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### ECHR / **The Council of Europe and inter-convictional dialogue**

Issues related to religion come before the European Court of Human Rights in Strasbourg. They include religiously-specific dress in the public space, crucifixes in schools (in Italy), or a new course on Norwegian culture that included knowledge of religious practice and history. These judgments involve a balance between religious freedom, the neutrality of the state and not infringing the rights of one party to the benefit of another. Read more:

<http://www.lawandreligionuk.com/2014/05/17/the-council-of-europe-and-inter-convictional-dialogue/>

*Voir également l'annonce complémentaire qui suit.*

### GRUPE INTERNACIONAL INTERCULTUREL & INTERCONVICCIONNEL (G3i) / **Un Manifeste-appel**

*« Notre Europe de plus en plus pluriculturelle, pluri-religieuse et pluriconvictionnelle ne prend pas en compte de façon institutionnelle cette diversité convictionnelle des citoyens et citoyennes d'Europe, alors qu'elle est possible dans le cadre des traités de Lisbonne. Cette carence risque de transformer les richesses que cette diversité peut produire en affrontements de groupes renfermés sur eux mêmes et cherchant à faire prévaloir leur point de vue au détriment d'un bien vivre ensemble. Pour éviter ce risque, le G3i, Groupe de travail International, Interculturel et Interconvictionnel, lance un appel à promouvoir à tous les niveaux de réflexion et de décision une approche interconvictionnelle, qui permettra à notre Europe, d'être non seulement un lieu, mais un lien favorisant le bien vivre ensemble. Vous trouverez de suite cet appel que vous êtes invité à diffuser le plus largement possible ! » (François Becker, président du G3i – le 7 avril 2014).*

#### ■ **L'interconvictionnalité, une chance pour l'Europe – Appel pour sa mise en œuvre par les Institutions de l'UE**

L'Europe est un continent façonné par une histoire multimillénaire. Son héritage de peuples, de cultures, de religions, et de philosophies est d'une grande diversité. Les violences du XXème siècle ont suscité la volonté d'y créer les conditions d'une paix durable. Aujourd'hui, les populations vivant en Europe sont de plus en plus diversifiées, notamment en termes de visions du monde. Dans ce contexte, pour permettre de vivre ensemble en paix avec toute la diversité présente en Europe et revivifier l'engagement citoyen vis à vis de l'Europe, les signataires appellent celles et ceux qui s'engagent à assumer des responsabilités à l'Union Européenne à **mettre en place une approche « interconvictionnelle »**. Une telle approche, s'inscrivant dans le cadre des droits de l'Homme et de la démocratie, consiste à organiser un dialogue constructif entre les porteurs de visions du monde fondées sur des convictions diverses (croyances, religions, athéisme, agnosticisme...). La démarche interconvictionnelle conduit chacun des acteurs à chercher, dans leur reconnaissance mutuelle, à s'enrichir des points de vue des uns et des autres exprimés en toute liberté et sans volonté d'hégémonie. Dans cette perspective, convaincus que des consultations séparées risquent d'aggraver les dissensions et engendrer des conflits, les signataires appellent les institutions européennes à

- proclamer solennellement ce principe d'interconvictionnalité ;
- dans le cadre des articles 11 du TUE et 17 du TFUE, instituer des espaces structurés de consultation et de dialogue interconvictionnels ;
- plus généralement, faciliter la mise en place d'une démocratie participative, articulée de façon constructive avec la démocratie représentative ;
- pour ce faire, soutenir l'éducation à la citoyenneté responsable et la formation interconvictionnelle.

Les institutions européennes contribueraient ainsi à redonner, comme le souhaitait Jacques Delors, une âme à l'Europe. [Contact Michel Aguilar : [michelaquilar@orange.fr](mailto:michelaquilar@orange.fr)]

## ECHR / **La Cour Européenne réaffirme le droit à l'autonomie des Eglises**

Strasbourg 12 Juin 2014 – Dans l'affaire « Fernández Martínez c. Espagne », la Cour a conclu à la non-violation de la Convention et à notamment estimé qu'il n'était pas déraisonnable que l'Église exige des professeurs de religion une loyauté particulière, dans la mesure où ils peuvent être considérés comme ses représentants. L'affaire concernait le non-renouvellement du contrat de travail d'un professeur de religion et de morale catholiques, prêtre marié et père de famille, à l'issue de l'obtention de sa dispense de célibat et après avoir manifesté publiquement son engagement militant auprès d'un mouvement opposé à la doctrine de l'Église.

- <http://www.echr.coe.int/Pages/home.aspx?p=home&c=fra>
- <http://www.strasbourgconsortium.org/common/document.view.php?docId=6251>
- <http://www.catholicireland.net/euro-court-reaffirms-autonomy-religious-organisations/>
- <http://www.lifesitenews.com/news/european-court-reaffirms-the-right-to-autonomy-of-religious-organizations>
- <http://www.lawandreligionuk.com/2014/06/16/marriage-roman-catholic-clergy-and-article-8-echr-fernandez-martinez-v-spain/>

## EU - Commissaire aux DH / **Protéger les droits des enfants dans l'univers Internet**

« Nombre d'adolescents diffusent sur les réseaux sociaux des photos et bien d'autres données à caractère personnel, qui peuvent rester en ligne durant de longues périodes. Ces informations risquent de leur être préjudiciables plus tard, si elles sont utilisées par des établissements d'enseignement, voire des employeurs potentiels. (...) Les enfants risquent également de tomber sur des contenus illégaux ou préjudiciables, de plus en plus répandus sur internet : pornographie, documents à caractère raciste ou violent, ou encore contenus faisant l'apologie de la toxicomanie, du suicide ou d'autres comportements autodestructeurs. D'autre part, les enfants eux-mêmes peuvent devenir des cyberdélinquants, lorsqu'ils portent préjudice à autrui au moyen d'internet (...) ». Que faudrait-il faire ? Cette lettre du Commissaire européen aux Droits de l'Homme indique aux parents et aux éducateurs scolaires des pistes de travail, à la suite d'une documentation déjà bien fournie venant de différentes instances récentes de l'UE, notamment du *Manuel de maîtrise de l'Internet*, édité par les éditions Conseil de l'Europe.

- <http://fr.humanrightscomment.org/2014/04/29/protéger-les-droits-des-enfants-dans-le-monde-numérique-un-defi-croissant/> ; and in English :
- <https://mail.google.com/mail/u/0/?pli=1#inbox/145acd2dc81a864d>

## EPIM / **Les migrants en Europe: leur intégration, leur éducation**

Brussels, 2<sup>nd</sup> May 2014. The European Programme for Integration and Migration (EPIM), an initiative of 12 European Foundations, has the goal of strengthening the role played by civil society in advocating for constructive approaches to migrants in Europe. This is done through grant-making, capacity-building and networking. Find out about the current projects [here](#).

- About EPIM: <http://www.epim.info/2014/04/april-2014-epc-policy-update-for-epim-available-online/>
- About NEF: <http://www.nef-europe.org/>

## COMECE / **Participating in the building of Europe**

*Press Release of COMECE President Reinhard Cardinal Marx on the outcome of the European elections.*

[...] Europe is and remains, despite any criticisms on some specific points, a project of peace and reconciliation and as such is accompanied and supported positively by the Catholic Church.

[...] Prior to the European elections, in its election statement, COMECE had already set out proposals for what might be the important topics on the European agenda in the years to come. These include policies that make human dignity a holistic principle for action; a reorientation of the economy in line with the principles of the social market economy; trade agreements that serve the peoples of Europe, without losing sight of the situation on other continents, such as Africa; a dedicated fight against (especially youth) unemployment; a just and fair migration policy, which attempts to prevent disasters such as that of Lampedusa; energetic steps towards a policy of climate protection and comprehensive sustainability; the preservation of peace and security in Europe and in the neighbouring countries.

[...] COMECE will accompany, in a critical and constructive manner, the European policy-making on the basis of the Social Doctrine of the Church.

[www.comece.org](http://www.comece.org)

## CEEC **L'école instrument démocratique de réconciliation**

Sarajevo, 19 Mai 2014 - L'enseignant catholique est au cœur de l'action éducative et missionnaire de l'Eglise. Son recrutement et sa formation sont plus que jamais un défi pour l'avenir des jeunes et de l'Eglise. Le congrès conjoint du Conseil des conférences épiscopales d'Europe (CCEE) et du Comité européen pour l'Enseignement catholique (CEEC), en collaboration avec la Conférence épiscopale de Bosnie-Herzégovine, s'est penché sur ce thème, du 15 au 18 mai 2014, à Sarajevo. L'école catholique doit posséder une valeur ajoutée. Elle existe lorsque les enseignants sont accompagnés par la communauté ecclésiale locale sur leur chemin de foi et lorsque l'équipe des professeurs parvient à construire une ambiance dans laquelle l'on respire une curiosité positive, la charité envers tout le monde, le sérieux de la proposition éducative, ainsi qu'une crédibilité authentique dans leurs témoignages de foi, a conclu l'assemblée. L'expérience réalisée en Bosnie-Herzégovine des 'Ecoles pour l'Europe' a été présentée lors de la rencontre. L'initiative a été saluée comme un instrument de réconciliation et de paix. Le projet éducatif de l'Eglise au niveau national vise à promouvoir l'éducation des nouvelles générations à l'esprit de la cohabitation par le biais des écoles. Les 'Ecoles pour l'Europe' ont été fondées pendant la guerre comme des écoles interethniques et interreligieuses pour promouvoir la paix et l'intégration à travers l'éducation à la cohabitation pacifique. (APIC) [http://fr.radiovaticana.va/news/2014/05/19/1/C3%A9cole\\_instrument\\_d%C3%A9vang%C3%A9lisation/fr1-800432](http://fr.radiovaticana.va/news/2014/05/19/1/C3%A9cole_instrument_d%C3%A9vang%C3%A9lisation/fr1-800432)

## EWC / **Hate Speech: Ideas to prevent discriminatory attitudes at school**

Oslo, June 2014 - Hate-speech may include discriminatory attitudes and actions that affect many children at schools. However, some outstanding initiatives are taking place in order to prevent and suppress any kind of harmful action and/or discourse within the school environment. Here, two interesting websites might serve as both a tool for the prevention of hate-speech and for the promotion of mutual respect and understanding at schools. Both initiatives come from the United Kingdom and may provide useful ideas to be implemented in other contexts. How to prevent bullying, racism, or gender discrimination through its inclusion in the curriculum? Where do we get our images of others from? How to act towards the elimination of prejudices and stereotypes raised within the school environment? Find out on the following website:

