the terms as irritants that get in the way of data interpretation and translation. Others may invoke them sporadically to appear in vogue but then return quickly and myopically to their material and with little concern for the larger issues that such terms raise. To contribute to these debates, the present volume reproduces select articles from *Method and Theory in the Study of Religion* (MTSR) from the first 25 volumes of the journal, and allows a group of younger scholars to introduce and review them, asking if the issues raised are still relevant to the field.

25. Matthias KORTMANN, Kerstin ROSENOW-WILLIAMS (Eds), *Islamic organizations in Europe and the USA: a multi-disciplinary perspective*, Palgrave Studies in European Political Sociology, vol. 3, Palgrave Macmillan, Basingstoke 2013, 260 p. - http://www.palgrave.com/products/title.aspx?pid=657020 - This volume explores the extraordinary variety of Islamic organizations in Europe and the United States. It focuses on the question of how local, national and transnational environments and changing public discourses on Muslims and Islam affect Islamic organizations and their members. The contributions all employ a bottom-up research approach and uncover diverse reactions of Islamic organizations in their forms of organization, strategies and practices. Compiling twelve studies from researchers of a variety of disciplines, this volume provides theoretical and empirical findings on Islamic organizations from the Baltic States, Belgium, the Netherlands, France, Germany, Poland, Spain, Switzerland, the UK and the US.

26. Thomas KROBATH, Andrea LEHNER-HARTMANN, Regina POLAK (Hg.), *Anerkennung in religiösen Bildugsprozessen - Interdisziplinäre Perspektiven*, Diskursschrift für Martin Jäggle, V&R Unipress, Wien Universität Press, 2013, 350 Seiten - http://www.v-r.de/en/title-213-213/anerkennung_in_religioesen_bildungsprozessen-1011843/print/9783847002024.pdf - In the academic, educational and political activities of the theologian and religious educator, Martin Jäggle, one of the chief concerns is to help build a "culture of recognition". In his research, he seeks to give a voice to those who are not given a voice in matters of education and schooling, society, politics, religion and the church. By entering into dialogue with key texts of Martin Jäggle, scholars from different disciplines – particularly Catholic, Protestant and Islamic religious education, education, political science, social ethics, religious studies, philosophy and theology – develop perspectives that can open up the way to an interdisciplinary theory of the culture of recognition.

27. Kasper LANDMARK, *Religion and development in a Norwegian context* - *A qualitative study of the identity of faith-based organizations and the relationship to their secular donor*, Full Master Thesis, Norwegian School of Theology, 2013, pp.139 - http://brage.bibsys.no/mf/bitstream/URN:NBN:no-bibsys_brage_46247/1/AVH5035-kand-nr-6087-masteravhandling-Landmark-navn.pdf In recent decades increased attention has been paid to the role of religion in development and several academics have explored the nature of faith-based organizations (FBOs)involved in development. The Norwegian Agency for Development Cooperation (Norad) funds several FBOs which, through their partners, implement development projects in Africa, Asia and Latin America. Much of the literature on religion and development is focused on faith-based organizations and the role they play, or should play, in development. FBOs are often portrayed as unique and inherently different from secular NGOs. They have been praised for their motivation, efficiency, and holistic approaches to development. Despite of this there is also recognition of the heterogeneity in the category of FBOs. In this thesis I will explore five Norwegian FBOs and attempt to find out how they, in different ways, understand their faith-based identity. In Conclusion I will propose a new typology of FBOs that might help us to better understand their characteristics.

28. Paul MORRIS, William SHEPARD, Paul TREBILCO, Toni TIDSWELL, *The Teaching and Study of Islam in Western Universities,* Routledge, Google e-book 26 November 2013, 208 pages - http://books.google.it/books?id=qlA3AgAAQBAJ&dq=Routledge+Morris+Paul+Teaching+Study+Islam+Western+Universities+2013&hl=it&source=gbs_navlinks_s - Public interest in the religion of Islam and in Muslim communities in recent years has generated an impetus for Western Universities to establish an array of Institutes and programs dedicated to the study of Islam. Despite the growth in number of programs dedicated to this study, very little attention has been paid to the appropriate shape of such programs and the assumptions that ought to underlie such a study. *The Teaching and Study of Islam in Western Universities* attempts to address two central questions that arise through the teaching of Islam. Firstly, what relation is there between the study of the religion of Islam and the study of those cultures that have been shaped by that religion? Secondly, what is the appropriate public role of a scholar of Islam? After extensive discussion of these questions, the authors then continue to address the wider issues raised for the academic community having to negotiate between competing cultural and philosophical demands. This edited collection provides new perspectives on the study of Islam in Western Institutions and will be an invaluable resource for students of Education and Religion, in particular Islamic Studies.

29. Frank PETER, Sarah DORNHOF, Elena ARIGITA (Eds.), *Islam and the Politics of Culture in Europe*. *Memory, Aesthetics, Art* Transcript Verlag, September 2013, 268 p.- www.transcript-verlag.de/ts2176/ts2176.php - Culture is a constant reference in debates surrounding Islam in Europe. Yet the notion of culture is commonly restricted to conceptual frames of multiculturalism where it

relates to group identities, collective ways of life and recognition. This volume extends such analysis of culture by approaching it as semiotic practice which conjoins the making of subjects with the configuration of the social. Examining fields such as memory, literature, film, and Islamic art, the studies explore culture as another element in the assemblage of rationalities governing European Islam. From this perspective, the transformations of European identities can be understood as a matter of cultural practice and politics, which extend the analytical frames of political philosophy, historical legacies, normative orders and social dynamics.

30. Manfred L. PIMER (Ed.), *Between religious indifference and militant atheism – addressees of Religious Education beyond institutionalized or individual religion*, Thematic Issue of „Theo-Web. Zeitschrift für Religionspädagogik", vol. 12 (2013) H.1. The main contents: *Introduction to the thematic issue: Expressions of non-consent to the Christian religion as perceived in religious education discourse* by Monika Jacobs & Bernd Schröder – Part I : Analyses on people without religious affiliation: *People without religious affiliation –„residual" of Christianity or backbone of the new atheism?* by Gert Pickel - *Non-religiousness, humanism, and religious tradition in Europe. An empirical study among young people without religious affiliation* by Boris Kalbheim und Hans-Georg Ziebertz - *Young atheists' attitudes toward religious diversity: a study among 13-to 15-year-old males in the UK* (complete text in English) by Leslie J. Francis, Gemma Penny & Alice Pyke - *Religious indifference and religious education in the Netherlands A tension unfolds* (complete text in English) by Paul Vermeer – Part 2: Atheism in art and published indifference: *Denying God. Approaches of the 'new atheism'* by Edmund Arens - *"Disgust against theWord of God" (Pascal Mercier). Atheism and religious indifference in autobiographically inspired literature* by Georg Langenhorst - *The problem with art. Art and religion in present times* by Andreas Mertin – Part 3: Didactical Perspectives: *What do you make of religion? Experiences with RE in Saxony-Anhalt* by Sylvia Hügel - *Religious Education in a society with non-religious majority –challenges and approaches* by Michael Domsge - *About anti-religious bus campaigns and atheistic propaganda – didactical suggestions to address criticism of religion as presented in the media* by Mirjam Zimmerman – *Freethinkers and Religious Education – a spotlight from the Swiss canton of Zurich* by Monika Jakobs. See the abstracts (English version): http://www.theo-web.de/zeitschrift/ausgabe-2013-01/02.pdf

31. Werner PRÜßER, Doris RÖSGEN, Tobias TRESLER (Eds.), *Informationen zum Religionsunterricht in Nordrhein-Westfalen*. *Erläuterungen, Staatliche und Kirchliche Rechtsgrundlagen, Gerichtsentscheidungen – Kirchliche Denkschriften und Stellungnahmen*, Heft 7, Februar 2013, 204 Seiten - „(…) Die von der Abteilung Erziehung und Bildung der Ev. Kirche im Rheinland, von der Dezernats-gruppe Bildung und Erziehung der Evangelischen Kirche von Westfalen und dem Schulreferat der Lippischen Landeskirche gemeinsam erarbeitete Sammlung von wichtigen Rechtsgrundlagen des Staates und der Kirchen soll als Kurzinformation zur Beantwortung von Fragen zum Religionsunterricht dienen. Sie erhebt keinen Anspruch auf Vollständigkeit. Das Heft soll Nachschlagewerke des Schulrechts nicht ersetzen. Die „Informationen zum Religionsunterricht" finden Sie im Internet unter www.ekir.de , www.ekvw.de und www.lippische-landeskirche.de in fortlaufend aktualisierter Fassung" (aus *Vorwort*).

32. Karin SCHÖPFLIN, *La Bibbia nella letteratura mondiale*, BTC 165, Queriniana, Brescia 2013, pp. 370 (ed. or. *Die Bibel in der Weltliteratur*, Tübingen 2011) – www.queriniana.it – In questo suo originale saggio (si tratta in sostanza di una storia della ricezione letteraria della Bibbia), l'Autrice, teologa e filologa evangelica, espone il contenuto, la forma e il messaggio di singoli scritti biblici e, selezionando tra le opere classiche della letteratura occidentale edite fino a metà secolo XX, mostra come poeti e scrittori hanno recepito modelli narrativi, temi, motivi e personaggi tanto dell'Antico che del Nuovo Testamento. Contribuendo, lungo i secoli, a renderli ancor più patrimonio culturale dell'uomo occidentale e non solo. Un libro che si fa apprezzare per la spiccata valenza pluridisciplinare, in quanto stimola a percepire molteplici collegamenti, riferimenti, rielaborazioni, allusioni e tracce bibliche nelle opere qui prese in considerazione (una cinquantina: da Dante e Boccaccio a Dostoevskij e Tolstoj, da Lutero e Heine a Racine e Hugo, dal Petrarca e dall'Alfieri a Eliot e Wilde, da Calderón de la Barca a Rilke ed Hemingway …), e di conseguenza conduce ad apprezzare la rilevanza ininterrotta del 'grande Codice della cultura occidentale' per le letterature nazionali, specialmente europee.

33. Jonathan SCOURFIELD, Sophie GILLIAT-RAY, Asma KHAN, and Sameh OTRI, *Muslim childhood. Religious nurture in a European context,* University Press, Oct 2013, 256 pp. - http://ukcatalogue.oup.com/product/9780199600311.do - How do we learn to be religious? To make sense of this process should we emphasise the habitual reinforcement of bodily rituals? Or the active role of individuals in making decisions about faith at key moments? Or should we turn to cognitive science to explain the universal structures on which religiosity is built? And how does a relatively devout minority pass on religion in a generally secular Western context? What significance does religion have for family life in this situation? And how does a religious identity interact with other kinds of collective identification, for example with a nation, ethnic group or a locality? These are some of the questions that Muslim Childhood deals with. This book is about ordinary British Muslims' everyday religious socialisation of children in early and middle childhood. It provides a detailed description of how Muslim families in a secular Western context attempt to pass on their faith to the next generation. It is rooted in detailed qualitative research with 60 Muslim families in one British city. The authors' own analysis of survey data suggests that Muslims in the UK more effectively pass on their faith to the next generation than other religious groups. This book is in part an attempt to explain why that might be. The first published study of British Muslim children in this age group (12 and under) to focus on religious nurture.

