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<i>NEWS</i> documenti eventi bibliografia sulla gestione del religioso nello spazio pubblico educativo e accademico in Europa	

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### DOCUMENTS

#### ■ EUROPEAN COMMISSION / **New European Union Youth Statistics Released**

Brussels, 7 February 2014 - EUROSTAT has published a new section dedicated to youth statistics, with elements on various aspects of young people's lives. Youth statistics play an important role in evaluating progress toward the goals set in the **EU Youth Strategy (2010-2018)**: providing better educational and job opportunities and promoting the active citizenship, social inclusion and solidarity of young people (i.e. those aged between 15 and 29). The youth statistics presented cover the fields of action identified in the Youth Strategy as well as demographical contextual information in: *Demography - Education and training - Employment and entrepreneurship - Health and well-being - Social inclusion - Culture and creativity - Participation - Volunteering - Youth and the world*. The section also presents related publications as well as many links to global and national data sources. [Ces infos seront bientôt disponibles en d'autres langues]. [http://ec.europa.eu/youth/news/2014/20140116\\_en.htm](http://ec.europa.eu/youth/news/2014/20140116_en.htm)

#### ■ EUROPEAN UNION / **EU Guidelines on the promotion and protection of freedom of religion or belief**

Luxembourg, 24 June 2013 - The Council of the EU, by means of Foreign Affairs Council, adopted the following Guidelines: [http://consilium.europa.eu/uedocs/cms\\_data/docs/pressdata/EN/foraff/137585.pdf](http://consilium.europa.eu/uedocs/cms_data/docs/pressdata/EN/foraff/137585.pdf)

The educational relevance of this document is underlined, for ex., by the article 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.*

c) *Make use of all available tools, including the financial instruments, **to promote a culture of mutual respect, diversity, tolerance, dialogue and peace** and coordinate, as appropriate, with regional and international organisations in order to do so".*

#### ■ EUROPEAN WORKING GROUP ON FREEDOM OF RELIGION OR BELIEF / **Report 2013**

Brussels, February 2014 - "As members of the European Parliament Working Group on Freedom of Religion or Belief (EPWG on FoRB) we have two objectives with this Report: 1/ to raise awareness about the **deterioration of freedom of religion or belief** in the world and to list countries and developments of particular concern; 2/ to focus on **the role the European Union (EU)** can play to promote and protect FoRB and counter rising violations of FoRB. Toward this, at the end of the report, we have included certain country specific and institutional **recommendations** that we as members of the EPWG on FoRB believe the EU should implement, to supplement and complement action which the EU is already undertaking" (*Foreword*). <http://www.religiousfreedom.eu/wp-content/uploads/2014/02/EPWG-2013-Report-Final-for-printing.pdf>

## ■ COUNCIL OF EUROPE / **The protection of minors against excesses of sects**

Strasbourg, 17 March 2014 - The Committee on Legal Affairs and Human Rights is of the opinion that more measures must be taken at national and European level to counter the excesses of sects which affect minors. Without seeking to define the term "sect", the committee puts forward a series of measures to identify more effectively the extent of the phenomenon of sects and to combat abuse of minors by sects. It condemns in particular the "excesses of sects", namely acts and techniques which seek to place individuals in a state of psychological or physical submission, and stresses that these excesses can lead to violations of the fundamental rights of minors in terms of their right to life, their physical integrity, their family and social links and their education. See the **Report** (rapporteur R. Salles, EPP, English version, 15 pages, 46 articles): <http://assembly.coe.int/ASP/Doc/XrefViewPDF.asp?FileID=20544&Language=EN>

## ■ EUROPEAN FORUM ON ANTISEMITISM / **Définition opératoire de l'antisémitisme**

Ce document – produit par *European Forum on Antisemitism*, Leipziger Platz 15, Mosse Palais, 10117 Berlin - a pour but de fournir un guide pratique permettant d'identifier les incidents à caractère antisémite, de rassembler des données et d'encourager la mise en oeuvre et le renforcement de la législation contre l'antisémitisme. La définition opératoire d'antisémitisme que ce Forum s'est donnée est la suivante : **"L'antisémitisme est une certaine perception des juifs, pouvant s'exprimer par de la haine à leur égard. Les manifestations rhétoriques et physiques de l'antisémitisme sont dirigées contre des individus juifs ou non-juifs et/ou leurs biens, contre les institutions de la communauté juive et contre les institutions religieuses juives."** Le document est disponible en plusieurs langues: <http://www.european-forum-on-antisemitism.org/working-definition-of-antisemitism/francais-french/>

## ■ COMECE / **« Santé sexuelle et reproduction » : des orientations en matière de bioéthique**

Bruxelles, Janvier 2014 - Cette publication, *Science et Éthique*, vol. 2, 80 pages, fait suite au vol. 1 (publié en 2009), et présente d'abord le texte *Santé sexuelle et reproduction* (pp. 6-32) mais comporte également 3 autres avis, sur « l'état d'absence de réactivité après coma » (33-50), « l'amélioration de l'homme » (52-62) et « la non-commercialisation des éléments du corps humain » (63-70). Quels droits en matière de santé sexuelle et reproductive ? Comment traiter les malades en coma neurovégétatif ? Comment harmoniser la dignité de la personne humaine avec les instruments offerts par la technologie ? Comment contrer le commerce d'organes ? **Les législateurs de l'UE ainsi que les évêques catholiques européens** – moyennant en particulier les avis élaborées par le Groupe de réflexion bioéthique - se posent souvent ces questions, et ce dossier est là **pour éclairer et donner des critères de jugement et de comportement**. Son utilité dans la didactique de l'enseignement éthico-religieux n'est pas à démontrer. La publication est disponible en français et en anglais et peut être consultée et téléchargée : [www.comece.eu/](http://www.comece.eu/)

## ■ COMMISSIONE TEOLOGICA INTERNAZIONALE / **Il monoteismo cristiano contro la violenza**

Vaticano, 16 gennaio 2014 - "Riassumiamo l'intento del nostro discorso in due domande: 1/ in che modo la teologia cattolica può confrontarsi criticamente con l'opinione culturale e politica che stabilisce un **intrinseco rapporto fra monoteismo e violenza?** 2/ in che modo la purezza religiosa della **fede nell'unico Dio** può essere riconosciuta come principio e fonte dell'amore fra gli uomini? La nostra riflessione intende proporsi in chiave di argomentata testimonianza, non di contrapposizione apologetica" (dalla *Presentazione*). [http://www.vatican.va/roman\\_curia/congregations/cfaith/cti\\_documents/rc\\_cti\\_20140117\\_monoteismo-cristiano\\_it.html#NOTA\\_PRELIMINARE](http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20140117_monoteismo-cristiano_it.html#NOTA_PRELIMINARE)

## ■ ECRI / **La lutte contre le racisme et l'intolérance en Europe. Les Rapports Belgique et Allemagne**

L'ECRI – European Commission against Racism and Intolerance - a publié, le 25 février 2014, 2 nouveaux rapports sur la lutte en Belgique et Allemagne 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)\*. Nous soulignons **quelques passages ayant trait à l'éducation scolaire** (la version anglaise est également disponible en ligne).

[Du rapport belge : <http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Belgium/BEL-CbC-V-2014-001-FRE.pdf>]  
**161 - En Belgique l'éducation** relève de la compétence des Communautés. En Flandre, plusieurs manuels ont été publiés pour aider les enseignants à aborder les questions LGBT à l'école. De plus, un site internet donne des conseils pour que les écoles deviennent des établissements neutres sur le plan du genre et respectueux des personnes LGBT. Les autorités flamandes financent les actions éducatives d'organisations LGBT. Dans la Communauté française, le 26 juin 2012, le décret définissant les missions prioritaires de l'enseignement primaire et secondaire a été modifié pour que l'éducation à la vie relationnelle, affective et sexuelle (EVRAS) devienne une matière obligatoire. Cela étant, les organisations LGBT ont critiqué ce décret en raison de son manque de précision et ont proposé que le Plan d'action adopte une définition de l'EVRAS conforme aux normes de l'OMS et qu'il prenne expressément en compte la lutte contre

*l'homophobie et la transphobie dans ses objectifs.*

**162 - Pour préparer le Plan d'action** susmentionné, une étude sur les opinions et les comportements des étudiants du secondaire dans la Région de Bruxelles-Capitale a été menée entre 2008 et 2011 sur les questions d'immigration, d'homosexualité, de participation politique, de croyances religieuses et de vie sociale. L'étude montre que l'acceptation de l'homosexualité n'est pas si répandue parmi les jeunes.

**163 - L'ECRI recommande** aux autorités de mettre en œuvre à tous les niveaux, que ce soit dans le cadre du Plan d'action interfédéral contre l'homophobie et la transphobie ou au niveau des entités fédérées, des mesures visant à promouvoir la tolérance et le respect mutuels dans les établissements scolaires, quelle que soit l'orientation sexuelle ou l'identité de genre. En particulier, ces mesures devraient fournir à tous les élèves et étudiants l'information, la protection et le soutien requis pour leur permettre de vivre en accord avec leur orientation sexuelle et leur identité de genre.

[Du rapport allemand: <http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Germany/DEU-CbC-V-2014-002-FRE.pdf> ] **106 - L'homotransphobie** est l'un des grands problèmes dans les écoles allemandes. 73 % des LGBT n'ont jamais parlé d'une manière ouverte de leur orientation sexuelle à l'école. 64 % ont entendu des commentaires négatifs parce qu'un camarade de classe a été perçu comme LGBT. Le mot « gay » est une des insultes les plus répandues. 17 % des LGBT ont subi des discriminations par le personnel d'une école ou d'une université. L'ECRI considère que les ministères responsables de l'éducation devraient faire de la diversité sexuelle une question transversale dans le curriculum pour promouvoir la tolérance envers les jeunes LGBT et leur permettre d'aborder ouvertement leur orientation sexuelle. L'ECRI les encourage également à développer des mesures pour lutter contre les discriminations et la violence que subissent les jeunes LGBT au sein des écoles.

\*Voir également, à propos des phénomènes de racisme et d'intolérance, la dernière 'lettre' du Commissaire européen aux Droits de l'Homme, M. Nils Muižnieks: **L'Europe reste hantée par l'antisémitisme**, postée le 23 janvier 2014 : <http://fr.humanrightscomment.org/2014/01/23/leurope-reste-hantee-par-lantisemitisme/>

■ APPG / **RE: the truth unmasked: The supply of and support for Religious Education teachers**

**An inquiry by the APPG** (All Party Parliamentary Group) on Religious Education, February 2014, online, 43 pages: "Despite religious education being more important than ever before, our group were informed that the subject was often marginalised in schools, and teachers undermined by the dismantling of the RE frameworks and support structures. There appeared to be fewer subject specialists now than in previous years. This is why the All Party Parliamentary Group (APPG) on Religious Education has conducted this inquiry into the 'Supply of and Support for Religious Education Teachers' " (by Stephen Lloyd, MP). <http://www.keswickhalltrust.org.uk/wp-content/uploads/2012/10/APPG-RE-The-Truth-Unmasked1.pdf>

■ CEC / **European Parliament elections: It's about Europe, it's about you!**

"The elections to the European Parliament are an opportunity to discuss our vision of the Union as a community which promotes a just, participatory and sustainable world in which each person can live in dignity, fulfil his/her potential and live free from poverty," was the message of the event taking place on 4th March in the European Parliament and sponsored by four ecumenical partner organisations. The event co-organised by Aprovev, Churches' Commission for Migrants in Europe, Church and Society Commission of the Conference of European Churches (CEC) and Eurodiaconia was hosted by MEP Edit Bauer (EPP, from Slovakia) and Catherine Stihler (S&D group, from the UK). At this occasion Ecumenical partners presented their election leaflet *It's about Europe, it's about you* and the website [www.ecumenicalvoices2014.eu](http://www.ecumenicalvoices2014.eu).

The members of the European Parliament welcomed this initiative. MEP Catherine Stihler stated: "The Christian movement has been a fundamental part of Europe and the EU. The EU shares with Christians a number of values such as social justice, equality and the fight against poverty."

In outlining her view of the upcoming elections she added: "Caring for the environment and each other is what both Christianity and the EU is all about. Therefore, I think this website will prove to be a great tool for Christians to get involved in debates surrounding the EU, sharing our voices on the topics mentioned above can help us form policy moving forward." MEP Edit Bauer said "We all have our share of responsibility for the future of Europe, for the condition what we leave as legacy for the next generation, wherever you are, whatever your position is whether you are young or old".

The website and the leaflet **call Churches, Christian organisations and individual Christians to be engaged in debates around the upcoming European Elections**. The key thematic concerns proposed for the discussion are: *Social Europe, Europe of values, Welcoming migrants and refugees, Human Rights in and outside Europe, Effective environmental policies and Eradication of poverty in a globalised world*.

The website as well as the leaflet in several languages is available at: [www.ecumenicalvoices2014.eu](http://www.ecumenicalvoices2014.eu).

See: [http://www.ceceurope.org/news-and-media/news/?tx\\_ttnews\[tt\\_news\]=470&tx\\_ttnews\[backPid\]=17&cHash=140808395d6ff83f90151ebf3fa67460](http://www.ceceurope.org/news-and-media/news/?tx_ttnews[tt_news]=470&tx_ttnews[backPid]=17&cHash=140808395d6ff83f90151ebf3fa67460)

### ■ AUSTRIA / **Muslims outnumber Catholics in Vienna schools**

*Austria is also in the process of introducing new taxpayer-funded textbooks for the formal teaching of Islam in all public elementary schools across the country.... This is the first time Islam is being taught to Austrian students in the German language. Muslim students, according to new statistics, now outnumber Roman Catholic students at middle and secondary schools in Vienna, the capital and largest city of Austria... See more: <http://www.gatestoneinstitute.org/4229/austria-muslims-vienna-schools>*

Wien, 21.03.14 (*KathPress*). In den Wiener Haupt- und Neuen Mittelschulen hat die Zahl der muslimischen Schüler jene der katholischen bereits überstiegen. Zahlen des Wiener Stadtschulrates, die "Kathpress" vorliegen, sprechen von derzeit 10.734 Hauptschülern mit islamischem und 8.632 mit römisch-katholischem Religionsbekenntnis, gefolgt von 4.259 serbisch-orthodoxen Schülern sowie 3.219 "ohne religiöses Bekenntnis". Teils völlig unterschiedlich dazu sehen die Verhältnisse an den anderen Schultypen aus.

So machen an den Wiener Gymnasien die 5.395 muslimischen Schüler einen relativ geringen Anteil aus: Mit 18.345 Schülern sind die Römisch-katholischen hier die mit Abstand größte Gruppe, gefolgt von 10.340 Kindern und Jugendlichen ohne Bekenntnis, 1.943 evangelischen und 1.726 serbisch-orthodoxen Schülern. Erklärbar seien diese Zahlen laut "Presse" dadurch, dass weniger Schüler mit Migrationshintergrund die AHS besuchen.

An den Volksschulen belegen Katholiken (23.807), Muslime (17.913) und Konfessionslose (11.119) die ersten Ränge, dahinter serbisch-orthodoxe (6.083), "sonstige" (2.727) und evangelische (2.322) Schüler. "Die Zahlen spiegeln die demografische Situation der Stadt wieder" heißt es dazu laut der "Presse" aus dem Stadtschulrat.

Mehr: <http://www.kathpress.co.at/site/nachrichten/database/61276.html>

### ■ BELGIQUE / **Orientations stratégiques des ONG pour l'éducation au développement 2013-2018**

Bruxelles, mars 2014 - Le processus de réflexion stratégique ONG pour l'Education au développement (ED), au cœur de ce document, s'inscrit dans une dynamique de réflexion et de production menée depuis de nombreuses années au sein du Groupe de Travail Education au Développement (GTED) d'ACODEV, la fédération francophone et germanophone des ONG belges de coopération au développement. L'éducation au développement (ED) est une démarche socio-éducative politique qui, par des changements de valeurs et d'attitudes sur les plans individuel et collectif, contribue à la réduction des inégalités dans le monde, en particulier entre le Nord et le Sud, dans le respect de la dignité humaine.

Cherchant à mobiliser les citoyens dans la construction d'un monde plus juste, l'ED est de plus en plus reconnue comme un instrument incontournable de la coopération au développement. Les travaux pour clarifier les concepts gravitant autour de l'ED mais aussi les engagements politiques pris en sa faveur aux niveaux belge et européen en témoignent. Des avancées doivent toutefois encore être menées. Cette réflexion est encouragée notamment grâce au travail de fond mené par la Confédération européenne des ONG (CONCORD/DARE Forum) et le programme DEEEP (Programme européen d'échanges en éducation au développement) qui incitent les différents acteurs concernés à élaborer des stratégies spécifiques en ED. (*Présentation du document*, 53pp)

<http://www.acodev.be/system/files/ressources/acodev-orientations-strategiques-ongh-def.pdf>

### ● **Religion et enseignement à domicile**

**Polémique en Flandre** : la communauté juive en justice contre un décret qui risque de contraindre les enfants des écoles juives à s'inscrire dans des écoles agréées ou étrangères – D'où un arrêt de la Cour constitutionnelle du 27 février 2014. La question des contrôles de l'enseignement à domicile revient à l'ordre du jour en Flandre avec le décret du 19 juillet 2013 (publié le 27 août 2013 au M.B.) qui prévoit notamment en son article II.10 que « les parents qui optent pour un enseignement à domicile, sont dorénavant obligés d'inscrire leur enfant scolarisable auprès du jury en vue de l'obtention d'un certificat d'enseignement fondamental au plus tard dans l'année scolaire dans laquelle l'enfant scolarisable a accompli l'âge de 11 ans avant le 1er janvier. Si l'enfant scolarisable ne se présente pas à temps auprès du jury ou s'il n'obtient pas le certificat d'enseignement fondamental après deux tentatives et au plus tard dans l'année scolaire dans laquelle il ou elle a accompli l'âge de 13 ans avant le 1er janvier, les parents doivent inscrire l'enfant scolarisable, soit à une école agréée, financée ou subventionnée par la Communauté flamande, la Communauté française ou la Communauté germanophone (...) ».

<http://belgianlawreligion.unblog.fr/category/enseignement/>

## ■ DEUTSCHLAND / Difficile processus d'intégration de la théologie islamique à l'Université d'État

Münster, Janvier 2014 - C'est à l'Université de Münster que se forment les enseignants de religion islamique pour les écoles publiques et paritaires de l'Allemagne. Le titulaire actuel de la discipline académique - la *Religionspädagogik*, ou Pédagogie scientifique de la religion – est le théologien islamique M. Khorchide. Or, de nombreuses tensions ont surgi dernièrement autour de ce professeur à cause de ses positions doctrinales, considérées excessivement libérales et réformistes par la plupart des associations islamiques et par les représentants officiels des mosquées. Au-delà des débats intérieurs entre courants de théologie islamistes, c'est le modèle suggéré par le document du Conseil pour les sciences sur la présence des disciplines théologiques et des sciences des religions dans les universités d'Etat (cf. *EREnews* 2010/3, p. 9), qui est remis en cause et semble entrer dans une impasse délicate.

**L'article 7 de la Constitution allemande** reconnaît que l'Etat, en ce qui concerne les aspects doctrinaux de l'enseignement de la religion, doit procéder en cohérence avec la position des communautés religieuses, d'où leur droit au contrôle de la conformité confessionnelle de l'activité didactique de leurs propres enseignants de religion. Lorsque l'article 7 fut formulé (c'était en 1949), les législateurs tenaient compte évidemment du cadre socio-religieux qui existait à ce moment-là, c'est-à-dire des deux traditions chrétiennes historiquement dominantes en Allemagne. C'est sur ce modèle que le Conseil allemand pour les sciences fonde la proposition d'établir pour la religion islamique des comités de consultation qui, en matière d'université, puissent assumer une fonction légale analogue à celle qui est reconnue aux représentants des églises chrétiennes. Or, c'est bien là le point faible au moment d'envisager l'intégration de la théologie islamique dans les universités d'Etat. Car l'islam, dépourvu d'une articulation hiérarchique comparable au christianisme, bien identifiable juridiquement région par région, (1) ne peut pas assurer une représentation homologue moyennant ses comités locaux de consultation ; (2) il n'est pas en mesure d'exercer son droit de contrôle doctrinal, en autonomie par rapport à l'Etat, sur l'enseignement universitaire de la théologie islamique, dans le respect de l'art. 7 de la constitution ; (3) il bute contre une impasse quand il s'agit de coordonner ses comités avec des sujets institutionnels tels que les universités et les ministères de chaque Land de la fédération (...).

S'il est vrai que, d'un côté, **l'Etat allemand a intérêt au fait que la formation du corps enseignant islamique et des imams se fasse au sein des universités publiques**, de l'autre, les associations islamiques, tout en appréciant cette reconnaissance étatique et académique, voudraient garder une sorte de monopole soit au niveau de la représentation officielle soit au niveau du contrôle effectif sur les contenus religieux. Ce qui a empiré une situation déjà bien tendue est la publication, ce dernier décembre, d'une « Evaluation de l'ouvrage *L'islam est miséricorde* » par une partie du Comité de coordination des musulmans, très critique vers leur prof. Khorchide : il est accusé d'avoir trahi le 'lien confessionnel' sur la base duquel la communauté islamique lui avait confié le mandat d'enseigner la *Religionspädagogik* à l'université de Münster. Cette évaluation de caractère 'doctrinal' a offert l'occasion à l'Union turque-islamique (l'organisation islamique la plus importante en Allemagne) d'exiger la révocation de la permission d'enseigner de Khorchide en tant que théologien islamique et en tant que chargé de la formation des futurs enseignants islamiques dans les écoles publiques.

**Dans la presse allemande**, on souhaite que « les comités islamiques soient composés de figures plausibles du point de vue scientifique, qu'ils ne privilégient pas l'orthodoxie d'une seule association, et qu'ils s'ouvrent à la liberté de la recherche académique » (H.M.Heinig). Plus qu'un point de départ, ces conditions seraient déjà à considérer un résultat vraiment appréciable si elles pouvaient se réaliser au cours de ce processus d'intégration de la théologie islamique à l'université d'Etat.

Au-delà des polémiques, un phénomène substantiel et paradoxal est en train de se produire : les **associations islamiques**, empêchées de s'organiser publiquement et juridiquement à l'instar des églises chrétiennes, **visent tout de même à instaurer une forme de rapport avec la théologie académique qui serait précisément spéculaire à celle des églises**, pour pouvoir garantir à la communauté religieuse la possibilité de contrôle doctrinal, et cela en s'accommodant autant que possible aux normes constitutionnelles au lieu de vouloir s'imposer artificiellement de l'extérieur du cadre législatif.

**Moralité du cas** : la présence des religions dans l'actuel paysage européen demande de repenser radicalement l'articulation de leur rapport à l'espace public. Une articulation que même le système, pourtant bien rodé de l'Allemagne, ne semble en mesure de gérer qu'au prix de difficultés grandissantes.

(par Marcello Neri, in « Regno-attualità », 15 gennaio 2014, p. 53, trad. partielle de l'italien).

## ● A Potsdam, le premier Institut de théologie juive rattaché à une Université de l'État

„Wintersemester 2013/14 gibt es erstmals an einer deutschen Hochschule Jüdische Theologie als Studienfach. Fast zweihundert Jahre nachdem Abraham Geiger eine entsprechende Forderung formuliert hatte, bewegt sich die Jüdische Theologie damit auf akademischer Augenhöhe mit den christlichen Theologien und den neuen islamischen Zentren. Die School of Jewish Theology umfasst sieben Professuren, deren Lehre und Forschung der facettenreichen, mehr als dreitausendjährigen Geschichte des Judentums von der Antike bis zur Gegenwart verschrieben sind. Die Kernbereiche des Studiums der Jüdischen Theologie sind: Religionsphilosophie und Religionsgeschichte, Hebräische Bibel und Exegese,

Talmud und Rabbinische Literatur, Halacha, Liturgie und Religionspraxis sowie Hebräisch und Aramäisch. Unter dem Dach der Philosophischen Fakultät findet die School of Jewish Theology als Institut eigener Art einen besonderen Platz. Prof. Dr. Johann Hafner, Dekan der Philosophischen Fakultät: "Auf Potsdam fällt jetzt das Licht der Geschichte, weil hier zum ersten Mal an einer staatlichen Universität die konfessionale Befassung mit dem Judentum auf akademischem Niveau möglich wird."