<http://www.theewc.org/library/category/view/hate.speech.ideas.to.prevent.discriminatory.attitudes.at.school>

## EUROPEAN COUNTRIES

### BELGIQUE / **Les « cours philosophiques » : un mémorandum à l'attention des partis politiques**

Bruxelles, Mai 2012 - Avant les élections du 25 mai dernier, les responsables des cours de religion ont adressé un [mémorandum](#) à l'attention des présidents de parti. Observant que la place des cours de religion dans le Pacte scolaire est remise en cause dans certains programmes politiques, ils ont tenu à réaffirmer « l'importance de l'organisation actuelle des [cours philosophiques](#) ». [http://info.catho.be/2014/05/22/ la-position-des-partis-politiques-sur-lavenir-des-cours-de-religion/#.U5A4\\_3b3luY](http://info.catho.be/2014/05/22/la-position-des-partis-politiques-sur-lavenir-des-cours-de-religion/#.U5A4_3b3luY)

■ « **Discrimination des cours de religion catholique** », une lettre de l'évêque de Tournai

Guy Harpigny, évêque de Tournai, a écrit mercredi 2 avril une lettre à l'intention de tous les professeurs de religion catholique de la Fédération Wallonie-Bruxelles pour dénoncer une « discrimination ». Il y pointe notamment l'absence des cours de religion dans le décret "Titres et fonctions", qui a fait l'objet d'un accord pour les autres disciplines. "Si les choses avancent pour l'ensemble des disciplines, y compris pour le cours de morale, les cours de religion quant à eux font l'objet d'une discrimination", estime Mgr. Harpigny. Lire : <http://www.lalibre.be/actu/belgique/harpigny-les-cours-de-religion-font-l-objet-d-une-discrimination-533dc2053570d35ee3e5b3a5>

### BOSNIA-ERZEGOVINA / **Incontri interreligiosi degli insegnanti di religione a Sarajevo**

Intorno alla solennità di Pentecoste, 6-8 giugno 2014, si è tenuto a Sarajevo un incontro degli/delle insegnanti di religione cattolici, ortodossi, ebrei e musulmani. Dopo che una prima riunione interreligiosa di 36 insegnanti di religione aveva avuto luogo nel novembre 2012 per iniziativa del Consiglio interreligioso di Bosnia Erzegovina, dunque un'istanza politica, questa volta l'iniziativa è stata decisa dalle comunità religiose e organizzata dall'Ufficio catechistico dell'arcidiocesi di Sarajevo. All'inaugurazione, tenuta presso i locali del Centro scolastico San Giuseppe a Sarajevo, hanno indirizzato parole di saluto agli insegnanti il mag. Ivica Mršo, direttore del Centro, Jakob Finci, presidente della comunità ebraica, il vescovo ortodosso di Zvornik e Tuzla Crisostomo, poi N.Halilović per conto della comunità islamica e infine il card. Vinko Puljić, arcivescovo

metropolitana di Sarajevo, ospitante dell'incontro. Al convegno hanno partecipato 60 insegnanti delle suddette religioni e confessioni provenienti da tutta la Bosnia-Erzegovina.

Centrale è stato il tema del dialogo interreligioso visto da tutte e tre le prospettive religiose in quanto possibilità di cooperazione tra le comunità religiose e il contributo delle religioni per costruire la riconciliazione e la coesistenza. Le relazioni e i workshops erano completati da un programma culturale e dalla visita ad una antica chiesa ortodossa, alla moschea e alla cattedrale cattolica, poi alla Facoltà di scienze islamiche e alla Facoltà di teologia cattolica. La domenica di Pentecoste ha reso possibile partecipare alle liturgie cattolica e ortodossa nelle chiese rispettive.

«Gli/le insegnanti di religione hanno vissuto in questi tre giorni l'esperienza di come sia possibile stare insieme, condividere le proprie esperienze, imparare come superare i pregiudizi e come costruire ponti verso gli altri e i diversi. Mi aspetto che questo incontro produca frutti di collaborazione tra insegnanti di religioni e confessioni diverse nelle scuole», diceva Tomislav Mlakić, direttore dell'Ufficio catechistico diocesano di Sarajevo. «Quando si organizzano incontri di questo tipo bisogna essere molto attenti e sensibili alle credenze, tradizioni e costumi altrui», ha proseguito. Mi pare che in questo siamo riusciti, perché si è realizzata una buona collaborazione con i responsabili degli insegnanti di religione delle rispettive comunità di appartenenza.» L'esperienza positiva di ambedue gli incontri conferma la possibilità di conoscersi meglio, di condividere le esperienze nella scuola dove resistono tuttora pregiudizi antireligiosi fin dal tempo dell'ideologia atea comunista, e incoraggia a continuare incontri di questo genere. Il vescovo ortodosso Crisostomo si è offerto a ospitare il prossimo incontro interreligioso degli insegnanti di religione che si terrà a Brčko nel 2015. (*Ana Thea Filipović*)-

\*\*\* Un altro dibattito interreligioso si è svolto il 16-17 giugno, sempre a Sarajevo nel centenario dell'inizio della I guerra mondiale, sul tema "Ma le religioni sono violente?" a cura della redazione internazionale della fondazione Oasis, con l'intervento dei cardinali Puljic e Scola e dell'ulema Kavazovic della locale comunità islamica.

#### CATALUNYA / **Els musulmans gironins demanen classes de religió islàmica**

(...) Una altra demanda son les classes de religió. Els accords del 1992 especifiquen que si en un centre hi ha més de deu alumnes que solliciten l'ensenyament religiós tenen dret a disposar d'un professor pagat per l'Estat i escollit per la seva confessió. La divisió entre les comunitats ha estat l'argument esgrimit per la Generalitat per no atendre peticiones aïllades. « Tenim un avantatge – diu el portaveu – i és que no estem condicionats per les subvencions de la Generalitat perquè non en rebem cap ». En paral·lel estudien la possibilitat de demanar classes extraescolars de cultura islàmica i d'arab. (*La Vanguardia*, 17 març 2014).

#### ESPAÑA / **Un nuevo currículo básico de la Educación Primaria**

Madrid, 28 de febrero 2014 – *El Real Decreto 126/2014 establece el nuevo currículo básico de la Educación Primaria. En lo que se refiere a la asignatura de Enseñanza religiosa, véase la organización de los cursos en el artículo 8, 3:*

[...] 8.3 - Los alumnos y alumnas deben cursar las siguientes áreas del bloque de asignaturas específicas en cada uno de los cursos: a) Educación Física. b) *Religión, o Valores Sociales y Cívicos, a elección de los padres, madres o tutores legales.* c) En función de la regulación y de la programación de la oferta educativa que establezca cada Administración educativa y, en su caso, de la oferta de los centros docentes, al menos una de las siguientes áreas del bloque de asignaturas específicas: 1.º Educación Artística. - 2.º Segunda Lengua Extranjera - 3.º *Religión, sólo si los padres, madres o tutores legales no la han escogido en la elección indicada en el apartado 3.b).* 4.º *Valores Sociales y Cívicos, sólo si los padres, madres o tutores legales no la han escogido en la elección indicada en el apartado 3.b).*

<http://boe.es/boe/dias/2014/03/01/pdfs/BOE-A-2014-2222.pdf>

#### ■ **Les cours de religion divisent la société**

À la rentrée 2014, les cours optionnels de religion – essentiellement ces quatre : catholique, évangélique, musulmane, juive – deviendront à nouveau obligatoires dans les écoles espagnoles, tant publiques que privées. Les socialistes, qui avaient rendu cette matière facultative en 2006, accusent le gouvernement **Rajoy** de légiférer sous la « dictée » de la Conférence épiscopale et du Vatican. En Espagne, les grandes lignes de l'enseignement religieux sont effectivement fixées par un accord avec le Vatican, qui prévoit que les cours de religion soient dispensés dans toutes les écoles, publiques comme privées. Les professeurs des cours catholiques sont nommés par l'Église et rémunérés par l'administration publique. Mais le statut de cette matière n'a cessé d'osciller, au gré des majorités politiques. En 2006, le gouvernement socialiste de José Luis Rodríguez **Zapatero** avait rendu cette matière facultative et l'avait remplacée par un cours d'instruction civique obligatoire. Les élèves ne choisissant pas ce cours suivaient d'autres activités, décidées par les écoles. Après la réforme du gouvernement Rajoy, les élèves devront choisir entre religion et *Valores culturales et sociales*, ou étudier les deux. Les notes de ces matières seront prises en compte pour décider du passage en classe supérieur et obtenir des bourses académiques. Les socialistes, aujourd'hui dans

l'opposition, estiment que cette réforme est un retour en arrière. Ils accusent le président Rajoy de légiférer sous la « dictée » de la Conférence épiscopale et du Vatican, et de « frôler l'intégrisme religieux ».

« **Chute impressionnante** ». De leur côté, les évêques espagnols sont plutôt satisfaits. Ils comptent effectivement sur les modifications des conditions d'enseignement des cours de religion pour freiner le désintérêt des élèves. Depuis quatre ans, la chute des inscriptions aux cours de religion parmi les élèves de l'école publique est impressionnante: de 90 à 70% pour les 6-12 ans, de 70 à 50% pour les 12-16 ans et de 30 à 10% pour les 16-18. Plusieurs facteurs expliquent cette chute: le fait que la discipline était non notée, la sécularisation grandissante et un certain discrédit de l'Église, suite notamment aux affaires de pédophilie.

<http://info.catho.be/2013/05/23/les-cours-de-religion-divisent-lespagne/#.U5A9ZXb3luY>

#### FRANCE / **Le Conseil de l'Europe barre la volonté de la France d'exporter son modèle «antisecte»**

Strasbourg, 10 avril 2014 - L'Assemblée parlementaire du [Conseil de l'Europe \(APCE\)](#) a profondément modifié la résolution attachée au projet de rapport de Rudy Salles et a rejeté son projet de recommandation. Ainsi, le projet français de créer un « Observatoire européen sur les sectes » et de forger un « consensus européen » sur la question a échoué.- See more at: • <http://www.ouvertures.net/le-conseil-de-leurope-barre-la-volonte-de-la-france-dexporter-son-modele-antisecte/#sthash.U6BGam71.dpuf>.