34. Mehran TAMADONFAR, Ted G. JELEN, *Religion and Regimes. Support, separation and opposition* (Google eBook), Lexington Books, Nov. 2013, 304 pp. - http://books.google.it/books?id=e0dWAgAAQBAJ&lr - This work is a collection of essays that describe and analyze religion and regime relations in various nations in the contemporary world. The contributors examine patterns of interaction between religious actors and national governments that include separation, support, and opposition. In general, the contributors find that most countries have a majority or plurality religious tradition, which will seek a privileged position in public life. The nature of the relationship between such traditions and national policy is largely determined by the nature of opposition. A pattern of quasi-establishment is most common in settings in which opposition to a dominant religious tradition is explicitly religious. However, in some instances, the dominant tradition is associated with a discredited prior regime, in which a pattern of legal separation is most common. Conversely, in some nations, a dominant religion is, for historical reasons, strong associated with national identity. Such regimes are often characterized by a "lazy monopoly," in which the public influence of religion is reduced. Cf. ch.7, 141-156: *The Roman Catholic Church and Political Regime in Portugal and Spain ,*by Ch. Manuel.

35. Iryna ULASIUK, *Comparative analysis of educational rights of national minorities and migrants in Europe*, European University Institute Robert Schuman - Centre for Advanced Studies Global Governance Programme – EUI Working Papers, Badia Fiesolana, I-50014 San Domenico in Fiesole, Firenze (Italy), November 2013, pp. 29 - http://cadmus.eui.eu/bitstream/handle/1814/28642/RSCAS_2013_80.pdf?sequence=1 - The working paper provides an up-to-date overview of the fundamental and human rights in education applicable to national minorities and migrants in Europe. It summarises the basic educational rights guaranteed within three different legal frameworks: the international human rights treaties, the Council of Europe and the European Union. The working paper is a reflection on the adequacy of the protection afforded in the field of educational rights to national minorities and migrants in Europe and the need for convergence or distinction between the regimes safeguarding educational rights of migrants and national minorities.

36. Marco VENTURA, *Religion and Law in Italy*, Kluwer Law International, Alphen aan den Rijn (NL) 2013, 240 pages - http://www.iclars.org/resurce.php?res=236&type=L - Derived from the renowned multi-volume International Encyclopaedia of Laws, this convenient resource provides systematic information on how Italy deals with the role religion plays or can play in society, the legal status of religious communities and institutions, and the legal interaction among religion, culture, education, and media. After a general introduction describing the social and historical background, the book goes on to explain the legal framework in which religion is approached. Coverage proceeds from the principle of religious freedom through the rights and contractual obligations of religious communities; international, transnational, and regional law effects; and the legal parameters affecting the influence of religion in politics and public life. Also covered are legal positions on religion in such specific fields as church financing, labour and employment, and matrimonial and family law. A clear and comprehensive overview of relevant legislation and legal doctrine make the book an invaluable reference source and very useful guide. Succinct and practical, this book will prove to be of great value to practitioners in the myriad instances where a law-related religious interest arises in Italy. Academics and researchers will appreciate its value as a thorough but concise treatment of the legal aspects of diversity and multiculturalism in which religion plays such an important part.

37.Jacqueline WATSON, Marian DE SOUZA, Ann TROUSDALE (Eds.), *Global perspective in Spirituality and Education* (Google eBook), Routledge, 2013, 342 pages - http://books.google.it/books?id=PUlJAgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - In recent decades, and around the world, much attention has been given to the role of spirituality in the education of children and young people. While educationalists share many common goals and values in nurturing the spiritual lives of children and young people, national and regional cultures, religions and politics have impacted on the approaches scholars and practitioners have adopted in their investigations and practices. The different contexts across nations and regions mean that educators face quite distinct conditions in which to frame their approaches to spiritual education and research, and the nature and impact of these differences is not yet understood. This book brings together thinkers from around the globe and sets them the task of explaining how their research on children's spirituality and education has been shaped by the historical, cultural, religious and political contexts of the geographic region in which they work. It presents contributions in 3 sections (Europe and Israel, Australasia, and the Americas) and concludes with a chapter highlighting what is common and what is contextually unique about global approaches to spirituality and education.

38. Trygve WYLLER, Rosemarie VAN DEN BREEMER, Jose CASANOVA, *Secular and Sacred? - The Scandinavian case of religion in human rights, law and public space* (Google eBook), Vandenhoeck & Ruprecht, 11/dic/2013 - 328 pp. - http://books.google.it/books?id=eSdcAgAAQBAJ&printsec - Shaped by five hundred years of Lutheran impact and with a strong influence of big majority churches, Scandinavian secularity is a very interesting and fruitful material for the historical and contemporary theoretical debate on the secular. It can be discussed, for example, whether the strong position of Human Rights and of the Scandinavian welfare state might be interpreted in continuity with the historical influence of Protestant traditions. Is there something like a hidden sacrality implicit in the Scandinavian secular?

39. Zhuo XINPING (Ed.), *Religious Studies in contemporary China,* Collection: Christianity, Chinese Academy of Social Sciences, Translated by Chi Zhen and Caroline Mason, Brill, Leiden 2013, 424 pages - http://www.brill.com/sites/default/files/theology_catalog_2013.pdf - Chinese Christianity is fascinating and perplexing. Yet, although its existence can be dated back to the Tang Dynasty, when Christianity, in the form of Nestorianism, first arrived in China, it has not been extensively researched by Chinese academics. This volume is devoted to this topic and consists of twelve chapters, written mostly by leading mainland Chinese scholars. These writings shed light on five themes: epistemological ref lection on Chinese Christian theology; interactions between Christianity and Chinese culture; the empirical and historical examination of Christian ethics and social development in China; the Chinese understanding of the Bible as literature; and the remarkable contribution that Christianity has made to Chinese higher education and cultural exchange with the external world.

Journals ▪ e-Journals

40. Fida ADELY, James SEALE COLLAZO, *Ethnographies of Religious Education -* Introduction to special Nr of "Anthropology & Education Quarterly", vol. 44 (2013, December) 4, 340-344 -http://onlinelibrary.wiley.com/doi/10.1111/aeq.12035/abstract? -The study of religion has long been central to scholarly efforts to understand diverse cultures, human practice, and meaning making. This issue highlights recent anthropological research on religious education in a multitude of spaces and within a range of faith experiences. Through rich ethnographic explorations, authors illuminate the engagement of a diverse subset of actors in religious education paying particular attention to pedagogical methods and practices, with important contributions to theories about teaching, learning, and subjectivity.

41. Amineh AHMADI, Maryam AMIDIAN, Ghodsi AHGHAR, *The relationship between religious attitude and social status with self-regulation,* "International Research Journal of Applied and Basic Sciences", vol. 6 (2013), 923-929 - http://www.irjabs.com/files_site/paperlist/r_1765_131014230415.pdf - The purpose of the present study is to investigate the relationship between religious attitude with social status and self-regulation of female high school students of Qom city in 2012. The sample includes 300 subjects selected through Cochran formula using multi-stage sampling. The present research is correlational. Three instruments

including Serajzadeh's religious attitude questionnaire (1377) which is based on Gluck and Stark model (1965) adapted with Shiite Islam, social status questionnaire which its reliability was calculated by Amiri (2002) and educational self-regulation questionnaire of Connel Vyryan (SRQ-A) which its reliability was established by Alborzi (2003). Descriptive and inferential statistics were used to analyze data. The results showed that there is a positive relationship between experiential and ritual sub-scales of religious attitude (belief, experiential, outcome and ritual) with self-regulation learning and there is a negative meaningful relationship between belief sub-scale and self-regulation learning. Among social status sub-scales including proper social skills, inappropriate dare, excitation, excessive confidence, jealousy), there was only a positive meaningful relationship between proper social skills and self-regulation learning. So it seems that by strengthening religious attitude in experiential and ritual aspects and increasing proper social skills and students' social status we can promote their self-regulated learning.

42. Abeer AHMED ALAMRi, *Participation of Muslim female students in sporting activities in Australian public high schools: the impact of religion,* "Journal of Muslim Minority Affairs", vol. 33 (2013) 3, abstract online 18 Nov. 2013 - http://www.tandfonline.com/doi/abs/10.1080/13602004.2013.853980#.UoopkicVEot - This paper looks at the participation of Muslim female students in sporting activities in Australian public high schools. Specifically, the study examines how Muslim female students interpret their participation in school sporting activities and how their Islamic background influences the way they perceive their engagement within the school environment. This paper also argues that Muslim girls' participation in school sporting activities is influenced by the struggle between their identity as Muslims, Islamic dress codes and the sporting requirements. Initially, the paper will examine the importance of sporting activities in the general development of adolescent students, as well as shows how Muslim students view their Islamic identity and what implication this view may have on their engagement in sports. Furthermore, the paper will discuss the struggle between the Islamic identity of female Muslim students and Australian school sporting requirements in light of two important Islamic teachings: (i) dress code and (ii) mixing or interaction with the opposite sex.

43. Ben AMBLER, *Teaching Medieval Studies in the religiously pluralistic classroom*, "Literature Compass", vol.10 (2013) 12, 900-902 - http://onlinelibrary.wiley.com/doi/10.1111/lic3.12081/abstract;jsessionid - This piece serves as an introduction to give short essays by contributors originally assembled for a roundtable session at the 46th International Congress on Medieval Studies, sponsored by the Consortium for the Teaching of the Middle Ages (TEAMS). The goal of that session, which we hope will be further advanced by this compilation of short pieces, was to introduce ideas and generate discussion on the pedagogy of familiarizing students with the idiosyncrasies of medieval Christianity when they are separated from them by hundreds of years and, in the case of non-European students, usually thousands of miles.

44. Reiner ANSELM, *Abendland oder Europa? Anmerkungen aus evangelisch-theologischer Perspektive*, „Zeitschrift für evangelische Ethik", vol. 57 (2013) 4, 272-281 - http://www.fachzeitschriften-religion.de/zeitschrift-fuer-evangelische-ethik - Proceeding from the thesis of Remi Bragues, that Europe constantly attains its identity in contras and via delimitation, this article describes the Catholic and Protestant concept of Europe which was developed in the 19th century: Both agree in the rejection of Enlightenment ideals, and yet pursue different interests: While the Catholic line strives toward integration by means of the Church, Protestantism relies upon the nation state. These two lines can be understood as blueprints of current controversies: How is the relationship between the nation state and the European Union to be determined? Does Europe need a unifying basis of values? Finally, the article makes a case for integration by means of seeking a common law which is open to different national and worldview traditions, and for seeing the independent profile of Europe in such secular law.