<http://www.juedischetheologie-unipotsdam.de/>

#### ● Public schools are offering classes in Islam to primary school students

Frankfurt, 6 January 2014 – [New York Times] For the first time, German public schools are offering classes in Islam to primary school students using state-trained teachers and specially written textbooks, as officials try to better integrate the nation's large Muslim minority and counter the growing influence of radical religious thinking. The classes offered in **Hesse State** are part of a growing consensus that Germany, after decades of neglect, should do more to acknowledge and serve its Muslim population if it is to foster social harmony, overcome its aging demographics and head off a potential domestic security threat. The need, many here say, is ever more urgent. According to German security officials and widespread reports in the German news media, this past semester at least two young Germans in Hesse — one thought to be just 16 — were killed in Syria after heeding the call for jihad and apparently being recruited by hard-line Salafist preachers in Frankfurt. Such cases have stirred alarm not only that some young Germans are increasingly feeling alienated and vulnerable to recruitment, but also that they will eventually bring their fight home, along with new skills in the use of weapons and explosives gained on distant battlefields. **Other parts of Europe with expanding Muslim minorities — including France, Britain, Spain and Scandinavian countries — are facing similar challenges of integration and radicalization.**

Read more: [http://www.nytimes.com/2014/01/07/world/europe/germany-adds-lessons-in-islam-to-better-blend-its-melting-pot.html?\\_r=1](http://www.nytimes.com/2014/01/07/world/europe/germany-adds-lessons-in-islam-to-better-blend-its-melting-pot.html?_r=1)

#### ■ ESPAÑA / Los obispos y la nueva Ley educativa

Madrid, 30 de enero de 2014 – La Comisión permanente de la Conferencia episcopal ha celebrado en Madrid su 230ª reunión los días 28 y 29 de enero. De la *Nota de prensa* leemos: "Los obispos han dialogado también sobre la situación en la que queda **la enseñanza religiosa en la Ley Orgánica para la Mejora de la Calidad Educativa (LOMCE)**, conforme a las exigencias del Acuerdo internacional entre el Estado español y la Santa Sede en esta materia, que desarrolla el artículo 27.3 de la Constitución. Han valorado positivamente que se haya llevado a cabo la regulación de la religión católica en Educación Primaria y Educación Secundaria, y **han mostrado al mismo tiempo su insatisfacción** con respecto a la regulación en el Bachillerato, porque no se garantiza la oferta obligatoria de la asignatura por parte de los centros ni tampoco que los alumnos puedan optar por ella. Los obispos esperan que, para cumplir adecuadamente el mencionado Acuerdo, y para que los padres puedan ejercitar su derecho de educar a sus hijos conforme a sus convicciones religiosas y morales, se dé, en el acuerdo de enseñanzas mínimas, el mismo tratamiento a la religión católica en Educación Infantil y en el Bachillerato que el establecido en Educación Primaria y Educación Secundaria, así como que se garantice en todas las etapas el horario equivalente a las materias específicas".

[http://www.conferenciaepiscopal.es/index.php?option=com\\_content&view=article&id=3803:nota-de-prensa-final-de-la-ccxxx-reunion-de-la-comision-permanente](http://www.conferenciaepiscopal.es/index.php?option=com_content&view=article&id=3803:nota-de-prensa-final-de-la-ccxxx-reunion-de-la-comision-permanente)

#### ● 2013-14 : Dos de cada tres alumnos eligen cursar religión católica

Madrid, 6 de Marzo de 2014 - La Comisión de Enseñanza y catequesis de la Conferencia episcopal ha elaborado el **Informe anual** sobre el número de alumnos que reciben formación religiosa y moral en la escuela. En la actualidad, dos de cada tres alumnos eligen cursar voluntariamente religión católica. Con respecto al año pasado, las cifras suben un 1,5% en los centros de "iniciativa social-entidad titular católica" y un 1,6% en los de "iniciativa social-entidad titular civil", mientras que bajan un 1,8 % en los centros estatales. Una "Nota" de la Comisión puede ofrecer algunos elementos de evaluación:

" [...] Según los datos recabados, de un total de 5.385.601 de alumnos escolarizados, 3.501.555 de alumnos reciben enseñanza religiosa católica, lo que supone el 65,0%. Con referencia al curso pasado éstos han disminuido en 1,7 %. Esta disminución del número de alumnos que optan por la enseñanza religiosa católica se debe, entre otros motivos, a las dificultades y trabas de tipo social, legislativo y administrativo que se ponen a la enseñanza religiosa. Mirando al futuro debemos decir que la LOMCE mejora la situación de la enseñanza religiosa escolar en las etapas de Educación Primaria y Educación Secundaria. Sin embargo, su regulación en Bachillerato no garantiza la oferta obligatoria de la asignatura por parte de los centros ni, consecuentemente, que los padres y, en su caso, los alumnos puedan optar por ella; de facto, el resultado será aún peor que la anterior situación bajo la LOE. Pensamos que, en consecuencia, en

*Bachillerato no se garantiza de manera suficiente y adecuada el Derecho de los padres a que sus hijos reciban la formación religiosa y moral que aquellos deseen [...].*

El texto de la Nota y los datos estadísticos en : <http://www.conferenciaepiscopal.es/>

#### ■ IRELAND / **Education Minister plans to cut religion to free up class time**

Ireland's Education Minister Ruairi Quinn has said the time spent on religion in primary schools should be used to improve students' reading and math skills. The minister was responding to complaints from school principals who claim they are having difficulties covering an "overloaded curriculum" since the recently introduced literacy and numeracy strategy, which now requires that students spend 30 minutes of school time a week developing these skills in addition to the individual subjects. Quinn's controversial comments, which came only a week before the start of Catholic Schools' Week, received a swift response from Catholic bishops. "We know in Ireland that parents will generally wish their children attend schools that support their own convictions. The church, and our Constitution, support this choice," said a spokesperson.

The Association of Catholic priests also slammed Quinn's comments. "The Minister's comment will be widely interpreted as an effort to undermine religion and religious-run schools and may damage the negotiations, at present at an advanced stage, to provide a wider choice for parents. "The Minister may be unhappy with the pace of change, and with the power of parents to influence decisions, but his unreflective comments could have the effect of placing a huge question-mark over the Minister's intentions."

Read more: <http://www.irishcentral.com/news/education/Irelands-Education-Minister-plans-to-cut-religion-to-free-up-class-time.html#ixzz2sT0saeuS>

#### ■ NORWAY / **Schools reproduce racism and gender stereotypes**

Oslo, 14 March 2014 – [*Eurasia review*] Norwegian textbooks juxtapose a positive, liberal Norwegian sexuality with a negative non-Norwegian, often Muslim, sexuality. And nobody agrees on what racism entails or how the topic can be taught in the classroom...

<http://www.eurasiareview.com/14032014-norwegian-schools-reproduce-racism-gender-stereotypes/>

#### ■ PORTUGAL / **Novo Programa nacional de EMRC, edição 2014**

Lisboa, marzo 2014 - Rinnovati fin dall'edizione 2007, i Programmi della materia EMRC (=Educação moral e religiosa cristã) per la scuola primaria e secondaria pubblica escono in versione aggiornata 2014, sia nei presupposti teorici (finalità, mète, obiettivi) sia nella articolazione dei contenuti disciplinari, enunciati ciclo per ciclo e anno per anno. Il profilo giuridico-didattico della disciplina EMRC viene così definito:

*[...] Do ponto de vista da organização e da prática curriculares, o Estado atribui exclusividade à Igreja Católica quanto à orientação do ensino de EMRC, competindo-lhe a elaboração e revisão dos programas, a elaboração, edição e divulgação de manuais e de outros instrumentos de trabalho, bem como a apresentação de candidatos a professores. Respeitam-se as orientações gerais que regem o sistema educativo e que garantem a harmonia curricular entre todas as disciplinas [...] » naturalmente salvaguardando, em liberdade, a configuração da natureza específica de EMRC, isto é, a sua profissionalidade, ao tratar-se de uma disciplina da responsabilidade da Igreja em meio escolar" (p.10)*

L'intero documento, a cura del Secretariado nacional da Educação Cristã, 173pp, è disponibile online:

[http://www.emrcporto.com/images/stories/programa\\_emrc/programaemrc-2014.pdf](http://www.emrcporto.com/images/stories/programa_emrc/programaemrc-2014.pdf)

#### ■ RUSSIA / **Religion, schools and the right to choose**

Russian state schools offer sharply different interpretations of the religion and ethics course introduced in September 2012, Forum 18 News Service notes in a comprehensive analysis of the current situation. In one Siberian school, only the Orthodox Culture module was offered as a headteacher claimed "we live in an Orthodox country". Yet a teacher in a different school tried to convey to pupils that "we may believe in different religions but we should respect one another". This inconsistency on the ground could result in violations of freedom of religion or belief anywhere in Russia. Unlike the initial version proposed by the Russian Orthodox Church (Moscow Patriarchate), pupils may choose one module from six on Secular Ethics, Foundations of World Religious Cultures, Foundations of Orthodox, Islamic, Jewish or Buddhist Culture.

Most parents and pupils do not favour instruction in the Russian Orthodoxy of the Patriarchate in state schools. (Orthodox Old Believer churches have recommended either Secular Ethics or Foundations of World Religious Cultures.) The most common module choice is Secular Ethics.[G. Fagan] -

Read more: [http://www.forum18.org/archive.php?article\\_id=1917](http://www.forum18.org/archive.php?article_id=1917)

## • PEW / ISSP Report 2014 : « Russians return to religion but not to church »

Over the past two decades, since the collapse of the Soviet Union, there has been an upsurge in affiliation with Orthodox Christianity in Russia. Between 1991 and 2008, the share of Russian adults identifying as Orthodox Christian rose from 31% to 72%, according to a new Pew Research Center analysis of three waves of data (1991, 1998 and 2008) from the [International Social Survey Programme](http://www.pewforum.org/2014/02/10/russians-return-to-religion-but-not-to-church/) (ISSP) – a collaboration involving social scientists in about 50 countries. During the same period, the share of Russia's population that does not identify with any religion dropped from 61% to 18%. The share of Russian adults identifying with other religions, including Islam, Protestant Christianity and Roman Catholicism, rose in the 1990s and then leveled off. Read: <http://www.pewforum.org/2014/02/10/russians-return-to-religion-but-not-to-church/>

## SVIZZERA (Ticino) / **Storia delle religioni e non solo : una sperimentazione da proseguire**

*In attesa del Rapporto conclusivo sugli esiti e le prospettive dell'esperimento "Storia delle religioni", riprendiamo le argomentazioni che l'avv.dr.Alberto Lepori premette a una sua **Proposta di soluzione transitoria**, pubblicata nel bimestrale "Dialoghi di riflessione cristiana", n. 229, dicembre 2013, pp. 10-11 (redazione: via Madonna della Salute, 6, CH-6900 Massagno/TI; [www.dialoghi.ch](http://www.dialoghi.ch)).*

Lugano, gennaio 2014 - Con la fine dell'anno scolastico 2012-2013 è terminato l'esperimento dell'insegnamento di «Storia delle religioni» proposto nelle classi Terza e Quarta, in tre sedi di scuola media per tutti gli allievi, mentre in altre tre sedi per le medesime classi era stato proposto a scelta il corso «confessionale», affidato ad insegnanti designati dalla Chiesa cattolica o dalla Chiesa evangelica. A cura del prof. Marcello Ostinelli, che ha supervisionato l'esperimento con due colleghi, è stato presentato da mesi un rapporto che è ora (dicembre 2013, ndr) all'esame del Dipartimento dell'educazione e lo sarà poi del Consiglio di Stato che deve prendere posizione su una mozione, da tempo presentata in sede parlamentare, in cui si auspica una nuova regolamentazione per l'insegnamento della religione nelle scuole pubbliche, attualmente codificato dall'art. 23 della Legge sulla scuola, offerto agli allievi con un'ora settimanale in ogni grado di scuola e affidato alle due Chiese cattolica ed evangelica.

Nella previsione che la scelta definitiva potrà richiedere parecchio tempo, **ritengo ragionevole non sospendere l'esperienza, estendendola per quanto possibile ad un numero sempre maggiore di sedi, non disperdendo le esperienze raccolte dai docenti e raccogliendo nuove esperienze, specie su alcuni punti problematici. Ciò potrebbe essere attuato istituendo un «regime provvisorio», limitato nel tempo (ad es. cinque anni), fondato sul cosiddetto «sistema misto», offrendo cioè agli allievi la scelta tra l'insegnamento «laico», demandato a docenti designati dagli organismi statali, e l'insegnamento «confessionale» affidato alle Chiese (sottolineature redazionali).** L'estensione del «sistema misto» non mette in discussione l'attuale regolamentazione giuridica, e potrebbe fruire nella griglia oraria degli spazi che ora sono assegnati all'insegnamento previsto dall' art. 23 della Legge sulla scuola.

Per un elementare rispetto dell'uguaglianza di trattamento, **ritengo che la possibilità dell'insegnamento «confessionale» dovrebbe essere proposto anche a tutte le comunità religiose attualmente presenti nella società ticinese** (come la comunità ortodossa e quella musulmana) che ne facessero richiesta, con modalità da definire. [...] Il periodo provvisorio potrebbe essere utilizzato per alcune verifiche che, pur non conoscendo ancora il Rapporto Ostinelli, mi sembrano auspicabili:

- 1) una verifica del programma dell'insegnamento laico, con un maggior equilibrio tra gli spazi assegnati alle diverse religioni, e anche un maggior rispetto dello sviluppo storico delle diverse comunità religiose;
- 2) l'esame di un possibile coordinamento tra l'insegnamento delle religioni (con il loro contenuto culturale) e la richiesta sempre più pressante dell'educazione alla cittadinanza e all'etica sociale (vi un'iniziativa popolare pendente), tenendo conto dei «tempi pedagogici» più adatti per ogni insegnamento;
- 3) un coordinamento tra il nuovo «insegnamento laico» e gli insegnamenti dispensati nel grado inferiore (ancora lasciato alle due Chiese principali) e nel grado superiore (dov'è in larga parte abbandonato e dove occorre offrire una valida alternativa).

Circa la seconda problematica da affrontare, osservo che scopo dei corsi di religione nelle scuole statali (IRS) è far conoscere il fenomeno religioso e l'influsso che ha avuto ed ha sulla storia mondiale e locale, nonché conoscere il fenomeno delle diversità religiose presenti in Ticino quale premessa per la tolleranza reciproca. Alcuni progetti (a Ginevra, nei Grigioni e in Canada) associano religione ed etica. Certo, ogni religione ha un influsso sulla morale e la conoscenza della pluralità delle morali è pure scopo dell'IRS. Ma **l'etica che deve insegnare la scuola pubblica è quella contenuta nella Costituzione** e nell'ordinamento giuridico (diritto positivo), cioè un'etica che può essere definita «sociale». Questo ultimo fine si innesta sulla educazione alla cittadinanza, cioè alla convivenza tra diversi abitanti di un Stato, che trova la sua base nella laicità e nel diritto: un'etica sociale, intendo, il cui rispetto è alla base della convivenza e dell'integrazione, anch'essa dipendente dall'accettazione di una «etica comune», persino in contrasto, o meno cogente, dell'etica della propria religione (con una serie di problemi: dal dovere di obbedienza, all'obiezione di coscienza).

Infine è da considerare **l'educazione civica, cioè la conoscenza dei fondamenti storici-politici dello Stato**, e quindi dei meccanismi di partecipazione alla vita democratica, conseguenze della raggiunta

integrazione che comporta anche la solidarietà civica. **Sarebbe riduttivo limitare il dibattito (e la ricerca di soluzioni educative praticabili) alla sola «Storia delle religioni»**, oppure all'estremo opposto, alla conoscenza delle strutture giuridiche dello Stato: scopo della scuola pubblica è contribuire (con le altre agenzie educative) a formare un cittadino solidale e partecipe, in uno Stato democratico.

#### ■ UNITED KINGDOM / **Religious education subjected to rank discrimination**

**Religious education is under threat in schools** because of “rank discrimination” against the subject by the Government, ministers have been told. Rising numbers of children are facing poor quality lessons following a decision to scrap grants for students training to become RE teachers, it is claimed. Subject experts warned that RE was already less likely to be taught by fully qualified teachers than any other secondary school discipline and the failure to properly fund training would lead to further declines. John Keast, chairman of the Religious Education Council of England and Wales, said it was “hard to avoid the conclusion that the refusal to give bursaries to RE trainees whilst providing them for nearly every other subject is pure discrimination by this Government against RE”. The comments were made after a coalition of four charities combined to set up a £220,000 cash pot to help provide their own funding for trainee RE teachers [...] (Graeme Paton).

<http://www.telegraph.co.uk/education/educationnews/10656555/Religious-education-subjected-to-rank-discrimination.html>

#### ● **Bible Society Report 2014**

*Pass it On* is a survey released by the English Bible Society, February 2014, online 36 p. – From the Foreword: “We have produced this report to examine the current reading habits and preferences of parents and children and whether they shared our view of the importance of the Bible and its stories. The findings give plenty of food for thought and we hope will stimulate debate about the value of reading Bible stories with children”. [http://www.biblesociety.org.uk/uploads/content/projects/Bible-Society-Report\\_030214\\_final\\_.pdf](http://www.biblesociety.org.uk/uploads/content/projects/Bible-Society-Report_030214_final_.pdf)

**Survey finds “British children and adults are biblically illiterate”** - Three out of 10 British children have next to no understanding of the Bible and their parents aren't that knowledgeable, either. A survey released by the Bible Society, founded in 1804 to spread knowledge about the Scriptures, said most boys and girls aged 8 to 15 years old did not know that Adam and Eve, Noah's Ark or Jesus' birth were rooted in the Bible. More than a third of the 800 children surveyed did not know that David and Goliath and the story of the Good Samaritan were Bible tales. One in 10 mistakenly thought the story about King Midas and Icarus was in the Bible. But not just children are Bible ignorant. Nearly half of the 1,100 parents surveyed failed to identify Noah's Ark as a story from the Bible. More than one-third thought a Harry Potter plotline was or might have come from the Bible. The Bible Society published the research to mark the launch of its *Pass it On* campaign, which aims to encourage parents to keep the Bible alive by passing its stories on to their children. In a foreword to the report, Richard Chartres, the Anglican bishop of London, said sharing Bible stories “is as vital now as it has ever been.” He added: “There is work to be done”.

<http://www.religionnews.com/2014/02/07/survey-finds-british-children-adults-biblically-illiterate/>



## THROUGH THE WORLD

#### ■ MAROCCO / **Una università marocchina forma le guide spirituali dell'islam occidentale**

Ifrane (Marocco), 2 marzo 2014 - Nel 2010, il ministro degli Affari religiosi marocchino, Ahmed Toufiq, siglò un accordo col rettore dell'università Al Akhawayn di Ifrane per l'istituzione di un corso di formazione per imam. In autunno arrivò il primo gruppo. **Per tre anni gli imam studiano le religioni nella società contemporanea e l'islam globale.** Autorità governative e accademiche hanno scommesso sulla compatibilità tra lo studio islamico tradizionale e il sapere occidentale. Uomini che dopo anni di scuola coranica hanno conseguito l'*ijaza*, titolo che consente l'accREDITAMENTO presso il ministero degli Affari religiosi, possono integrarsi in una esperienza accademica all'americana. Gli imam che usciranno dal training saranno più forti, più completi, pronti per essere leader ovunque; a proprio agio a Meknes e a Montreal, a Casablanca e a Manchester.

**Dopo tre anni, il progetto è ormai consolidato.** Anche i governi del Mali e della Tunisia hanno raggiunto un'intesa con le autorità marocchine per mandare a propri candidati. Al corso in scienze religiose, *religious studies*, disegnato per gli imam, s'iscrivono anche studenti americani e europei, che vengono qui soprattutto per l'islam. Connell Monette e Emilie Roy, rispettivamente direttore e professoressa nel programma, sono canadesi, con un solido percorso nordamericano nei *religious studies*. Il loro primo problema con gli imam è stato l'inglese, lingua ufficiale del corso. Ma la vera questione è più profonda. Dopo lunghi anni di madrasa, di scuola religiosa, **gli imam che arrivano a Ifrane sono supini all'autorità del testo e dell'insegnante e hanno una testa divisa in due: esiste il sì e il no, il vero e il falso. L'islam è verità, il resto è ignoranza.** Studiare l'islam secondo la tradizione fa bene; studiare altre cose, soprattutto le altre religioni, fa male.

Monette e Roy e altri professori provano a spezzare la naturale resistenza dei loro studenti speciali senza minacciare la loro reverenza per l'islam. Lo studio critico della religione è proposto come un altro mondo che può aggiungersi a quello delle scuole coraniche. Il **modello educativo dei religious studies** di Al Akhawayn, scrivono Monette e Roy, «non è alternativo, ma di complemento» all'educazione tradizionale ricevuta nelle madrasse. Il banco di prova è lo studio della preghiera rituale musulmana, *salât*. Non si mette in discussione la verità islamica sul culto a Dio. Ma si usa il concetto di *salât* anche per definire in qualsiasi religione la ritualità, il comportamento esteriore, e si aiutalo studente a familiarizzarsi con la categoria accademica di «rituale», cui non è più necessario applicare un giudizio di verità e falsità.

Il compito di professori e studenti è titanico. Si tratta di **riconciare due mondi straordinariamente diversi**, fin nel paesaggio. Gli imam che hanno studiato a Fez sono cresciuti nella medina, con l'odore che sale dalle vasche in cui si conciano le pelli, i canti delle confraternite sufi, la ressa per le viuzze in cui si ammassano pezzi di carne e stoffe, datteri e ciambelle. È tutto diverso quassù a Ifrane, sul Medio Atlante, 1.600 metri di altezza, la Chamonix del Nord Africa. Struttura e vita del campus sono da università americana. Potresti scambiare il minareto della moschea per il campanile di Berkeley, se non fosse per la neve che ricopre i prati. I manifesti in bacheca pubblicizzano mi corso di maquillage, la seduta settimanale di sensibilizzazione contro le molestie sessuali, la conferenza di Aicha Belarbi, ex ministro femminista venuta da Rabat. In un' aula della biblioteca, Jeremy Gunn sta preparando la proiezione serale del corso di cultura americana. Dalla Grace Kelly quacchera di *Mezzogiorno di fuoco* al predicatore di *Furore*, alla Madonna di *Material Girl* e alla Lady Gaga di *Beautiful, Dirty, Rich*.

**Per gli imam paga il governo**, ma costa caro iscriversi in questa università, in cui i rampolli del Marocco benestante studiano ingegneria, management e comunicazione, mentre gli studenti americani e europei vengono a imparare come si cammina sul filo di scambi e denaro che collega l'Occidente al mondo arabo.

Il collega Bouziane Zaid mi ha invitato nel suo corso di comunicazione e sviluppo, per parlare della teologia della liberazione. Racconto di Oscar Romero, di Desmond Tutu. Una studentessa di Liegi con il velo si stupisce che in tanti anni nelle scuole cattoliche del Belgio nessuno le abbia mai parlato di tutto ciò; si entusiasma al pensiero di un islam liberatore degli oppressi. Un imam, a fine conferenza, mi dice la sua **passione per un islam politico**, la sua determinazione nel costruire una religione del progresso. Gli imam di Al Akhawayn si preparano a diventare gli ambasciatori nel mondo dell'islam del Marocco. Non hanno dubbi che il loro sia il migliore islam possibile. Moderato ed energico, tradizionale e moderno. Non hanno velleità rivoluzionarie. Stanno con un ministero degli Affari religiosi impegnato a costruire un islam ufficiale, di credo asharita e di scuola malikita, sensibile al sufismo e alle tradizioni popolari.