• <http://www.ouvertures.net/le-conseil-de-leurope-barre-la-volonte-de-la-france-dexporter-son-modele-antisecte/> See also: • <http://www.icrs.org/content/blurb/files/PACE%20on%20Sects.pdf>

#### GERMANY / **"The House of One" - Ein Gotteshaus, drei Religionen**

Berlin, 3 Juni 2014 - Am Petriplatz in Mitte donnern die Lastwagen vorbei, es ist laut und zugig an der Gertraudenstraße. In ein paar Jahren soll es hier anders aussehen. Ein neues Stadtviertel soll entstehen, mit noblen Geschäfts- und Wohnhäusern. Und mittendrin: ein neues Gotteshaus. Keine Kirche, keine Synagoge, keine Moschee, sondern alles in einem. Juden, Christen und Muslime wollen hier unter einem Dach beten. Das gibt es so noch nirgendwo. 2012 gewannen die Berliner Architekten Kuehn Malvezzi den internationalen Wettbewerb für das multireligiöse *Bet- und Lehrhaus* St.Petri. Ihr Entwurf zeichnet den Grundriss der früheren Petrikirche nach und setzt sich nach oben als massiger Kubus fort, mit einem 32 Meter hohen Turm in der Mitte. Ab dem heutigen Dienstag wirbt der Verein „Bet- und Lehrhaus Petriplatz“ weltweit um Spenden; 40 Millionen Euro werden benötigt. Die Grundsteinlegung ist für 2015 geplant. (C. Keller). See:

• <http://www.tagesspiegel.de/kultur/interreligioeses-projekt-in-berlin-mitte-the-house-of-one-ein-gotteshaus-drei-religionen/9981358.html> Und: • <http://bet-lehrhaus-berlin.de/>

#### ■ **Islamists infiltrating schools in Hamburg**

Hamburg, 13 May 2014 - The document warns that increasing numbers of students in Hamburg are being influenced by Islamist propaganda and are embracing radical Islam and idolizing jihadist fighters in Syria. The problems in Hamburg are drawing renewed attention to the alarming growth of Salafism in Germany. Salafists openly state that they want to replace democracy in Germany (and the rest of the world) with a Sunni Islamic government based on sharia law. (by Soeren Keren)

<http://www.gatestoneinstitute.org/4315/germany-islamists-hamburg>

#### ENGLAND / **Guidance for Church of England schools on challenging homophobic bullying**

London May 2014 – **Valuing all God's Children** is a relevant document edited by Church of England on homophobic problem. It contains guidance, recommendations and resources to combating homophobic bullying in Church of England schools (primary, secondary and academic level). May 2014, online, pp. 72.

• <http://www.churchofengland.org/media/1988293/valuing%20all%20god%27s%20children%20web%20final.pdf>

• <http://www.churchtimes.co.uk/articles/2014/16-may/news/uk/church-schools-urged-to-stamp-out-anti-gay-bullying>

#### ■ **"The Young Atheist's Handbook" by the BHA**

London, 30 April 2014 - The British Humanist Association has sent copies of **The Young Atheist's Handbook** to every secondary school in England and Wales. The book, subtitled "Lessons for living a good life without God," tells the true account of Alom Shaha, a science teacher who was raised as a Muslim in London. After his mother dies, Shaha rejects Islam and become an atheist. The campaign to send copies of the book, called the Young Atheist Handbook for Schools campaign, was started by [Ian Horsewell](#). Horsewell said he wanted students to consider their own beliefs. "The Handbook) made me realize how fortunate many of us are to be able to take for granted our own freedom to believe, or not, in the faith of our parents," he said. "It seemed to me that the very students who needed to read Alom's book would find it hard to buy for themselves, so instead I wondered if we could place a copy in every secondary school library." The British Humanist Association is supporting the campaign. "We couldn't be happier that young people everywhere will now have access to this wonderful book," Chief Executive Andrew Copson said in a

statement. "Alom's message will no doubt inspire young people who are looking to find fulfilment and meaning in their lives, whatever their family background." Some Christians, however, have criticized the campaign. "The evidence suggests that most children's understanding of science is already largely atheistic. The BHA itself says that most children have non-religious beliefs, so why do they feel it is so important to send out this book?" Trevor Cooling, a professor at Canterbury Christ Church University, said.

Source: <http://www.christianheadlines.com/blog/british-humanist-association-distributes-atheists-handbook-to-high-school-students.html>

More: <http://www.theguardian.com/books/2014/may/01/young-atheists-handbook-sent-secondary-schools>

#### ITALIA / **I database dei sistemi educativi europei in versione Eurydice**

*Eurydice*, la rete di informazione sull'istruzione in Europa, è stata istituita dalla Commissione europea nel 1980 e ha come obiettivo primario quello di mettere a disposizione dei responsabili politici a livello locale, nazionale ed europeo analisi e informazioni sui sistemi e le politiche educative europee per supportarli nelle loro decisioni, oltre ad essere di grande utilità per le istituzioni dell'Unione europea. *Eurydice* raccoglie, infatti, informazioni sulla normativa e le politiche nazionali, sostiene le attività nel contesto della strategia Europa 2020 e del nuovo quadro strategico Istruzione e formazione 2020, contribuisce alla documentazione sul processo di Bologna nell'ambito dell'istruzione superiore e offre una base di riflessione sulle strategie più efficaci nel campo dell'istruzione e della formazione. Principalmente, la rete si concentra sulle modalità di organizzazione e struttura dei sistemi di istruzione a tutti i livelli, attraverso l'offerta di prodotti che comprendono descrizioni dei sistemi educativi nazionali, studi comparativi dedicati ad argomenti specifici, e indicatori e dati statistici. Tutte le pubblicazioni della rete *Eurydice* sono gratuitamente disponibili nella versione elettronica o, a richiesta, nella versione cartacea. *Eurydice* è costituita da 40 unità nazionali, con sede nei 36 paesi partecipanti al programma comunitario Erasmus (i 28 Stati membri, più l'ex Repubblica jugoslava di Macedonia, Islanda, Montenegro, Serbia, Turchia, Liechtenstein, Norvegia e Svizzera). La rete *Eurydice* è coordinata e gestita da un'unità centrale con sede a Bruxelles presso l'Agenzia esecutiva per l'istruzione, gli audiovisivi e la cultura (Education, Audiovisual Culture Executive Agency – EACEA). Online, pp. 101, 2014 a cura del MIUR e Indire:

[http://www.indire.it/lucabas/lkmw\\_file/eurydice///Quaderno\\_per\\_web\\_definitivo.pdf](http://www.indire.it/lucabas/lkmw_file/eurydice///Quaderno_per_web_definitivo.pdf)

#### LUXEMBOURG / **Une manif pour sauvegarder le droit de choix entre cours confessionnels et morale**

26 avril 2014 – Le nouveau gouvernement du Grand Duché est en train d'imposer aux écoles un cours unique d'enseignement religieux au lieu du système actuel qui prévoit l'option entre cours culturels confessionnels et « morale non-confessionnelle ». Faute d'un vrai dialogue entre le gouvernement et la population et en tenant compte que le 80% des élèves du primaire choisissent jusqu'à ce moment un cours culturel confessionnel, une manifestation populaire s'est déroulée ce 26 avril pour maintenir et appuyer le droit de choix. Voir le site [www.firdechoix.lu](http://www.firdechoix.lu).

Du *Luxemburger Wort*, du 28/04/2014: "Nach dem Schülerstreik am Freitag wurde die Place Claire Fontaine erneut zum Schauplatz einer Protestaktion. Über 2 500 Bürger waren dem Aufruf der Bürgerinitiative „Fir de Choix“ gefolgt und protestierten am Samstagnachmittag in der Hauptstadt gegen die von der Regierung geplante Abschaffung des Religionsunterrichts zugunsten eines einheitlichen Werteunterrichts und für den Erhalt der Wahlfreiheit zwischen Religions- und Moralunterricht".

#### NORDIC COUNTRIES / **Debate about Muslim schools**

State-funded Muslim schools has since the 1980s emerged in Europe. In several countries, there among the Nordic ones, there has been considerable debate about these schools. In Norway, for instance, the only Muslim school closed down in 2004 after a couple of years, but at least two schools have received permission to start in 2012. In the case of Finland, where Muslims have the right to Islamic Religious Education in public schools, there are so far no Muslim schools. Since the Nordic countries have a dominant religious identity towards the Lutheran Protestantism, this paper aims to describe and analyze the establishment of Muslim schools in the Nordic countries -with special emphasis on the Swedish case- as an approach to the variety of ways in which Islam values are actually practiced -and taught- in the Nordic countries. More: <http://www.theewc.org/library/category/view/muslim.schools.in.the.nordic.countries>

#### ÖSTERREICH / **Neue Religionsunterrichten starten**

■ Die Praxis-Neue Mittelschule der Pädagogischen Hochschule Tirol ist die weltweit erste Schule, die den islamisch-alevitischen Religionsunterricht „Alevi“ angeboten hat. Seit Mai 2013 ist die islamisch-alevitische Religionsgemeinschaft in Österreich staatlich anerkannt. Im Oktober des Jahres startete fast ungewöhnlich schnell der Religionsunterricht in „Alevi“. Jetzt erst wurde durch ein Dankeschreiben der alevitischen Glaubensgemeinschaft bekannt, dass die Praxis-Neue Mittelschule damit die weltweit erste Schule war. Mehr

<http://ph-tirol.ac.at/de/content/weltweit-erste-schule-mit-alevi-religionsunterricht>

■ Im Herbst 2014 soll der freikirchliche Religionsunterricht an Österreichs Schulen starten. Vertreter aller fünf Bünde der Freikirchen arbeiten seit März 2013 auf Hochtouren daran, dass der Unterricht möglichst flächendeckend beginnen kann. Mehr: <http://www.freikirchen.at/freikirchen/religionsunterricht/>

#### QUEBEC / **Ecoles juives et lois scolaires: les hassidim sont prêts à négocier**

Montréal, 2 Juin 2014 - La communauté hassidique se dit prête à « négocier » de nouveau avec le gouvernement pour se conformer aux lois sur l'enseignement, mais certains points, comme l'enseignement de la science et des religions, seront intouchables. Québec peut mettre des balises, mais il ne peut pas les « forcer » à faire quelque chose qui va à l'encontre de ce qu'a décidé la communauté, a déclaré au *Devoir* en entrevue téléphonique Alex Werzberger, le porte-parole de la Coalition d'organisations hassidiques d'Outremont (COHO). « Il y a toujours des choses sur lesquelles certaines écoles ne négocieront pas », dit-il en criant dans son cellulaire, comme pour enterrer le vacarme de la rue. Selon lui, certaines matières obligatoires au programme ne seront jamais enseignées dans les écoles juives, « point final » affirme-t-il, très catégorique. Exit le cours Éthique et culture religieuse ainsi que les cours de biologie et de sciences. « On ne veut pas enseigner la théorie de l'évolution. À un enfant à qui on a dit toute sa vie que c'est Dieu qui avait créé la Terre, on ne va pas soudainement lui dire le contraire. »