45. Stine H. BANG SVENDSEN, *Learning racism in the absence of 'race',* "European Journal of Women's Studies", vol.20 (2013) 4, abstract online 28 Oct 2013 - http://ejw.sagepub.com/content/early/2013/10/24/1350506813507717.abstract - How do students learn about racism in the absence of 'race' as an explanatory concept for current social divisions? This article traces conceptual and affective negotiations of 'race' and racism in a Norwegian middle school classroom. Conceptual confusion about 'race', racism and lines of inclusion and exclusion in the nation is rife in this educational setting, where the curricular focus is on questions of immigration and integration. Treating 'race' as a 'chameleon-like' concept that adapts to the cultural context and political situation, the analysis highlights the emotional investments and injuries that discussing race brings forward in the situation through a Kleinian psychoanalytic lens. Working through the affective as well as the conceptual aspects of the classroom's struggles with 'race' and racism, the article argues that racism is enacted in the classroom partly as an effect of the denial of 'race' as a current effect of racism. Furthermore, it suggests that the denial of 'race' as an explanatory concept veils racial binaries that are enacted through Norwegian ethno-nationalism, and facilitates enactment of racist dynamics in education that is intended to prevent racism.

46. Denis BARIĆ, *Catechist initial formation: a challenge for the Church and School* [Inicijalna formacija vjeroučitelja: izazov Crkvi i školi], Obnov. život, 2013, 68, 3, 339–352 – baric.denis@gmail.com - The article presents research results involving certain aspects of catechist initial formation in the Zagreb archdiocese. Two hundred seventy–five primary and secondary school catechism teachers in the Zagreb archdiocese took part in the inquiry where-in they expressed their opinions on several features of catechist initial formation. They assessed the degree to which they feel competent in certain aspects of their post; they assessed the role of course content upon their job as catechism teachers, and finally they assessed the impact of the organizational climate upon quality catechist formation. Catechism teachers estimate that by the end of initial formation they are theologically competent, but that courses which, content–wise, are closely connected to teaching Catholic catechism are of greater import to them. In regard to some elements of the organizational climate, catechism teachers feel that thorough preparation for lectures by the professors and collaboration between professors and students are very important factors which contribute to the quality of initial formation.

47. Daniela BARNI, Alessio VIENO, Rosa ROSNATI, Michele ROCCATO, Eugenia SCABINI, *Multiple sources of adolescents' conservative values: A multilevel study,* "European Journal of Developmental Psychology", vol.11 (2014) 1, first published online 25 Nov. 2013 - http://www.tandfonline.com/doi/abs/10.1080/17405629.2013.857307#.Uph1wScWvy1 - In a sample of 677 adolescents, extracted from 39 classes in 15 different high schools in Trento, Italy, a multilevel analysis was performed to analyze the relations between adolescents' conservative values, their perceptions of the conservative values their mothers would like to transmit to them (i.e., maternal socialization values) and the conservative values prevalent in their class context (i.e., classmates' and teachers'

values). Perceived mothers' conservative values positively predicted adolescents' conservatism, while the mean class conservatism and teachers' conservatism did not. Also the cross-level interaction between mothers' and classmates' conservative values significantly predicted adolescents' conservative values. In particular, the relation between perceived mothers' conservatism and children's conservatism was stronger when adolescents perceived an alignment between their classmates' conservative values and their mothers' expectations of those values. Conversely, the interaction between mothers' and teachers' conservatism did not predict the criterion variable. Implications of this research and its possible developments are discussed.

48.Nicolai BASEL, Ute HARMS, Helmut PRECHTL, Thomas WEISS & Martin ROTHGANGEL, *Students' arguments on the science and religion issue: the example of evolutionary theory and Genesis*, "Journal of Biological Education", vol. 47 (2013), 3, abstract online 04 Nov. 2013 - http://www.tandfonline.com/toc/rjbe20/current#.Un8f8CcVEos - Treating creationism as a controversial topic within the science and religion issue in the science classroom has been widely discussed in the recent literature. Some researchers have proposed that this topic is best addressed by focusing on socio-cognitive conflict. To prepare new learning opportunities for this approach, it is necessary to know the concrete arguments that students use in their discussions on this issue. Therefore, this study aimed to provide a systematic description of these arguments. For this purpose, upper secondary students ($N =$ 43) argued for either the acceptance of evolutionary theory or faith in Genesis in a written speech. The study was conducted during their regular biology and religious education classes. Generated arguments were analysed by qualitative content analysis. Three dimensions of the arguments were described: the content (science or religion), the valuation of the argument (positive or negative), and whether the argument consisted of a descriptive or normative argumentation. The results indicate that students found it easier to generate arguments about the scientific side of the issue; however, these arguments were negatively constructed. The results are discussed with regard to implications for educational approaches for teaching controversial issues at the high-school level.

49. Benaouda BENSAID, Saleh Ben TAHAR MACHOUCHE, *Exploring the relationship between Islamic religious learning and community*, "Multicultural Education & Technology Journal", vol. 7 (2013) 4, 317 – 332 - http://www.emeraldinsight.com/journals.htm?articleid=17098985&show=abstract - Muslims' commitment to religious learning and its institutions speaks of a genuine interest in a lifestyle characterized by education and wisdom, spiritual and religious well-being, in addition to sustainable intellectual and socio-cultural conditions of their communities. At the core of these critical contributions however, lays the question of the interplay between religious learning and community building, and the means according to which religious learning is continually the driving force for development and prosperity. This study aims to examine a number of questions pertaining to the character of Islamic religious learning while exploring the problems impeding religious learning from the effective development of the community. Specifically, this research draws on the perspectives of two prominent Muslim scholars, 'A. R. Ibn Khaldun and M. T. Ben Achour in an attempt to further understand the dilemmas impairing the position of Islamic religious learning in relation to the general context of Muslim communities. This inquiry opens new fields of critical inquiry on the role of religious learning today and brings to light some of the issues causing declining influence on the effective development of Muslim communities.

50. Jenny BERGLUND, *An ethnographic eye on religion in everyday life*, "British Journal of Religious Education", vol.36, abstract online 08 October 2013 - http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.820167#.Ul4Su1MVAos - There are many pitfalls associated with teaching about religions. One such pitfall entails the risk of presenting religions as stereotypical monolithic systems; that is, all who belong to a particular religious tradition think and act in the same way. I like to call this sort of stereotyping the 'robotic tendency' because it has a habit of reducing practitioners to robot-like beings that uniformly perform identical actions. This article concerns how the adoption of what I have termed an 'ethnographic eye' can help educators to avoid both unfortunate stereotypes and the robotic tendency when teaching about religions.

51. Judith BERLING, Kanghack LEE, *Intracultural Interreligious Learning: opening toward contextualization*, "Teaching Theology & Religion", vol. 16 (2013 Oct.) 4, 346-351 - http://onlinelibrary.wiley.com/doi/10.1111/teth.12135/abstract? - The authors developed and co-taught a course on Korean indigenous spiritualities designed primarily for Korean Christians to reflect on whether such spiritualities might hold resources for their religious lives. Engaging students directly with the spiritual practices, texts, and representatives of the traditions, the course encouraged students to voice their understandings of these traditions on their own terms, and the extent to which they might hold resources for Korean Christianity. Starting each class session with pair discussions (in Korean, if desired), and then sharing the pair responses with the larger class for fuller discussion gradually developed intracultural interreligious openness to the Korean indigenous heritage. Two non-Korean students brought "outsider" questions and responses to the conversation. Students reported that the learning experience was successful and valuable.

52. Robert L. BERTRAND, *Rethinking Religious under-representation in Science*, "European Journal of Science and Theology", vol.9 (Dec 2013).6, 143-152 - http://www.ejst.tuiasi.ro/Files/42/15_Bertrand.pdf - The unusually low number of religious affiliates in science has been a perplexing phenomenon ever since James Leuba originally reported his findings on the religiosity of scientists in 1914. It has been traditionally assumed that low religious turnout in science is a consequence of epistemological conflicts between religion and science dissuading religious affiliates from pursuing scientific careers. The potential contribution of the scientific institution itself (and its social practices), however, has been seldom questioned as a contributing factor. Herein I hypothesize and argue that several socio-psychological mechanisms of social bias potentiate discrimination within the scientific institution, favouring non-religious candidates in recruitment into the scientific role as well as during subsequent career advancement. These mechanisms include: (1) Boundary posturing and identity formation psychology; (2) Implicit association psychology and (3) Stereotype anxiety psychology. For reasons discussed, differences in educational attainment rates between religious affiliates and disaffiliates, differences in natural inclinations towards science and scientific topics, and socialization processes in academia towards secularism, are all unlikely explanations for the low number of religious affiliates in science. Discrimination against religious scientists, if present, should be made clearly recognized through study and ameliorated through educational and/or institutional policies if we are to both safeguard human dignity and foster a robust scientific enterprise necessary for the 21st century global economy.

53. Eleonor J. BROWN, *Models of transformative learning for social justice: comparative case studies of non-formal development education in Britain and Spain*, "Compare: A Journal of Comparative and International Education", vol. 43 (2013) 5, abstract online

1th Nov. 2013 - http://www.tandfonline.com/doi/abs/10.1080/03057925.2013.841469#.UnnsGFMVEot - This paper presents comparative case studies of non-formal development education by non-profit organisations in two European countries. The study aimed to explore the extent to which such activities provide opportunities for transformative learning. The research was qualitative and began with interviews with educators across 14 organisations in Britain and Spain. Case studies were then identified, purposefully selecting interesting non-formal activities. This paper presents four activities and analyses their potential for transformative learning, drawing together ideas from the literature and the cross-case analysis of the perspectives of development education practitioners. By using the framework of transformative learning pedagogies, this research can inform non-formal education with aims regarding social justice in a range of contexts. It is argued that while there are scarce opportunities for sustained non-formal development education, these cases contribute to knowledge by providing examples of how participative methodologies can generate critical thinking and thus offer learning opportunities that are transformational.

54. Hauke BRUNKHORST, *Europa in der Krise. Die fatale Gleichzeitigkeit von Konstitutionalisierung und Dekonstitutionalisierung der Union*, „Zeitschrift für Evangelische Ethik", Jahrgang 57 (Okt.2013) 4, 249-257 - http://www. fachzeitschriften-religion.de/ zeitschrift-fuer-evangelische-ethik - The European Union today finds itself in the midst of its greatest crisis. The crisis is due not only to one of the greatest breakdowns in the history of the global economy, but also to the fascinating internal evolution of the European constitution since its beginning, shortly after World War II. Parallel to the growth of constitutional law, latent legitimation problems began to arise and grow cumulatively. However, once the big global banks, corporations and hedge-funds began a concerted attack on the European periphery, the long lasting neoliberal turn from democratic capitalism to capitalist democracy has reached whole Europe, and the legitimation crisis becomes manifest.

55.Nathan CANNEY, Angela BIELEFELDT, *Examining the correlation between religion and social responsibility in engineering*, published in "Frontiers in Education Conference", 2013 IEEE , pp.1819-1824, - http://ieeexplore.ieee.org/xpl/articleDetails.jsp?tp =&arnumber=668515 - The development of social responsibility, both personally and professionally, is critical in the movement toward developing more holistic engineers, as called for by many professional engineering societies to address the complex problems that face our society. This paper presents correlations between engineering students' religious beliefs and their views of personal and professional social responsibility. Data were gathered from 895 engineering respondents to the Engineering Professional Responsibility Assessment tool and from 25 semi-structure interviews with engineering students. It was found that students who considered themselves 'very active' in their religious preference had stronger beliefs of their ability and personal obligation to help others, and in a professional sense of obligation to help others as engineers.