Nella geopolitica globale, quest'ordine piace a molti, anche in Occidente. Quello che avviene sul campus, tuttavia sfugge alle strategie e ai disegni. È grande politica, certo, ma anche, soprattutto, traiettorie individuali. Glorianna Pionati, psicologa italoamericana del campus, mi dice che i problemi sono simili per tutti: l'ossessione della verginità, la paura dell'omosessualità, i diversi modelli sociali e familiari che fanno l'individuo a pezzi. C'è l'imam che ha trovato qui la fidanzata, l'imam già sposato, quello che attende la scelta delle famiglie. C'è chi resterà in Marocco, chi sogna il Canada. C'è chi è a disagio per questa formazione e chi grazie ai corsi, mi dice Emilie Roy, «ha smesso di vedere l'islam come una bolla di astrazione teologica». Ci sono infine i tanti che hanno solo voglia di capire, di fare, che si preparano a percorrere le strade del mondo pensandola come Gunn: «Il problema non sta nelle religioni, ma in coloro che popolano le religioni». (Marco Ventura, giurista docente all'Università di Siena e di Leuven, dal *Corriere della sera*, 2 marzo 2014).

#### ■ PALESTINA / **Hamas: “Basta con il pacifismo di Gandhi e Mandela nei manuali scolastici”**

Gerusalemme, 14 febbraio 2014 – Hamas non vuole che i bambini di Gaza conoscano Martin Luther King, il Mahatma Gandhi, Rosa Parks, Nelson Mandela, e nemmeno la Dichiarazione universale dei diritti dell'Uomo. Per questo ha ingaggiato un braccio di ferro con l'Unrwa, l'agenzia Onu che assiste più di un milione di profughi nella Striscia, fornendo loro cibo, assistenza sanitaria, lavoro, sostegno economico e istruzione, ospitando nelle 245 scuole primarie che gestisce oltre 200mila ragazzini. «I contenuti dei libri dell'Unrwa per le elementari sono inappropriati perché non corrispondono all'ideologia e alla filosofia della popolazione locale», dice Mu'-tasin al-Minawi, portavoce del ministero dell'Istruzione di Hamas. «In quei libri si punta solo sulla resistenza pacifica come unico strumento per raggiungere la libertà e l'indipendenza», idee che sono grado di portare nelle menti dei ragazzini delle elementari “concetti molto distanti dalla resistenza armata” che è una componente chiave della sua lotta contro Israele.

Hamas controlla 400 scuole, medie e superiori, nella Striscia di Gaza e quest'anno ha già imposto nuovi libri di testo dove, insieme all'approfondimento della conoscenza dell'Islam e della Storia, **non si riconosce l'esistenza di Israele, sono cancellati gli accordi di pace di Oslo, e viene introdotta nel programma anche la preparazione militare**. Per i più giovani salti nel fuoco, corse a ostacoli e armi di legno; per i più adulti pistole e kalashnikov veri, esplosivi e walkie-talkie. Adesso per proseguire nella manipolazione delle menti delle giovani generazioni ha "posato" la sua attenzione sui più piccoli, bambini fra i 6 e i 10 anni che devono crescere nelle scuole dell'odio. Al-Minawi sostiene che anche la Dichiarazione universale dei diritti dell'Uomo viola la legge islamica (o quello che Hamas pensa sia la legge islamica) compreso il diritto delle persone di fedi diverse a sposarsi e il diritto di cambiare la propria religione.

I contenuti di questi libri di testo secondo Hamas dovevano essere concordati con il movimento integralista che sta cercando di trasformare la Striscia in un califfato islamico. «L'Unrwa si comporta come uno Stato nello Stato», dicono i boss islamisti in un comunicato diffuso a tutti gli insegnanti, che sono stati invitati «a essere fedeli alla nazione e rifiutarsi di insegnare materie che contaminano le menti dei nostri cari studenti». Ma, senza l'Unrwa, più di 1 milione di abitanti della Striscia - sempre sull'orlo di una crisi umanitaria - non riuscirebbe a mangiare due volte al giorno: le farmacie degli ospedali sono vuote e l'elettricità c'è solo 8 ore al giorno, la disoccupazione è al 50%.

L'Agenzia dell'Onu sembra pronta a ingaggiare un braccio di ferro con Hamas e ha deciso che non cambierà i suoi manuali. Chris Gunness, portavoce dell'Unrwa, dice che «non c'è nessuna intenzione di cambiare i programmi di insegnamento a Gaza» e che «il programma segue i libri di testo usati nelle scuole dell'Anp, arricchiti di contenuti che vengono sviluppati con le comunità locali, gli educatori, con gruppi di genitori ed insegnanti». «Noi - spiega Gunness - abbiamo fatto del nostro meglio nello sviluppo di questi materiali per essere sensibili ai valori locali, ma dobbiamo anche essere fedeli ai valori universali che sono alla base del lavoro delle Nazioni Unite». (F. Scuto, *la Repubblica*, 14/02/2014).

## ■ QUEBEC / **Charte de la laïcité: nouvel avis juridique anti-charte**

Montréal, 2 février 2014 - Non seulement la Charte de la laïcité porte-t-elle atteinte à plusieurs droits fondamentaux, mais elle brime également le droit à l'égalité en créant une discrimination importante à l'emploi, conclut un nouvel avis juridique commandé par la **Fédération autonome de l'enseignement** (FAE). Et cette discrimination touche directement les femmes, car ce sont elles qu'on exclut du marché du travail. « Force est de constater que le [projet de loi 60] ne démontre aucune intention réelle de l'État de poursuivre un objectif de promotion du droit des femmes en emploi ou dans la société », lit-on dans l'avis rendu public et préparé par les avocats Josée Lavallée et Pierre Brun. Comme il s'agit d'interdire, par exemple, le port du voile dans les institutions de l'État et qu'il continuera d'être permis dans la rue et dans les espaces privés, il est donc « clair que le but et l'objectif du gouvernement sont d'assurer la neutralité, la laïcité de l'état et non l'égalité des femmes ».

Les commissions scolaires sont des organismes parapublics qui ont l'obligation de mettre en place des programmes d'accès à l'égalité en emploi, question de ne pas défavoriser les minorités comme les handicapés, les femmes, les minorités visibles. En interdisant le port de signes religieux comme le propose l'article 5 du projet de loi, **l'État engendre une discrimination fondée sur la religion et entre en contradiction avec ses propres programmes censés viser l'égalité**, soutient le président de la FAE, Sylvain Mallette. « Le gouvernement dit qu'il veut l'égalité entre les hommes et les femmes, mais ce n'est pas ça. Car il vient dire à ces personnes qui appartiennent à une minorité, dont les femmes qui portent un voile, qu'elles ne peuvent pas maintenir un lien d'emploi ou accéder à un emploi, explique-t-il. Le droit au travail est donc remis en question, car le gouvernement va à l'encontre du droit à l'égalité. Et les femmes sont victimes doublement. Elles sont déjà une minorité et, en plus, on les discriminerait pour le port d'un voile. » *Lire davantage :*

[http://www.ledevoir.com/societe/education/399016/le-projet-de-charte-serait-inconstitutionnel-selon-un-avis-juridique-de-la-fae?utm\\_source=infolettre-2014-02-05&utm\\_medium=email&utm\\_campaign=infolettre-quotidienne](http://www.ledevoir.com/societe/education/399016/le-projet-de-charte-serait-inconstitutionnel-selon-un-avis-juridique-de-la-fae?utm_source=infolettre-2014-02-05&utm_medium=email&utm_campaign=infolettre-quotidienne)

## ● « **Éthique et culture religieuse** » de retour en Cour suprême

Ottawa, 25 Mars 2014 — Le Collège catholique montréalais Loyola a fait valoir ses arguments devant la Cour suprême du Canada afin d'être exempté d'enseigner le cours d'éthique et culture religieuse (ECR). La Cour suprême a entendu les arguments de l'institution de niveau secondaire et du gouvernement du Québec, qui a imposé le cours, ainsi que de nombreuses communautés et organisations religieuses. Le Collège Loyola tente de faire annuler la décision de la Cour d'appel du Québec qui avait donné raison à Québec. **Le Collège veut plutôt offrir sa propre version du cours**. Le ministère de l'Éducation lui avait refusé l'exemption d'enseignement au motif que son programme n'est pas équivalent au programme d'ECR, surtout parce qu'il repose sur une démarche confessionnelle plutôt que culturelle. **Le Collège affirme que son propre cours respecte les exigences du ministère de l'Éducation sur la découverte des autres religions**, comme le bouddhisme et le judaïsme, ainsi que le respect de celles-ci. Mais il insiste sur le fait qu'il ne peut être tenu d'enseigner le catholicisme en faisant abstraction de la foi. Et qu'être obligé de le faire porte atteinte à la liberté de religion, un droit protégé par la Charte canadienne des droits et libertés.

L'avocat de Loyola, Mark Phillips, a fait remarquer que le système d'éducation au Québec permet l'existence des écoles religieuses. Ce droit doit ainsi avoir un sens, dit-il. « **Mais on ne devrait pas obliger une école catholique à enseigner le catholicisme d'une façon qui n'est pas liée à la foi** », a expliqué l'avocat, soulignant que Loyola est tout à fait disposé à enseigner les autres religions de façon neutre. Car l'école n'attaque pas le programme d'ECR et ne demande pas la lune, insiste M. Phillips. « *Nous voulons être honnêtes envers qui nous sommes* », résume-t-il. Le gouvernement québécois prétend de son côté que le

cours ne viole en rien les droits des croyants, mais qu'il prône la découverte de l'autre, dans le respect et la neutralité. La Cour a pris la cause en délibéré. Le jugement sera rendu ultérieurement.

[http://www.ledevoir.com/societe/education/403555/le-cours-d-ecr-du-quebec-de-retour-en-cour-supreme?utm\\_source=infolettre-2014-03-25&utm\\_medium=email&utm\\_campaign=infolettre-quotidienne](http://www.ledevoir.com/societe/education/403555/le-cours-d-ecr-du-quebec-de-retour-en-cour-supreme?utm_source=infolettre-2014-03-25&utm_medium=email&utm_campaign=infolettre-quotidienne)

## BOOKS & JOURNALS REVIEW

*Abstracts, generally, are on own responsibility of the Authors or Editors or Publishers*

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## DICTIONARIES, LEXICONS, REPORTS, YEARBOOKS

01. EUROPEAN PARLIAMENT WORKING GROUP, *Freedom of Religion or Belief. 2013 Annual Report. Conclusions and Recommendations regarding the situation on Freedom of Religion and Belief in the World*, February 2014, online pp. 24 - <http://www.religiousfreedom.eu/wp-content/uploads/2014/02/EPWG-2013-Report-Final-for-printing.pdf> - This is the first report on FoRB written by Members of the European Parliament. It presents not only examples of the deterioration of the freedom of religion or belief in the third countries, but underlines the role the EU can and should play in mainstreaming FoRB in its foreign policy. The report provides country-specific and institutional recommendations. It is a unique and practical tool in understanding, monitoring and advancing FoRB in EU external policies.

02. *Index Religiosus. International Bibliography of Theology, Church History & Religious Studies*, Brepols, available online: [http://www.brepols.net/publishers/pdf/Brepolis\\_IR\\_IT.pdf](http://www.brepols.net/publishers/pdf/Brepolis_IR_IT.pdf) - L'*Index Religiosus* si prefigge l'obiettivo di divenire lo strumento bibliografico di riferimento internazionale per le pubblicazioni accademiche negli ambiti disciplinari della Teologia e delle Scienze Religiose. Comprende pubblicazioni composte in varie lingue europee (Inglese, Francese, Tedesco, Italiano, Spagnolo, Olandese, etc.) ed è il frutto della collaborazione tra l'Université Catholique de Louvain (Louvain-la-Neuve) e la KU Leuven, entrambe riconosciute a livello internazionale per la loro eccellenza negli studi teologici e nelle scienze religiose. Il nuovo repertorio si innesta sulla base formata da due bibliografie già esistenti: la sezione bibliografica della *Revue d'histoire ecclésiastique* e l'*Elenchus Bibliographicus* della rivista *Ephemerides Theologicae Lovanienses*. Tali strumenti di lavoro sono riconosciuti a livello internazionale come essenziali per le discipline menzionate. **A partire da Gennaio 2014**, la versione a stampa della bibliografia della *Revue d'histoire ecclésiastique* e dell'*Elenchus Bibliographicus* non saranno più disponibili e verranno integralmente sostituite dall'*Index Religiosus*, che annovererà pertanto al suo debutto già 565.000 voci bibliografiche e 123.000 rimandi a recensioni. Altre 185.000 voci bibliografiche verranno aggiunte fra il 2014 e il 2015 nel corso di due aggiornamenti annuali, comprensivi di 20.000 nuove voci, ma anche di materiale precedente.

03. Giorgio CHIOSSO e Roberto SANI (edd.), *Dizionario Biografico dell'Educazione 1800-2000*, 2 voll., Editrice Bibliografica, Milano 2013, vol. I, pp. 721; vol. II, pp. 732 - Tenuto conto degli studi degli ultimi decenni, che hanno accresciuto notevolmente le conoscenze relative alla vita educativa e scolastica del passato, il *Dizionario Biografico dell'Educazione* raccoglie 2.345 schede biografiche frutto di originali e approfondite indagini archivistiche e dei risultati della recente storiografia. L'opera è corredata dall'Indice generale, dall'Indice delle professioni e dall'Indice degli ambiti. Le schede, che costituiscono una sorta di biografia collettiva degli educatori italiani degli ultimi due secoli, fanno riferimento a fondatori e animatori di istituzioni scolastiche ed educative per l'infanzia e la gioventù d'ambo i sessi; promotori delle riforme scolastiche e del rinnovamento dei metodi di insegnamento e delle pratiche didattiche; teorici della pedagogia emendativa e responsabili di istituti e scuole speciali per l'educazione e istruzione dei disabili; direttori e redattori dei periodici scolastici e magistrali; autori di libri di testo e inventori di sussidi didattici; scrittori e illustratori di libri per l'infanzia e la gioventù e delle riviste destinate al mondo infantile e giovanile; teorici e promotori dell'educazione fisica e sportiva; medici coinvolti nei progetti di miglioramento delle condizioni igieniche e di vita dei ceti popolari e impegnati in attività educative e rieducative; animatori dell'associazionismo giovanile. Il DBE dedica anche un'attenzione particolare alle personalità di studiosi ed educatori appartenenti alle principali minoranze linguistiche (francesi, tedesche, ladine) e a quelle religiose (ebrei, valdesi e rappresentanti delle confessioni cristiane evangeliche) presenti in varie parti della penisola italiana. Il DBE ha come prima e principale finalità quella di tenere conto, al pari dei maggiori protagonisti, anche delle personalità "minori" della vita educativa italiana. (F. Casella, da *Presentazione*)

04. Geoffrey KAHN (Ed.), *Encyclopedia of Hebrew Language and Linguistics online*, University of Cambridge, Brill 2014, 950 entries - <http://www.brill.com/publications/online-resources/encyclopedia-hebrew-language-and-linguistics-online?MassEmailID=302622592> - The *Encyclopedia of Hebrew Language and Linguistics* offers a systematic and comprehensive treatment of all aspects

of the history and study of the Hebrew language from its earliest attested form to the present day. The *Encyclopedia* contains overview articles that provide a readable synopsis of current knowledge of the major periods and varieties of the Hebrew language as well as thematically-organized entries which provide further information on individual topics. With over 950 entries and approximately 400 contributing scholars, the *Encyclopedia of Hebrew Language and Linguistics* is the authoritative reference work for students and researchers in the fields of Hebrew linguistics, general linguistics, Biblical studies, Hebrew and Jewish literature, and related fields.

05. ISTITUTO GIUSEPPE TONIOLO, *La condizione giovanile in Italia. Rapporto 2013*, Il Mulino, Bologna 2013, pp.232; edizione online: [www.rapportogiovani.it](http://www.rapportogiovani.it). - Nel dibattito pubblico è sempre presente il tema generazionale, ma poco si fa poi in concreto per dare vere risposte. Proprio perché mancano adeguati strumenti di conoscenza e interpretazione della realtà, il rischio è quello di alimentare luoghi comuni e fornire letture parziali che costituiscono un alibi alle carenze dell'azione pubblica. Per colmare tale lacuna l'Istituto Toniolo con la Fondazione Cariplo ha messo in campo un osservatorio, il cui asse portante è costituito da un'ampia indagine longitudinale - che si propone come uno dei principali punti di riferimento in Italia su analisi, riflessioni, politiche utili a conoscere e migliorare la condizione dei giovani. Questo volume è il primo Rapporto pubblicato a partire dai dati dell'indagine e tocca temi cruciali come quelli della famiglia e del rapporto con i genitori, del lavoro e della conquista di una propria autonomia, della sfera della partecipazione e dell'impegno sociale, oltre che dei valori e degli atteggiamenti. Uno strumento utile non solo a chi fa ricerca, ai decisori pubblici e a chi fa informazione, ma anche agli educatori, alle famiglie, ai giovani stessi. *Regno-att.* 2/2014, 45.

06. Alberto MELLONI (ed.), *Rapporto sull'analfabetismo religioso in Italia*, Il Mulino, Bologna 2014, pp. 528 - Realizzato dalla Fondazione per le Scienze Religiose Giovanni XXIII, annessa alla Università di Bologna, questo *Rapporto* è uno strumento che, grazie all'apporto di giuristi, teologi, storici, sociologi, educatori, tematizza e storicizza il tema dell'analfabetismo religioso su scala internazionale e disegna la struttura di un'analisi critica e complessa. L'obiettivo del cantiere di ricerca, di cui questa prima edizione del *Rapporto* è il frutto, è stato quello di articolare una riflessione organica su ciò che sfugge dal sistema e dai programmi scolastici e sui perché storico-teologici oltreché storico-politici di queste omissioni e lacune. Il volume, utilizzando i linguaggi propri di ciascun ambito specialistico, ambisce a incidere sui decisori e alimentare un salto di qualità nel dibattito dei legislatori, dei docenti e degli attori a vario titolo coinvolti. In Italia esistono già molte e ottime esperienze di studio che hanno affrontato il problema con risultati diversi o parziali e il *Rapporto* ne ha fatto tesoro per offrire una proposta più coraggiosa. Correda il volume una sezione di mappe e infografica che arricchisce l'analisi, trasferendo su immagini e simboli la complessità delle informazioni e dei dati raccolti.

07. *World Religion Database. International religious demographic statistics and sources*, edited by Todd M. JOHNSON, and Brian J. GRIM, Brill 2014, available online : [http://www.worldreligiondatabase.org/wrd\\_default.asp](http://www.worldreligiondatabase.org/wrd_default.asp) - The World Religion Database (WRD) contains detailed statistics on religious affiliation for every country of the world. It provides source material, including censuses and surveys, as well as best estimates for every religion to offer a definitive picture of international religious demography. It offers best estimates at multiple dates for each of the world's religions for the period 1900 to 2050. The WRD also contains a feedback mechanism so that users can leave comments on sources or methodology related to any figure reported in the WRD. In addition, the WRD will be constantly updated with new sources of data as they become available, such as estimates of religious affiliation at the province level within countries and religious freedom information for all countries.

08. *Yearbook of International Religious Demography 2014*, edited by Brian J. GRIM et alii, Brill, July 2014, available online: <http://www.brill.com/products/book/yearbook-international-religious-demography-2014> - The *Yearbook of International Religious Demography* presents an annual snapshot of the state of religious statistics around the world. Every year large amounts of data are collected through censuses, surveys, polls, religious communities, scholars, and a host of other sources. These data are collated and analyzed by research centers and scholars around the world. Large amounts of data appear in analyzed form in the World Religion Database (Brill), aiming at a researcher's audience. The Yearbook presents data in sets tables and scholarly articles spanning social science, demography, history, and geography. Each issue offers findings, sources, methods, and implications surrounding international religious demography. Each year an assessment is made of new data made available since the previous issue of the yearbook.

09. *Yearbook of International Organizations online*, Brill, 2014: <http://www.brill.com/publications/online-resources/yearbook-international-organizations-online> - The *Yearbook of International Organizations Online* provides a comprehensive database of intergovernmental (IGOs) and international non-governmental organizations (INGOs) worldwide. Free from print restrictions, the *Yearbook Online* covers over 64,000 international organizations – federations, scholarly societies, associations and transnational actors of all types – in all corners of the world, over centuries of history, and is updated on a regular basis by a dedicated editorial team. The new interface presents fully searchable content and provides extensive hyperlinks between organization profiles and websites. *Features and Benefits:* Access to the whole organization database of the Union of International Associations - Direct access to organizations' websites and contact information - Graphic presentation of the network of international organizations - Descriptions include the history, structure, staff, languages, members, etc. of organizations - Covers organizations' aims, activities, events and publications - Provides biographies of key officers of a large portion of the organizations - Offers statistical information and analyses, geographical and subject indexes - Updated every 6-8 weeks on a regular basis - New, user-friendly interface with flexible search and display options, with several new features and improvements each year. *Yearbook of International Organizations* is also available in print via six thematic volumes.

10. DIRECTORATE GENERAL OF HUMAN RIGHTS AND LEGAL AFFAIRS / Direction générale des Droits de l'Homme et des Affaires juridiques, *Yearbook of the European Convention on Human Rights*, vol. 22, Council of Europe Publishing 2013, 1074 p. <http://www.brill.com/products/reference-work/yearbook-european-convention-human-rightsannuaire-de-la-convention-europeenne-des-droits-de-lhomme> - The *Yearbook of the European Convention on Human Rights* is an indispensable record of the development and impact of the world's oldest binding international human rights treaty. It reviews the implementation of the Convention both by the European Court of HR and by the Council of Europe's Committee of Ministers, responsible for supervising the application of the Court's judgments in the member states. The Yearbook includes: Full text of any new protocols to the Convention as they are opened for signature, together with the state of signatures and ratifications - Full listing of Court judgments; judgments broken down by

subject-matter; and extensive summaries of key judgments handed down by the Court during the year - Selected human rights (DH) resolutions adopted as part of the Committee of Ministers' work supervising the execution of the Court's judgments - Enquiries by the Secretary General carried out under Art. 52 of the Convention - Other work of the Council of Europe connected with the ECHR, carried out by the Committee of Ministers, the Parliamentary Assembly, and the Directorate General of HR and Legal Affairs - Bibliographic information from the library of the ECHR. The Yearbook is published in an English-French bilingual edition.

11. PONTIFICIO CONSIGLIO PER IL DIALOGO INTERRELIGIOSO, *Il dialogo interreligioso nell'insegnamento ufficiale della Chiesa cattolica 1963-2013*, a cura di Francesco Gioia, Libreria Editrice Vaticana, Città del Vaticano 2013, pp. 2140, III edizione – [www.libreriaeditricevaticana.com](http://www.libreriaeditricevaticana.com) – Non è facile orientarsi nella colluvie degli oltre 900 documenti relativi al dialogo tra le religioni, che il Vaticano ha pubblicato nell'arco degli ultimi 50 anni. Né è agevole reperirli anche solo materialmente, vista l'eterogeneità delle fonti e l'ampia gamma dei destinatari di tali documenti. Il presente 'enchiridion' li ha raccolti, catalogati, coordinati. Molti brani qui riportati in versione italiana sono degli estratti parziali selezionati da documenti più ampi e originariamente editi spesso in altra lingua. Gli autori citati non sono solo i papi (magistero solenne e ordinario da papa Roncalli a papa Ratzinger) e il concilio, ma i vari dicasteri della curia vaticana. L'obiettivo della pubblicazione, aggiornata ora 3<sup>a</sup> edizione, è di offrire un accesso al metodo e ai fondamenti del dialogo interreligioso così come s'è venuto proponendo nei decenni postconciliari, e nel contempo, di presentare ai seguaci di altre confessioni e religioni una silloge cronologica del pensiero cattolico ufficiale. Strano tuttavia che l'antologia ometta la tanto discussa dichiarazione *Dominus Iesus*, del 6 agosto 2000, nota "pietra d'inciampo" nel cammino del dialogo interreligioso, ma viene riportato in compenso il testo pronunciato da Giovanni Paolo II all'Angelus del 1° ottobre 2000, che tenta di giustificare *post factum* quel problematico atto dottrinale. Svista del curatore o omissione diplomatica? (fp).