[http://www.ledevoir.com/societe/actualites-en-societe/409852/ecoles-juives-les-hassidim-sont-prets-a-negocier?utm\\_source=infolettre-2014-06-02&utm\\_medium=email&utm\\_campaign=infolettre-quotidienne](http://www.ledevoir.com/societe/actualites-en-societe/409852/ecoles-juives-les-hassidim-sont-prets-a-negocier?utm_source=infolettre-2014-06-02&utm_medium=email&utm_campaign=infolettre-quotidienne)

#### ROUMANIE / **Liberté religieuse, racisme ethnique et éducation d'après le nouveau Rapport ECRI**

Strasbourg, 03.06.2014 - La Commission européenne contre le racisme et l'intolérance (ECRI) publie aujourd'hui son quatrième rapport sur la Roumanie. Le Président de l'ECRI, M. Christian Ahlund, a noté des progrès significatifs malgré la persistance de problèmes, tels que l'application problématique de la législation sur la liberté religieuse et la lente mise en œuvre de stratégies pour l'intégration des Roms. La mise en place d'un Conseil consultatif des Églises et des confessions religieuses pour prévenir les conflits entre les communautés religieuses est une avancée positive. Il en va de même de la réforme du Code pénal qui fait désormais de la motivation raciste une circonstance aggravante pour toutes les infractions. L'Avocat du Peuple peut maintenant examiner les requêtes de personnes morales qui jusqu'alors ne pouvaient le saisir d'une réclamation. Enfin, plusieurs mesures ont été prises pour lutter contre les préjugés à l'égard des Roms et le nombre de policiers appartenant à des minorités nationales/ethniques a augmenté. Cependant, en dépit d'une nouvelle loi, plusieurs associations religieuses continuent à avoir des difficultés à obtenir la reconnaissance officielle et l'enregistrement de leur organisation. Il n'existe toujours pas de loi réglementant le statut des minorités nationales. Aucune institution ne collecte de manière systématique les données en matière de violation des dispositions pénales contre le racisme. En complément, il a été indiqué que le pouvoir judiciaire pourrait appliquer ces dispositions avec plus de rigueur. Davantage de crédits sont nécessaires pour le Conseil national de lutte contre la discrimination de façon à pouvoir fonctionner correctement. Enfin, les propos stigmatisant les Roms sont fréquents dans le discours politique.

Dans son rapport, l'ECRI adresse aux autorités plusieurs recommandations, parmi lesquelles les trois suivantes nécessitent une mise en œuvre prioritaire et feront l'objet d'un réexamen de l'ECRI dans deux ans:

- informer le public sur les dispositions pénales de lutte contre le racisme et les organismes de recours ;
- mettre en place un système complet de collecte des données relatives au droit pénal contre le racisme ;
- faire en sorte que la Stratégie pour améliorer la situation des Roms soit énergiquement dynamisée et convenablement financée ainsi que tous les obstacles à sa mise en œuvre soient enlevés.

Le rapport, qui contient également les observations du Gouvernement, est disponible [ici](#). Il a été élaboré à la suite de la visite de contact effectuée par l'ECRI en Roumanie en mars 2013 [[communiqué de presse](#)] et prend en compte l'évolution de la situation jusqu'au 5 décembre 2013.

[http://www.coe.int/t/dghl/monitoring/ecri/Library/PressReleases/160-2014\\_06\\_03\\_Romania\\_fr.asp](http://www.coe.int/t/dghl/monitoring/ecri/Library/PressReleases/160-2014_06_03_Romania_fr.asp)

#### SVIZZERA ITALIANA / **Il dibattito pubblico sulle conclusioni del Rapporto di valutazione**

*Dal prof. Marcello Ostinelli, responsabile del Centro di competenza e Società della Scuola universitaria professionale della Svizzera Italiana, e principale estensore del Rapporto in questione, riceviamo questa nota che aggiorna sul vivace dibattito tuttora in corso.*

Locarno/Ticino, 24 giugno 2014 - "La pubblicazione del Rapporto di valutazione della sperimentazione di Storia delle religioni nel secondo biennio della scuola media ticinese [vedi una nostra scheda bibliografica nella sezione "Library", n.05] ha ravvivato il dibattito pubblico cantonale in relazione all'opportunità di un'incisiva riforma dell'ordinamento attuale degli insegnamenti di contenuto religioso. Alcune delle **proposte contenute nel Rapporto** volte al miglioramento dell'insegnamento sperimentale non hanno trovato finora oppositori. Si tratta delle proposte che chiedono una più precisa definizione delle finalità dell'insegnamento; un'estensione dei contenuti del programma così da garantire una trattazione imparziale delle religioni

mondiali e uno spazio non residuale alle credenze secolari come l'ateismo e l'agnosticismo e da facilitare l'applicazione del metodo comparativo; una diversa distribuzione dei contenuti che tenga adeguatamente conto del punto di vista dell'allievo che apprende. Così facendo l'insegnamento sperimentale assomiglierebbe maggiormente a quanto già oggi la scuola dell'obbligo offre ai suoi allievi in molti Cantoni della Svizzera tedesca e di quella romanda. Per contro la **discussione pubblica** si è subito focalizzata sui possibili futuri assetti istituzionali degli insegnamenti di contenuto religioso nella scuola media ticinese. Il Rapporto di valutazione ha messo chiaramente in luce i difetti dei modelli adottati durante la sperimentazione: il modello unico, che esclude l'insegnamento confessionale; e il modello misto, che obbliga l'allievo a scegliere tra l'insegnamento confessionale e quello di Storia delle religioni, confinando in una sorta di ghetto sia gli allievi che non possono optare per la frequenza del corso confessionale nella loro religione poiché quel corso non esiste; sia quelli che non vogliono frequentare i corsi confessionali.

L'alternativa indicata dal Rapporto è il cosiddetto "**modello del doppio binario**", che ha già dato buone prove in alcuni Cantoni svizzeri, consistente nell'offerta di due insegnamenti complementari: un corso sulle religioni, obbligatorio per tutti gli allievi, affidato alla responsabilità dello Stato, caratterizzato da un approccio neutrale e scientifico ai fatti religiosi, finalizzato alla comprensione interculturale e alla convivenza civile; e un corso confessionale di religione, affidato alle comunità religiose. Il direttore del Dipartimento dell'educazione del Cantone Ticino ritiene che il modello misto "non sia accettabile" e propone una soluzione di compromesso, nella convinzione che non possano essere aumentate le attuali 33 ore di scuola che l'allievo della scuola media ticinese è tenuto a frequentare. Il compromesso, che chiede alle Chiese di rinunciare ogni due settimane all'ora di insegnamento confessionale per far posto al nuovo insegnamento e a quello dell'educazione civica, è stato respinto dal **Vescovo di Lugano**, che ritiene il modello misto "l'unico convincente". Tuttavia egli si riserva "un esame approfondito" del Rapporto di valutazione, giudicato "uno studio denso e articolato". Per contro la **Chiesa evangelica** riformata nel Ticino "giudica positivamente lo sforzo in atto per superare il modello attualmente in vigore che prevede unicamente un'ora confessionale e appoggia il passaggio a un'ora obbligatoria di Storia delle religioni".

Fin da queste prime battute il dibattito pubblico sull'intera questione si annuncia, come ognuno vede, molto vivace. *Affaire à suivre!*" (Marcello Ostinelli).

[www.supsi.ch/dfa/dms/dfa/docs/.../20140519 Storia religioni web.pdf](http://www.supsi.ch/dfa/dms/dfa/docs/.../20140519_Storia_religioni_web.pdf)

## **UK / A new Curriculum Framework for Religious Education**

"I welcome *Religious education: a national curriculum framework* as a national benchmark document for use by all those responsible for the RE curriculum locally. I also welcome the wider Review of RE in England of which it is part. The RE Review, an initiative of the Religious Education Council of England and Wales, takes account of wider educational aims, including the aims of the new national curriculum. In particular, it embodies respect for the law and the principles of freedom, responsibility and fairness. It demonstrates a commitment to raising expectations and standards of the RE received by all children and young people (...). This RE curriculum framework and the RE Review of which it is part provides for such a model. It has the endorsement of a very wide range of professional organisations and bodies representing faiths and other worldviews. I hope the document will be useful to all those seeking to provide RE of the highest quality for young people in our schools. (Foreword by Michael Gove, Secretary of State for Education, p.5).

See document **A Curriculum Framework for RE in England**. *The RE Council of England and Wales*, Oct. 2013, pp. 32: [http://resubjectreview.recouncil.org.uk/media/file/RE\\_Review\\_Summary.pdf](http://resubjectreview.recouncil.org.uk/media/file/RE_Review_Summary.pdf)

■ **UK bans teaching of creationism** - UK free schools are now banned from teaching creationism as an alternative to evolution. The theory faces rising opposition in the UK, unlike in the US where private schools championing creationism receive millions of dollars of taxpayers' money. According to government documents, schools found teaching the doctrine as a fact will be in violation of the state Funding Agreement. (...) In contrast to the UK, the theory of creationism is much more widespread in the US where millions of dollars in taxpayers' money is donated to private schools that teach the theory. Also, in the states of Tennessee and Louisiana creationism and intelligent design are legitimately taught in state schools.

● <http://rt.com/news/167044-uk-bans-teaching-creationism/> ● <http://www.christianpost.com/news/uk-govt-bans-teaching-of-creationism-as-scientifically-valid-in-academies-public-schools-121897/>

■ **Headteachers' union raises serious concerns over 'Trojan Horse' schools** - Birmingham, 2 May 2014 - The National Association of Head Teachers says it has serious concerns over schools at the centre of the alleged Islamic plot in Birmingham, with the union's general secretary warning that Islamic groups wanted "a dominant influence" over schools in the city.