56. Rebecca CATTO, *What can we say about today's British religious young person? Findings from the AHRC/ESRC Religion and society programme,* "Religion", vol. 43 (2013) 4, abstract online 06 Nov 2013 - http://www.tandfonline.com/toc/rrel20/current#. UoHbDScVEos Since the late 20th century, research linking youth and religion has begun to grow. Such growth has been given a particular boost in the UK by the AHRC/ESRC Religion and Society Programme. This article addresses what we can say about today's British religious young person through review of new research findings from the Programme. One certainly can no longer assume that a British religious young person is a practising Christian. He or she is likely to engage with a range of offline and online resources in order to learn more about their faith, and feel some tensions between their commitments and engagement with wider society. Social class and other factors will affect his or her capacity to engage with religion and civil society. Like their non-religious peers, today's British religious young person values relationships and authenticity. Tensions between structure and agency in our neoliberal age emerge through their stories.

57. Özgür H. ÇINAR, *Compulsory Religious Education in Turkey*, in Özgür H. ÇINAR, Jeroen TEMPERMAN (Eds), *Freedom of Religion and Belief in Turkey,* "Religion & Human Rights" vol. 8, Brill, Leiden 2013, pp. 223-241 - http://booksandjournals. brillonline.com/content/journals/18710328/8/3 - The question of religious education has been debated in Turkey since the founding of the Republic of Turkey in 1923. However, with Turkey's commencement of the accession process towards becoming a full member of the European Union, this debate has intensified and after the judgment in the Hasan and Eylem Zengin case at the European Court of Human Rights in 2007, obligations arising from international law have become more impellent.

58. Francis X. CLOONEY, *Comparative theological learning as an ordinary part of theological education,* "Teaching Theology & Religion", vol. 16 (2013 Oct.) 4, 322-328 - http://onlinelibrary.wiley.com/doi/10.1111/teth.12132/abstract;jsessionid - This essay argues, as its title suggests, that learning that is both comparative and theological can be an ordinary – possible, beneficial, even necessary – part of theological education and, like other fields of study, may be incorporated in the curriculum in ways that meet practical curricular needs. Once the professor has undertaken the initial, minimal learning, teaching comparatively can become a natural and integral part of any seminary course. The study of the other is not exotic or in a class by itself; if we can study our own religious tradition today, we can study others as well. The thesis is argued in several parts: (1) interreligious diversity is integral to the context of contemporary faith; (2) comparative theology engages diversity in an intentionally theological way and needs to be distinguished from other disciplines; (3) a comparative theological approach aids in the process of ensuring that attention to diversity is integral to theological education; (4) teaching comparative theology is not different from teaching other forms of theology. None of this, I suggest, requires a liberal or pluralist theological starting point.

59. Corneliu CONSTANTINEANU, Ciprian TERINTE, *Religion in the public square. A theological exploration on religion, freedom and democracy*, "European Journal of Science and Theology", vol. 9 (Oct 2013) 5, 91-97 - http://www.ejst.tuiasi.ro/Files/ 41/11_ConstantineanuTerinte.pdf - We live in complex, pluralist and dynamic world and we are constantly challenged to re-examine and redefine the fundamental elements of our existence: identity, culture, religion, Christianity, nation, freedom, democracy, etc. In such a context, the question of religion in the public square in general and the issue of religious freedom in particular becomes increasingly important. Indeed, religious freedom is one of the most fundamental rights of every person in a pluralist society, and we should be continuously engaged in promoting and enhancing it.

60. Wilhelm DANCA, ***The challenges of religious freedom in Romania***, "European Journal of Science and Theology", vol. 9 (Oct 2013) 5, 35-46 - http://www.ejst.tuiasi.ro/Files/41/5_Danca.pdf - The nowadays Romanian law of religious freedom is confusing, due to diverse facts: the work in progress at the Constitution of Romania, the dominant role of the Romanian Orthodox Church in the public square, the reductionist understanding of freedom, and so on. Starting from these main points, the article tries to compare the voluntarist and quantitative ground of Romanian religious freedom, as it is stipulated by the Constitution of Romania and by the Law of Cults, with the qualitative and ontological basis of Christian Catholic freedom, described by the *Dignitatis Humanae*, i.e. the Declaration of religious freedom of the Vatican II Council. The result of this confrontation is the proposal of an enlarged freedom, a freedom in relational key, or an incarnated and educated freedom. In this case, freedom is understood in relationship with the truth, so not only qua absence of the coercion, but like option for value.

61. Robert DAVIS, ***Religion, education, and the post-secular child***, "Critical Studies in Education", vol. 55 (2014) 1, 18-31, Special issue 'Education in Post-secular Society' - http://www.tandfonline.com/doi/abs/10.1080/17508487.2014.860042#.UrHF5CcWvy1 This essay endeavours to reframe current discussion of the relationship of religion to education by highlighting an often seriously neglected element of contemporary educational thought: the changing, post-secular understanding of childhood in the globalised age. Drawing upon recent ethnographies of childhood, and an older anthropological scholarship, the essay seeks to illuminate the place of religion and religious experience in the education of the young by interrogating prevailing and competing perceptions of childhood that often implicitly underpin the discussion of the relationship of the 'post-secular' to both liberal and critical-constructivist accounts of educational purpose. In rehabilitating this core concern with childhood, the essay also seeks to recover the 'pre-secular' child of folklore, myth, fairytale and romantic aesthetics in order to propose that current Western conceptions of the child are constitutively implicated in these living legacies.

62. Andrew DAVISON, ***The ambiguity of Theological Education: Angles on integration***, "Ecclesiology", vol. 9 (2013) 3, 311-322 - http://booksandjournals.brillonline.com/content/10.1163/17455316-00903003 - This paper arises out of contemporary pressures on theological education in the Church of England, and responses currently being proposed. It works with the ambiguity of the phrase 'theological education', which applies both to the ongoing education of the church and to a more mission-related task of explaining the faith to the wider society. Both are important, as is recognition that the theological education of the church involves laity as well as clergy. Since clergy education is principally in view in the current changes, a discussion of curriculum suggests a broad coverage that attends to relations between topics, combined with some opportunity for exploration at greater depth. Community is stressed as centrally important, with the impartation of a transforming message happening within a community itself oriented to transformation. Such a community can be the nursery for a confidence based on embracing the risk that the faith is true.

63. Oren ERGAS, ***Mindfulness in education and the intersection of science, religion and healing***, "Critical Studies in Education", vol. 55 (2014) 1, 58-72 - http://www.tandfonline.com/doi/abs/10.1080/17508487.2014.858643#.UrHGUicWvy0 - This paper investigates mindfulness as a case study of a 'subjective turn' in education reflecting a post-secular age. The practice of mindfulness originates in an ancient Buddhist teaching prescribed as part of the path to enlightenment. In spite of its origins, it is becoming widespread within diverse secularly conceived social and educational settings. The paper offers a historical review of this phenomenon and analyzes why and how mindfulness has become the spearhead within a burgeoning 'contemplative turn' in education. The thesis suggested is that 'normal education' follows 'normal science', yet science itself is now being shaken by its own venturing into the 'dangerous' waters of the religious experience. The paper reflects critically on the prices and merits of mindfulness in education as a practice shaped by its becoming measurable. It locates these processes as depicting the post-secular age's blurring of boundaries between religiosity/secularity/education, subject/object, and science/healing/education.

64. Cengiz ERISEN, Elif ERISEN, ***Attitudinal ambivalence towards Turkey's EU membership***, "JCMS: Journal of Common Market Studies", vol. 51 (2013) 6, abstract online 7 Nov 2013 - http://onlinelibrary.wiley.com/doi/10.1111/jcms.12091/abstract; - This article takes a comparative political behaviour approach to examine the multifaceted nature of Turkey's European Union (EU) membership bid from the perspective of the EU citizens. We propose a multidimensional explanation for EU citizens' attitude towards Turkey's membership by referring to the political psychology literature on attitudinal ambivalence. We examine whether EU citizens simultaneously hold multiple and conflicting considerations on Turkey's EU accession bid, and whether this ambivalence has attitudinal consequences. To that end, we use the Eurobarometer 66.1 data set to analyze the EU public attitudes on various aspects of possible Turkish EU membership. The findings show that the EU citizens maintain ambivalent views about Turkish membership across three domain pairs: economy–security, immigration–security and population–culture. The significant impact of these ambivalence domains on increasing support for Turkey's membership to the EU is further discussed in the article.

65. Silvia EVANGELISTI, ***Learning from home. Discourses on education and domestic visual culture in early modern Italy,*** History", vol. 98, Dec 2013, Issue 333, 663–679 - http://onlinelibrary.wiley.com/doi/10.1111/1468-229X.12030/abstract;jsessionid - This article focuses on the idea of domestic education in sixteenth- and seventeenth-century Italy. Drawing on the cross-reading of a selection of two different sets of printed sources – pedagogical tracts, and art tracts which largely intersected with Catholic aims of religious reform and the creation of a confessional state and society – the article discusses the educational value that was attributed to the home environment, in its private, public and political dimensions, and the relevance which was attached to domestic visual and material culture and to the senses as learning tools to be used by children of different gender, age and class. Debates about education uncover less-known aspects of domesticity while suggesting the possibility to explore the continuities that might have existed between pre-modern notions of education and modern ones.

66.Daniel FAIVRE, ***Enseigner l'histoire des religions – Vœux pieux ou exigence de la laïcité,*** « Enseignement & Religions Infos», http://ens-religions.formiris.org/?WebZoneID=260&ArticleID=5139 - Cette contribution propose les bases d'un programme possible qui permettrait aux élèves de collège et de lycée de mieux comprendre les mécanismes de création et de transmission des trois religions monothéistes. « Et en ces temps de retour du religieux sous sa forme la plus radicale, l'apport de l'histoire reste essentiel : c'est en effet au nom d'une fidélité absolue aux sources, d'une revivification des consciences par les textes fondateurs que les courants fondamentalistes puisent leur inspiration et leur détermination ; Face à une telle intransigeance, les sciences historiques

paraissent seules capables de constituer des contrefeux idéologiques suffisants. Or, à ce discours intransigeant, la République n'a trouvé, jusqu'à présent, que celui de la répression : interdiction des signes religieux ostentatoires dans les lieux publics, expulsion d'imams radicaux… Mais combattre le fléau de l'intégrisme par ce genre d'armes ne fait que générer des candidats au martyre, tout en alimentant un racisme que la situation économique ne demande qu'à amplifier. Un enseignement laïque de l'histoire des religions ne peut donc fait l'impasse sur l'étude raisonnée et méthodique des textes fondateurs, même si un tel travail suppose probablement une formation plus poussée de la plupart des enseignants ».