## BOOKS, ESSAYS, THESIS, WORK PAPERS

12. Faisal ALI, Carl BAGLEY, *Islamic education and multiculturalism. Engaging with the Canadian experience*, online Working Paper, University of Durham-Iqra Islamic School, UK, February 2014, 13 p. - <https://ejournals.library.ualberta.ca/index.php/JCIE/article/viewFile/21525/16178> - Canada has a long history of immigration by diverse ethnic minority groups arriving in the hope of establishing economically successful –yet socially and culturally distinct –communities based on particular values and beliefs not necessarily shared by the ethnic majority. In recent years however the arrival of new immigrants whose values differ from the mainstream has intensified the multicultural debate, as the aspirations and needs of ideologically-motivated minorities feel current policies and institutions marginalize their values and beliefs (not dissimilar to that historically encountered by Canada's indigenous people). As a result of these social divergences, the secular state and orthodox religious groups often compete for the hearts and minds of children. Consequently as Muslim communities in Canada seek to protect their children and youth from perceived negative outside influences so Islamic schools have been established. Such schools face particular challenges in negotiating the tensions between their aspiration to preserve Islamic values and wider socio-political pressures to integrate into multicultural society as a whole. This article engages with this tension to explore the nature of Islamic education and its potentially contested relationship with multicultural ideals. In concluding it reflects on possible ways in which multicultural-Islamic education tensions might be ameliorated.

13. Valerie AMIRAUX, David KOUSSENS, *From law to narratives unveiling contemporary French secularism*, Online Working Paper No.19, RECODE [Responding to Complex Diversity in Europe and Canada], Augsburg, November 2013, pp. 15 – <http://www.recode.fi/publications> - This paper explores the way in which a political concept that was originally aimed at achieving religious liberty in France, has turned into a type of narrative secularism, that is a discourse that addresses national identity in a context of social uncertainty. Narrative secularism can thus operate as a master framework for public debates on religious minorities and can bridge the gap between ideologies and practices of secularism. The paper focuses on the period between 1989 and 2010, when significant symbolic events concerning the regulation of religious diversity took place in France. The first section of the paper revises the main features of French secularism. The second section reviews the outcomes of twenty years of public controversies on Muslim headscarves. The last chapter elaborates on the recent legislative decisions that have prohibited the use of the integral veil in France.

14. Ali BABAHAN, *Nationalism and Religion in the textbooks of the early republican period in Turkey*. A thesis submitted to the Graduate School of Social Sciences of Middle East Technical University, for the degree of Doctor of Philosophy in the Department of Sociology, February 2014, 369 pages - <http://etd.lib.metu.edu.tr/upload/12617077/index.pdf> - This study focuses on a detailed analysis of the relationship between nationalism and religion (Islam) in textbooks taught in Turkish education system between 1924 and 1950. It can be regarded as a re-assessment of general assumptions in the literature presuming the dominance of an authoritative secular nationalism in the textbooks of the whole early republican period. In this respect, the textbooks used at primary, middle and high school levels as part of the history, citizenship, sociology, and religion courses in this period are analyzed in terms of the relations between nationalist and religious discourses, mostly from a qualitative perspective. Accordingly, the early republican era can be divided into three sub-periods when the continuities and varieties of the discourses in textbooks are specifically considered. The dominant discourse, found in textbooks of the first sub-period between 1924 and 1931, is based on the idea that Islam and Turkishness are the two complementary components forming the basis of national identity and nationalism. Against the common view, a strictly secular nationalism is found in textbooks only in the second period between 1931 and 1939. Thus, in definition of Turkish identity and nationalism in textbooks, they did not in anyway make reference to any religious belief. During the third and last sub-period between 1939 and 1950, reference to religion in textbooks has gained power once again. Hence, the strict secularism of the second sub-period is replaced with a Turkish identity in strong association with Islam similar to the first period.

15. Michael BARNES S.J., *Interreligious Learning: Dialogue, Spirituality and the Christian Imagination.*, Cambridge University Press 2012, pp. xvi + 292 – See a review in "The Heythrop Journal", vol. 55 (2014) 3, 503-504 : [http://onlinelibrary.wiley.com/doi/10.1111/heyj.12071\\_63/abstract?deniedAccessCustomisedMessage=&userIsAuthenticated=false](http://onlinelibrary.wiley.com/doi/10.1111/heyj.12071_63/abstract?deniedAccessCustomisedMessage=&userIsAuthenticated=false) -

16. L. Philip BARNES, *Education, religion and diversity. Developing a new model of religious education*. Routledge, 2014, 280 p. - <http://books.google.it/books?id=B3PMAgAAQBAJ&dq=routledge+barnes+religious+education+2014> – e-Book - In this thoughtful and provocative book Philip Barnes challenges religious educators to re-think their field, and proposes a new, post-liberal model of religious education to help them do so. His model both confronts prejudice and intolerance and also allows the voices of different

religions to be heard and critically explored. While *Education, Religion and Diversity* is directed to a British audience the issues it raises and the alternative it proposes are important for those educators in the United States who believe that the public schools have an important role in teaching students about religion.

17. Martyn BARRETT (Ed.), *Interculturalism and multiculturalism: similarities and differences*, Council of Europe Publishing, Strasbourg 2013, pp. 188 - <http://book.coe.int> - This book examines the relationship between two policy approaches for managing the cultural diversity of contemporary societies: interculturalism and multiculturalism. The relationship between these two approaches has been a matter of intense debate in recent years. Some commentators argue that they represent two very different approaches, while others argue that interculturalism merely re-emphasises some of the core elements of present day multiculturalism. The debate arises, in part, because multiculturalism can take a variety of different forms, which makes it difficult to identify its key features in order to compare it with interculturalism. The debate has gained added momentum from the backlash against multiculturalism in recent years, and from the Council of Europe's prominent championing of interculturalism as an alternative approach. This book aims to clarify the concepts of interculturalism and multiculturalism, and to bring the various arguments together in a way that will assist politicians, policy makers, practitioners and interested lay people to understand the concerns that are driving the different orientations. The book is intended to facilitate a comparison of the policy implications of inter/multi-culturalism. To this end, each chapter concludes with a concise statement of the implications for policy that follow from the viewpoint that has been expressed.

18. Sascha O. BECKER, Markus NAGLE, Ludger WOESSMAN, *Education promoted secularization*, Online Working Paper series, Department of Economics, University of Warwick, Coventry UK, 2014, pp. 27 - <http://wrap.warwick.ac.uk/> - Why did substantial parts of Europe abandon the institutionalized churches around 1900? Empirical studies using modern data mostly contradict the traditional view that education was a leading source of the seismic social phenomenon of secularization. We construct a unique panel dataset of advanced-school enrollment and Protestant church attendance in German cities between 1890 and 1930. Our cross-sectional estimates replicate a positive association. By contrast, in panel models where fixed effects account for time-invariant unobserved heterogeneity, education – but not income or urbanization – is negatively related to church attendance. In panel models with lagged explanatory variables, educational expansion precedes reduced church attendance

19. Janice BODDY, Michael LAMBECK (Eds.), *A companion to the Anthropology of Religion*, John Wiley & Sons, 2014, pp. 584 - [http://books.google.it/books?id=KkWcAgAAQBAJ&lr=&hl=it&source=gbs\\_navlinks\\_s](http://books.google.it/books?id=KkWcAgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s) - This book presents a collection of original, ethnographically-informed essays that explore the variety of beliefs, practices, and religious experiences in the contemporary world and asks how to think about religion as a subject of anthropological inquiry. It presents a collection of original, ethnographically-informed essays exploring the wide variety of beliefs, practices, and religious experiences in the contemporary world; explores a broad range of topics including the 'perspectivism' debate, the rise of religious nationalism, reflections on religion and new media, religion and politics, and ideas of self and gender in relation to religious belief; includes examples drawn from different religious traditions and from several regions of the world; features newly-commissioned articles reflecting the most up-to-date research and critical thinking in the field, written by an international team of leading scholars; adds immeasurably to our understanding of the complex relationships between religion, culture, society, and the individual in today's world.

20. Eric BROWN, *Politics within Religious Studies in Sweden. What are we teaching our students?*, Working Paper, Univ. Uppsala, 2013, 35 pp. - <http://www.diva-portal.org/smash/get/diva2:693684/FULLTEXT01.pdf> - The aim of this study is to investigate, from a Swedish perspective, at what degree, religious studies teachers are incorporating political factors into their classroom instruction and also attempts to measure their personal tendencies. At the same time, it evacuate the students' opinions about this subject, and attempts to use their perspectives to verify their teachers' instructional practices. Furthermore, the present study seeks to identify the sociological aspects which have influenced the religious studies curriculum in Sweden which can be applied too their countries around the world. As a result, it was established that a significant correlation between the teachers' knowledge and interest in the subject matter had a meaningful impact on the inclusion if sociological aspects of the religious studies course during classroom instruction. This was confirmed through the analysis of group interviews and individually completed questionnaires by both teachers and students in a semi-controlled setting.

21. Cathy BYRNE, *Religion in secular education. What, in heaven's name, are we teaching our children?*, Brill, January 2014, pp. 250 approx.- <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.

22. Luciano CAIMI, Giovanni VIAN (eds.), *La religione istruita. Nella scuola e nella cultura dell'Italia contemporanea*, Morcelliana, Brescia 2013, pp. 494 - [www.morcelliana.com](http://www.morcelliana.com) - Una storia della "religione scolastica" nell'arco dei 150 anni dell'Italia unita. Una storia accidentata come forse nessun'altra in Europa, per la lunga conflittualità tra politiche statali ed ecclesiastiche, per l'apparente diplomatica conciliazione del regime concordatario (1929), per gli irrisolti problemi aperti da una revisione concordataria incompiuta (1984). Ma una storia ricca, sul piano culturale, di figure filosofiche e pedagogiche d'eccellenza, di progetti educativi qualificanti la scuola e la società, di pratiche didattiche talora esemplari dalla scuola dell'infanzia ai licei. A parte rare eccezioni, è mancata e manca tuttora, su questo problema, una riflessione accademica espressa dalla università pubblica, dal momento che solo le università di chiesa hanno avuto e hanno tuttora in Italia la quasi esclusività in tema di studi religiosi. E' anche questa una delle ragioni per cui la scuola italiana, in tempo di irreversibile pluralismo, non riesce ad attivare un servizio esauriente e plausibile agli alunni di fede diversa dalla cattolica. Su questo punto, l'Italia è rimasta una vera eccezione in Europa.

23. Davide CAPPERUCCI, *La scuola in Europa. Politiche e interventi dell'Unione europea in materia di istruzione e formazione* Collana: Scienze della formazione, Franco Angeli editore, Milano 2014, pp. 260 - <http://www.francoangeli.it/ufficio Stampa/#140> - Le politiche e gli interventi più significativi promossi in ambito europeo, dal dopoguerra ad oggi, in materia di istruzione e formazione. Le misure adottate dal Parlamento europeo, dal Consiglio e dalla Commissione vengono qui presentate come strumenti per incrementare il funzionamento delle scuole e prevedere nuove opportunità di innovazione didattica tese a far acquisire le competenze necessarie per esercitare a pieno il diritto di cittadinanza.
24. Joel A. CARPENTER, Perry GLANZER, Nicholas S. LANTINGA, *Christian Higher Education. A global reconnaissance*, Wm. B. Eerdmans Publishing, 2014, 346 p. - <http://www.eerdmans.com/Products/Default.aspx?ISBN=9780802871053> - This book offers a fresh report and interpretation of what is happening at the intersection of two great contemporary movements: the rapid growth of higher education worldwide and the rise of world Christianity. It features on-site, evaluative studies by scholars from Africa, Asia, North America, and South America. Christian Higher Education: A Global Reconnaissance visits some of the hotspots of Christian university development, such as South Korea, Kenya, and Nigeria, and compares what is happening there to places in Canada, the United States, and Europe, where Christian higher education has a longer history. Very little research until now has examined the scope and direction of Christian higher education throughout the world, so this volume fills a real gap.
25. Shruti DAS, *Un programme scolaire multi-religieux pour une éducation séculariste: la restructuration du National Curriculum framework indien en 2005*, chapitre du volume *Éducation et Sécularisme: Perspectives africaines et asiatiques*, Harmattan, Paris 2013, pp. 49-66, <http://www.editions-harmattan.fr/index.asp?navig=catalogue&obj=livre&no=41678> - Course planners, across the globe, understand that learning as education could covertly perpetuate an ideology. So they seem to shy away from such sensitive issues as religion while identifying core components for a syllabus. However, pedagogy will have to cope with contemporary realities. In a post 9/11 world where there is a rise of right-wing religious forces targeting the schools to whittle down secular humanistic traditions and a rise and propagation of 'Creationism' and the 'Intelligent design' in the West, we need to think about religion a little more seriously. In fact, to a very large extent we owe our cultural identity to our religious allegiance. In a situation like this, we need to replace our 'need-based approach' by an 'asset-based approach' to view our socio-cultural reality which is multi-cultural, multi-ethnic and multi-religious. Thus we suggest a multi-faith curriculum based on an "accommodation model" for implementation and practice at the secondary level. Introduction of such a model would both reinforce the secularist spirit of education and global well-being. The Indian national curriculum framework (2005), which is prevalent today, is an excellent piece of curriculum-research. The proposed asset-based approach and the introduction of a multi-faith curriculum would enrich and make it still more effective in building a secular education system.
26. Amin ELIAS, Augustin JOMIER, Anaïs-Trissa KHATCHADOURIAN (Eds.), *Laïcités et musulmans, débats et expériences* (XIX-XXe siècles), Collection "Dynamiques citoyennes en Europe" volume 4, Peter Lang éditeur, Bern 2014, 280 pages - <http://www.peterlang.com/index.cfm?event=cmp.ccc.seitenstruktur.detailseiten&seitentyp=produkt&pk=79719&concordeid=431485> L'islam est-il compatible avec la laïcité ? Ce type de questions est récurrent – l'actualité nous le rappelle sans cesse. Et nombreux sont ceux qui y répondent par la négative. Issu d'un colloque de jeunes chercheurs organisé en janvier 2012 à l'Université du Maine, cet ouvrage expose à l'inverse la variété des rapports qu'entretiennent les acteurs musulmans avec la laïcité, dans toutes ses formulations. Cette variété de relations est ici envisagée dans le temps long et en différents espaces (Europe occidentale, Balkans, Proche-Orient, Afrique du Nord, Inde ...), ce qui met à jour des perspectives originales et des débats méconnus en France. Les contributions rassemblées montrent ainsi combien la laïcité est un concept en mouvement, sujet à de nombreuses interprétations et mobilisé dans des perspectives variées. Ces combinaisons intellectuelles et politiques entre musulmans et laïcités convaincront de la nécessité de cesser d'opposer terme à terme des concepts dont le sens est insaisissable hors de la parole des acteurs.
27. Elspeth GUILD, Cristina GORTÁZAR ROTAECHE, Dora KOSTAKOPOULOU, *The reconceptualization of the European Union citizenship*, Brill-Nijhoff, 2014, 418 p. - <http://www.brill.com/products/book/reconceptualization-european-union-citizenship> - This book maps out, from a variety of theoretical standpoints, the challenges generated by European integration and EU citizenship for community membership, belonging and polity-making beyond the state. It does so by focusing on three main issues of relevance for how EU citizenship has developed and its capacity to challenge state sovereignty and authority as the main loci of creating and delivering rights and protection. First, it looks at the relationship between citizenship of the Union and European identity and assesses how immigration and access to nationality in the Member States impact on the development of a common European identity. Secondly, it discusses how the idea of solidarity interacts with the boundaries of EU citizenship as constructed by the entitlement and capacity of mobile citizens to enjoy equality and social rights as EU citizens. Thirdly, the book engages with issues of EU citizenship and equality as the building blocks of the EU project. By engaging with these themes, this volume provides a topical and comprehensive account of the present and future development of Union citizenship and studies the collisions between the realisation of its constructive potential and Member State autonomy.
28. Yolande JANSEN, *Secularism, assimilation and the crisis of Multiculturalism. French modernist legacies*, Amsterdam University Press, 2014, 336 pages - <http://www.amazon.com/Secularism-Assimilation-Crisis-Multiculturalism-University/dp/9089645969/> -In this timely study, Yolande Jansen critiques efforts to assimilate religious minorities into a secular and supposedly neutral public sphere. Such efforts, she ably demonstrates, can create and perpetuate the very distinctions they aim to overcome. Her sophisticated analyses draw on literature that depicts the paradoxes of assimilation as experienced by French Jews in the late nineteenth century. Paying particular attention to Marcel Proust's *In Search of Lost Time*, she ultimately argues for dynamic, critical multiculturalism as an alternative to secularism, assimilation, and integration. "A must read. Not just another book on multiculturalism or laïcité: Yolande Jansen's work is a hard-hitting and back to basics reminder of multiculturalism fundamentals. It also offers a brilliant, pragmatic and insightful analysis of what secularism makes invisible about the position of Muslims in France today" (Rim-Sarah Alouane).
29. David M. KIRKHAM (Ed.), *State responses to Minority Religions*, Ashgum Publishing, 2014, 300 p. (Google eBook) - [http://books.google.it/books?id=UliiAgAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs\\_navlinks\\_s](http://books.google.it/books?id=UliiAgAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s) - This book explores state responses to minority religions in four parts. The volume provides a legal and normative

overview of the variety of responses available to states and looks at Islamic majority countries. It also focuses on Western Europe, paying particular attention to the rise in the twentieth century of the 'sect' and exploration of the European Court of Human Rights.

30. David KOUSSSENS, O. ROY (Eds.), *Quand la burqa passe à l'Ouest. Enjeux éthiques, politiques et juridiques*, Presses Universitaires de Rennes, 2014, 280 p. - <http://www.pur-editions.fr/detail.php?idOuv=3386> - Le voile intégral est un bout de tissu à double épaisseur – culturelle et religieuse – qui suscite l'émoi et interroge la capacité des démocraties libérales à trouver des solutions juridiques et politiques légitimes et efficaces face à l'expression de convictions en porte-à faux avec les valeurs de la majorité. Quelle place accorder aux droits fondamentaux face à la radicalisation de certaines pratiques religieuses ? Le port du voile intégral nécessite-il des législations d'exception ? Comment concilier la spécificité d'une identité culturelle partagée par tous avec la diversité des authenticités qui se rencontrent dans la sphère publique ? Publié avec le soutien de la Chaire de recherche sur les religions en modernité avancée de l'université de Sherbrooke et du projet ReligioWest, financé par le European Research Council.

31. Guy LHEREUX, *Education morale et éthique scolaire. Hier, aujourd'hui et demain*, L'Harmattan, Paris 2014, 350 p. - Face à l'érosion de l'autorité éducative et à la violence qui se manifeste dans certains établissements scolaires, l'ouvrage de cet enseignant propose plusieurs pistes de réflexion en lien avec un besoin social de clarification des valeurs pour l'école d'aujourd'hui. Partant d'une historiographie des principes moraux enseignés entre les années Ferry et Mitterrand-Sarkozy à l'école primaire, il interroge ensuite les philosophes et les chercheurs afin de proposer une assise théorique solide sur l'éducation morale et l'éthique scolaire. L'auteur développe ainsi une réflexion sur les pratiques pour concrétiser, dans l'école française, plusieurs défis éducatifs : proposition d'une éthique minimale, éducation à la communication non violente, éveil à une spiritualité laïque ou encore mise en œuvre d'une pédagogie de la bienveillance, dans une école où le savoir-être est aussi important que les connaissances à acquérir. (A. G., *Le monde des religions*, mars 2014).

32. Albertina MAITUMELENG NTHO-NTHO, *School principals mediating change: the case of Religion in Education*, Submitted in partial fulfilment of the requirements for the degree 'Philosophiae Doctor' in the Department of Management Education and Policy Studies at the Faculty of Education, University of Pretoria, April 2013, 249 p., text online 23 Jan 2014: [http://scholar.google.it/scholar\\_url?hl=it&q=http://repository.up.ac.za/bitstream/handle/2263/33001/Ntho-Ntho\\_School\\_2013.pdf%3Fsequence%3D1&sa=X&scisig=AAGBfm3VE\\_rnV\\_OcliPachhommVvep6mTQ&oi=scholaralt](http://scholar.google.it/scholar_url?hl=it&q=http://repository.up.ac.za/bitstream/handle/2263/33001/Ntho-Ntho_School_2013.pdf%3Fsequence%3D1&sa=X&scisig=AAGBfm3VE_rnV_OcliPachhommVvep6mTQ&oi=scholaralt)

33. Javier MARTINEZ-TORRÓN, *Religion and Law in Spain*, Wolters-Kluwer (Law and Business), January 2014, Paperback - <http://www.kluwerlaw.com/Catalogue/titleinfo.htm?ProdID=9041151834&name=Religion-and-Law-in-Spain> - Derived from the renowned multi-volume International Encyclopaedia of Laws, this convenient resource provides systematic information on how Spain 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 Spain. 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 role.

34. Ali MIRSEPASSI, Tadd GRAHAM FERNÉE, *Islam, democracy, and cosmopolitanism. At home and in the world*, Cambridge University Press, 2014. - <http://www.cambridge.org/us/academic/subjects/politics-international-relations/middle-east-government-politics-and-policy/islam-democracy-and-cosmopolitanism-home-and-world> - This book presents a critical study of citizenship, state, and globalization in societies that have been historically influenced by Islamic traditions and institutions. Interrogating the work of contemporary theorists of Islamic modernity such as Mohammed Arkoun, Abdul an-Na'im, Fatima Mernissi, Talal Asad, Saba Mahmood, and Aziz Al-Azmeh, this book explores the debate on Islam, democracy, and modernity, contextualized within contemporary Muslim lifeworlds. These include contemporary Turkey (following the 9/11 attacks and the onset of war in Afghanistan), multicultural France (2009–10 French burqa debate), Egypt (the 2011 Tahrir Square mass mobilizations), and India. Ali Mirsepassi and Tadd Ferneé critique particular counterproductive ideological conceptualizations, voicing an emerging global ethic of reconciliation. Rejecting the polarized conceptual ideals of the universal or the authentic, the authors critically reassess notions of the secular, the cosmopolitan, and democracy. Raising questions that cut across the disciplines of history, anthropology, sociology, and law, this study articulates a democratic politics of everyday life in modern Islamic societies.

35. Irina MOLODIKOVA, Alan WATT, *Growing up in the North Caucasus society. Family, religion and education*, Routledge, 2013, 206 p. <http://www.routledge.com/books/details/9780415685924/> - Investigating changes in upbringing in the North Caucasus, a region notorious for violent conflict, this book explores the lives of the generation born after the dissolution of the USSR who grew up under conditions of turmoil and rapid social change. It avoids the 'traditional' presentation of the North Caucasus as a locus of violence, and instead presents the life of people in the region through the lens of the young generation growing up there. Using focus groups with teachers and students of different ethnic groups, as well as surveys and essays written by children, the book suggests that while the legacy of conflict plays a role in many children's lives, it is by no means the only factor in their upbringing. It explores how conflict has influenced upbringing, and goes on to consider factors such as the revival of religion, the impact of social and economic upheaval, and the shifting balance between school and parents. As well as revealing the dynamic influences on children's upbringing in the region, the book presents recommendations on how to address some of the challenges that arise. The role of government in education is also evaluated, and prospects for the future are considered. The book is useful for students and scholars of Education, Sociology and Central Asian Studies.