● <http://www.theguardian.com/education/2014/may/02/headteachers-union-trojan-horse-schools-birmingham>  
● [http://www.nytimes.com/2014/06/23/world/europe/reading-writing-and-allegations-muslim-school-at-center-of-debate.html?ref=todayspaper&\\_r=1](http://www.nytimes.com/2014/06/23/world/europe/reading-writing-and-allegations-muslim-school-at-center-of-debate.html?ref=todayspaper&_r=1)



## Across Europe's schools, push for national values is infringing religious freedoms

[Source: *The Conversation*, June 25, 2014] - The ongoing debate on radicalisation and schools in both the **UK and France** is missing an important point: we are still not agreed on exactly what religious radicalism is. The fact that the British secretary of state for education asked a [former head of counter terrorism](#) to investigate the [Trojan Horse](#) "Islamist" plot at a number of schools in Birmingham shows a confusion that is spreading all over Europe: the idea that religious radicalism leads automatically to political radicalisation, and thereby terrorism. And this is followed by another assumption – that to prevent terrorism we should promote a liberal conception of religion, or force religious people to accept the liberal values of a secular society. This, of course, is highly debatable. Could a religion be liberal and endorse, more or less willingly, liberal values? How should tolerance work – by imposing common values, or by recognising the right to have different values?

**Trojan Horse plot unthinkable in France** - When it comes to faith and schools, the French educational system is very different from the British one. Most French schools are strictly secular government schools (with 82% of the total of pupils), and most of the so-called "private schools" are also closely monitored by the ministry of education. Only private faith schools have a real autonomy, and most of them are Jewish. There are fewer than ten Muslim faith schools in France.

There have been reports concerning public schools in France such as the 2004 "[Rapport Obin](#)" which highlighted unauthorised religious activities such as prayers, and refusal to assist to some school activities on religious grounds such as swimming or sex education. There were also reports of absences from school canteens during the fast of Ramadan, and interventions during classes contesting some points made by the teacher on issues such as evolution, the Holocaust and Palestine. But the ministry of education considered such incidents as isolated cases and did not investigate further.

These attitudes come from individual pupils, and are not connected with any kind of "plot" such as the alleged one in Birmingham to take control of the schools. This would be impossible in France given the weak power of the "school board" and the strong control of the state. Nevertheless, there is no doubt that schoolteachers are confronted with growing demands from their pupils to take into considerations religious beliefs and norms.

**Across Europe**, the debate about conservative religion and radicalisation is not just about Islam. Evangelical and ultra-orthodox Jewish schools also claim to promote conservative values. These values could have been in line with the dominant social values some 60 years ago (rejection of homosexuality, support for gender segregation, refusal of sexual education), but are seen now as intolerant or backward. The issue is not that the dominant European culture has become secular – a trend that began long before the 20th century – but that it has turned far more tolerant since the 1960s, including among the conservative rights, at least in Northern Europe. Despite some new approaches (such as [Vatican II](#) within the Catholic church), the religious revival that has spread since the 1970s, coupled with the arrival of new forms of religiosity, such as charismatic Christianity among both protestants and Catholics, has led to a more fundamentalist approach in all religions.

All this has meant that the shrinking of religious practices in mainstream society turned remaining faith communities into more "radical" minorities, who feel threatened and besieged, if not harassed, by the dominant secular culture.

It should be no surprise that these growing tensions spread to the schooling system. Many parents do see a contradiction between their values and the values taught in school. In the US, this has led to the [widespread take-up of home schooling](#), which had been a trademark of "progressive" parents 50 years ago, by conservative Christian families.

**Where radicalism is not bred** - But does religious conservatism automatically lead to political radicalisation? Most of the [research](#) across Europe and [the USA](#) on young Western jihadists shows that they are rarely part of a local Muslim faith community. A typical pattern of articles written to explain their trajectories shows the journalists being told by the stunned jihadist's entourage that nobody had any hint about his religious radicalisation – except maybe in the last months preceding the action.

The relatively [high percentage of converts among terrorists](#) indicates that radicalisation is not the consequence of a pervasive, long-term religious indoctrination in the midst of a local Muslim community, but is the result of an individual and sudden decision to go for action.

Conversely, many so-called religious fundamentalists are perfectly quietist in political terms. Think of the [Egyptian Salafis](#), who vocally advocate the implementation of sharia, but supported the anti-Islamism military take-over in their own country. Most ultra-orthodox Jewish communities, such as the Lubavitch, are far from

being radical Zionist militants. Like the Salafis, they just want to create a local environment where they can live by their own rules and values.

**When a common identity impedes freedom** - So rather than obsessing over the dubious notion of a terrorist threat in schools, the debate should be on the limits of religious freedom. If ensuring mutual toleration between a secularist majority and minority faith communities is a very legitimate goal, should this imply the imposition of “common values”, tolerance excepted?

Concepts like “[British values](#)” or “French values” refer to a common “identity” – the populist’s favourite big word. But the idea that a society is supposed to share a common set of values (aside from loyalty to the nation) is quite new.

This dubious call for a common “identity” (instead of citizenship or nationality) looks more like a denial of a deeper crisis: European culture has drastically changed in the last 50 years, not because of immigration, but because of an in-depth secularisation. The call for identity is just a way to patch up pieces of an imaginary national culture that corresponds neither to history nor to the “great culture” of literature and arts.

Freedom of religion is a core part of the modern political values that made Europe what it is, after centuries of intolerance. It implies the recognition of diversity and pluralism. This has nothing to do with “multiculturalism”, because what is at stake here are precisely religious demands not cultural traditions.

• <http://theconversation.com/across-europes-schools-push-for-national-values-is-infringing-religious-freedoms-27833>

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### Dictionaries • Reports • Sourcebooks • Yearbooks

01. Giancarlo BOSETTI (Ed.), *Intercultural Lexicon*, published online [www.resetdoc.org](http://www.resetdoc.org) since 2006, periodical issues. The focus of the 4 last articles for June 26-July 16, 2014 is “What does Toleration mean?”. Ever since the dawn of Enlightenment, toleration has been considered one of the most solid bastions of social peace in liberal and pluralist civilization. Acknowledging and protecting freedom of religion, ideas and speech, the modern rule of law can be considered as a political-institutional as well as juridical fulfillment of what previously was only a hoped-for virtue: toleration. What does tolerating those who are different, those who think or act differently, really mean? Is toleration a form of resignation and indifference regards to the mistakes of others? Or is it rather a synonym for respect for and interest in diversity? Who is called upon to be tolerant? Individuals or institutions? The Authors of this issue: Mario Ricciardi, Susan Mendus, Roberta Sala, Alain Touraine.

02. Isabel CANO RUIZ (ed.), *La enseñanza de la religión en la escuela pública*, Actas del VI Simposio internacional de Derecho concordatario, Editorial Comares, Granada 2014, pp. 630 - <http://www.editorialcomares.com> – “Los organizadores del simposio hemos pretendido abordar todas las cuestiones que plantea la enseñanza de la religión (ER) en la escuela pública. Para cumplir este propósito, dos ponencias generales abordan el alcance del derecho de los padres a escoger el tipo de educación que habrá de darse a sus hijos y el reconocimiento de la libertad de enseñanza en la Constitución de 1978. A continuación, se expuso la regulación de la ER en los concordatos posteriores al Vaticano II, sin renunciar a los antecedentes históricos. Sentadas estas bases, a) se describieron tres modelos de ER: el español, el italiano y el alemán; b) se acometió el estudio de cuestiones concretas (el régimen jurídico del profesorado de religión, las competencias de las comunidades autónomas en materia de enseñanza, los currículos de la materia religión, los materiales de estudio, el horario y las materias alternativas para los estudiantes que opten por no cursar religión); c) se dedicó una ponencia a las confesiones religiosas minoritarias, y d) se cerró el simposio con un recorrido sobre los diferentes modelos de ER existentes en los países que integran la Unión Europea. Dada la amplitud de los temas, la profundidad y rigor de las ponencias y las más que interesantes aportaciones que se recogen en las comunicaciones, estamos ante una publicación de ineludible referencia

para todo estudioso que pretenda analizar el alcance de la libertad de enseñanza y, en particular, el régimen jurídico de la ER en la escuela pública”. <http://profesoradoreligion.blogspot.it/2014/05/la-ensenanza-de-la-religion-en-la.html>

03. Larry O'FARRELL, Shifra SCHONMANN, Ernst WAGNER (Hrsg.), *International Yearbook for Research in Arts Education* 2/2014, Waxmann, 244pp - <http://www.waxmann.com/index.php?id=20&buchnr=3003&nl=2> - Building on earlier discourse, the current yearbook volume continues to focus on questions of research in the field of cultural and arts education from a global perspective. This year's volume opens with a review of important contributions to the World Summit in Arts Education held in Wildbad Kreuth, Germany in 2013. It continues with the topics of evaluation, mapping and monitoring introduced in the first volume. Theoretical and practical applications of the key foundations of work in the International Network for Research in Arts Education (INRAE) are also explored at length. Most notably, new approaches aimed at linking arts education to peace education and the application of these approaches to education for sustainable development (ESD) are introduced and explored.

04. OBSERVATORY ON INTOLERANCE AND DISCRIMINATION AGAINST CHRISTIAN, *Reports 2013*, May 2014, 54pp - [http://www.intoleranceagainsthchristians.eu/fileadmin/user\\_upload/Report\\_2013\\_on\\_Intolerance\\_and\\_Discrimination\\_against\\_Christians\\_in\\_Europe\\_Webversion.pdf](http://www.intoleranceagainsthchristians.eu/fileadmin/user_upload/Report_2013_on_Intolerance_and_Discrimination_against_Christians_in_Europe_Webversion.pdf) - The Observatory's Report on Intolerance and Discrimination against Christians in the Year 2013 was released on May, 15th, 2014. It contains 241 individually documented cases of intolerance against Christians in Europe, as well as what individuals and institutions say about it. It also includes recommendations to governments, international institutions and the people themselves in their different professions. Dr. Gudrun Kugler, director of the Observatory, explains: „The increasingly secular society in Europe has less and less space for Christianity. Some governments and players of civil society seek to exclude instead of to accommodate. Countless cases of intolerance against Christians are reported to us. By researching, documenting and publishing these cases we hope to create an awareness which is a first step towards a remedy.“ The Observatory's Report contains four parts: 1) Hate-related incidents against Christians 2) Intolerance against Christians in Law and Politics 3) Intolerance against Christians in Arts and Media 4) Remedies.