67. Leni FRANKEN, Patrick LOOBUYCK, *The future of Religious Education on the Flemish school curriculum: a plea for Integrative Religious Education for all,* "Religious Education", vol. 108 (2013) 5, 482-498 - http://www.tandfonline.com/doi/abs/10.1080/00344087.2013.835641#.UooiyScVEos - After an elaboration of the paradigm shift concerning religious education in Europe, we will give a critical presentation of the Belgian and Flemish system of religious education. The article continues with a discussion of diverse proposals to change the religious education system in Flanders, and concludes that the introduction of an independent, nondenominational, and obligatory subject about religions, ethics, citizenship, and philosophy is the most promising option. In addition, denominational religious education can still be offered as an optional subject. This double system seems the best approach to cope with the educational challenges, the freedom of religion, and (religious) education in Flanders today.

68. Terence GILHEANY, *Israeli and Palestinian teachers' self-reported motivations for teaching religion: an exploratory case study,* "Religious Education", vol. 108 (2013) 5, 499-514 -http://www.tandfonline.com/doi/abs/10.1080/00344087.2013.835644#.UookgCcVEos - The teaching of religion raises opportunities to reduce prejudicial beliefs and attitudes among students. In this study, 30 religion, history, and civics teachers in Israel, East Jerusalem, and the Palestinian Territories were interviewed about their motivations for teaching religion. This study found that teachers expressed a variety of motivations, some of which complemented and some of which conflicted with best practices in prejudice reduction. The study concludes that there is an unrealized opportunity to help teachers approach their teaching with tools that can reduce prejudice, and recommends several such tools.

69. Giuseppe GIORDAN and Linda WOODHEAD (Eds.), *Prayer in religion and spirituality*, "Annual Review of Sociology of Religion", vol. 4, 2013 (December), abstract online - http://www.brill.com/products/book/annual-review-sociology-religion - Prayer is a phenomenon which seems to be characteristic not only of participants in every religion, but also men and women who do not identify with traditional religions. It can be practised even by those who do not believe either in a God or transcendent force. In this sense, therefore, we may assert that the prayer is a typically human activity that has accompanied the development of different civilizations over the course of the centuries. Both the material issues of concrete daily life as well as more symbolic elements expressed through words, gestures, body positions, and community celebration are brought together in the act of praying.

70. Tony GLENDINNING, *The public presence of religion in Western Europe: its social significance among religious constituencies lying between the secular and churchgoing Christians?* "International Journal of Social Science Studies", vol. 2 (2014) 1, 51-64, text online 26 October 2013 - http://www.redfame.com/journal/index.php/ijsss/article/download/ 241/224&sa= X&scisig=AAGBfm0hdzOXGyrLPxkKYzSSg_Dj9yfPtQ&oi=scholaralrt - The study examines attitudes about public religion in the Netherlands, Britain, France and Denmark using ISSP survey data for 1998 and 2008. The context is de-privatization of religion in secular Western Europe due to Christian cultural defence. The majority of Dutch and British participants hold moderate opinions about mixing religion and politics. The majority of French and Danish participants are against public religion. Comparing 2008 to 1998, anti-public-religion attitudes are more evident in the Netherlands in 2008. It is moderate attitudes that are less likely in Britain and approval is even less likely in France and Denmark in 2008 compared to 1998. Overall, public religion has become more unpopular in all four countries. In terms of differences between religious constituencies within countries, attitudes about public religion have de -coupled from churchgoing in Britain unlike continuing relative approval of churchgoers elsewhere. Non-attendance of services is associated with disapproval in France only. In the Danish case, majorities express anti-public-religion attitudes across all religious constituencies in 2008, including Danish churchgoers. National differences emphasize differing traditions, church-state relations and current conditions. There are two instances of cultural defence in our analysis. The Dutch case represents growth in religious -Christian numbers outside of the churches who are not against public religion. The other instance of religio-ethnic cultural defence is among a growing minority of nominal Christians in Britain, who are neither religious nor churchgoers, but express approval of mixing religion and politics as part of an imagined national identity rather than any basis in Christian faith.

71. John GOODALL, K. GHENT, *Parental belief and parental engagement in children's learning*, "British Journal of Religious Education", abstract online 18 Oct 2013 - http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.820168#.UmYD4FMVAos - This article reports on a small scale study, examining the influence of parental faith belief on parental engagement with children's learning. The literature surrounding parental engagement and the impact of familial belief on children's outcomes is examined. It is clear from work in the US that familial faith belief has an impact; however, the previous literature is almost entirely quantitative in nature and does not reflect the faith make up of the UK. The article then reports the results of an online survey of parents, examining parental perception of the impact of belief, of faith/belief group and other issues on their engagement with their children's learning. Analysis of the results are presented, and contextualised for the UK.

72. Stuart HALL, Stephen MCKINNEY, Kevin LOWDEN, Marjorie SMITH and Paul BEAUMON, *Collaboration between Science and Religious Education teachers in Scottish secondary schools,* Paper University of Glasgow, 14 November 2013, 23 pages - http://eprints.gla.ac.uk/87687 - The paper reports on quantitative research that examines (1) the current practice in collaboration and (2) potential for collaboration between Science and Religious Education teachers in a large sample of Scottish secondary schools. The authors adopt and adapt three models (conflict; concordat and consonance)to interrogate the relationship between science and religion (and the perceived relation between these two subject sin schools) (Astley and Francis, 2010).The findings indicate that there is evidence of limited collaboration and, in a few cases, a dismissive attitude towards collaboration(conflict and concordat and very weak consonance). There is, however, evidence of a genuine aspiration for greater collaboration among many teachers(moving towards a more robust consonance model). The paper concludes by discussing a number of key factors that must be realized for this greater collaboration to be enacted.

73. Pam HANLEY, Judith BENNETT, Mary RADCLIFFE, *The inter-relationship of Science and Religion: a typology of engagement*, "International Journal of Science Education", vol. 35 (2013) 18, abstract online 1th Nov 2013. http://www. tandfonline.com/ doi/abs/10.1080/09500693.2013.853897#.UnnnDVMVEos - This study explores whether the religious background of students affects their opinions about and attitudes to engaging with scientific explanations of the origins of the universe and of life. The study took place in four English secondary schools representing three different contexts (Christian faith-based; non-faith with majority Muslim catchment; and non-faith, mixed catchment). It comprised questionnaires and focus groups with over 200 students aged 14–16, supplemented by teacher interviews. The analysis approach was informed by grounded theory and resulted in the development of an engagement typology, which has been set in the context of the cross-cultural border crossing literature. It divides students into categories depending on both the nature and amount of engagement they were prepared to have with the relationship between science and religion. The model takes into account where students sit on four dimensions. These assess whether a student's preferred knowledge base is belief-based or fact-based; their tolerance of uncertainty (do they have a need for resolution?); their open mindedness (are they unquestioning or inquiring?); and whether they conceptualise science and religion as being in conflict or harmony. Many Muslim students resisted engagement because of conflicting religious beliefs. Teachers did not always appreciate the extent to which this topic troubled some students who needed help to accommodate clashes between science and their religious beliefs. It is suggested that increased appreciation of the complexity represented by their students can guide a teacher towards an appropriate approach when covering potentially sensitive topics such as the theory of evolution.

74. Stephen HUNT, *University chaplaincy provisions: taking the religion out?,* "Journal of Beliefs &Values: Studies in Religion & Education", Special Issue: The idea and Value(s) in the University - vol. 34 (2013) 3, 459-469 - http://www.tandfonline.com/ doi/abs/10.1080/13617672.2013.828954#.UoolvycVEos - Albeit fragmented and largely uncoordinated, there is currently considerable debate regarding the nature and rationale of university chaplaincy provisions in England and Wales. Clearly chaplaincies have repositioned themselves from an exclusively Christian ethical and service-based provider to cater for the challenging demands of a multi-faith student body. Today, further changes can be observed suggesting chaplaincies are progressively departing from their narrow 'religious' base. There is now a discernible tentative step in some quarters towards encompassing all-embracing holistic visions of 'well-being'. At the same time, chaplaincies are encouraged to respond to the wider contribution of universities towards the lauded virtues of the 'Big Society'. This article overviews such developments, briefly tracing the evolution of competing philosophies, and considers some possible implications including the unintended consequence of the demise of chaplaincies themselves.

75. Flourish ITULUA-ABUMERE, *The significance of Religious Education in local primary schools (specific reference to Christianity)*, "IOSR-Journal of Humanities and Social Science", vol. 6 (2013) 6, 69 - 94 - www.iosrjournals.org - In the contemporary context of studying religious education in a secular society, the process such as individualization makes it harder for children to get the opportunity to learn from religion in an organized way. At school young students can learn in an orderly and beneficial way from religion. However, we hardly know how they are making progress on this subject and what the significance of their participation in this subject really is. Currently, religious education at primary schools in Western Europe has evolved into a subject that seeks to support students to develop their religious identity. From a socio-cultural perspective, religious education aims to support students to develop their religious identity by giving them the opportunity to participate at religious practices. Religious tradition such as Christianity involve religious practices such as praying, gathering, taking care of the fellow men, dealing with life and death, or the interpretation of religious stories. In these practices the reality that surrounds us is related to the transcendent reality of God the only reliable tool that is use in their study is the bible. Here religious people use concepts like God, creation, nature, redemption, or eternity, and strategies as interpretation, symbolization or imagination. From this perspective, progress in religious education refers to participation at religious practices in a more expert way. The aim of this research is to get a clear view on the significance of studying Christian Religious Education (CRE) in primary school by gathering all the available evidence and the influences this education has had on the way they live their lives, communicate with the secular world and to bring to light factors that help to explain this significance. Is there any benefit of religious education in schools? And how does it affect the child? Are the implications positive or negative? What is the progress of these students? To be more precise, what are the learning effects in Christian religious education of these students at the various levels of the primary school regarding their understanding of religion? And secondly, which factors are enhancing and which are diminishing this progress?

76. Timothy W. JONES, *Postsecular sex? Secularisation and religious change in the history of sexuality in Britain,* "History Compass", vol. 11 (2013) 11, 918-930 - article first published online 11 Nov 2013 -http://onlinelibrary.wiley.com/doi/10.1111/ hic3.12097/abstract; - Histories of 20th century British religion and sexuality, and that work which connects the two, have, until recently, been structured by the secularisation thesis, the assumption that politically and culturally Christianity's influence has steadily declined in the modern era. In the history of sexuality, it is commonly assumed that from the end of the Victorian era religious categories of sexual activity were replaced by scientific categories of sexual identity. This paper examines recent developments in the history and sociology of religion around the idea of the postsecular. Analysing religious developments in secularised societies in terms of religious change rather than a teleology of decline is starting to raise new questions in the history of sexuality. Postsecular analyses in the history of sexuality help us to understand the ways in which religion has continued to influence and shape understandings of sexual desire and identity in the 20th century.

77. Anneli KAASA, *Religion and social capital: evidence from European countries*, "International review of sociology", vol. 23 (2013) 3, first published online 02 Dec 2013 - http://www.tandfonline.com/doi/abs/10.1080/03906701.2013.856162#.UqKnficWvy0 - This exploratory study investigates how various aspects related to religion are related to different dimensions of social capital, based on the latest data from the European Values Study. The study intends to include as many religion-related variables as possible and to cover all main dimensions of social capital. In addition to regression analysis, cluster analysis is used for further exploration of religious composition and its consequences for social capital. The broadest conclusions are that religion is highly related to social capital, but the cognitive dimensions of social capital seem to have a closer relationship with social capital than the structural dimensions. Also, many relationships may be overlooked if not enough different religion-related aspects and social capital dimensions are analysed.