36. Ilana MOUNTIAN, *A critical analysis of public policies on education and LGBT rights in Brazil*, "Evidence Reports n° 61, March 2014, 25 pages. © Institute of Development Studies 2014 - This report was commissioned by the Institute of Development

Studies, University of Sussex, UK. The Author is post-doctoral researcher at the Universidade de São Paulo and collaborator of the Núcleo de Direitos Humanos e Cidadania LGBT of the Universidade Federal de Minas Gerais - <http://opendocs.ids.ac.uk/opendocs/bitstream/handle/123456789/3614/ER61%20A%20Critical%20Analysis%20of%20Public%20Policies%20on%20Education%20and%20LGBT%20Rights%20in%20Brazil.pdf?sequence=1> – “This report presents an analysis of public education policies and considers where these policies intersect with programmes aimed at preventing and reducing discrimination and violence against LGBT people. The first part of the report details the current Brazilian social context focusing on: levels of inequality and poverty; educational indicators; data on homophobic violence; and an assessment of dogmatic religious discourses that are increasingly affecting policymaking and implementation in areas pertaining to sexuality. The report then considers the intersection of education policies with sexuality, and examines this intersection in relation to national policy measures aimed at tackling homophobia” (*Introduction*).

37. Joaquim PINTASSILGO (ed.), *Laicidade, Religiões e Educação na Europa do Sul no século XX*, Editorial Instituto de Educação da Universidade de Lisboa, 2013, pp. 199 – [www.ie.ul.pt](http://www.ie.ul.pt) - Este livro acolhe os textos decorrentes da pesquisa desenvolvida para o colóquio realizado no Instituto de Educação da Universidade de Lisboa entre 3 e 5 de maio de 2012 e centrado no tema Laicidade, religiões e educação na Europa do Sul no século XX. Trata-se de um tema com uma história rica e multifacetada, mas também de grande atualidade e, ainda hoje, passível de alguma polémica. Embora esta seja uma rede que congrega historiadores, não procurámos fugir nem à atualidade nem à polémica. Os artigos incluídos neste livro procuram, tendo como referência contextos nacionais diversos (Portugal, Espanha, França, Itália), refletir sobre questões que remetem para a presença da dimensão religiosa na vida escolar. Procurámos, num primeiro momento, apresentar visões de conjunto sobre o processo de laicização da escola para, depois, olharmos com mais detalhe para temas como a evolução da “questão religiosa”, a concretização curricular, ao nível da escola pública, tanto da educação religiosa como da educação cívica e, finalmente, as realidades institucionais paralelas do ensino privado religioso e do ensino privado laico. Acreditamos que esta obra possa constituir um contributo relevante para um debate atual e ainda envolvido em alguma polémica, até porque a sua colocação em perspetiva histórica torna possível um certo distanciamento e uma maior lucidez (da *Introdução*).

38. Mark STRASSER, *Religion, Education and the State. Unprincipled doctrine in search of Moorings*, Ashgate, London, Dec 2011, 214 p. - <http://www.ashgate.com/isbn/9781409436447> - In the context of education, Church and State issues are of growing importance and appear to be increasingly divisive. This volume critically examines the developing jurisprudence relating to religion in the schools beginning with *Everson v. Board of Education*, where the US Supreme Court discussed the wall of separation between Church and State. The study traces both how the Court's views have evolved during this period and how, through re-characterizations of past opinions, the Court has appeared to interpret Establishment Clause guarantees in light of the past jurisprudence when in reality that jurisprudence has been turned on its head. The Court not only offers an unstable jurisprudence that is more likely to promote than avoid the problems that the Establishment Clause was designed to prevent, but approaches Establishment Clause issues in a way that decreases the likelihood that an acceptable compromise on these important issues can be reached.

39. Charlene TAN, *Reforms in Islamic Education: International Perspectives*, Bloomsbury Publishing, London, 24 April 2014, 264 pages – A Google e-Book: <http://books.google.it/books?hl=it&lr=&id=FyT-AgAAQBAJ&oi=fnd&pg=PA195&ots=6wKvoZiwT-&sig=zQ16qZ82XqPcTHteOcQ7ZgJKEKw> - In recent times, there has been intense global interest on and scrutiny of Islamic education. In reforming Islamic schools, what are the key actions initiated and are they contested or negotiated by and among Muslims? This edited collection brings together leading scholars to explore current reforms in Islamic schools. Drawing together international case studies, *Reforms in Islamic Education* critically discusses the reforms, considering the motivations for them, nature of them and perceptions and experiences of people affected by them. The contributors also explore the tensions, resistance, contestations and negotiations between Muslims and non-Muslims, and among Muslims, in relation to the reforms. Highlighting the need to understand and critique reforms in Islamic schools within broad historical, political and socio-cultural contexts, this book is a valuable resource for academics, policymakers and educators.

40. Marco VENTURA, *Creduli e credenti. Il declino di Stato e Chiesa come questione di fede*, Einaudi, Torino 2014, pp. 240 - <http://www.einaudi.it/libri/libro/marco-ventura/creduli-e-credenti/978880621538> - Nei tre decenni trascorsi dall'Accordo di Villa Madama del 18 febbraio 1984 e dall'intesa coi valdesi firmata tre giorni dopo, è stata disattesa la promessa di novità contenuta in quei patti. Invece di accompagnare il cambiamento sociale e religioso, governi e parlamenti si sono aggrappati al passato, con la complicità di una gerarchia cattolica impaurita. I rapporti tra Stato, Chiese, islam e nuove religioni si sono impantanati nella retorica della «tradizione cristiana» e negli equivoci sulla laicità. Con sguardo acutissimo e una rara chiarezza espositiva, Ventura ripercorre le tappe che hanno portato al declino della Chiesa e del paese, entrambi ostaggio dei «creduli», i dogmatici e i manipolatori, i cinici e i faccendieri. Le dimissioni di Benedetto XVI e l'elezione di un papa Francesco in lotta contro le «bolle di sapone» pongono tutti davanti a un bivio. Se i credenti prevarranno sui creduli, se chi prende sul serio la propria fede politica o religiosa caccerà i mercanti dal tempio, è ancora possibile una primavera per l'Italia e per la Chiesa.

41. Helena VILAÇA, Enzo PACE, Inger FURSETH, Per PETTERSSON (Eds.), *The changing soul of Europe. Religions and migrations in Northern and Southern Europe*, Ashgate, London, forthcoming 2014, 208 p. - <http://www.ashgate.com/> - This book paves the way for a more enlarged discussion on religion and migration phenomena in countries of Northern and Southern Europe. From a comparative perspective, these are regions with very different religious traditions and different historical State/Church relations. Although official religion persisted longer in Nordic Protestant countries than in South Mediterranean countries, levels of secularization are higher. In the last decades, both Northern and Southern Europe have received strong flows of newcomers. From this perspective, the book presents through various theoretical lenses and empirical researches the impact mobility and consequent religious trans-nationalism have on multiple aspects of culture and social life in societies where the religious landscapes are increasingly diverse. The chapters demonstrate that we are dealing with complex scenarios: different contexts of reception, different countries of origin, various ethnicities and religious traditions (Catholics, Orthodox and Evangelical Christians, Muslims, Buddhists). Having become plural spaces, our societies tend to be far more concerned with the issue of social integration rather than with that of social identities reconstruction in society as a whole, often ignoring that today religion manifests itself as a plurality of religions. In short, what are the implications of newcomers for the religious life of Europe and for the redesign of its soul?

42. Howard J. WORSLEY (ed.), *Anglican Church school education: moving beyond the first two hundred years*, Bloomsbury, 2013, 256 p. - <http://www.bloomsbury.com/us/anglican-church-school-education-9781441125132/> - This book explores the contribution of church schools and considers how they might contribute to education in the future to allow for a better standard of understanding of church schools. Drawing together some of the leading writers and thinkers in church school education, this volume is divided into five parts: The Historical Story - Current Policy and Philosophy - Reflection on Current Practice Instrumental in Shaping the Future - Reflections and Recommendations. This unique collection celebrates past achievements and informs the future engagement of the Church in education.

### JOURNALS & e-JOURNALS

43. Abdulai ABUKARI, *Education of women in Islam: A critical Islamic interpretation of the Quran*, “Religious Education – The official Journal of RE Association” (USA), vol. 109 (2014) 1, 4-23 - <http://www.tandfonline.com/doi/full/10.1080/00344087.2014.868203#.UwNJSs6Rgos> - In Islam, knowledge, its acquisition and application is a fundamental requirement for all Muslims to enable them to believe, think, and act according to the principles of the religion. However, differences in style of interpretation of the Qur’an have led to text being interpreted against its own fundamental worldview; an example is the recent attempted assassination of a Pakistani girl for advocating female education. Based on analysis of selected verses, this article argues that the worldview of the Qur’an places importance on gaining knowledge of different kinds to fulfill divine requirements as well as all forms of human endeavor.

44. Bengt-Ove ANDREASSEN, *Christianity as culture and religions as religions. An analysis of the core curriculum as framework for Norwegian RE*, “British Journal of Religious Education”, vol. 36 (2014) 1, abstract online 20 January 2014 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.873388#.UuNJRfvSLpU> - Religious education in Norwegian public schools has attracted much attention as a result of criticism from the UN’s Human Rights Committee in 2004 and the European Court of Human Rights (ECHR) in 2007. Due to the statement from the UN and the conviction in the ECHR, revisions have been made in the Education Act and the curriculum for RE. However, the core curriculum for primary and secondary schools and adult education introduced in 1993 has not been revised. The scope of the article is to analyse the core curriculum and show how this document constructs Christianity as culture and national heritage, leaving other religions as something ‘other’ in Norwegian society. The main argument is thus that the core curriculum provides a qualitative bias towards Christianity in the Norwegian educational system in general, and especially in RE.

45. Alberto ASOR ROSA, Roberto ESPOSITO, Ernesto GALLI DELLA LOGGIA, *Un appello per le scienze umane*, “Il Mulino”, vol. 52 (2013) 6, 1076-1085 - [www.rivistailmulino.it](http://www.rivistailmulino.it) - Tre intellettuali di diversa competenza – un letterato, un filosofo e uno storico – ragionando sull’evoluzione della Scuola e dell’Università degli ultimi decenni, lamentano la caduta in verticale dell’intero patrimonio culturale italiano la cui tradizione umanistica è parte fondante e qualificante. Lo studio dei classici del pensiero, dell’arte e della letteratura sta per lasciare definitivamente il posto, nella gerarchia delle discipline, ai saperi cosiddetti esatti e alle tecnologie applicative, in quanto strumenti immediatamente spendibili nelle attività produttive a vocazione economica e mercantile. Ora “mettere al bando dell’apparato scolastico il sapere umanistico per privilegiare il sapere fondato sulle scienze naturali, significa mettere al bando interi territori e dimensioni dello spirito e della conoscenza umani” (p.1079). “Una dissennata omologazione dei saperi della scuola di fronte all’imperialismo tecnocratico, e una capitolazione dell’istruzione superiore di fronte all’università di massa” (p.1081). “Perfino la produzione intellettuale per molto tempo meno apprezzata, quella cattolica e tridentina della Controriforma, se misurata sul terreno del politico, manifesta una potente capacità di sintesi e di incidenza egemonica sulle strutture istituzionali e culturali del tempo” (p.1083). I nostri tre autori [non credenti] non lo citano, ma non è difficile sospettare che neppure quel tassello di conclamata *humanitas*, quale vorrebbe essere l’insegnamento della religione cattolica, abbia saputo giocare tutte le sue carte per contrastare questa strisciante deriva post-umanistica della cultura scolastica (fp).

46. Avi ASTOR, *Religious governance and the accommodation of Islam in contemporary Spain*, “Journal of Ethnic and Migration Studies”, vol. 40 (2014), online 6 Jan 2014: <http://www.tandfonline.com/doi/abs/10.1080/1369183X.2013.871493#.UtK5xfWvY0> - This article analyses the governance of Islam in contemporary Spain. Rather than presuming the existence of a singular and all-encompassing ‘Spanish model’ of religious governance, I focus on the critical role of actual practices of modelling in shaping the institutions and organisations implicated in the regulation of Islam, as well as the concrete strategies that have guided policies of Muslim accommodation. Modelling practices, I argue, have been particularly significant in Spain due to its late transition to democracy and the absence of viable frameworks for regulating religious diversity from within its own past. In determining which frameworks to use as models for religious governance, public actors have been influenced by a variety of factors, including (i) their respective political and social agendas; (ii) the professional networks, organisational fields and other means of knowledge circulation through which they have gained exposure to exogenous models; and (iii) religious, cultural, linguistic and historical factors that have made certain models more accessible or attractive than others. Given that these factors have varied at different levels of government, so too have practices of modelling influential in the development of national and sub-national approaches to governing Islam.

47. Antonio AUTIERO, *Bioetica in Europa: un bilancio*, “Rivista di Teologia Morale”, vol. 45/4, n.180, ottobre-dicembre 2013, 487-494 - [rivistaditeologiamorale@dehoniane.it](mailto:rivistaditeologiamorale@dehoniane.it) - Il contributo intende presentare un bilancio sulla bioetica in Europa non a partire dai diversi documenti o dalle prese di posizione sul tema in questione, ma piuttosto evidenziando alcuni significativi spostamenti di enfasi che hanno caratterizzato il percorso travagliato della bioetica di questi ultimi decenni. Essi, in un certo senso, sono anche rappresentativi di tensioni positive che possono guidare il cammino futuro. In modo sintetico, questi spostamenti sono raggruppati in tre ambiti complessivi: quello della bioetica «personale», quello della bioetica «sociale» e quello della bioetica «globale». La breve mappa qui descritta ha anche un valore di stimolo, poiché non guarda solo al passato ma indica pure alcuni «vettori» da non trascurare per potersi assumere la responsabilità della vita in senso autentico e prospettico.

48. Veit BADER, *Dilemmas of institutionalisation and political participation of organised Religions in Europe. Associational governance as a promising alternative*, OnlineWorking Paper series, RECODE, Augsburg 2014, 27 p. - <http://www.recode.info/wp->

[content/uploads/2014/01/Final\\_Final-TITLE-PAGE-25-Bader\\_fin.pdf](#) - This article portrays the institutionalisation of religion as a conflictive, two-way process that involves many actors and is influenced by differential opportunity structures. Institutionalisation entails promises but also poses risks for religions, religious minorities, and governments. Religious newcomers are drawn into lobbying and coalition building, and conflictive processes of ‘negotiations cum deliberations’ are an unavoidable side effect of this. All regimes of governance imply serious strategic problems for religions. The first problem is how to deal with the trade-off between autonomy and privileges on the one hand, and political influence on the other (the autonomy dilemma). Legal privileges along with fiscal and monetary ‘gains’ for religions, go hand in hand with ‘losses’ in the formal autonomy of religions and with increases in state regulation and control. The second problem concerns how to deal with issues inherent to institutionalisation (the organisation and mobilisation dilemma). Both problems involve further complications for liberal-democratic states. According to the author, associative democracy offers a sensible balance between individual and associational autonomy, and also between equality before the law and more substantive equality. This option seeks to institutionalize procedures of external review and evaluation at regular intervals for the renewal of both grants and the legal status of privileged organizations after accreditation. The most important effect of putting systems of public scrutiny and control in place is that working in the shadow of hierarchy stimulates pro-active self-control considerably. Proposals like these allegedly offer better balances between competing principles for national systems of cooperation and for emerging supra-national regimes of religious governance in the EU.

49. Klaus BIRKELBACH, Heiner MEULEMANN, *Christian socialization during youth and Christian convictions from early to late midlife*, “Journal of Religion in Europe”, vol. 6 (2013) 4, 399-427 - <http://booksandjournals.brillonline.com/content/journals/10.1163/18748929-00604001> - Christian convictions are investigated during the life course. As for causes during youth, a Christian socialization and good intergenerational relations in the family should have a positive impact – socialization and generational hypotheses. As for causes during the life course, personal attachments should have a positive, and success a negative impact – self-transcendence hypothesis; and experiences of illness and death should have a positive impact – crisis hypothesis. As for changes, a monotone increase of Christian convictions with age is expected – ageing hypothesis. The sample consists of 1301 former German high school students, first interviewed in 1969 at the age of 16, and again interviewed at the ages of 30, 43, and 56. The socialization hypothesis is confirmed according to most of its indicators, the remaining hypotheses are confirmed only in part.

50. Özgür H. ÇINAR, *Compulsory religious education in Turkey*, “Religion & Human Rights”, vol. 8 (2013) 3, 223-241 - <http://booksandjournals.brillonline.com/content/journals/10.1163/18710328-12341253> - 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.

51. Denise CUSH, Catherine ROBINSON, *Developments in Religious Studies: towards a dialogue with Religious Education*, “British Journal of Religious Education”, vol. 36 (2014) 1, 4-17 - [http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.830960#Utegm\\_sWvvy0](http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.830960#Utegm_sWvvy0) - The early days of non-confessional, multi-faith religious education in Britain benefitted from close collaboration between academics in universities, teacher educators and teachers. This article attempts to initiate a revival of such a dialogue, by summarizing some developments in religious studies at university level and suggesting possible implications for religious education in schools. After a brief retrospective of phenomenological and ethnographic approaches in religious studies and religious education, it examines feminist, queer and postcolonial theory as well as the changing religious landscape in contemporary Britain and the wider world. Themes emerging from this analysis prompt the following proposals: to take an anti-essentialist approach to ‘religion’ and ‘religions’; to stress diversity within and between traditions; to recognise complexity and change in religion and society; to acknowledge both local and global contexts; to focus on real people and seldom-heard voices; and to criticize dominant discourses, whether as patriarchal, heteronormative or colonialist.

52. Lynn DAVIES, *One size does not fit all: complexity, religion, secularism and education*, “Asia Pacific Journal of Education”, vol. 34 (2014) 2, 184-199, Special Issue: *The Dialectics of Comparative Education* - <http://www.tandfonline.com/doi/abs/10.1080/02188791.2013.875647#UzQQ2c798ot> - The continuing incidence of extremist acts committed in the name of religion underscores the need to examine the interplay between religion and learning. This article argues for a secular foundation in society and school to protect against religion contributing to conflict and extremism. However, this is not a hard version of secularism, but a dynamic secularism which adapts to different contexts in time and space. A number of myths about secularism are exposed. The article draws on complexity theory to show how religion amplifies conflict, but also to show how a complex adaptive society can accommodate diverse faiths. A comparative perspective across a range of countries and continents reveals highly diverse patterns of religious education, and shows their links to power and nation-building. There are clear dangers of the politicization of religion and of segregation in a plural society. Yet, a complexity approach also warns of blanket global recommendations about the intersection between faith and schooling. Only two basics are posited: first, that there should be transparency and consistency in government policies on religion or secularism, and second, that schooling should promote the critical thinking which enables religious messages to be critiqued and the rights of all upheld.

53. Moniek ELLENBROEK, Maykel VERKUYTEN, Jochem THIJS, Edwin POPPE, *The fairness of national decision-making procedures. The views of adolescents in 18 European countries*, “Journal of Community & Applied Social Psychology”, article first published online: 21 Febr 2014 - <http://onlinelibrary.wiley.com/doi/10.1002/casp.2189/abstract.jsessionid=> - This study examines adolescents' evaluation of the fairness of three forms of democratic decision-making procedures (direct democracy, representative democracy and group representation) and one non-democratic procedure (oligarchy). Social dominance orientation-Egalitarianism (SDO-E), religious group identification and the countries' level of democracy are examined as predictors. The 2008 Europroject dataset was used, which contained 4441 native majority adolescents (mean age = 16.1 years) in 18 European countries. Adolescents evaluated direct democracy as most fair, followed by group representation, representative democracy and oligarchy. This rank order was found independent of the issue under consideration (moral or social), and of SDO-E and religious identification, and across the countries. In addition, adolescents scoring higher on SDO-E and on religious identification found group representation and non-democratic oligarchy fairer.

54. Jimmy EMANUELSSON, *Islam and the sui-generis discourse. Representations of Islam in textbooks used in introductory courses of Religious Studies in Sweden*, "Method & Theory in the Study of Religion", vol. 26 (2014) 1, 99-107 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15700682-12341284> - After the attacks of September 11, 2001, some professional scholars of Islam argued that the terrorists involved in the attacks were not really Muslims, but hijackers of Islam. According to other scholars, such arguments reflect a common sui-generis discourse in religious studies which stresses the autonomy of religious phenomena and the priority of faith over cultural production. The scholars in favour for a naturalistic approach in religious studies argues that, in order to approach religion in a naturalistic way, we have to be critical of representations of religion—and in this case representations of Islam—drawing on a sui-generis discourse. The aim of this article is to investigate how Islam is represented in textbooks used in religious studies introductory courses in Sweden. The article shows how the texts and textbooks are drawing on sui-generis discourses to invent consensus in favour of difference, when representing Islam and Muslims.
55. Octavio Javier ESQUEDA, *Biblical worldview: the Christian higher education foundation for learning*, "Christian Higher Education", vol. 13 (2014) 2, 91-100 - <http://www.tandfonline.com/doi/abs/10.1080/15363759.2014.872495#.UzRGZs798os> - The integration of faith and learning is regarded to be a primary distinctive of Christian higher education, yet this terminology conveys a false dichotomy. The frequent call for integration suggests that the Christian faith and learning belong to different areas of knowledge and practice; consequently, there is a need for bringing the two realms together. In this article, a biblical worldview is presented as the unifying factor for the fusion of faith and learning. The biblical narrative provides a solid foundation for a comprehensive worldview, offering implications for the Christian faith and Christian higher education.
56. Judith EVERINGTON, *Hindu, Muslim and Sikh religious education teachers' use of personal life knowledge: the relationship between biographies, professional beliefs and practice*, "British Journal of Religious Education", vol.36 (2014) 2, 155-173 - [http://www.tandfonline.com/doi/full/10.1080/01416200.2013.820169#.UwM\\_t86Rgos](http://www.tandfonline.com/doi/full/10.1080/01416200.2013.820169#.UwM_t86Rgos) - The article reports the findings of a qualitative study of Hindu, Muslim and Sikh teachers of religious education and the relationship between their biographies, professional beliefs and use of personal life knowledge in English, secondary school classrooms. This relationship was explored through a study of five beginning teachers and provided evidence of the role that their personal knowledge played in enabling them to support the learning of pupils in white majority and Muslim majority state schools. It also indicated the need for teacher education courses to provide opportunities for teachers to explore the relationship between their personal and professional lives and the potential dilemmas and dangers of sharing their personal knowledge and experiences with pupils. In the context of international concern to identify criteria for selecting beginning teachers, the article highlights the importance of initiatives aimed at increasing the ethnic/religious diversity of the teaching force.
57. Ryan GILLESPIE, *Reason, Religion, and post-secular liberal-democratic Epistemology*, "Philosophy and Rhetoric", vol. 47 (2014) 1, 1-24 - [http://mtw160-198.ippl.jhu.edu/login?auth=0&type=summary&url=/journals/philosophy\\_and\\_rhetoric/v047/47.1.gillespie.pdf](http://mtw160-198.ippl.jhu.edu/login?auth=0&type=summary&url=/journals/philosophy_and_rhetoric/v047/47.1.gillespie.pdf) - Reason, religion, and public culture have been of significant interest recently, with critics reevaluating modernity's conception of secularism and calling for a 'post-secular' public discourse. Simultaneously, one sees rising religion fundamentalisms and a growing style of anti-rationalism in public debate. The main goals of this article are to establish agnostic public reason as the conceptual guide and normative ethic for public debate in liberal democracies by considering the secular/religious reason boundary explicitly and to argue that this ethic of public reason requires a commitment to reason giving and a particular epistemic attitude but that it does not, nor should it, take precedence over first-order judgments. An ethic of citizenship based on the process of reason giving with the appropriate epistemic stance might be one step toward rectifying the problem of an increasing separation on between enclave publics even it, by design, it cannot solve fundamental disagreement.
58. Michael GRECH, Peter MAYO, *What Catholic educators can learn from the radical Christianity and critical pedagogy of don Lorenzo Milani*, "International Studies in Catholic Education", vol. 6 (2014) 1, 33-45 - <http://www.tandfonline.com/doi/abs/10.1080/19422539.2013.869952#.Uv56L86Rgos> - This paper explores some of the ideas expressed in or associated with the work of Don Lorenzo Milani and the "School of Barbiana" and discusses them in the light of the teachings of the gospels. It draws out the implications of these ideas for a critical education in the Christian spirit. The focus throughout is on Christian education for social justice.
59. Christina HADJISOTERIOU, Daniel FAAS, Panayiotis ANGELIDES, *The Europeanization of intercultural education? Responses from EU policy-makers*, "Educational Review", vol.66(2014)1, abstract online 24 Dec 2013- <http://www.tandfonline.com/doi/> - European societies rely on different models to address cultural and religious diversity in education, with different potential consequences for the experiences youth have in schools. Some prefer the term intercultural education emphasising dialogue and interaction while others have historically followed the idea of multicultural education. In recent years, despite the principle of subsidiarity, European institutions have become a key player in education including intercultural education. This article draws on four semi-structured interviews with European Union (EU) education policy-makers to explore the Europeanization of intercultural education, specifically why and how national educational discourses are shaped by European directives and guidelines. We found that European discourses often run counter to national policies and that EU officials are deeply engaged in promoting intercultural educational philosophies and tackling the educational attainment gaps via the soft-law tool of the Open Method of Coordination (OMC). The study raises questions about the legitimacy of such EU interventions in national policy domains and assesses the usefulness of a more integrated approach to intercultural education in Europe.
60. Daphne HALIKIOPOULOU, Sofia VASILOPOULOU, *Political instability and the persistence of Religion in Greece: the policy implications of the Cultural Defence Paradigm*, Online Working Paper, RECODE, 2013, Augsburg - [http://www.recode.info/wp-content/uploads/2013/02/Fin\\_RECODE-18-Halikiopoulou-Vasilopoulou-2013\\_Final.pdf](http://www.recode.info/wp-content/uploads/2013/02/Fin_RECODE-18-Halikiopoulou-Vasilopoulou-2013_Final.pdf) - This paper examines the implications of 'cultural defence' in the nature of democracy and the stability of the political system in Greece. It focuses on the Greek Orthodox Church's maintenance of power and political relevance by virtue of its strong link to national identity. The paper further explores three policy/politics areas: (1) political orientation; (2) religious pluralism; and (3) education. Both authors argue that the inhibition of secularization in Greece as a result of cultural defence has significant policy implications,

especially in times of crises, when the role of nationalism as a cohesive factor against perceived threats is intensified. The aim of this paper is to show that there is a general trend towards the adoption of policies that are increasingly conservative, right-winged and discriminatory.