05. Marcello OSTINELLI, Francesco GALETTA, *Religioni, interculturalità ed etica nella scuola pubblica. Valutazione della sperimentazione dell'insegnamento di Storia delle religioni nel secondo biennio della Scuola media ticinese. Rapporto finale*, Scuola universitaria professionale della Svizzera italiana-Dipartimento formazione e apprendimento, Locarno maggio 2014, pp. 192 – <http://www.supsi.ch/dfa/ricerca/centri-competenza/scuola-societa.html> - La Parte I, pp. 18-69, traccia il contesto sociale e culturale della sperimentazione triennale (2010-2013), istruisce il quadro epistemologico e giuridico della materia, illustra le tendenze prevalenti che, in fatto di istruzione religiosa pubblica, sono emerse ultimamente in altri Cantoni svizzeri e in alcuni stati europei, e conclude mettendo a confronto i tre modelli ritenuti maggiormente plausibili per il caso ticinese. La Parte II, pp. 70-152, tematizza presupposti, profilo e implicazioni dello specifico didattico dell'insegnamento di Storia delle religioni, rilevando poi analiticamente i punti di vista dei vari attori della sperimentazione (insegnanti, dirigenti scolastici, esperti in scienze della religione e dell'educazione, genitori) e degli allievi stessi, e documentando infine i risultati quantitativi e qualitativi conseguiti dagli allievi mediante due successive prove somministrate nei due anni finali del corso. Tra le questioni più problematiche prese in esame: la legittimità dell'approccio aconfessionale, le ragioni della neutralità professionale del docente, la scelta tra tre possibili modelli (modello unico, modello misto, modello del doppio binario). Allo stato attuale, “si può affermare, con una certa cautela, che l'insegnamento di Storia delle religioni è in grado di contribuire positivamente alla formazione culturale degli allievi della scuola media ticinese. Anche coloro che non frequentano insegnamenti di tipo religioso o che frequentano insegnamenti confessionali dimostrano di conoscere in parte la materia; quelli che frequentano Storia delle religioni dimostrano però una maggiore padronanza dei contenuti e una certa capacità di considerare criticamente” (p.141). Il testo del programma sperimentale, i formulari delle prove scritte di verifica e una nutrita bibliografia completano in modo esemplare questo Rapporto.

06. Martin ROTHGANGEL, Robert JACKSON, Martin JÄGGLE (Eds.), *Religious Education at Schools in Europe*, Vandenhoeck & Ruprecht, [Wien Universität Press bei V&R Unipress], vol.2: *Western Europe*, 2014, 319pp; vol. 3: *Northern Europe*, 2014, 269pp. [http://www.v-r.de/de/title-0-0/religious\\_education\\_at\\_schools\\_in\\_europe-1033081/](http://www.v-r.de/de/title-0-0/religious_education_at_schools_in_europe-1033081/)- The project “Religious Education at Schools in Europe” (REL-EDU), which is divided up into six volumes (Central Europe, Western Europe, Northern Europe, Southern Europe, South-Eastern Europe, Eastern Europe), aims to research the situation with regard to religious education in Europe. The second volume outlines the organisational form of religious education in the countries of Western Europe (England, Ireland, Northern Ireland, Scotland, Wales, Belgium, France, Luxembourg, Netherlands). The third volume outlines the organisational form of religious education in the countries of Northern Europe (Denmark, Sweden, Finland, Norway, Estonia, Lithuania, Latvia, Iceland). This is done on the basis of thirteen key issues, which allows specific points of comparison between different countries in Europe. Thereby the publication focuses the comparative approach and facilitates further research into specific aspects of the comparison.

07. Charles RUSSO, *International Perspectives on Education, Religion and Law* (Google eBook), Routledge, 2014, 242pp. - [http://books.google.it/books?id=A5vAAwAAQBAJ&lr=&hl=it&source=gbs\\_navlinks\\_s](http://books.google.it/books?id=A5vAAwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s) - This volume examines the legal status of religion in education, both public and non-public, in the United States and seven other nations. It will stimulate further interest, research, and debate on comparative analyses on the role of religion in schools at a time when the place of religion is of vital interest in most parts of the world. This interdisciplinary volume includes chapters by leading academicians and is designed to serve as a resource for researchers and educational practitioners, providing readers with an enhanced awareness of strategies for addressing the role of religion in rapidly diversifying educational settings. There is currently a paucity of books devoted solely to the topic written for interdisciplinary and international audiences involving educators and lawyers, and this book will clarify the legal complexities and technical language among the law, education, and religion.

08. Todd M. JOHNSON and Brian J. GRIM, *World Religion Database*, Brill, 2014 - <http://www.brill.com/publications/online-resources/world-religion-database?MassEmailID> -The *World Religion Database* (WRD) contains detailed statistics on religious affiliation for every country in the world. It is the major source to render a definitive picture of international religious demography. The WRD provides both current and historical data, as well as sophisticated forecasts of future developments. For each of the world's

religions, best estimates at multiple dates for the period 1900 to 2050 are given. The *WRD* also offers access to the sources which underlie the figures in the database, such as censuses and surveys. Through an interactive feedback mechanism users can leave comments on sources or methodology related to any figure reported in the *WRD*. The *WRD* is constantly updated with new sets of data as they become available, such as estimates of religious affiliation at the province level and religious freedom information for all countries in the world. No other database available today is as comprehensive.

09. PEW RESEARCH CENTER & Weekly Number, *Religious Diversity in the World*, A new Pew Research Center religious diversity study - based on methodology developed by Weekly Number author Brian Grim - finds that about one-in-three people live in countries with high religious diversity. (Also see Chapter 3 in Grim's co-authored book, *The World's Religions in Figures*.) A previous analysis by the Weekly Number finds that the 12 countries identified in the study as having very high religious diversity each outpaced the world's economic growth between 2008 and 2012. More:

<http://theweeklynumber.com/1/post/2014/04/more-than-a-third-live-in-countries-with-high-religious-diversity.html>

### Essays • Monographs • Thesis

10. Albert BIESINGER, Johannes GATHER, Matthias GRONOVER, Aggi KEMMLER (Hrsg.), *Kompetenzorientierung im Religionsunterricht an berufsbildenden Schulen*, Waxmann, 2014, 118 Seiten - <http://www.waxmann.com/index.php?id> - Kompetenzorientierung im Religionsunterricht an berufsbildenden Schulen bezieht sich auf die Schülerinnen und Schüler als die Subjekte ihrer eigenen Biografie. Es geht darum, den je eigenen Möglichkeitsraum religiöser Kompetenz zu entfalten und zu reflektieren. Im Kontext der berufsbildenden Schulen stellt dies eine besondere Herausforderung dar, weil Religion im Sinne von Unterbrechung sich ihrer Verzweckung entzieht. Deswegen ist religiöse Kompetenz im berufsbildenden Bereich besonders klärungsbedürftig. Es geht um Kompetenzen, die nicht nur funktional auf berufliche Erfordernisse, sondern darüber hinaus auf Persönlichkeitsentwicklung und religiöse und interreligiöse Dialogfähigkeit fokussieren. Dieser Band gliedert sich in zwei Teile: der erste Teil reflektiert das Profil von Kompetenzorientierung, wie es vom Katholischen Institut für berufsorientierte Religionspädagogik (KIBOR) entwickelt wurde. Dazu erörtert er den Begriff der religiösen Kompetenz mit Blick auf gesellschaftliche, berufliche und biografische Herausforderungen. Differenzierte Merkmale kompetenzorientierten Lehrens und Lernens werden herausgearbeitet und Planungselemente für den konkreten Unterricht benannt. Der zweite Teil enthält Unterrichtskonzepte, die exemplarisch aufzeigen, wie kompetenzorientierter Religionsunterricht umgesetzt werden kann. Ein Ausblick, der den Kompetenzbegriff in den Horizont des Bildungssystems stellt, schließt den Band ab.

11. Birol BASKAN, *From Religious Empires to Secular States. State Secularization in Turkey, Iran, and Russia*, Routledge, 2014, 202pp. - <http://www.routledge.com/books/details/9780415743518/> - In the 1920s and the 1930s, Turkey, Iran and Russia vehemently pursued state-secularizing reforms, but adopted different strategies in doing so. But why do states follow different secularizing strategies? The literature has already shattered the illusion that secularization of the state has been a unilinear, homogeneous and universal process, and has convincingly shown that secularization of the state has unfolded along different paths. Much, however, remains to be uncovered. This book provides an in-depth comparative historical analysis of state secularization in three major Eurasian countries: Turkey, Iran and Russia. To capture the aforementioned variation in state secularization across three countries that have been hitherto analyzed as separate studies, Birol Baskan adopts three modes of state secularization: accommodationism, separationism and eradicationism. Focusing thematically on the changing relations between the state and religious institutions, Baskan brings together a host of factors, historical, strategic and structural, to account for why Turkey adopted accommodationism, Iran separationism and Russia eradicationism. In doing so, he expertly demonstrates that each secularization strategy was a rational response to the strategic context the reformers found themselves in.

12. Susan T. D'INNOCENTI, Maria LIZANO-DIMARE, Khawaja MAMUN, Rupendra PALIWAL, *Teaching the Catholic intellectual Tradition through an experiential learning Program (2014)*, Sacred Heart University, CT, WCOB Working Papers, Paper 16, 29pp - [http://digitalcommons.sacredheart.edu/wcob\\_wp/16](http://digitalcommons.sacredheart.edu/wcob_wp/16) - A Catholic University has a specific mission of preserving, transmitting and developing the Catholic Intellectual Tradition. This paper proposes an experiential learning program to support this mission of the catholic universities. This program aims to provide integrated and practical learning of fundamental moral values of catholic intellectual tradition and issues related to social justice while developing the critical and analytical thinking through exposure to real world problems, their possible solutions and a personal reflection. In this paper, we use a microfinance program in an underdeveloped country as the premise for the experiential learning program specifically for business students. Moreover, the proposed program has a clearly defined 5-step module with flexibility to adapt to different academic discipline.