78. Dimitrios KAPOGIANNIS, Gopikrishna DESHPANDE, Frank KRUEGER, Matthew THORNBURG, Jordan GRAFMAN, *Brain networks shaping religious belief,* "Brain Connectivity", vol. 3 (2013) 10, abstract first published online 30 Nov. 2013 - http://_www.liebertpub.com/brain - We previously demonstrated with fMRI that religious belief depends upon three cognitive dimensions, which can be mapped to activation of specific brain regions. In the present study, we considered the co-activated regions as nodes of three networks corresponding to each Dimension and examined the causal flow within and between these networks to address two important hypotheses that remained untested in our previous work. First, we hypothesized that regions involved in theory-of-mind (ToM) are located upstream the causal flow and drive non-ToM regions, in line with theories attributing religion to evolution of ToM. Second, we hypothesized that differences in directional connectivity are associated with differences in religiosity. To test these hypotheses, we performed a multivariate Granger causality-based directional connectivity analysis of fMRI data to demonstrate the causal flow within religious belief-related networks. Our results supported both hypotheses enumerated above. Religious subjects preferentially activated a pathway from inferolateral to dorsomedial frontal cortex to monitor the intent and involvement of Supernatural Agents (SAs) (intent-related ToM). Perception of SAs engaged pathways involved in fear regulation and affective ToM. Religious beliefs are founded on semantic knowledge for doctrine, but also on episodic memory and imagery. Beliefs based on doctrine engaged a pathway from Broca's to Wernicke's language areas. Beliefs related to everyday life experiences engaged pathways involved in imagery. Beliefs implying less involved SAs and evoking imagery activated a pathway from right lateral temporal to occipital regions. This pathway was more active in non-religious compared to religious subjects, suggesting greater difficulty and procedural demands for imagining and processing the intent of SAs. Insights gained by Granger connectivity analysis inform us about the causal binding of individual regions activated during religious belief processing.

79. Marios KOUKOUNARAS-LIAGKIS, *Religious Education in Greek public schools in Western Thrace: identifying controversial issues*, "Mediterranean Journal of Social Sciences", vol. 4 (2013) n.11, online pp. 8 - http://www.mcser.org/journal/ index.php/_mjss/article/viewFile/1297/1326 - This article concerns two recent political legislative moves by the Greek government and one in regard to Religious Education (RE) in schools. The latter concerns compulsory RE and the right to exemption for Orthodox students. The former concerns the new Curriculum of compulsory education (2011) which keeps RE as a distinctive compulsory subject for all, claiming that RE has been non-confessional since 2003 and an Amendment (2013)of Law 3536/2007 which was never implemented. The Amendment enacts a formal Muslim RE only for the schools of Western Thrace and for the students of the Muslim Minority who register at Greek public schools and have the right to withdraw from RE due to reasons relating to their religious consciousness. The native Muslims of Western Thrace (a region in the northern part of Greece bordering Turkey) are recognized as a minority according to the Lausanne Treaty (1923). They comprise 50% of the population, and according to the Treaty they have their own religion and educational system. The author takes into account the complexity of religion, education and politics in the region and addresses controversial issues on the topic of RE that have been raised not only in local society but also between academics, educationists and educators. The question arises as to whether the Greek State is really concerned with RE and the type of RE to be offered to children. Fieldwork by interviewing persons responsible for or related to the subject and articles of local and national newspapers provided the sources for the paper.

80. Gudrun KRÄMER, *Modern but not secular: Religion, identity and the* **ordre public** *in the Arab Middle East,* "International Sociology", vol. 28 (2013) 6, 629-644- http://iss.sagepub.com/content/28/6/629.short - Irrespective of long-ongoing processes of secularization in all fields of public and private life, the principle of secularity continues to be highly contested in the Arab Middle East. The reasons are both cultural and political. In the age of colonialism followed by authoritarianism and accelerated globalization, Islamists were able to project themselves as defenders of popular rights against foreign domination and despotic rule, and to mobilize broad sections of the populace in the name of religion (i.e. Islam). In the Arab Middle East as in other parts of the Muslim world, it is not so much the relation between 'state' and 'church' that shapes the configuration of secularity, but rather the relation between the *ordre public* and Sharia, or 'Islamic references' more generally. By putting the debate into a broader historical framework this article also contributes to the debates on multiple modernities and multiple secularities.

81. Hans JOAS, *Potere politico e interpretazione religiosa. Sacralizzazione, una tentazione permanente*, "Il Regno-attualità", vol. 58 (15 ott. 2013) n. 18, 613-619. – www.ilregno.it/ - "Le dimensioni antropologiche fondamentali della 'nascita della sacralità' e del 'fatto della formazione dell'ideale' (E.Durkheim) sono gli assi lungo i quali si sviluppa la proposta di Joas – membro del Collegio delle Scienze di Berlino e del Brandeburgo, e docente di Filosofia sociale a Chicago – per dipanare la matassa della 'mutua relazione storica tra sacralità e potere'. Con la svolta verso la trascendenza. Caratteristica dell' "epoca assiale" (Jaspers), l'affermarsi delle 'religioni universali' spezza l'identificazione tra sacro e potere tipica delle forme di stato arcaiche. La desacralizzazione – concetto che Joas sostituisce intenzionalmente a quello di secolarizzazione – è dunque un processo che può essere sorretto dalla religiosità. Ma la tentazione di riemergenti sacralizzazioni del particolare non si è estinta, come insegna la storia dei sempre nuovi tentativi di identificazione tra universalismo e contenuti di una cultura, investita così di una missione civilizzatrice universale. La stessa 'idealizzazione dell'Europa' pare oggi tutt'altro che esente da tentazioni di questo tipo" (p.613).

82. David LEHMANN, *Religion as heritage, religion as belief: shifting the frontiers of secularism in Europe, the USA and Brazil,* "International Sociology", vol. 28 (2013) 6, 645-662 - http://iss.sagepub.com/content/28/6/645.abstract - This article draws a distinction between religion as heritage and as belief, and also shows the complications which arise in predominantly Christian countries when 'new arrivals' and evangelical, Pentecostal, or conversion-led, movements claim the recognition which has historically been afforded to hegemonic churches. Using evidence from Europe, the USA and Brazil it reveals the uncertain implementation of the state–religion boundary in the law, in taxation and in politics, and shows how even the most secular states allow religious institutions special exemptions, albeit in different ways. It asks whether religion is not producing demands amounting to a separate citizenship and why religious expression should require privileged treatment additional to freedom of speech in a secular world where religious affiliation is regarded as a matter of personal choice. It also questions the assumption of market theories of religion that more and more intense religion is good for religion and good for society.

83. Lásló LUKÁCS, *Catholic schools in Hungary: dissolution and rebirth, problems and progress*, "International Studies in Catholic Education", vol. 5 (2013) 2, 161-175 - http://www.tandfonline.com/doi/abs/10.1080/19422539.2013.821344#.UpN1CScWvy0 - The article describes the fate of Catholic schools in Hungary in the past 60 years in the context of the political changes in the country. In order to understand the present situation, first we should look at the situation under the communist regime (1948–1990) when almost all church schools were dissolved; then describe the period of transition (1990–2000), the rebirth of denominational schools; and eventually draw some conclusions for the future – what is the mission of Catholic schools in the new millennium (2000 onwards).

84. Melissa MALEY, *Loving all your neighbors: why Community Colleges need the academic Study of Religion,* "New Directions for Community Colleges", vol. 2013, Issue 163, pages 61–68, Fall 2013 - http://onlinelibrary.wiley.com/doi/10.1002/cc.20071/abstract - This chapter explains how the study of world religions prepares the community college student to become a better citizen, worker, and neighbor. The effective middle between the pitfalls of religious relativism and religious dominance in a world religions classroom is central to this discussion of teaching critical thinking, empathy, and cross-cultural communication.

85. Ulrika MÅRTENSSONS, *Hate speech and dialogue in Norway: Muslims 'speak back'*, "Journal of Ethnic and Migration Studies", vol. 39 (2013) 10, online 10 Nov. 2013 - http://www.tandfonline.com/doi/abs/10.1080/1369183X.2013. 851473#.Un8caycVEos - This article addresses regulation of speech in culturally diverse contexts through a study of interfaith dialogue between the Church of Norway and Islam, using Jürgen Habermas' concepts 'public discourse' and 'post-secular society' and Katharine Gelber's idea of 'speaking back' to hate speech. The analysis is situated in the context of international and national human rights debates and integration policies and the political right's claims regarding the incompatibility between Islam and human rights, in particular freedom of speech. By claiming that Muslims cannot be integrated into Norwegian society because of an essential value conflict between Islam and Norwegian values, the right challenges the legitimacy of the liberal democratic state and its civic integration policy. Correspondingly, the interfaith dialogue which identifies with state integration policy has enabled some Norwegian Muslims to 'speak back' to right-wing discourse, and the act of 'speaking back' has increased these Muslims' capabilities to publicly identify with human rights at both national and international levels. This furthers their participation in public deliberation and strengthens the legitimacy of the liberal democratic state's civic integration project but raises the bar for the right.

86. John MILBANK, *Ethos and education: beyond Romanticism and Enlightenment*, "Ecclesiology", vol. 9 (2013) 3, 347-366 - http://booksandjournals.brillonline.com/content/10.1163/17455316-00903006;jsessionid=1sl35qx93flbt.x-brill-live-01 - Education is characteristically either considered as the apolitical transmission of knowledge or, more politically, as the formation of citizens. A more fluid relation between education and politics was imagined in the ancient world and was to some extent recapitulated in the eighteenth century Enlightenment. It has since, however, collapsed one of two directions: an instrumentalised model of education, supported by the state, and supporting it in turn, with a stress on individual freedom; or a Romantic vision of education, represented by Jean-Jacques Rousseau, which favours the 'natural' individual over the socialised citizen. Both work with a structure shorn of transcendence. In contrast, the church offers a unique angle on education, based upon meeting the human being in his or her particularity, where what is spontaneous and arises from within, and what is traditional and imparted from without, are acknowledged to have a kinship with proceeds from their relation to the creator.

87. Antonio MUÑOZ-GARCÍA, *Is religion independent of student's approaches to learning?* "The Central European Journal of Social Sciences and Humanities - Studia Psychologica" (CEJSH), vol 55 (2013) 3, 215-220 - http://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.cejsh-17d4461c-89ee-47bc-9ed3-3ae68c2ed4ae - In the advancement of our understanding of the nature and development of student learning, learning approaches (LA) take centre stage, usually differentiated (Biggs, 2001) as Surface (SA), Deep (DA) and Achieving (AA). These styles are conditioned by aspects of the context and the student, but religion has not been studied. This study was designed ex post facto using correlation, discrimination and regression analysis, and its results indicated an association between religion and LA. DA was associated with an experience of and interest in spirituality. However, SA and AA were related to measurements of religious orientation and beliefs. Existential wellbeing was inversely related to deep approaches and positively to surface and achieving approaches. Religion showed a limited capacity to discriminate among different LAs.