61. Hamza Abed Halkarim HAMDAD, *Role of Islamic Science textbooks and teaching methods in Arab Schools and Universities and ideological extremism*, "Religious Education- The official journal of RE Association", vol. 109 (2014) 1, 61-71 - <http://www.tandfonline.com/doi/full/10.1080/00344087.2014.868221#.UwNHOM6Rgot> - The study concludes that most Islamic sciences courses in schools and universities adopt a dogmatic or indoctrinatory approach combined with little room for dialogue and discussion. The study recommends reconsidering Islamic science textbooks through including additional higher-order thinking skills and reconsidering Sharia faculties' syllabi.

62. Sean de HOON, Frank van TUBERGEN, *The religiosity of children of immigrants and natives in England, Germany, and the Netherlands. The role of parents and peers in class*, "European Sociological Review", vol. 30 (2014) 1, first published online February 2014 - <http://esr.oxfordjournals.org/content/current> - This article examines the role of parents and peers for the religiosity of ethnic minority and majority adolescents, about which little is known in the literature. We analyze data from the nationally representative and cross-nationally comparative survey 'Children of Immigrants Longitudinal Study in Four European Countries' CILS4EU (2010–2011) with information from >13,000 adolescents in England, Germany, and the Netherlands. Results from this school-based survey show that ethnic minority adolescents, and in particular those with Muslim parents, are more religious than native-majority adolescents. Transmission of more private aspects of religiosity (i.e. 'the subjective importance people attach to religion') is more successful among ethnic minority families compared with native-majority families. No minority–majority differences are found in the intergenerational transmission of more public dimensions of religiosity (i.e. frequency of 'religious attendance' and 'prayer'). Furthermore, we find that beyond the influence of parents, the religiosity of adolescents is positively associated with the average religiosity of their peers in class. In line with the argument that peer influence is stronger between members of the same, rather than different, ethnic groups, we also observe that the strength of the relation between average religiosity in class and individual religiosity increases with the share of co-ethnic peers in class.

63. David G. HORREL, Anna DAVIS, *Engaging the Bible in GCSE and A-level Religious Studies: environmental stewardship as a test case*, "British Journal of Religious Education", vol. 36 (2014)1, 72-87 - [http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.848183#.UteiU\\_sWvyQ](http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.848183#.UteiU_sWvyQ) - This article explores the potential for critical and informed engagement with biblical texts to form a key element of the study of Christian perspectives on ethical issues at GCSE and A level. Given the current dominance of philosophical and ethical topics, and weaknesses in the engagement with biblical texts within existing curriculum materials, the article appeals to recent developments in approaches to biblical scholarship, in particular a focus on the history of interpretation and influence, as a means by which the Bible may be fruitfully and critically engaged in modules focused on contemporary religious ethics. The article then presents the topic of environmental stewardship as a test case for the practical application of such a method, outlining two examples – the stewardship of creation (Genesis 1 and 2) and the future of the earth (2 Peter 3) – to demonstrate how a more sophisticated treatment of the Bible as part of ethical enquiry might be achieved.

64. Ana S. ILTIS, *Law, public policy and the secular State*, "European Journal of Science and Theology", vol. 10 (2014) 2, 67-77 - [http://www.ejst.tuiasi.ro/Files/44/8\\_Iltis.pdf](http://www.ejst.tuiasi.ro/Files/44/8_Iltis.pdf) - Since the 1950s, US Supreme Court holdings have transformed the United States from a polity in which there was a soft establishment of Christianity to a polity in which there is now the establishment of a strong laicism. This essay begins with a brief review of some of the steps through which this transformation occurred in the United States through Supreme Court decisions beginning in the late 19th century. This paper demonstrates that the United States have moved beyond a separation of Church and State to an established secular state that establishes policies and laws that are hostile to religious commitments. Such a state is not neutral with respect to religion. This paper demonstrates the extent to which the attempt to be neutral with respect to religion has led to non-neutral policies that privilege ways of life and conceptions of the good that reject religion.

65. James J. JACOBS, *The practice of religion in post-secular society*, "International Philosophical Quarterly", vol. 20 (2014) 10, online first published 24 Jan 2014 - [http://www.pdcnet.org/ipq/content/ipq\\_2014\\_0999\\_1\\_23\\_4](http://www.pdcnet.org/ipq/content/ipq_2014_0999_1_23_4) - This paper considers recent arguments from Jürgen Habermas and Charles Taylor that argue that even secular societies ought to tolerate religion for its practical benefits. Then, taking inspiration from Thomas Aquinas, I critique their positions as misconstruing the nature of religion in two fundamental ways. First, we must distinguish generic religion as a natural virtue from diverse species of faith that go beyond the duty to render homage to the First Cause. It will be seen that, generically, religion is integral to the common good inasmuch as it is essential to the perfection of the intellect's search for truth. Second, from this it follows that religion ought not be justified in utilitarian terms of extrinsic benefit; rather, the good of religion is the intrinsic realization of the activity itself. In light of these correctives, I conclude that even secular societies ought to encourage religious belief, while remaining open to a variety of faiths.

66. K. KITTELMANN FLENSNER, G. LARSSON, *Swedish religious education at the end of the 1960s: classroom observations, early video ethnography and the national curriculum of 1962*, "British Journal of Religious Education", vol. 36 (2014) 2, 202-217 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2013.830961#.UvCB1vuRgos> - The aim of this article is to present a unique corpus of film-recorded classroom observations of sixth-grade classes (age 12–13) in the Swedish cities of Gothenburg, Partille and Trollhättan in the late 1960s. The material documents how RE could be taught in Swedish schools in line with the curriculum of Lgr 62 which internationally was an early attempt to design an approach to religious education (RE) which responded to demands of pluralism and objectivity and before the name of the subject was changed from Christian Religious Education (CRE) (*Kristendoms-kunskap*) into RE (*Religionskunskap*). The aim is also to scrutinise how the documented teaching and classroom activities relate to the curriculum of the time. 52 film-recorded classes in CRE have been analysed. One result – not surprisingly, as the teachers knew that they were being filmed – is that the content of teaching follows the CRE syllabus. As Christianity occupies the bulk of teaching time, it can be questioned whether the subject meets the objectivity requirement. There were few references to the experience of the pupils and the surrounding society. The heated public debate about the subject is not observable in the classroom.

67. Nadia KIWAN, *Muslim and secular: Performing 'Muslim exemplarity' and public debates on Islam in France*, "Performing Islam", vol. 2, number 1, December 2013, 45-66 - <http://www.ingentaconnect.com/content/intellect/pi/2013/> - The place of Islam and Muslims in contemporary France has occupied the public sphere for well over two decades now, taking the form of a series of well-documented confrontations over the visibility of 'Islamic' symbols in schools and the public sphere. What generally attracts less scrutiny is the concurrent emergence of a number of organizations that define themselves as being simultaneously Muslim and secular. This article explores the phenomenon of secular Muslim organizations in France by posing a series of questions that highlight the paradoxical position that these groupings can find themselves in. One key aspect of the dilemma is illustrated by the curious nature of the *musulman laïque* (secular) label, which hints at an anxiety amongst these French Muslims to prove themselves as 'exemplary citizens'. This article argues that an unintended consequence of such a public stance is that religion becomes the main identifier for this population, and instead of transcending religious belonging through secularism secular Muslim organizations illustrate the ways in which tensions between secularism and Islam magnify Muslim affiliation in France.

68. Timothy D. KNEPPER, *The end of Philosophy of Religion?*, "Journal of the American Academy of Religion", 2013, first published online: December 23, 2013 - <http://jaar.oxfordjournals.org/content/early/2013/12/23/jaarel.lf072.abstract> - Should philosophy of religion end? Or should its ends be redrawn? With the 2008 publication of Nick Trakakis' *The End of Philosophy of Religion*, these questions have been "en-titled," even if unsuitably answered. This article begins by showing how *The End of Philosophy of Religion* falls short at both ends, failing either to identify that which threatens to terminate a certain philosophy of religion or to offer an alternative set of goals for any philosophy of religion. It then takes these shortcomings as instructive of what is really wrong with our currently ascendant philosophies of religion, particularly with respect to their failure to learn from and contribute to the academic study of religion. Finally, it articulates five features of a philosophy of religion that does have something to offer to religious studies, demonstrating in each case how both analytic and continental philosophy of religion fall short of these marks.

69. John KWAME BOATENG, *The role of education, religion and politics in resolving the dilemma of the modern African state*, "Developing Country Studies", vol. 4 (2014) 2, 19-25 - online 4 Febr 2014 - [www.iiste.org](http://www.iiste.org) - The cultural practices and value system of the African has helped maintain peaceful co-existence among various tribes thereby holding the nations together in one piece. A nation of twenty-four million people as is Ghana and over seventy different languages and so many different ethnic groups would have disintegrated as is the case with some other countries of the world had it not been for the heritage that was passed on from the ancestors. The sustainability of this peace and tranquillity is all threatened in the modern state that is poised to move away from the culture and value system of old. The advent of politics of insults is a good testament to this. Resolving the dilemma of the modern state is about how to bring modern educational systems and philosophies to bear with the indigenous value system in such a way that restores harmony, trust and peaceful co-existence among various socio-cultural, religious and ethnic dimensions in the country. This paper was born out of a focus group discussion of a team comprising politicians, people of faith, policy makers, teachers and learners. Issues pertinent to the resolution of the dilemma of the modern state discussed emphasized the roles of education, religion, politics, and policy making. Discussants agreed that the time is right for such discussions and pointed out that resolving the dilemma would mean how best to interface the difference between education, religion, politics and policy making and education providers.

70. Carsten Bagge LAUSTSEN, *Studying politics and religion. How to distinguish religious politics, civil religion, political religion, and political theology*, "Journal of Religion in Europe", vol. 6 (2013) 4, 428-463 - <http://booksandjournals.brillonline.com/content/journals/10.1163/18748929-00604002> - The study of politics and religion is today fragmented to a degree that you can hardly refer to it as one academic field anymore. This article lists four fundamentally different approaches to the study of politics and religion: political religion; religious politics; civil religion; and finally, political theology. The article compares the four approaches on a number of significant parameters: their understanding of what religion is; their critical ambition; to which degree a preliminary distinction between politics and religion is presupposed; and most importantly, how to approach the relationship between religion and politics in an analytical, strategic sense. The ambition with this survey is to support a discussion between the four approaches with a view to reach a more complete understanding of the relationship between politics and religion in all its complexity.

71. Mairi LEVITT, Fiona MUIR, *'The perfect pupil': changing aims and changing measures of success in school RE*, "British Journal of Religious Education", vol. 36 (2014) 2, 218-233 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2013.830957#.UvCDBfuRgos> - In England and Wales, religious education (RE) in non-faith schools has gradually changed from Christian education to the study of many religions and philosophies. However, the core values of RE have continued to be related to concerns about social cohesion and the building of shared values. The article briefly discusses changes in RE since 1944 and then considers attitudes to RE among a group of year 11 pupils (age 15-16) in one large multicultural comprehensive school, collected through questionnaires and group discussions. The subject name had been changed from RE to Religious Studies (RS) in 2004. The focus here is on pupils' ideas of 'the perfect RS pupil'; used as a means to access their understandings of the subject's aims and their teachers' expectations. The most popular responses were that the ideal pupil would be knowledgeable about religions and be tolerant and empathetic. This is in accord with the current social and political agenda for RE but lays it open to criticism that tolerance becomes an end in itself encouraging indifference to religions rather than a critical, evaluative perspective.

72. Francesco MACRI, *Trenta parole programmatiche per il 2014. Un manifesto per la Scuola cattolica*, "Docete", vol. 49 (2014) 1, 164-179. - [www.fidae.it/](http://www.fidae.it/) - Una Scuola radicata sul territorio, presente nelle istituzioni, innovativa e laboratoriale, aperta al digitale e all'internazionalità, inclusiva, libera e liberante, autonoma e flessibile; una Scuola delle persone e del sapere, di tutti e per tutti, capace di autovalutarsi e di interagire in rete con altre scuole, con la comunità civile ed ecclesiale. Sul filo di queste e altre "parole" l'a., presidente della Federazione italiana dei centri educativi di tendenza cattolica, delinea l'essere e il dover-essere di una educazione scolastica tesa a maturare livelli di eccellenza umanistica e che non risulti funzionale solo al conseguimento di competenze strumentali.

73. Philip MANOW, *Religious cleavages, divisions on the Left and the political economy of Southern Europe*, "International Journal of Social Quality", vol. 3 (Winter 2013) 2, 78-105 - <http://www.ingentaconnect.com/content/berghahn/ijsq/2013/00000003/00000002/art00005> - The article addresses the relationship between party systems and welfare state regimes in Europe. It argues that

the European party systems show a systematic variation with respect to the electoral success of communist parties – which is argued to be related to the intensity of past conflicts between the nation-state and the Catholic Church in the mono-confessional countries of Europe's south. The article presents empirical evidence for the manifestation of the pro-clerical/anti-clerical cleavage in the party systems of Southern Europe and sketches the consequences for the political economy of these countries. The article demonstrates the impact of religious cleavages (rather than the conflict between capital and labour) on the shape of social policy in a country. The Southern European variety of the welfare state differs markedly from the Continental and Northern European varieties, with fragmented and particularistic provisions, decentralized occupation-based social security, strong insider-outsider cleavages and a weak state. This testifies to the broad range of meanings the "social" may assume.

74. Eugene MATUSOV, *Four ages of our relationship with the reality. An educationalist perspective*, "Educational Philosophy and Theory", vol. 46 (2014) 2, published online 13 Jan 2014 - <http://www.tandfonline.com/doi/abs/10.1080/00131857.2013.860369#.UtoWUvvSLpU> - In this article, I try to make sense conventional notions of 'premodernism', 'modernism' and 'postmodernism' as ways of relating to reality, and apply them to education. I argue for the additional notion of 'neo-premodernism' to make sense of recent attempts to engineer social reality. Each of these four approaches coexists and constitutes the four ages: the age of prayer (premodernism), the age of reason (modernism), the age of social engineering (neo-premodernism) and the age of responsibility (postmodernism). I try to trace these ages in modern schooling and critically analyze their consequences and the power relations between teachers and students.

75. Roberto MAZZOLA, *Confessioni, organizzazioni filosofiche e associazioni religiose nell'Unione Europea tra speranze disilluse e problemi emergenti*, "Stato, Chiese e pluralismo confessionale" (rivista telematica), 3 (2014), pp.14 - ISSN1971-8543 – [www.statoechiese.it](http://www.statoechiese.it) – Il modello di politica ecclesiastica a livello di UE (cf. l'art. 17 TFUE) si presenta come un sistema dal profilo ambiguo se non contraddittorio. La regolazione della libertà religiosa e di coscienza ne esce tuttora penalizzata, a causa soprattutto del processo di entropizzazione delle fonti normative del diritto: la Carta di Nizza si sovrappone alle costituzioni nazionali e alla CEDU, e quest'ultima sembra confondersi con il diritto dell'UE in un intreccio sempre meno districabile. Non solo il c.d. "dialogo" tra le Chiese e tra queste e l'UE rimane un concetto polisemico e magmatico, ma esistono evidenti incongruenze oggettive di natura tecnico-giuridica che compromettono in radice una corretta e trasparente funzionalità di rapporti tra istituzioni confessionali/filosofiche e le istanze dell'UE. In prospettiva, lo scenario europeo a breve-medio termine dipenderà dalla soluzione del dilemma: o continuerà a prevalere un'interpretazione restrittiva a difesa delle politiche ecclesiastiche nazionali, con il conseguente crescente divario fra società civile e istituzioni nel gestire l'emergenza del pluralismo religioso in Europa, o prevarrà invece un'interpretazione più ispirata al federalismo sovranazionale, a vantaggio di una nuova logica nell'affrontare il rapporto fra diritto e religioni, "finendo così per considerare il fenomeno religioso, e più in generale la spiritualità, come prerequisiti necessari allo sviluppo del dialogo europeo, della cooperazione e della unificazione" (fp).

76. Siebren MIEDEMA, Gerdien BERTRAM-TROOST, *Reconciling the Civic, the Sacred, and the Just in critical-pragmatic Education*, "Religious Education. The official journal of the RE Association" (USA), vol. 109 (2014)1, 72-80 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2014.868233#.UwHUKs6Rgot> - In this article the authors outline a core concern regarding the importance of intertwining the three forms of education: citizenship education, worldview education, and human rights education. Secondly, they take a transformative view within a critical-pragmatic pedagogy with the aim of strengthening the potential for social engagement, solidarity, encounter, and dialogue within their pedagogical and political initiatives, and to tackle the dangers of religions and worldviews within the setting of the schools. Finally, they reflect on the impact of this for state and for schools when the just, the civic and the sacred are to be reconciled in citizenship education, worldview education and human rights education.

77. Simone MORANDINI, *Linguaggi della fede e delle scienze: per un confronto fecondo*, "Studia Patavina", vol. 40 (2013) 3, 605-620 - The languages of faith and sciences: a fruitful confrontation. The text considers the dialogue category present in *Gaudium et spes* and its relevance for the media style of Vatican Council II when dealing with the scientific world. Then this article goes through the main subjects where the subsequent theological reflection pursued its dialogue with this world: fundamental theology, theological ethics and first of all the theology of nature which reconsiders the creation in the light of the new data emerging from the scientific world: evolution, indeterminism, rationality, man... According to this picture of a new theology, the scientific research cannot be considered any longer an antagonist we must defend from, but rather an enterprise full of theoretical relevance deserving sympathetic consideration and offering conceptual tools for a new fruitful expression of the same item of faith.

78. Samuel MOYN, *From Communist to Muslim: European human rights, the cold War, and religious liberty*, "South Atlantic Quarterly", vol. 113 (2014) 1, 63-86 - <http://saq.dukejournals.org/content/113/1/63.short> - This essay contends that contemporary headscarf and related cases in the European Court of Human Rights draw not solely upon the exclusionary legacy of Western secularism but also upon the exclusionary legacy of Western hostility to secularism. One of the avatars of the contemporary Muslim, whose practices are viewed as inimical by the court to democracy's essentials, is the communist. This argument is pursued through an examination of the history of the middle of the twentieth century, when human rights became a supranational dream and the European human rights architecture was designed.

79. Ilham NASSER, Mohammed ABU-NIMER, Ola MAHMOUD, *Contextual and pedagogical considerations in teaching for forgiveness in the Arab world*, "Compare: A Journal of Comparative and International Education", vol. 44 (2014) 1 : Special Issue: *Education as Humanisation: Dialogic Pedagogy in Post-Conflict Peacebuilding* - <http://www.tandfonline.com/toc/ccom20/44/1#.Uude3vvSLpU> - This study was conducted among Arab teachers in four countries in the Middle East (Jordan, Lebanon, Egypt and Palestine) to examine their views and methods on teaching for forgiveness in their classrooms. A total of 87 teachers in K-12 classrooms participated in semi-structured interviews as part of a larger study on teaching for forgiveness in the region. Thematic analyses of interviews suggested that teachers created opportunities to model and teach forgiveness as part of their civics education curriculum. They also expressed eagerness for instructional guidance and curriculum materials to systematically teach forgiveness in schools. The strength of religion and historical religious figures as positive sources for teaching forgiveness was also evident. Findings highlight the need to integrate education for peace and forgiveness in the education system, especially as a result of recent political developments in the Middle East, and to provide methods to assist teachers to do so in their classrooms.

80. Georgeta NAZARSKA, Svetla SHAPKALOVA, *Teaching Religious Pluralism and Study of Religious Cultural Heritage in Bulgarian Universities*, "Open Journal of Social Sciences", 2014 (April), 2, 184-190 – <http://www.scrip.org/journal/iss> - The article aims to present good practices in academic religious education in Bulgaria. The paper provides an overview of religious education in Bulgarian universities, stating that it is currently mono-confessional both in private and in public universities. Non-confessional religious education is carried out only in the State University of Library Studies and IT (SULSIT) in Sofia. The introduced innovative training courses, teaching methods in the field of religious education, and new published teaching materials are commented. The paper gives examples of individual and group work of students. The last part of the article presents the results of two surveys with cluster of undergraduate and graduate students and data coming from qualitative research. The main conclusion is that learning outcomes from non-confessional religious education at the SULSIT are prerequisites for achieving the objectives of religious pluralism, for better training in cultural heritage, and to form an understanding to religious diversity.

81. Dorin OPRİŞ, *Moral-religious values of adolescents and the reconstruction of educational policies in Romania*, "Altar of Reunification", Supplement 2013, 573-586 - <http://www.ceeol.com/aspx/issuedetails.aspx?issueid> - This paper tries to make a blueprint of the religious and moral values that the teenagers have nowadays. The identification of the defining elements of the present generations of students is increasingly a priority of the society and the Church, as they represent not only the adults of tomorrow, which will influence society through their own resources and actions for at least a generation, but also the defining factors for the perception that the future students will have of the educational environment from Romania. The data on which the present research was conducted were collected from over 1,100 high school students from Alba County, using a questionnaire validated by the Institute of Educational Sciences from Bucharest, institution subordinated to the Minister of Education and specialized in educational research. The application of the questionnaire in high schools of Alba County, on a representative sample in terms of distribution by class, specialization or gender was possible through the involvement of the educational and administrative forums at the county level.