13. David D'HOLLANDER, Axel MARX and Jan WOUTERS, *Integrating human rights in EU development cooperation policy - achievements and challenges*, Working paper n. 134, Leuven Centre for Global Governance Studies, KU Leuven, April 2014, 15pp. - <https://ghum.kuleuven.be/ggs/wp134-dhollander-marx-woutersx.pdf> - Human rights (HR) and democratic governance have gained a central position on the EU's development cooperation agenda. The paper clarifies how the notion of integrating HR in development cooperation has been operationalized in EU policy, with emphasis on recent initiatives. New policy efforts and innovations are described as part of three broader strategies for integrating HR. A first strategy concerns the role of HR in aid allocation, whereby partner governments loose or gain access to EU development funding depending on their adherence to HR and democratic governance. Recent policy innovations seek to refine this strategy and adapt it to specific country contexts. Second, the EU provides support for projects and programmes involving actors and processes dedicated to HR and democratic governance. Recent developments signal a continuing commitment to scale up this 'direct support' through increased funding and establishing new mechanisms. A third strategic approach relates to integrating HR 'horizontally' into all aspect of development planning. The concept of 'mainstreaming human rights' and a 'human rights-based approach' aim to embed human rights in areas such as education, health care or agricultural development. This approach is a relatively new and evolving dimension of EU development policy. Each of these policy strategies face a number of challenges in terms of implementation and effectiveness. The paper briefly presents key concerns and discusses the feasibility of realising a human rights-based development cooperation policy.

14. Mireille ESTIVALEZES, Solange LEFEBVRE (Eds.), *Le programme d'éthique et culture religieuse. De l'exigante conciliation entre soi, l'autre et le nous*, Presses Universitaires Laval, 2012, 224pp. - <http://www.pulaval.com/produit/le-programme-dethique-et-culture-religieuse-de-l-exigante-conciliation-entre-le-soi-lautre-et-le-nous> - Le programme d'éthique et culture religieuse (ECR), implanté en septembre 2008 au Québec, s'inscrit à la fois dans le processus de déconsecration de l'école québécoise de même que dans un contexte de pluralisation culturelle et religieuse croissante de la société, ce qui ne va pas sans susciter de vifs débats politiques, juridiques, sociaux et médiatiques sur la gestion de cette diversité. Considéré comme trop religieux pour certains, pas assez pour d'autres, ou trop multireligieux pour d'autres encore, le programme ECR devient parfois le bouc émissaire de questionnements profonds sur l'identité religieuse et politique du Québec. Dans ce contexte, il apparaît des plus utiles d'apporter des éléments d'analyse informés sur les origines, le contenu et les finalités du programme d'éthique et culture religieuse. C'est le but que s'est donné cet ouvrage, en proposant une réflexion rétrospective sur le contexte socio-historique qui a mené à ce nouveau cours, mais aussi sur les changements de paradigmes politiques, sociaux, culturels, religieux et éducatifs dont il témoigne. En faisant appel à l'expertise de spécialistes, philosophes, sociologues, théologiens, juristes, historiens et éducateurs, ce livre permet de mieux comprendre comment le programme d'éthique et culture religieuse entend relever le défi essentiel qu'est désormais celui de toute société démocratique : la conciliation entre le soi, l'autre et le nous.

15. Bruno FORTE, *La trasmissione della fede*, Queriniana, Brescia 2014, 256 pp - <http://www.queriniana.it/blog> - Trasmettere la fede, specialmente alle nuove generazioni, appare oggi una sfida tutt'altro che facile: è come se la gioia e la bellezza, che il credente sperimenta nel suo lasciarsi amare da Dio, siano tradite da ogni parola che cerchi di esprimerle, specialmente se da parte dell'interlocutore, cui ci si rivolge, non c'è il desiderio o almeno la curiosità di conoscerle. L'indifferenza alle grandi domande, cui la fede aiuta a dare risposta, è una delle cause di questa difficoltà di trasmissione, accresciuta da un contesto culturale dove il fruibile e l'immediato appaiono più importanti di ciò che può essere raggiunto in tutta la sua ricchezza solo a prezzo di sacrificio e di perseveranza. L'effimero sembra primeggiare sull'intero orizzonte e l'eterno impallidire davanti all'attimo che fugge. Tuttavia sarebbe sbagliato – afferma il vescovo cattolico – avere una visione pessimistica delle possibilità di trasmettere ad altri, oggi, il dono dell'amore di Dio, conosciuto e sperimentato nella fede:

16. Maria Chiara GIORDA, Stefania PALMISANO, Maria Grazia TURRI (Eds.), *Religioni & Economie. Idee ed esperienze*, Mimesis ed., Milano-Udine 2014, 262pp. – [www.mimesisedizioni.it](http://www.mimesisedizioni.it) - Anche le religioni sono sottoposte a un cambiamento incessante. Oggi siamo dinanzi a una secolarizzazione e a una "religione" del mercato. E se è vero che fra religione ed economia non vi è rapporto causale, ci troviamo spesso di fronte a un consumatore religioso, a un orientamento dato dal mercato e al problema della sostenibilità delle attività religiose. Religione ed economia rimangono ordini simbolici autonomi e distinti anche se entrambi agiscono nella coscienza e nei mondi vitali delle persone. Il destino delle religioni e dell'economia è stato, è, sarà, sempre separato. Nessuna religione apparterrà mai a un sistema economico poiché esse non sono morali e non sono attori del mercato, bensì sono dimensioni della vita personale. Sempre più si presentano però in concorrenza in quello che potremmo definire il "mercato delle religioni". In questo libro le religioni appaiono nel loro volto multiforme e nelle loro infinite sfaccettature e l'economia è una dimensione culturale che molti pretendono si costituisca come una "fede" capace di modellare la vita individuale e sociale.

17. INTERNATIONAL ASSOCIATION FOR THE DEFENCE OF RELIGIOUS LIBERTY (Ed.), *Worldwide Human Rights and Religious Liberty. A new equilibrium or new challenges*, "Conscience and Liberty", Special edition, volume I, 2013, 184pp – [www.aidlr.org](http://www.aidlr.org) - "Religious Liberty is a cornerstone of freedom. We do not defend one religion, church or belief, but a principle; the principle of religious liberty for all people. Why would we not work to protect the wonderful diversity of another as well as ourselves? A just society accepts the differences in matters of religion and respects the right of a person to comply with his religious beliefs, and it treats all individuals equally, without compromising religious faith in favor of social norms. "Human rights and religious freedom in the world today: a new balance and new challenges?" The answer to this question must be twofold: legislation is more balanced, but new challenges arise as to its implementation. The good news is that all individuals have the opportunity to defend and protect religious freedom in the world and to support national and international institutions on human rights and religious freedom in favor of peace, human rights and freedom. We need to exercise a new paradigm of the multi- disciplinary and multi-institutional dialog. I name it the Dialog 5 between the forward five categories of peacemakers; 'Government - Diplomatic - Religious — Scholars - Civil Society (NGOs)' - representatives. This special edition of *Conscience and Liberty* wants to be a voice that every person matters!" (p.16).

18. James G. GIRAGOSIAN, *Wisdom as Sophia. An analysis of the sophologies of three 19th-20th Century Russian Philosopher-Theologians: Vladimir Solovyov, Pavel Florensky, and Sergius Bulgakov. Implications for Adult Learning*, Dissertation for the degree 'Doctor of Philosophy', Virginia State University, March 2014, 123pp - [http://vtechworks.lib.vt.edu/bitstream/handle/10919/47730/Giragosian\\_JG\\_D\\_2014.pdf?sequence=1](http://vtechworks.lib.vt.edu/bitstream/handle/10919/47730/Giragosian_JG_D_2014.pdf?sequence=1) - This study examined the concept of "wisdom" from the perspective of "sophiology"- a current in late nineteenth and early twentieth century Russian religious philosophy particularly as it was used in the writings of Vladimir Solovyov, Pavel Florensky, and Sergius Bulgakov. The purpose of the study was to examine how the sophiological perspective as developed in these authors could inform an understanding of "wisdom" in the field of adult learning. The nature of "wisdom" has been one of the major themes in both Eastern and Western traditions of philosophical and theological thought for thousands of years. In the mid nineteenth century, however, the epistemological tendency to approach the world exclusively from the stand point of observation and experiment reduced "wisdom" to nothing more than technical knowledge verified by experience. The concept/construct of wisdom, however, has been experiencing resurgence in the social sciences, including the field of adult learning. My research did not, however, find an instance in which the sophiological perspective had informed the field's understanding of wisdom. For this reason, the perspective of sophiology and its potential contribution to adult learning offered a unique research opportunity. In this study, I sought to add another dimension to the already multi-faceted nature of wisdom in the field of adult learning. I also hoped to enhance the value of sophiological thought by demonstrating its application to a field with which it had not been previously associated. I sought to accomplish these objectives using the method of hermeneutics, an interpretive mode of inquiry with both reproductive and productive aspects. The reproductive aspect established the historical and philosophical context of the three thinkers and discussed how their sophiological texts aided an understanding of their thought as a

whole, and vice versa. The productive aspect explored applications of sophiological thought to the field of adult learning. Since I was the “research instrument” for the study, I also introduced the reader to aspects of my own background and experience that prepared me for this interpretive inquiry.

19. Jamal KHADER (Ed.), *Violence, Non-Violence and Religion*, Third International Conference on Christian-Muslim Relations, Bethlehem University-Department of Religious Studies Publisher, 2011, 230pp – [www.bethlehem.edu](http://www.bethlehem.edu) - Bethlehem University, according to its values as a Lasallian and Palestinian university, has a strong tradition of building better relations between Christians and Muslims and styled this conference on the theme of violence/ non-violence and religion; as an opportunity to tackle and discuss the difficult relationship between the two. Although the breadth of topics may seem rather complex, this approach allows for a better understanding of the theme and a beneficial exchange of expertise amongst scholars and interested people of all faiths. It is also fitting that the conference is held in the Occupied Palestinian Territories, where the Palestinian-Israeli conflict is an appropriate context for the exploration of the relationship between religion and violence, where the former is used to justify the latter, in achieving political aims. So in order to tackle the questions (“What is truth about religion and its relationship with the use of violence? How do we interpret the ‘difficult’ texts calling for violence? How is religion used by extremists? How is it used by social justice activists? Etc.”) and reflect upon them in an objective and professional manner, the conference is entitled “Violence, Non-violence and Religion”.

20. Peter KIVISTO, *Religion and Immigration: Migrant Faiths in North America and Western Europe*, Wiley, 2014, 206pp. - [http://eu.wiley.com/WileyCDA/WileyTitle/productCd-0745641709\\_subjectCd-CU20.html](http://eu.wiley.com/WileyCDA/WileyTitle/productCd-0745641709_subjectCd-CU20.html) - This concise book provides readers with a comprehensive overview and critical assessment of the key issues and varied strands of research relating to immigration and religion that have been produced during the past two decades. Religion, once a neglected topic in migration studies, is today seen as a crucially important aspect of the immigrant experience. For some - particularly those focusing on religion in North America - religion has been portrayed as a vital resource for many immigrants engaged in the essential identity work required in adjusting to the receiving society. For others - particularly those who have focused on Muslim immigrants in Western Europe - religion tends to be depicted as a source of conflict rather than one of comfort and consolation. In a judicious, engaging, and highly readable account, this book sorts through these competing viewpoints, pointing to an approach that will assist upper-level students and scholars alike in putting these competing analyses into perspective.