88. Raya MUTTARAK, *Generation, ethnic and religious diversity in friendship choice: exploring interethnic close ties in Britain*, "Ethnic and Racial Studies", vol. 36 (2013) 11, online 21 Oct 2013 - http://www.tandfonline.com/doi/abs/10.1080/01419870.2014.844844#.UmuacFMVAos - Interethnic friendships can reflect intergroup relations and immigrants' integration into host societies. Using pooled 2007–09 Citizenship Surveys, this study investigates interethnic friendship patterns and determinants of friendship choice in Britain. The paper focuses on generational, ethnic and religious diversity in forming interethnic close ties. The most common friendship pattern is having co-ethnic close friends. This ethnic boundary in interethnic ties, however, weakens across generations whereby those born in or migrated to Britain at young ages have a higher chance of having close friends from other ethnic groups. We find that interethnic friendships are formed in a 'pan-ethnic' pattern by which those with similar ethnic/racial and religious background such as Muslim Indians and Pakistanis, or mixed white and black Caribbean and black Caribbean, are more likely to nominate one another as close friends.

89. Oana NEGRU, Cosmina HARAGÂS, Anca MUSTEA, *How private is the relation with God? Religiosity and family religious socialization in Romanian emerging adults,* "Journal of Adolescent Research", abstract published before print November 22, 2013. http://jar.sagepub.com/content/early/2013/10/21/0743558413508203.abstract - This qualitative study explores the dynamics of religious cognitions, behaviors, and emotions in emerging adult discourse in a sample of Romanian youth of heterogeneous socioeconomic, denominational (Orthodox Christian, Roman Catholic, Neo-protestant), and educational background. Also, from a parent-child dyad perspective, we investigate the role of family religious socialization when children have reached emerging adulthood. Findings bring forward personal conceptualizations of religiosity and specific strategies of religious exploration the youth employ. In addition, family religious socialization is portrayed through the lens of the autonomy-support parents provide their offspring from childhood to emerging adulthood. Emerging adults tend to integrate childhood family religious socialization into the context of their lifelong religious development and also report more present-day parental influence than their parents.

90. Rabbi Or N. ROSE, *Pedagogic principles for multi-faith education*, "Theological Education", vol. 47 (2013) 2, 61–66 - http://www.__ats.edu/uploads/resources/publications-presentations/documents/pedagogic-principles-for-multifaith-education.pdf - Offering a perspective from the Jewish tradition, the author recommends not only interreligious training for seminarians but also sustained engagement in dialogical learning with those of other faith traditions, enabling students to become bridge builders for the religious communities they serve. These encounters, the author explains, can help students create networks of interreligious peers whom they can call on in the future for support and advice as well as provide teachings and practices that can be adapted into their lives and ministry settings.

91. Joseph REIMER*, No religion is an island: Teaching World Religions to adolescents in a Jewish educational context*, "Journal of Jewish Education", vol. 79 (2013) 4, 395-413 - http://www.tandfonline.com/doi/abs/10.1080/15244113.2013.850281#.UpM5LCcWvy0 - What is the place of teaching about other world religions in a Jewish educational curriculum for adolescents? This article explores a course in world religions that has been taught at the Genesis Program at Brandeis University since 2001. Based on a participant observational study during 2002 and 2012, the author traces how the teachers construct goals and implement plans that include site visits to places of worship of the religions they are studying. The questions raised and the struggles of students to make sense of Judaism in the context of world religions is the backdrop for considering both why and how other Jewish educators might thoughtfully include the study of other religions as part of their Jewish education for adolescents.

92. Bert ROEBBEN, *„Einander in der Fremdheit begleiten". Möglichkeiten und Grenzen einer Spiritual Learning Community*, in Thomas Krobath, Andrea Lehner-Hartmann, Regina Polak (Hg.), *Anerkennung in religiösen Bildungsprozessen. Interdisziplinäre Perspektiven*, Diskursschrift für Martin Jäggle, V&R Unipress, Vienna Universität Press, 2013, 149-164 - https://www.academia.edu/5372864/_Einander_in_der_Fremdheit_begleiten_._Moglichkeiten_und_Grenzen_einer_Spiritual_Learning_Community -
Children and young people have the inalienable right to be part of a learning community. Nobody can learn on his/her own. Education is always a communal enterprise. In this paper the concept of the 'spiritual learning community' is developed as a contemporary answer to the socio-educational issues raised by Martin Buber and John Dewey in the 1930s. Cultural and religious diversity today stimulate education and schooling more than ever before to reconsider the narrative-communicative and spiritual dimension of every learning process. The spiritual dimension of the learning community relates to a specific *habitus*, namely of de-centration from the self and dedication to the other, and to a specific focus, namely on existential questions such as content of the learning process. Insights from philosophy of education and from European religious education theory and concrete experiences of teacher education at the universities of Dortmund (Germany) and Wien (Austria) form the horizon for this reflection.

93. Pascal-Yan SAYEGH, *Dimensions of nationalism and religion in France, Poland and the United Kingdom: towards a renewed syncretism?* "Geopolitics, History and International Relations", 2013, 2,11-37 - http://www.ceeol.com/aspx/issuedetails.aspx?issueid In the past decades, we have witnessed the global re-emergence of the political meaning of both nationalism and religion. This paper explores contemporary fragments of this trend across three European countries: France, Poland and the United Kingdom. The discursive occurrences brought into the analysis are taken from state-centered political arenas as well as from more diffused or marginal sociological elements. While the approach is primarily set in the perspective of nationalism studies, the final aim of the paper is to nourish the reflection on the negotiations of political and social significations between religion and nationalism. To what extent are religious discourses inherent to the resurgence of nationalist discourses and social practices? Reversely, are nationalistic phenomena inherently religious in nature, hence favorable to combinations between religious and nationalist discursive elements? Are the contemporary dimensions of the relationship between religion and nationalism, such as those presented in this paper, tokens of a new (or renewed) syncretism of a reactionary grid of social significations?

94. Allison SKERRETT, *Religious literacies in a secular literacy classroom*, "Reading Research Quarterly", early version online 15 Dec 2013 - http://onlinelibrary.wiley.com/doi/10.1002/rrq.65/abstract - This article examines how a literacy teacher and her students engaged students' Christian religious literacies in a secular classroom and the outcomes of those transactions. Case study methods; scholarship offering historical, cultural, and social perspectives on Christian religious literacies; and the New London Group's theory of a pedagogy of multiliteracies assisted this investigation. Three findings are discussed: First, the teacher's pedagogy of multiliteracies, in recruiting students' entire cultural, linguistic, and multiliterate repertoires for academic learning, also drew on students' religious literacies for teaching and learning in school. Second, students, with their teacher's support, recruited their religious literacies for analyzing and understanding secular literature and for producing academic writing. Third, religious literacies in the classroom produced tensions, which the students and teacher navigated by emphasizing a shared value of human empathy and their shared commitment to classroom community, pursuing understanding of one another's perspectives, and seeking underlying commonalities of different, or differently articulated, religious beliefs. This research contributes more robust understandings of the role of religious literacies in the lives of an increasing demographic of culturally and linguistically diverse youths.

95.David I. SMITH, Joonyong UM, Claudia D. BEVERSLUIS, *The scholarship of teaching and learning in a Christian context* "Christian Higher Education", vol.13 (2014) 1, 74-87 http://www.tandfonline.com/doi/abs/10.1080/15363759.2014.856654#.Urkvs_sWvy2 - This article assesses the degree to which Christian scholarship has responded to the rise of the Scholarship of Teaching and Learning (SOTL). To what degree, and with what kind of disciplinary and chronological distribution, have overtly Christian publications in scholarly journals evidenced a concern with questions of teaching and learning? This question is approached through analysis of a sample of 9,028 journal articles published between 1970 and 2009. The findings show very limited engagement with pedagogical concerns, and that such engagement is uneven across disciplines. Reasons are offered for seeking stronger engagement with SOTL within Christian higher education.

96. Ryan VENTER, *Speaking God at a public university in South Africa: the challenge of epistemological transformation*, University paper, abstract and text online 22 Oct 2013, pp. 8 - http://uir.unisa.ac.za/bitstream/handle/10500/11853/Venter.pdf?sequence=1 - Institutions of higher learning have not escaped the transformation of South African society. However, voices of concern are often heard that the knowledge produced does not reflect the ethos of the new political dispensation. This article

addresses one specific challenge for theology at a public university, namely the question as to how the discourse on the divine should reflect the imperative of epistemological transformation and serve the common good. Formally, it is suggested that the nature of the theological activity, the function of the God-symbol and the impact of God-images be considered carefully. Materially, there is an argument that favours a discourse which is sensitive to religious inclusivity, a genealogical approach to notions of the divine, multidisciplinary conversation and the challenge of alterity. Finally, the article emphasises that these formal and material guidelines for a Christian theological discourse be explored along trinitarian avenues.

97. Marshall WELCH, Kent KOTH, *A metatheory of spiritual formation through service-learning in Higher Education*, "Journal of College Student Development", vol. 54 (2013) 6, 612-627 - http://muse.jhu.edu/login?auth=0&type=summary&url=/journals/ journal _of_college_student_development/v054/54.6.welch.html - This article presents a hybrid metatheory of spiritual formation that can be applied to understanding college students' spiritual development through service-learning experiences. A definition and overview of spirituality is presented and contrasted with religion, followed by a review of various theoretical models from developmental psychology and spiritual development. Salient features from these models have been identified as a common thread to generate a hybrid metatheory of spiritual formation. A description of the spaces that comprise the spiritual formation process is provided, followed by an example. The article concludes with a discussion on the implications and application of the model for students, faculty members, and directors of centers involved with service-learning.

UPCOMING EVENTS - CALL FOR PAPERS

PARIS, les 7, 14, 21 et 28 janvier 2014, de 18h30 à 20h : Cours du soir organisés par l'IESR (formation continue de l'EPHE): **Femmes, clergé, sacerdoce dans quelques traditions religieuses aujourd'hui** – Informations, programmes, inscriptions : http://www.iesr.ephe.sorbonne.fr/index7060.html#tocto2n11.
- 22 janvier 2014 : débat sur l'ouvrage de John Scheid *Les dieux, l'État et l'individu. Réflexions sur la religion civique à Rome*, Seuil, 2013, en présence de l'auteur avec pour discutante Nicole Belayche (EPHE) http://www.iesr.ephe.sorbonne.fr/index7096.html
- Colloque AFSR les 3 et 4 février 2014 au CNRS site Pouchet (59-61 rue Pouchet Paris 17e) : **Le religieux dans les sciences sociales en France : une légitimité problématique.** Programme, informations:http://www.afsr.cnrs.fr/spip.php%3Farticle144.html

LONDON, January 8th, 2014, University of London: **Sacred or secular: Politics, policy, practice** - The last ten years has seen a reawakening to religion and its public role. The AHRC and ESRC founded Religion and Society program especially has revealed a complex religious and nonreligious landscape in terms of the nature, manifestation and influence of belief. Religion and belief are now widely recognized in the public sphere, but not fully comprehended in terms of politics, policy and practice. These spheres are still framed by an older, secular context, which now seems unsuitable. The question is how to move forwards, knowing what we do. To contribute a 'lightning' presentation, please submit a 1-paragraph outline to: t.stacey@gold.ac.uk.