82. Jorge OTADUY GUERÍN, *La idoneidad de los Profesores de religión católica y su desarrollo jurisprudencial en España*, "Estudios Eclesiásticos", vol. 88 (2013) n. 347, 849-871 – [www.upcomillas.es/webcorporativo/servicios/Revistas/EstudiosEclesiasticos](http://www.upcomillas.es/webcorporativo/servicios/Revistas/EstudiosEclesiasticos) - El Acuerdo celebrado entre el Estado español y la S.Sede establece un sistema de enseñanza religiosa católica en los niveles no universitarios de oferta obligatoria para los centros y de seguimiento voluntario para los alumnos. El Acuerdo reserva al ordinario de la diócesis la 'propuesta' a la autoridad administrativa competente de los profesores de religión, como medio para garantizar la idoneidad religiosa de los candidatos. Se discute la extensión de las facultades del ordinario para revocar la declaración de idoneidad así como la posibilidad de control jurisdiccional por parte de Estado de tales decisiones. Una serie de sentencias del Tribunal constitucional español, a partir de 2007, se han pronunciado ampliamente sobre estas cuestiones. También el Tribunal europeo de Derechos humanos lo ha hecho en 2012, con relación a España. De todo esto se da cuenta en este trabajo.

83. Svetlana PESHKOVA, *Teaching Islam at a home school: Muslim women and critical thinking in Uzbekistan*, "Central Asian Survey", vol. 33 (2014) 1, 80-94 - [http://www.tandfonline.com/doi/abs/10.1080/02634937.2014.889869#\\_UxVlcM6Rgos](http://www.tandfonline.com/doi/abs/10.1080/02634937.2014.889869#_UxVlcM6Rgos) – "In this article I describe and analyse non-institutionalized religious education among local women in Uzbekistan. I argue that while exhibiting vestiges of 'traditional' objectives, methods of teaching, and models of knowledge transmission, and incorporating elements of educational reforms advocated by the Central Asian reformers in the early 1900s, and of Soviet pedagogy, the dynamics of such education foster students' critical thinking. By enabling students to think critically about their lives and social environment, the non-institutionalized religious education does not have one predetermined outcome, but ensures social change that starts on an individual level, whereby a student can, but does not have to, engage politically with the state, which systematically intervenes in shaping its citizens' religious lives".

84. Karen PHALET, Mieke MALIEPAARD, Fenella FLEISCHMANN, Derya GÜNGÖR, *The making and unmaking of religious boundaries*, "Journal of Comparative Migration Studies", vol. 1 (1 November 2013) 1, 123-146 – Amsterdam University Press - <http://www.ingentaconnect.com/content/aup/jcms/2013/00000001/00000001/art00007> - In public debates over multiculturalism in Europe, Islamic values and ways of life are commonly represented as incompatible with Western rights and liberties. Against this background, Muslim minorities have developed generally strong and stable religious identities. This paper asks when and how multicultural cities and ethnic communities give rise to strong and stable religion. Taking an approach from religious boundary making as a heuristic framework, we bring together a series of five studies on the religious identities of Muslim minorities. The studies compare religious group boundaries and replicate boundary making processes across ethnic communities and multicultural cities as comparative cases. Drawing on several large-scale surveys of Muslim minorities, our comparative findings illuminate the making and unmaking of religious boundaries. We conclude that strong religion is 'made in Europe' as institutional rigidities and social inequalities enforce religious boundary making through social closure and cultural maintenance within ethnic communities.

85. Roni REINGOLD, Lea BARATZ, Channa ABUHATZIR, *Conformity and compliance as moral acts. The case of teachers in Jewish Religious State Schools in Israel*, "IJE4D Journal" (Achva Academic College, Israel), vol. 2 (2013), 41-61 - <http://blogs.helsinki.fi/ije4d-journal/files/2013/12/IJE4D-vol.-2-article-3.pdf> - The Israeli society is composed of a highly diverse amalgamation of different national, ethnic and religious groups that live side by side. The current study relates to the characteristics of the educational and ethical policies upheld by teachers who work in religious state schools in Israel. In particular, the study examined these teachers' morally courageous behavior in the context of the religious state school system and their attitudes towards this concept. The findings of this study are compared with those of a previous study that analyzed the attitudes of teachers affiliated with the secular state school system towards the same behavior. A narrative analysis of interviews conducted with 14 teachers in religious state schools in Israel found that in their responses, teachers expressed a profound understanding of the concept of moral courage. Nevertheless, the teachers attributed their moral behavior (including inculcating moral values in their students) not to their moral courage, but rather to their conformity to the values and norms of the religious state school system.

86. Inkeri RISSANEN, *Developing religious identities of Muslim students in the classroom: a case study from Finland*, "British Journal of Religious Education", vol. 36 (2014) 2, 23-38 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2013>.

[773194#UvCATfuRgos](#) - In the Finnish National core curricula for religions, the aims of religious socialisation have been replaced with aims of personal identity development. This shift of aims is also prevalent in many other countries, but the practical implications of it are not clear. This paper presents the results of a case study examining different ways of supporting the development of Muslim students' religious identities in the classroom, and discusses these observations in the light of different interpretations concerning the possibilities and practices of religious identity development in liberal religious education.

87. Antje RÖDER, *Explaining religious differences in immigrants' gender role attitudes: the changing impact of origin country and individual religiosity*, "Ethnic & Racial Studies", vol. 37 (2014) 2, published online 06 Jan 2014 - [http://www.tandfonline.com/doi/abs/10.1080/01419870.2013.854919#\\_Utk7kfsWvy0](http://www.tandfonline.com/doi/abs/10.1080/01419870.2013.854919#_Utk7kfsWvy0) - Religion is often perceived as one of the main barriers to immigrant integration in Europe. By focusing on the contested area of immigrants' gender role attitudes, this study analyses data of first- and second-generation immigrants from multiple origin countries and of different religious affiliations in comparison to the native population. It shows that higher levels of religiosity can explain immigrants' more traditional attitudes to some extent, but that origin country socialization acts as an important additional determinant of attitudes of the first generation. Among second-generation migrants, only Muslims continue to hold more traditional attitudes. Acculturation for longer-staying migrants is partly explained by declining religiosity, with some evidence for a decoupling of attitudes from religious beliefs among female migrants in particular. Intergenerational change, on the other hand, cannot be attributed to a decline in the role of religiosity.

88. Moh. Haitami SALIM, *Building pluralist attitude in doing Islamic education at high school and madrasah*, Al Albab-Borneo Journal of Religious Studies (BJRS), vol. 2 (2013) 1, 125-131 - <http://bjrsjournal.org/index.php/BJRSJ/article/viewFile/27/23> - The pluralist attitude is often associated with acknowledging and appreciating ethnic and religious differences which are, in fact, plural. The plurality of ethnicity is a natural process because no one can choose to be born into parents of a certain group. Meanwhile the plurality of religion is the result of someone's choice of faith and is part of the human rights. A person cannot change their ethnicity but it is possible for them to change their religion. Nor can religious conversion change a person's ethnicity. It is why religion and ethnicity are plural, so appreciating and acknowledging the plurality as inevitability is known as a "pluralist" attitude. In Islam, especially in the instruction of Islamic education at school, or *madrasah*, pluralist attitude should be extended to include not only the attitude of acknowledging and appreciating ethnic and religious differences, but also the awareness of the existence of variants of the plurality in a religion, ethnicity and even in a family. Building a pluralist attitude among people with the same faith and ethnicity is often overlooked, that later led to an attitude of ambiguity, thus being friendly towards people of a different religion or ethnicity, but being hostile when dealing with fellow religious or ethnic members. The phenomenon is clearly visible in the dispute between the followers of Sunni and the Shi'ite in which the leaders are brothers. To ensure that the instruction of Islamic education is able to build a pluralist attitude on learners, we need to start building the ability of teachers to develop the curriculum, prepare the lesson plans, develop contextual learning materials and use varied learning strategies and methods.

89. GianPaolo SALVINI, *I valori degli Italiani nel contesto europeo*, „La Civiltà Cattolica“, anno 164 (2014) q.3922, 361-370. L'articolo continua l'esame dei risultati della quarta inchiesta *European Values Survey* in base a un nuovo volume recentemente apparso [G. Pollini, A. Pretto, G. Rovati eds, *L'Italia nell'Europa: i valori tra persistenze e trasformazioni*, FrancoAngeli, Milano 2012, 523pp]. Si considera l'aspetto religioso, raffrontando tra loro i vari Paesi europei nei quali la prevalenza di un'unica religione non è più usuale. L'Italia, Paese industriale avanzato e moderno, è largamente interessata dal fenomeno della secolarizzazione, che però sembra essersi arrestato. La percentuale dei credenti e dei praticanti è tuttora elevata, se non in crescita. Sono invece i comportamenti a essersi ampiamente laicizzati, anche se in Italia rimane molto forte la componente dei valori relazionali e sociali, che costituiscono una contraddizione per la società individualistica postmoderna. Essi fanno dell'Italia un interessante laboratorio di ricerca e di studio.

90. Peter SCHREINER, *Religionsunterricht in Europe*, Referat bei der ALPIKA Leitertagung 19. September 2013 in Straßburg, Seiten 13 - [http://www.cimuenster.de/themen/Religionsunterricht\\_Religionspaedagogik/Religionsunterricht\\_in\\_Europe\\_2013.pdf](http://www.cimuenster.de/themen/Religionsunterricht_Religionspaedagogik/Religionsunterricht_in_Europe_2013.pdf) - "Konzeptionelle und methodische Überlegungen im Blick auf das schulische Fach RU sollten andere nationale und übergreifende europäische Entwicklungen wahrnehmen und einbeziehen. Eine gemeinsame Fragestellung könnte dabei lauten: Welches Orientierungspotenzial kann der RU angesichts einer deutlich werdenden Europäisierung von Bildung und einer damit verbundenen ökonomischen Orientierung von Bildung anbieten? Neben der inhaltlichen Frage nach den „Leistungen“ des RU stellt sich auch die Frage der jeweiligen bildungspolitischen Einbindung des Faches, insbesondere in Situationen, in denen der (Weiter)bestand des RU durch Schul- und Lehrplanreformen gefährdet ist. Das zeigt nicht zuletzt die aktuelle Diskussion in England, die im Rahmendieses Beitrages Vorge stellt wird“ (*Einführung*).

91. Inge SIEBEN, Loek HALMAN, *Religion and parental values in a secularized country: evidence from the Netherlands*, "Social Compass", vol. 66 (March 2014) 1, 121-140 - <http://scp.sagepub.com/content/61/1/121.short> - The authors explore the impact of religion on two key parental values – obedience and autonomy – in contemporary Dutch society, one of the most secularized countries in the world. Three main religious dimensions are investigated: belonging (religious denomination), behaving (church attendance) and believing (traditional beliefs about God). In analysing survey data from the 2008 European Values Study in the Netherlands, it was found that religious dimensions appear to be significant attributes of parental values. Furthermore, denominational differences in both autonomy and obedience can be explained by church attendance (network mechanism), whereas differences in autonomy can partly be explained by transcendental beliefs (moral mechanism). However, the heterogeneity of the religious population in the Netherlands makes conclusions anything but straightforward and sometimes contrary to theoretical expectations.

92. Jacqueline STEVENSON, *Internationalisation and religious inclusion in United Kingdom higher education*, "Higher Education Quarterly", vol. 68 (2014) 1, 46-64 - <http://onlinelibrary.wiley.com/doi/10.1111/hequ.12033/full> - Although not new, the concept of internationalisation, the inclusion of intercultural perspectives and the development of cross-cultural understanding, has gained particular currency and support across the United Kingdom (UK) higher education sector over the last decade. However, within the academic literature, as well as within institutional policy and practice, there has been little disaggregation of the concept of 'culture'; rather there appears to be a tacit belief that all aspects of students' cultures should be valued and 'celebrated' on campus.

Through the stories told by fifteen Sikh, Muslim, Jewish and Christian students studying at a UK post-1992 university the paper highlights the ways in which religion, a fundamental aspect of the cultural identity, values and practices of many students, is rarely recognised or valorised on campus. This lack of recognition can act to 'other', marginalise and isolate students and thus undermine the aims of internationalisation, in particular cross-cultural understanding. The paper concludes by arguing that religion should be considered within debates around internationalisation so that all students are represented within a multicultural institutional ethos and to ensure meaningful cross-cultural engagement for all students.

93. Anzelm SZUROMI SZABOLCS, *Separation of Church and State. Lessons from transformations of Church and State relations in Central and Eastern Europe between 1990 and 2014*, a lecture by the Rector of Pázmány Péter Catholic University, Budapest, at Leuven Kath. University on 1th April 2014 - In the last fifteen years Central and Eastern European countries have established the legal conditions under which the Church and the State endeavor to secure the respect of the freedom of conscience and religion, as well as the elimination of all forms of intolerance and discrimination on religious grounds. The lecture discusses the model of "cooperative" or "supportive" separation resulting from law and religion developments in the area. Special attention will be paid to the agreements stipulated by the Holy See with Albania, Bosnia-Herzegovina, Croatia, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Poland, Slovakia and Slovenia.

94. Robert TODD BRUCE, Beatrice BAILEY, *Religious issues in English education: an examination of the field*, "Religion & Education", vol. 38-39, 2012, published online 26 Jan 2014 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2014.884893#.UumioPsWvy1> - Content analysis of documents representing three dimensions of the field of English Education (curriculum, teacher preparation, and research) explored the field's response to religious intolerance and ignorance, given growing religious diversity. Data suggest that religious literacy is somewhat encouraged, but little is mentioned of religious elements of development or civic engagement. Teacher preparation lacks emphasis on methods for teaching required religious content or working with religiously diverse students. In terms of research, little has been done since 1997. The field should help practitioners develop 1) respect for religious diversity, 2) constitutionally acceptable methods to approach religious literature, and 3) robust lines of research.

95. Pavel VESELSKÝ, Jiří POSLT, Petra MAJEWSKÁ, Michaela BOLCKOVÁ, *Addressing spirituality in experiential learning*, "Procedia-Social & Behavioral Sciences", vol. 106 (Dec 2013), 328-337 [4th International Conference on New Horizons in Education] - <http://www.sciencedirect.com/science/article/pii/S1877042813046533> - Experiential learning has had a firm place in Education since the time of John Dewey. Nevertheless in the Czech Republic, due to its isolation during the Communist era, its development has been unique in some respects. This study aims to examine whether experiential learning is capable of addressing spirituality as a significant aspect of human life. The findings of a research survey conducted among participants of two experiential courses show that a kind of spiritual experience did occur, although it was not intended in the original design of the course. An insight into the question of addressing spirituality through experiential learning is thus provided.

96. Jon Magne VESTØL, *Text interpretation and educational design in Norwegian textbooks of religious education*, "British Journal of Religious Education", vol. 36 (2014) 1, 88-101 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.856286#.UtejfsWvy0> - Drawing on socio-cultural perspectives on educational design, this article presents a qualitative study investigating how religious texts emerge as educational objects and mediating artefacts in Norwegian textbooks of religious and moral education. The article describes how the distribution of text references in textbooks influences the formation of religious traditions as objects. It also describes how religious texts are given various roles and how textbook assignments use various means to facilitate the interpretation of religious texts in a response to the demands posed by Norwegian syllabuses of religious and moral education.

97. Rob WARNER, *Re-imagining the Christian university in a secular age*, "Journal of Beliefs & Values: Studies in Religion & Education", vol. 34 (2013) 3 [Special Issue: The Idea and Value(s) of the University], p. 347-358 - <http://www.tandfonline.com/doi/full/10.1080/13617672.2013.828956#.UwM9G86Rgos> - The contours of a secular age, as delineated by classical and contemporary sociologists of religion, have tended to result in secularising trajectories for church-founded institutions of Higher Education, some of which have migrated towards secular normativity. This article explores these trends and then proposes five characteristics of an Anglican and inclusively Christian ethos that remain viable, credible and attractive for a 21st century university. Although there is naturally much overlap between this ethos and contemporary humanistic ideals, the article proposes a continuing contribution, reflexive but assured, that Christian universities can make within the international marketplace of higher education.

98. Wolfram WEISSE et aa. (Eds.), *Religions and Dialogue. International Approaches*, Waxmann, Münster-New York 2014, 320 S. - <http://www.waxmann.com/index.php?id=20&buchnr=3036&nl=2> - Responding to plurality is a demanding task. Nonetheless it is one of the challenges that European countries are facing today. Over the past decades, the social and religious make-up of Central Europe has changed, and this has led to resentment and fears of mass immigration, social disintegration and the emergence of parallel societies. However, we also find empirical proof that prejudice is lowest where there is direct contact. Therefore, there appears to be an increasing need for more dialogue in order to make the stranger less strange, the unknown known, the other no longer entirely other. This is equally true in academic research: There is a definite need, yet research on questions of interreligious dialogue remains in its infancy throughout the various disciplines engaged in it. The project 'Religion and Dialogue in Modern Societies' (ReDi) that started at the Academy of World Religions at the Hamburg University in 2011 seeks to contribute to remedying this deficit. Like the ReDi-Project, this book looks at dialogue from different perspectives. It includes both theoretical and empirical approaches as well as a variety of theological viewpoints on a theology of plurality and dialogue from the perspective of different religions.

99. Harriet ZILLIACUS, *Addressing religious plurality – a teacher perspective on minority religion and secular ethics education*, "Intercultural Education", vol. 24 (2013) 6, 507-520 - [http://www.tandfonline.com/doi/abs/10.1080/14675986.2013.867761#.Ur6Cp\\_sWvy0](http://www.tandfonline.com/doi/abs/10.1080/14675986.2013.867761#.Ur6Cp_sWvy0) - The Finnish education system recognizes religious plurality by offering education in pupils' own religion or in secular ethics. However, little research has been undertaken on how plurality is addressed in classroom practice. This study investigates how 31 minority religion and secular ethics teachers view the task of supporting and including plurality within their classrooms. The findings of this study show how instruction places high demands on teachers due to religious and cultural diversity, as well as age differences in the classroom. Teachers generally made an effort to take diversity into account by considering the

different backgrounds of pupils in instruction and engaging pupils in class. However, teachers frequently took a traditional rather than a modern perspective on plurality in RE by assuming pupils' religious belonging. Confessional elements such as religious family background and religious practice outside school were also commonly seen as vital. Consequently, teachers had at times difficulties in supporting pupils with plural or little religious affiliation. The findings show a need to strengthen the non-confessional character of Finnish RE so that both modern and traditional plurality among pupils occupy an equal position in the classroom.

### **INSTRUMENTS • OUTILS • TEACHING TOOLS**

100. John BAGGALEY, *Online learning : a New Testament*, « Distance Education », vol. 34 (2013) 3, Athabasca University, Alberta, Canada, published online - <http://www.tandfonline.com/doi/abs/10.1080/01587919.2014.889589#.UzRNZM798ot> - The statement by Hunter R. Rawlings III that "there are no good studies on what constitutes bad online pedagogy" coincides with the creation of a Global Learning Council to define the guidelines that previous online educators have allegedly failed to identify. This article discusses these disparaging remarks by the President of the Association of American Universities about the distance education (DE) field and the likely influence on the Council's deliberations by the motives of its members—American university presidents, corporate representatives, and providers of support for massive open online courses. The influence of their conclusions on public attitudes to new educational practices is anticipated, and the distorted pedagogical principles being offered in support of massive course practices are defined as arising from a form of plagiarism. A formal response by DE and online learning specialists to the rejection of their previous literature is encouraged; and an analysis of the situation is offered by a fictitious educational historian in the year 2031.

101. Réseau ECOLE LAÏCITE RELIGIONS, *Analyse des manuels d'Histoire de sixième 2009-2013*, document online 6 janvier 2014: <http://recolarel.over-blog.com/article-analyse-manuels-histoire-de-sixieme-college-2009-2013-121935316.html> - "Nos commentaires sur un thème aussi sensible se veulent d'abord et surtout des suggestions constructives pour la confection des éditions de manuels ultérieures. Nous nous proposons d'organiser cette étude selon le plan suivant : 1- faits religieux dans le projet éducatif, "socle commun". 2- faits religieux dans programmes et les "ressources pour faire la classe". 3- lexiques dans les manuels. 4- judaïsme. 5- christianisme. 6- bouddhisme. 7- hindouisme. *Voire le texte de l'analyse :* <http://recolarel.over-blog.com/article-analyse-manuels-histoire-de-sixieme-de-college-2009-2013-122306909.html>

102. DIVERS AUTEURS, *Moïse, Bouddha, Jésus, Muhammad : révolutionnaires*, dossier « Le Monde des Religions », janvier-février 2014, pp. 24-54. [www.lemondedesreligions.fr](http://www.lemondedesreligions.fr) - « (...) Des agitateurs d'idées, c'est également ce qu'ont été, en leurs temps, Moïse, Jésus, Muhammad et le Bouddha. Si, dans nos sociétés sécularisées, les institutions religieuses sont fréquemment assimilées à des forces conservatrices et dogmatiques, la parole de leurs fondateurs était réellement subversive aux yeux de leurs contemporains. On ne dira jamais assez à quel point ces fondateurs, dans leur comportement comme dans leurs discours, ont été révolutionnaires. Et ils continuent d'ailleurs à l'être. La religion, par essence, fait scandale, car elle appelle à un bouleversement radical des mentalités et des modes de vie » (de l'éditorial de Virginie Larousse). Un dossier vulgarisateur et tendanciellement comparatiste, nourri d'informations, de réflexions, d'opinions, réunies sous la catégorie commode et assez escomptée de « révolutionnaires », appliquée aux 4 fondateurs de façon rapidement univoque. Ce qui fait douter un peu de la pertinence historique des arguments invoqués. Toutefois, le dossier présente dans son ensemble un matériel didactique susceptible d'être utilisé dans les classes secondaires (fp).

103. Karel FRACAPANE, Matthias HASS, *Holocaust education in a global context*, UNESCO, Paris 2014, 192 p. - <http://www.unesco.org/unescodi/index.php/eng/doc/tous.1059> - The Holocaust has become a global reference point to raise awareness about human right abuses and state violence. How do educators handle this excessively complex and emotionally loaded subject in fast-changing multicultural societies? What is the significance of education about the Holocaust in areas of the world that have no connection whatsoever with the history of the Jewish people and Nazi crimes? Are internationally relevant educational practices emerging as learning and teaching about the Holocaust is expanding? This publication gathers the contributions of major historians and educators from all over the world and frames current debates in the field of Holocaust education and remembrance, bringing to light the reasons why it is so vital that we keep teaching the history of the Holocaust in today's world, regardless of where we live.

104. Silvia GUETTA, *Educare ad un mondo futuro. Alleanze interculturali, dialoghi interreligiosi e sviluppo della cultura di pace*, p. 160 - [http://www.francoangeli.it/ufficio\\_Stampa/#140](http://www.francoangeli.it/ufficio_Stampa/#140) - Collana di Pedagogia sociale, storia dell'educazione e letteratura per l'infanzia, diretta da S. Ulivieri e C. Betti. Un testo per tutti coloro che credono che dialogo, partecipazione, cooperazione e condivisione siano dei mattoni indispensabili per la costruzione di un mondo migliore presente e futuro. Perché educare alla pace vuol dire vivere la pace come un'esperienza quotidiana e non solo come risposta a conflitti e violenze.

105. Peter SCHREINER (ed.), *Education for democratic citizenship in the context of Europe*. Material and resources for Churches and educators, ICCS, Münster 2013, 105 p. - <http://www.iccsweb.org/e4dc.html> - This publication is a tool to provide information about basic elements and initiatives in Education for Democratic Citizenship (EDC). EDC is perceived as an important issue that is addressed by European institutions such as the European Union and the Council of Europe and also in national agencies. The book introduces the content of EDC by providing definitions and by presenting elements of the concept. Activities of the Council of Europe and the EU are introduced as well as other European and national examples of good practice. The second part provides a glossary, a selected number of key documents and an annotated literature list. This book is especially aimed at churches and educators and a result of a collaboration of the Comenius-Institute with ICCS, IV and the Church and Society Commission of the Conference of European Churches. Available also for download: <http://www.iccsweb.org/downloads/EDCOpenAccess.pdf>

106. Roger TRIGG (ed.), *Ashgate Science and Religion series*, <http://www.ashgate.com/default.aspx?page=1728> - Science and religion have often been thought to be at loggerheads but much contemporary work in this flourishing interdisciplinary field suggests this is far from the case. The *Ashgate Science and Religion* series presents exciting new work to advance interdisciplinary study, research and debate across key themes in science and religion, exploring the philosophical relations between the physical and social sciences on the one hand and religious belief on the other. Contemporary issues in philosophy and theology are debated, as are prevailing cultural assumptions arising from the 'post-modernist' distaste for many forms of reasoning. The series enables leading

international authors from a range of different disciplinary perspectives to apply the insights of the various sciences, theology and philosophy and look at the relations between the different disciplines and the rational connections that can be made between them. These accessible, stimulating new contributions to key topics across science and religion will appeal particularly to individual academics and researchers, graduates, postgraduates and upper-undergraduate students.

## FORTHCOMING EVENTS – CONFERENCES CALENDAR – CALLS FOR PAPERS

MADRID, Spring 2014 – Course on **Changes in social Values in Spain from 1975 to Present**, at the Suffolk University (Boston – Madrid), by prof. Mercedes Caballer Dondarza - After Franco's death in 1975, Spain suffered one of the more interesting processes of change in West Europe: transition from dictatorship to democracy. Political changes considered in 1978 new Constitution started a new era of liberty, social reform and accelerated cultural change. Youth culture, the feminist movement, nationalist demands, and later the incorporation of Spain into the EU transformed Spanish social values deeply which were represented in its cultural demonstrations. More recently, Spanish society and culture are experimenting new changes due to the mass of immigrants coming daily from Africa, Latin America and Eastern Europe. In this course, we will study this extraordinary process from an interdisciplinary perspective in theoretic essays written by relevant Spanish intellectuals as well as by international authors. Literary texts, movies, visual art, music and other media will also be analyzed. Info: [mcaballer@hermes.suffolk.edu](mailto:mcaballer@hermes.suffolk.edu)

GÖTTINGEN, Germany, 09-11 April 2014: Conference: **Religion in Urban Spaces**. Urban spaces have always functioned as cradles and laboratories for religious movements and spiritualities. The conference Religion in Urban Spaces will therefore explore the intense and complex interplay between the (post)modern city and religion, bringing the city to the fore in religious research. Both renowned and young scholars from all over the world will present their latest research and bring into discussion the ways the experience of the urban – the cityscape with its pluralist culture – inscribes itself in religious practices, and vice versa: how religions appropriate and transform (the meanings of) the urban. Organized by the Institute for Cultural Anthropology/European Ethnology of the University of Göttingen and the University of Amsterdam (European Ethnology) and the Royal Netherlands Academy of Arts and Science. Contact: Victoria Hegner: [victoria.hegner@phil.uni-goettingen.de](mailto:victoria.hegner@phil.uni-goettingen.de)

PRAGA, Repubblica Ceca, 23-27 Aprile 2014: XVI Conferenza del Forum europeo cattolico per l'istruzione religiosa scolastica sul tema **Educazione e religione come proposta** . Info: [johann.hisch@schule.at](mailto:johann.hisch@schule.at); [muchova@tf.jcu.cz](mailto:muchova@tf.jcu.cz)

FRIBOURG, CH, Université de Fribourg - Universität Freiburg, 1- 3 mai 2014: 9è Forum des Religions / 9. Religionsforum : **Femmes et Islams** : voir, lire, dire et vivre l'islam au féminin. Regards croisés sur la Suisse.  
**Frauen und Islam**: Den Islam weiblich sehen, lesen, sagen und leben. Perspektiven auf die Schweiz.  
Info: [diletta.guidi@unifr.ch](mailto:diletta.guidi@unifr.ch)

GRONINGEN, University of, The Netherlands, 11-15 May 2014: 2014 EASR Annual Conference in Groningen - The 13th EASR Annual Conference will be hosted by the Dutch Association for the Study of Religion at the University of Groningen. The conference theme is: **Religion and pluralities of knowledge**. For the Call for proposals and more information about the Conference please see the [EASR / NGG 2014 conference website](#).

WIEN, University, Faculty of Protestant Theology, 22-23 May 2014: International meeting on **Basics of Religious Education**: Introductory publications for students of religious education in Europe; Religious Education at Schools in Western and Northern Europe. Basic results and book launch. Info: [http://www.rel-edu.eu/fileadmin/user\\_upload/p\\_rel\\_edu/Events/Veranstaltungen/2014\\_conference\\_basics\\_re/2014\\_conference\\_basics\\_re\\_programme.pdf](http://www.rel-edu.eu/fileadmin/user_upload/p_rel_edu/Events/Veranstaltungen/2014_conference_basics_re/2014_conference_basics_re_programme.pdf)

BELFAST, 23-24 May 2014: Third annual conference of the Irish Society for the Academic Study of Religions (ISASR), in collaboration with Queen's University, on theme **Religion and Remembering**. A cross-disciplinary conference. "We are pleased to invite scholars to take part in the third annual conference of the Irish Society for the Academic Study of Religions (ISASR). For information on ISASR see <http://isasr.wordpress.com/>. The conference is open to scholars of all disciplines that approach religions, both past and present, from a non-confessional, critical, analytical and cross-cultural perspective.

TEESSIDE University, Darlington Campus, UK, Friday 27 June 2014: ■ **British Culture after 9/11**. Keynote Speakers: Claire Chambers (Univ. York), Peter Morey (Univ. East London), Avaes Mohammad (poet, playwright, performer). - The years following 9/11 and 7/7 have witnessed the emergence of a diverse body of British fiction, film, art and music that has sought to respond to the events and their legacies. This conference will examine cultural representations of post 9/11 Britain to explore how writers and artists have crafted new ways of representing trauma, nationhood and cross-cultural encounter, and re-imagined human subjectivity in the face of the dehumanising ideologies of terror and counter-terror. More specifically, this conference will: examine the role of artists and writers as 'public intellectuals' in post 9/11 British culture; explore the representation of the British Muslim experience in post 9/11 Britain; and investigate the extent to which '9/11 culture' can be theorised as a category of cultural and historical analysis.

■ **Artists as Public Intellectuals in Post 9/11 Culture**: To what extent has the aftermath of 9/11 witnessed a revival of the figure of the writer as public intellectual? To what extent has this revival served to promote voices privileged by race, class and gender? • In what ways have British Muslim artists and writers been constructed as representative voices within contemporary British culture? In what ways is the contemporary British Muslim intellectual positioned in the public sphere? • Has the written word been privileged over other forms of representation in public debates about the implications of the 9/11 and 7/7 attacks? In what ways have the visual arts, film, performance, music and media contributed to our understanding of post 9/11 British society?

■ **British Muslims and Multiculturalism after 9/11**: What role have the contemporary arts played in confirming or disturbing dominant representations of British Muslims as secular modernity's fundamentalist Other in the wake of 9/11 and 7/7? • As public figures and media commentators from across the political spectrum declare the 'failure' of multiculturalism, can creative artists

enable us to see beyond assimilationist models of citizenship and articulate an alternative cross-cultural dialogue? • How has the New Atheist movement, associated with figures such as Ch. Hitchens and Martin Amis, influenced the post 9/11 British novel, and what are the implications of this for Islam and Muslims in Britain? • How can we rethink artistic controversies that have pitted creative freedom against minority offence? What can such controversies tell us about the politics of representation in post 9/11 Britain?

■ **Theorising 9/11 Culture in British Contexts:** To what extent do artistic responses to 9/11 reflect the claim that the collapse of the World Trade Center marked the final death knell of postmodernism? • To what extent have artistic works produced in Britain after 9/11 reflected, responded to, or interrogated writers' and cultural commentators' concerns with the 'crisis of representation' supposedly precipitated by the terrorist attacks? • What is at stake in using 'post 9/11' as a cultural prefix? In what ways has this term been used to describe, construct or market a burgeoning cultural genre? • How useful is the term 'post 9/11' in capturing the contemporary British structure of feeling? How, and to what effect, do British responses to 9/11 differ from American examinations of the event and its aftermath? Proposals (of up to 300 words) for papers of 15 minutes should be submitted to [after911@tees.ac.uk](mailto:after911@tees.ac.uk), by Monday 31 March 2014. Please include a brief biography. The conference organisers intend to publish selected work emerging from this conference.

BOZEN/BOLZANO (I) – ST. MORITZ (CH), 23 June 2014 – 02 July 2014 : Summer School on **Human Rights, Minorities and Diversity Management**. Focus 2014: **Political Participation** - The 2014 edition of the Summer School on Human Rights, Minorities and Diversity Management explores challenges to the political participation of national minorities, indigenous peoples and migrants, and introduces participants to the standards, laws and institutions that support the participation of minority groups. Participants will critically examine their effectiveness, and assess what alternative tools and strategies are available to members of a minority seeking political participation. They will also discuss the important question why persons belonging to minorities, unlike those belonging to the majority, should have special rights to guarantee their participation, as required by a number of international and regional instruments. [www.eurac.edu/summerschool](http://www.eurac.edu/summerschool) Contact: [imr.summerschool@eurac.edu](mailto:imr.summerschool@eurac.edu)

BRIGHTON, UK, University of Sussex 2-4 July 2014: Conference **Religion & Crisis**, BSA Sociology of Religion Study Group Annual Conference 2014. Keynote speakers: Prof. Manuel Vásquez, Prof. Sophie Watson and Prof. John Wolffe. This conference call seeks papers engaged in empirical, theoretical and methodological research in the sociology of religion and related disciplines that address, in innovative ways, the following themes: Religion and austerity \* Religion and debt \* Religion and money \* Religion and the gift \* Religion and capitalism/neo-liberalism \* Religion and the state \* Religion and the environment \* Religious resurgence, religious decline \* Religion and critical theory \* Religion, citizens and publics and social movements \* Religion and media \* Religion, space and place. [Arts-SocrelReligionandCrisis2014@open.ac.uk](mailto:Arts-SocrelReligionandCrisis2014@open.ac.uk). For further details: [www.socrel.org.uk](http://www.socrel.org.uk)

OXFORD, Brasenose College in the University of Oxford, 27-31 July 2014: 22<sup>nd</sup> Annual International Conference on **Childhood Education and Issues**. Topics of discussion will include: Children's Literature – Religion and the Public Schools – Early Childhood Education – At Risk Children, etc. More: [www.oxfordroundtable.co.uk](http://www.oxfordroundtable.co.uk)

SALZBURG, Austria, 28th July to 2nd August 2014 at the University of Salzburg: International Salzburg Summer School on **The Political and Cultural Presence of Religions in Europe: Judaism – Christianity – Islam**. The Department for Systematic Theology at the University of Salzburg and the Salzburger Hochschulwochen are organizing a Triannual International Summer School on The Political and Cultural Presence of Religions in Europe: Judaism – Christianity - Islam (Salzburger Religionstriennale) which will take place at the University of Salzburg. This summer school offers 20 excellent PhD-students as well as postdoctoral researchers from all over Europe the possibility to study and discuss questions of religion, culture, politics and identity in the European context with distinguished experts in this field. These topics will be dealt with in a historical as well as systematic perspective focusing on the three monotheistic traditions Judaism, Christianity and Islam. Info: [sigrd.rettbacher@sbg.ac.at](mailto:sigrd.rettbacher@sbg.ac.at)

GOETTINGEN, Germany, 10-17 August 2014: Summer School **Cityscapes and New Religiosities in Asia**, University of Goettingen. "While modernisation was long believed to result in secularism, Asian modernities refute this thesis as euro-centric: far from becoming secular, Asian societies see a revival, a reformulation and transformation of religion in modernity, and striking religious dynamics. Religion is not an antithesis to modernity but is in complex interaction with it. Since modernity implies a number of far-reaching social, political, and economic changes, it results in not only new aspirations and practices, but also in new constraints and fears. These are articulated and addressed in religious practices and ways of expression, in new conceptualisations of religion or, in extreme cases, in acts of religiously motivated violence. Cities are spaces of longing in Asia, as they promise a modern lifestyle, economic opportunities, global connectedness, entertainment and educational upward mobility. At the same time, they stand for the loss of social and economic safety nets, for changing norms and values and the loss of close social relationships. Religious life in the city is an answer to these hopes and fears and to the changing social make-up of communities". Info: [dorisea@uni-goettingen.de](mailto:dorisea@uni-goettingen.de)

COPENHAGEN, DK, 20 - 22 August 2014: 22nd Nordic Conference for Sociology of Religion: **Change and Continuity - Religion, State, Civil Society**. Place: University of Copenhagen, Faculty of Humanities, Njalsgade 122, 2300 Copenhagen S - Registration Deadline 31 May 2014. Official website: <http://ncsr.ku.dk/>

KAUNAS, Lithuania, September 18-20, 2014, Conference on **Christian World and East Asian Traditions. Symbols, Concepts, Practices**. <https://mail.google.com/mail/u/0/?pli=1#inbox/144fd46ee3b4d2a6> -Info: [religio@ktf.vdu.lt](mailto:religio@ktf.vdu.lt) .

BERLINO, 25 settembre – 1 ottobre 2014: **Abitare la memoria. Bibbia e discriminazioni**, in occasione del XXV della caduta del Muro. Seminario di studio organizzato da *Biblia*, associazione laica di cultura biblica, e da Katholische Akademie in Berlin, in collaborazione con il Zentrum für Jüdische Studien Berlin-Brandenburg, Gedenkirche Maria Regina Martyrum Berlin, e l'Istituto Italiano di Cultura in Berlino. Scopo del Seminario è di "approfondire il tema della 'discriminazione' prodotta da ideologie e prassi totalitarie e diretta verso ebrei, cristiani, omosessuali e zingari. Ci si interrogherà come questo complesso di fattori incroci la grande tradizione biblica e post-biblica, e la interpellati". Responsabili: proff. Antonio Autiero e Marinella Perroni. Info e iscrizioni: [www.biblia.org](http://www.biblia.org); [www.bes.biblia.org](http://www.bes.biblia.org)

## CALL for PAPERS

We are pleased to present our call for papers for the issue n.2 **Conversions: Religions, transmutations, and politics** of the journal *Comment s'en sortir?* <http://commentssortir.org/>. Editorial guidelines: to propose an article, please submit an abstract with its title up to 500 words and a presentation of the author(s), including your name(s), discipline(s), contact details and a short biography (up to 150 words). Send your proposal to [redaction@commentssortir.org](mailto:redaction@commentssortir.org). For further details, please check the journal website: <http://commentssortir.org>. Deadlines: Submissions of proposal : March 15th, 2014. Acceptance decisions will be communicated by the end of March 2014. Submissions of articles: September 1st, 2014. Final decisions will be communicated by October 2014. Publication: Spring 2015. Articles should not exceed 7 000 words, including references.

CAMBRIDGE, University of, 17-18 May 2014. Postgraduate Symposium **Muslims in UK and Europe**, organised by the Centre of Islamic Studies at the University of Cambridge. The University of Cambridge Centre of Islamic Studies invites applications from current Masters and PhD candidates to present their research on issues pertaining to Muslims in the UK and Europe, from any discipline. This postgraduate symposium will be a platform for students to present and exchange current research on any topic in this field in a lively and dynamic forum. The symposium will take place at The Moller Centre, Cambridge. All travel and accommodation expenses will be covered by the Centre of Islamic Studies. For further information, please contact [cis@cis.cam.ac.uk](mailto:cis@cis.cam.ac.uk)

TÜBINGEN, 18-20 July 2014 : Summer School Workshop on **Religion as resource: local and global discourses** , at University of Tübingen, Department of Social and Cultural Anthropology Asia-Orient-Institute, - Over the last decade, debates and discussions on religion have gained in importance as its relevance has increased in global politics and international relations. The Summer School Workshop takes into account the continuing contemporary relevance of religion (and secularism) as an integral part of modernity. The Summer School Workshop focuses on religion as resource. It will address its role in ideology, education, healing practices, shaping and marking the landscape, art, ritual economy, religious revival and conversion. To apply for participation and bursaries please send a 300 word paper abstract along with a short bio-data to reach by 10 April 2014 to: Dr Vibha Joshi ([vibha-joshi.parkin@ethno.uni-tuebingen.de](mailto:vibha-joshi.parkin@ethno.uni-tuebingen.de)) and Dr Andrea Luithle-Hardenberg ([andrea.luithle-hardenberg@uni-tuebingen.de](mailto:andrea.luithle-hardenberg@uni-tuebingen.de))

HELSINKI, Finland, 6- 8 August 2014: “Warmest welcome to the 4th biennial conference of the European Association for Research on Learning and Instruction EARLI, Special Interest Group 19 on Religious and Spiritual Education. The theme is **Identities, Cultures and Worldviews: Religious and Spiritual Education in pluralist settings**. The 2014 conference will be held at the Department of Teacher Education, University of Helsinki, Finland. More information on the submission and registration procedures in the attachment and on our conference web page <http://blogs.helsinki.fi/sig19conference/>

SAN GIMIGNANO, Siena, Italy, 25-28 agosto 2014 : XXI International Summer School on **L'effetto di Papa Francesco. L'impatto del nuovo pontificato sulla realtà italiana e sul panorama religioso internazionale** – E' prevista la prolusione di Enzo Bianchi, priore di Bose, nel pomeriggio del 25 agosto, cui seguirà Marco Politi che parlerà del suo libro su papa Francesco. Nei giorni successivi sono previsti gli interventi di Luigi Sandri sugli ultimi conclave, nonché di Alessandro Santagata sulla Chiesa italiana e il ruolo del card. Ruini. Sul futuro del cattolicesimo politico interverrà Guido Formigoni. Nelle sessioni saranno affrontate tematiche relative alle questioni etiche con l'intervento di Giannino Piana. Un'attenzione particolare sarà dedicata alle prospettive ecumeniche e al rapporto fra credenti e non credenti. Lo svolgimento delle giornate sarà pertanto caratterizzato dalla successione di comunicazione e di interventi e di esperienze. Quest'anno sarà dedicata una particolare attenzione al ruolo delle donne nel popolo di Dio, specie nelle strutture ecclesiali. A questo riguardo sono state invitate già alcune personalità e sono in corso contatti nuove partecipazioni. Per info: [http://www.asfer.it/upload/dl/CISReCo/International\\_Summer\\_School\\_on\\_Religions/Summer2014\\_Call.pdf](http://www.asfer.it/upload/dl/CISReCo/International_Summer_School_on_Religions/Summer2014_Call.pdf)

TURKU, University of, Finland, 25-26 September 2014: Conference on **Christianity and the Limits of Materiality**. The relation between materiality and religion has quickly emerged as one of the core dimensions in the study of different religious traditions. Religion and religiosity are understood to be closely intertwined with matter. Throughout times, also Christianity has manifested itself and has been manifested and lived out materially through objects, symbols, the body, and the environment. But what happens when such intertwinements fail? The purpose of this interdisciplinary seminar is to examine the limits of materiality in relation to Christianity at different times in history and within a variety of Christian traditions. Contact: [minna.opas@utu.fi](mailto:minna.opas@utu.fi)

LYON, 8-9 octobre 2014: Colloque **Les langages du corps en bande dessinée**, organisé par le Laboratoire junior « Sciences dessinées ». Des corps déformés de la caricature aux corps magnifiés des super-héros, des corps érotisés de Manara aux corps absents de La Cage de Vaughn - James, les représentations du corps humain sont un enjeu fondamental de la bande dessinée. Quel que soit le parti-pris qui préside à sa représentation, le corps parle, il est mis en scène et mis en discours. Tour à tour intime, public, social, médical, esthétique ou historique, le langage du corps invite à un traitement pluridisciplinaire ; au cours du colloque nous traiterons du langage du corps en bande dessinée dans la multiplicité de ses incarnations. Appel à contributions : avant 30 avril 2014. <http://calenda.org/275068>

RIGA, Latvia, 16-17 October 2014: 2nd International Scientific Conference by the Latvian Society for the Study of Religion **Between East and West: Youth, Religion and Politics** - Suggestions for contributions include but are not limited to: - Theoretical and methodological issues relating to intersections between religious studies and youth studies - Role of religion in shaping political understandings of youth - Religiously inspired political activity of young people - Sacralisation of the youth cultures - Youth and religiosity - Youth in searching for new models of religion - Dynamics of religious radicalization/universalization of young people - “Youth religion” as a distinct religious consciousness - Political discourses of “youth religion”. Presentation should last 20 minutes with 10 minutes for discussion. Papers are invited in English. Important dates: Submission of proposals –June 1, 2014 -Notification of acceptance –June 15, 2014. Publication of the program – September 15, 2014. Contact: [janis.priede.hzf@lu.lv](mailto:janis.priede.hzf@lu.lv)

INDIANAPOLIS, Indiana, 31 October – 2 November 2014: Annual Meeting Call for Papers, Society for the Scientific Study of Religion (SSSR) on the theme **Building Bridges** - “Our theme for the 2014 conference is “Building Bridges” between all those interested in the study of religion. This includes any disciplines that focus upon the study of religion as well as scholars from the

widest possible geographical and cultural areas. Our intent is to build bridges between disciplines and cultures that have become isolated and communicate only among themselves and not to others with similar interests but from different perspectives. 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". Info: <http://www.ssrweb.org>

**Open Theology** - an international Open Access, peer-reviewed academic journal ( <http://www.degruyter.com/view/j/opth> ), launched recently by De Gruyter Open, welcomes contributions addressing religion in its various forms and aspects: historical, theological, sociological, psychological, and other. The journal encompasses all major disciplines of Theology and Religious Studies, presenting doctrine, history, organization and everyday life of various types of religious groups and the relations between them. We publish articles from the field of Theology as well as Philosophy, Sociology and Psychology of Religion and also dialogue between Religion and Science. To submit an article for *Open Theology*, please use the on-line system <http://www.editorialmanager.com/openth/> .

MILAN, International Metropolis Conference, 3-7 November 2014 - In 2015, Milan will host the Universal Exposition, Expo 2015, titled **Feeding the planet, energy for life**. As the 2014 International Metropolis conference takes place one year ahead, it is to introduce Expo 2015 and to emphasize the significance of movements of people in the early years of this new millennium. That is, movement of persons is a fact, a distinctive element of a henceforth international society. Despite the challenges posed by the management of such movements in terms of flows, integration or else social cohesion, the Metropolis project recognizes the opportunities diversity represents. Acknowledging the centrality and plurality of cultures, the conference wants to highlight the contribution in terms of energy and wealth that migrations bring about. This is a reminder that the deadlines for submitting proposals for workshops and individual papers at the 2014 International Metropolis Conference are fast approaching. Please see <http://www.metropolis2014.eu/proposal/workshop> for details on making a submission. The conference promises to be very exciting and in a country with a complex and fascinating migration situation. <http://www.metropolis2014.eu/page/4/Homepage>

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**EREnews**

The aim of EREnews, quarterly multilingual electronic newsletter, is to friendly inform about facts, events, documents related to the religion/s managing in the public educational and academic space in Europe • News are authenticated only by their source • Our readers belong to different European linguistic areas: therefore news and documents are mentioned, whenever possible, in their original language • Subscribers may suggest links of important events or publications in their own countries • EREnews is also freely available on numerous specialized websites • Everybody is free to subscribe or cancel at any moment just contacting the Editor • You receive this newsletter as a subscriber • It is possible to subscribe to Italian newsletter <IRInews2010@gmail.com>

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