BRUXELLES, 29 janvier 2014: Journée d'étude organisée à l'Université libre de Bruxelles (ULB, Campus du Solbosch, Institut de sociologie, av. Jeanne), sur le thème : **Les cours de religions/morale non confessionnelle, et leurs alternatives ?,** l'objectif de la journée étant : examiner les deux alternatives actuellement en présence dans le cadre du système scolaire belge : définir un socle commun aux cours de religion et de morale, ou créer un cours commun de « Philosophie et histoire comparée et/ou culturelle des religions ». Infos : jean.leclercq@uclouvain.be

VIENNA, Austria, 28-29 March 2014: Interdisciplinary conference on **Religion in everyday lives**, Hotel Ambassador Vienna, A-1010 Wien, Kärntner Straße 22 / Neuer Markt 5: http://www.ambassador.at/ - We are, therefore, seeking papers from social sciences and humanities that address religion and its influence on our present reality, and its growing importance. Papers are invited (but not limited to) for the following panels: *Secularisation vs sacralisation - Methodology in researching religion – Spirituality – Pilgrimage - Religious practices - **Religion and culture** - Religion and the media - Religious subjectivity - Material religion - **Religion and childhood** - Religion and critical theory - Religion and discrimination - Religion and identity - **Religion and education** - Religion and belonging - Anti-Semitism and Islamophobia - Religion and the Idea of Europe - Religion and ethnicity.* Prospective participants are also welcome to submit proposals for their own panels. Submissions of abstracts (up to 500 words), short bios (up to 100 words), and email contact should be sent to Dr Martina Topić (martina@socialsciencesandhumanities.com) by 15th February 2014. Decisions will be made by 25th February, and payment of the conference fee has to be made by 1st March. Panel proposals should be sent by 1st February 2014. When we receive four or five quality papers for a whole panel, we will send notification of acceptance earlier.

BORDEAUX, France, 31 mars - 4 avril 2014: Session nationale de l'Enseignement catholique destinée aux enseignants de 1er et 2nd degré, personnel éducatif, chefs d'établissement, adjoints en pastorale scolaire : *Empreintes du Religieux dans l'espace public.* Info : http://ens-religions.formiris.org/userfiles/files/espacecom/prospectus_bordeaux_mars_avril_2014.pdf

OSLO, 24-25 April 2014: Conference on **The professional image and ethos of teachers** - The conference highlights the importance of education for preparing our youth for a life as democratic citizens, for their future world of work and for the development of their personality. It will focus in particular on the implications this has for the image and ethos of the teaching profession, the competences of teachers and their day-to-day practices. *What is the role of the beliefs of teachers, of parents and of the public in general regarding what education - good education - is and which outcomes it ought to produce?* The event is organized by the Pestalozzi Program of the Council of Europe and the Education and Culture Commission of the Conference of International non-governmental organizations, the EWC is one of the co-organizers. post@theewc.org

KAUNAS, Lithuania: 11th ISORECEA Conference on **Religious diversification worldwide and in Central and Eastern Europe,** Kaunas, 24-27 April 2014. "We would like to approach these questions in the forthcoming international conference and to encourage scholars from various parts of the world to share their theoretical and empirical insights about religious diversification". The final date of the registration for the conference : 31 January 2014 - Final program: 20 February 2014. isorecea2014@smf.vdu.lt

GRONINGEN, The Netherlands: Univ. of Groningen, 11-15 May 2014: EASR conference **Religion and pluralities of knowledge.** http://www.godsdienstwetenschap.nl/media/images/Open%20proposals%20EASR14/Islam%20and%20Social%20Contract.pdf "I would like to invite you to contribute to the open session **Relational diversity: 'Politics' of cohesion in interfaith activities**, which has been accepted for the EASR conference in Groningen from May 11th to 15th 2014. The panel is to assemble empirical research on interfaith activities, such as dialogue events and peace prayers, interreligious community organizing or multifaith-spaces, such as rooms of quiet in hospitals or other public institutions. Guiding questions are: How are religion and religious diversity conceived of and negotiated in interfaith activities? - What are the underlying notions of a 'proper' or 'legitimate' religion? - How is religious knowledge operationalized for different sorts of interfaith activities? - How do interfaith activities contribute to adjusting religious knowledge to other societal spheres of knowledge? If you are interested, please send a short proposal (150-200 words including affiliation and contact details) to Alexander-Kenneth Nagel: alexander-kenneth.nagel@rub.de".

LISBON, Portugal, 22-23 May, 2014: 11th Conference of the SIEF Working Group on Ethnology of Religion: **Making sense of religion. Performance, art and experience.** (…) **T**aking these points in mind, some specific topics within ethnology, anthropology and folklore studies we aim to focus are: - *ritual: sensing and performing - senses, performance and popular religious art - trends and consume of popular religious art and social contestation - popular religious art in past and present - feminism, gender and religious art - contemporary spirituality and art - performance, heritage and religious "authenticity".*
Format: the conference takes place over two days, followed by an excursion on the third day. Paper presentations are limited to 20 minutes each, followed by ten minutes of discussion. In total 20 paper presenters can be selected. Colleagues who do not present a paper are welcome to participate in the conference and its discussions. Application: submit an abstract of your paper of maximum 300 words, together with your name, position, and institutional affiliation to Dr. Clara Saraiva clarasaraiva@fcsh.unl.pt and Dr. István Povedák povedakistvan@gmail.com by January 15, 2014. The selection of the papers will be done in collaboration with the Board of the Working Group Ethnology of Religion. The final selection will be communicated by February 15, 2014.

ISTANBUL, Turkey, 16-18 June 2014, ISA Human Rights joint Conference. Proposed title: **Critical perspectives towards Human Rights.** http://www.isanet.org/Conferences/HRIstanbul2014.aspx ; http://sociologyofhumanrights.org/

KENT, UK, Autumn 2014 - The Department of **Religious Studies** at the University of Kent is now advertising doctoral studentships covering course fees and an annual maintenance grant for students planning to begin their doctoral projects in autumn 2014. Successful applicants will have a strong academic record and a clearly defined research project reflecting the interests and expertise of staff in the Department. **Particular areas of research** interest in the Department include: religion, capitalism and globalization - religion and media - the role of religion in the construction of European modernity - religion, law, governance and politics - the cultural sociology of the sacred - the study of religious subjectivity - material religion - religion and childhood - religion and critical theory. More details on these are available at http://www.kent.ac.uk/secl/postgraduate/funding.html?tab=phd-scholarships
1st International Congress of Turkish Culture.

ISTANBUL, 13-15 October 2014 : Congress on **Turkish sufi culture and traditions**, Suleyman Şah University. Deadline for abstract submissions: April 1, 2014. Notification of acceptance: May 1, 2014. Deadline for full paper submission: September 10, 2014. Papers will be published and they will be given to participants in the form of cd. Contact e-mail for submissions and questions: itcc2014@ssu.edu.tr . Website: http://www.itcc-one.com/?&changelang=en

PADUA, Italy. *Annual Review of the Sociology of Religion*, Volume 6 (2015): **Religion and Internet**, edited by Enzo Pace (University of Padua), Göran Larsson and Daniel Enstedt (University of Göteborg) - The first goal is not only to reflect on the progress of theoretical and empirical studies, but also and especially to what extend common themes, languages, and methodological tools are sharing by scholars as well as persisting problems related the structural ambivalence of the object between religion and communication, reality and virtuality, great religious traditions and innovation, which sometimes reach paradoxical extremes. The second goal is to explore the nexus between information and communication technologies, and religion, and, more precisely, how both religious organizations and individuals make use of new technologies with regard to religion. A preliminary list of issues: *- Religious information and communication (computer assisted): theoretical perspectives - Online religion, rituals and worships - Monasteries online (Christian, Buddhist, Hindu ....) - Online religious communities - The new frontier of the missionary's activities - Reconstruction of the religious identity in the cyber-religion - Methodology issues - New and old paradigms studying religion in the cyberspace - Comparative studies of religion in the cyberspace - Religious conflicts in the web - Real and virtual religious authority - Net-sect and net-church - Religion, information and communication new technologies*. Please send all proposals (300 words) to prof Enzo Pace: vincenzo.pace@unipd.it

BELFAST, Northern Ireland**,** 3-5 Sept. 2014 - The ESA Sociology of Religion Research Network 34 (Sociology of Religion) has announced its call for papers for its second bi-annual conference, **Religion in the public domain**: http://belfast2014.esareligion.org/
Particularly papers are welcomed that discuss the following topics:- *Studies focusing on the modern separation of state and church, the formation of the religious and the secular and the public and the private domain in European countries and beyond.- Studies discussing the social significance of religion and its re-emergence in the institutional and public domain, i.e., the role of Islamic, Christian or spiritual beliefs, practices and experiences in politics, voting, banking, business life etc.- Studies focusing on the role of religious-spiritual narratives in popular culture, i.e., their meanings, commercial and commodified manifestations in books, music, film, computer games, advertising, marketing and branding.- Studies discussing the role of the media, i.e., the way religion is framed at television, radio and in newspapers, and the appropriation and use of (social) media by religious individuals, groups and organization.- Studies focusing on social conflicts between secular and religious groups and public debates about Islam, i.e., about integration, religious fundamentalism, terrorism, women's rights, headscarves, abortion etc.- Studies focusing on the public value of the sociology of religion, including studies on religion and politics, religion and the welfare state and human security in 'failed' states, and the significance of the study of religion to policy makers and grassroots activists.*

INDIANAPOLIS, Indiana, USA, 31 Oct - 2 Nov. 2014: Annual Meeting of the SSSR (Society for the Scientific Study of Religion), on **Building bridges**. "Our intent is to build bridges between disciplines and cultures that have become isolated and communicate mainly among themselves. Suggestions for contributions include: ·*The study of religion in diverse cultures and regions (Eastern, Central Europe, Asia, South America, etc.) · The study of religion within diverse faith traditions (Islam, Christianity, Paganism, NRMs, etc.) · Inter-disciplinary studies of religion (religious studies & the social and behavioral sciences, etc.) · New disciplines that study religion (cognitive science, evolutionary psychology, etc.) · Methodology interaction in the study of religion (quantitative, qualitative, creative, etc.) · the study of non-belief and atheism*.
Submissions Open: February 03, 2014 (see http://www.sssrweb.org). Submissions Close: March 31- Notification: April 30, 2014.

BRUSSELS – The capital of the Belgians and of 500,000,000 Europeans has been chosen as the host city of the **Parliament of the World's Religions in 2014**. The selection of Brussels was made by the Board of Trustees of the governing organization at its March 13, 2011 meeting in Chicago. More than 10,000 people from diverse religious, spiritual and convictional traditions will participate in the 2014 Parliament, which will last for 7 days and will comprise more than 500 programs, workshops and dialogues, alongside music, dance, artistic exhibitions and related events hosted by religious communities and cultural institutions.
http://www.parliamentofreligions.org/news/index.php/category/2014-parliament/

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Books review : abstracts	29	30	35	39
Journals review : abstracts	67	74	74	58
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