21. Tim LOMAS, Tina CARTWRIGHT, Trudi EDGINTON, Damien RIDGE, *A religion of wellbeing? The appeal of Buddhism to men in London, UK*, Psychology of Religion and Spirituality, APA 2014 - <http://psycnet.apa.org/psycinfo/2014-14116-001/> - Against a backdrop of increasing secularization, the number of Buddhists in Britain continues to rise (Office for National Statistics, 2012). However, few studies have explored the reasons people are drawn toward Buddhism, with none focusing on men specifically. Uniquely, we conducted in-depth narrative interviews with 30 male meditators in London, UK, to explore the appeal of Buddhism held for them. Buddhism was portrayed as a nexus of ideas and practices that improved men’s lives. Analyzed through the prism of a multidimensional biopsychosocial model of wellbeing, Buddhism appeared to have the potential to promote wellbeing in biological terms (e.g., health behaviors), psychological terms (e.g., generating subjective wellbeing), and social terms (e.g., offering a supportive social network). From a gendered perspective, Buddhism offered men the opportunity to rework their masculine identity in ways that enhanced their wellbeing. This was a complex development, in which traditional masculine norms were upheld (e.g., Buddhism was constructed as a ‘rational’ framework of ideas/practices), yet also challenged (e.g., norms around alcohol abstinence). Our study offers new insights into the hazards and the attractions—particularly for men—of engaging with Buddhism.

22. Fethi MANSOURI, Boulou EBANDA DE B'ÉRI, *Global perspectives on the politics of multiculturalism in the 21st century. A case study analysis*, Routledge, 2014, 264pp. - [http://books.google.it/books?id=a6XAAwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs\\_navlinks\\_s](http://books.google.it/books?id=a6XAAwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s) - Multiculturalism is now seen by many of its critics as the source of intercultural and social tensions, fostering communal segregation and social conflicts. While the cultural diversity of contemporary societies has to be acknowledged as an empirical and demographic fact, whether multiculturalism as a policy offers an optimal conduit for intercultural understanding and social harmony has become increasingly a matter of polarised public debate. This book examines the contested philosophical foundations of multiculturalism and its, often controversial, applications in the context of migrant societies. It also explores the current theoretical debates about the extent to which multiculturalism, and related conceptual constructs, can account for the various ethical challenges and policy dilemmas surrounding the management of cultural diversity in our contemporary societies. The authors consider common conceptual and empirical features from a transnational perspective through analysis of the case studies of Australia, Canada, Columbia, Germany, New Zealand, the United Kingdom and Uruguay. This book will be of interest to students and scholars of political science, comparative politics, international studies, multiculturalism, migration and political sociology.

23. Marie-Paule MARTEL-RENY, *Youth, Identity and the Search for Meaning: A qualitative study of religion and spirituality among adolescents in contemporary Québec*. PhD thesis, Concordia University, 2014 - <http://spectrum.library.concordia.ca/978502/> While changes in the Quebec’s immigration patterns and demographics over the past forty years are well researched, scholars have rarely investigated how young Quebecers make sense of themselves and the world around them. Previous research on the topic of youth religiosity in Western countries (Campiche, 1997; Smith and Lundquist Denton, 2005; Crawford and Rossiter, 2006; Lefebvre, 2006; Roehlkepartain et al, 2008; Valk et al, 2009; Kimball et al, 2010) has outlined adolescents’ interest in questions of meaning and in learning about religions from an unbiased perspective. We address this issue by adding to the data we have on adolescents meaning-making strategies within a sociological perspective, and seeks to integrate the voice of adolescents to discussions on educational questions that are directly relevant to their development and wellbeing. This dissertation reports on a detailed investigation of seventeen Québécois teenagers’ lives and worldviews, using qualitative methods. Through an individual, semi-directed interview, 17 Montreal adolescents (nine girls and eight boys) between the ages of 14 and 19 (M = 16.05) were asked about their views on religion, spirituality, adolescence, the place of religion in society, as well as ethnic and religious diversity in their school, and their appreciation of the recently implemented Ethics and Religious Culture Program. We found that the participants to this study had a non-religious perspective, evidenced by a distrust of religious institutions and an absence of religious beliefs and

practices, coupled with an interest for learning about religious culture and ethical questions, evidenced by a generally positive evaluation of the Ethics and Religious Culture Program.

24. José MARTINEZ-TORRON, *Religion and Law in Spain*, Wolters Kluwer, 2014, 272pp. - <http://www.iclars.org/resurce.php?res=243&type=L> - 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 part.

25. Marco MARTINIELLO and Jan RATH (Eds.), *An Introduction to immigrant incorporation Studies. European perspectives*, Amsterdam University Press, 2014, 408 pp - <http://en.aup.nl/books/9789089646484-an-introduction-to-immigrant-incorporation-studies.html> - Migratory movements combined with new technologies and growing wealth have changed the face of Europe. One in ten Europeans today is foreign-born. Despite EU integration, policies and processes for incorporating these immigrants, and their children and grandchildren, have remained mainly in the national policy domain. They, moreover, vary widely from nation to nation, and often from city to city within nations. This third instalment of the IMISCOE Textbook series offers an authoritative overview of the state of scholarship on approaches to the study of immigrant incorporation, bringing current theory and practice together to analyse problems and debates in this growing field. *Introduction - 1. Immigrant Incorporation Studies in Europe: An Introduction Martiniello and Rath Theoretical Perspective - 2. Citizenship Theories and Migration Faist and Kivisto - 3. Assimilation Alba and Nee - 4. Multicultural Models Eade and Ruspini - 5. Race, Racism and Class Solomos - 6. Integration and Gender Schrover Immigrant Incorporation in Action - 7. Challenges in the Education of Migrant Children Montero-Sieburth - 8. Understanding the Incorporation of Immigrants in European Labour Markets Samers - 9. Immigrant Entrepreneurship Kloosterman and Rath - 10. Immigrants' Political Incorporation Bloemraad and Vermeulen - 11. Health Chimienti, Ingleby and Cattacin - 12. Religion Amiraux - 13. From Others to Artists? Immigrant and Ethnic Minority Art Sievers - Regulation of Immigrant Incorporation. - 14. Welfare States and Incorporation Strategies Ireland - 15. Between National and Local Integration Policies Entzinger and Scholten - Epilogue. Beyond Immigrant Integration Debates and Policies: A European Union Multicultural Citizenship?*

26. Marco MARZANO, Nadia URBINATI, *Missione impossibile. La riconquista cattolica della sfera pubblica*, Il Mulino, Bologna 2013, pp. 138 – [www.ilmulino.it/](http://www.ilmulino.it/) - Circola da tempo un pensiero post-secolare che invoca il ritorno della religione nella sfera pubblica, con l'auspicio che faccia da collante etico-politico per democrazie ormai sfibrate. Ma in una società di fatto monoreligiosa come quella italiana l'attivismo politico del cattolicesimo comporta un rischio serio per l'autonomia della legge civile, come ha mostrato la vicenda del crocefisso nelle scuole pubbliche. Una operazione rischiosa anche per la stessa Chiesa cattolica. Il 'progetto culturale' del cardinal Ruini, teso a rilanciare il ruolo pubblico dei cattolici, era rivolto a un mondo che non esiste più dagli anni Cinquanta: la centralità della coscienza individuale e un reale pluralismo interno hanno infatti preso il posto di gerarchie e liturgie tradizionali. Tentare di tradurre in politica la forza di queste esperienze religiose – concludono gli aa. - non è né plausibile né opportuno per chi ha a cuore il futuro della fede.

27. Abbas MEHREGAN, *Religion, religiosity, and democratic values. A comparative perspective of Islamic and Non-Islamic societies* Brill, June 2014, 306pp - <http://www.brill.com/products/book/religion-religiosity-and-democratic-values> - Does religiosity diminish democratic economic and civil tendencies? Do Islamic traditions provoke more hostility to democratic values in comparison to other religious traditions? In *Religion, religiosity, and democratic values*, Abbas Mehregan undertakes an empirical examination of the effects of individual religiosity, historical religion, institutional democracy, and socioeconomic development on attitudes towards free market economics and confidence in traditional, modern, and post-modern civil society organizations. Using multilevel analysis, Mehregan compares 60 Islamic, Christian, Buddhist, Hindu, and folk-religion societies in these regards. Furthermore, in addition to an empirical comparison of Sunni and Shia Islamic countries, a theoretical investigation of the relationship between Islam and democratic economic and civil values provides a comprehensive insight into the topic.

28. José Luis MEZA RUEDA (Dir.), *Educación religiosa escolar. Naturaleza, fundamentos y perspectivas*, San Pablo-Universidad Javeriana, Bogotá 2012, 446pp – [www.sanpablo.com](http://www.sanpablo.com) – Índice de los capítulos: I. Naturaleza, finalidad y legitimación de la ERE – II. Elementos históricos para una comprensión de la ERE en Colombia – III. Fundamentación epistemológica de la ERE – IV. Fundamentos antropológicos de la ERE – V. Fundamentos sociológicos – VI. Fundamentos psicológicos – VII. Fundamentos teológicos – VIII. Fundamentación jurídica de la ERE – IX. Fundamentos pedagógicos – X. Didáctica de la ERE – XI. La evaluación de la ERE – XII. La investigación en ERE – XII. El Profesor de ERE – Bibliografía.

29. Andrew MOORE (Ed.), *God, Mind and Knowledge*, Ashgate 2014, 202pp. - <http://www.ashgate.com/isbn/9781409462088> - The themes of *God, Mind and Knowledge* are central to the philosophy of religion but they are now being taken up by professional philosophers who have not previously contributed to the field. This book is a collection of original essays by eminent and rising philosophers and it explores the boundaries between philosophy of religion, philosophy of mind, metaphysics, and epistemology. Its introduction will make it accessible to newcomers to the field, especially those approaching it from theology. Many of the book's topics lie at the focal point of debates - instigated in part by the so-called New Atheists - in contemporary culture about whether it is rational to have religious beliefs, and the role these beliefs can or should play in the life of individuals and of society.

30. Isaac NAHON-SERFATY, Rukhsana AHMED (Eds.), *New Media and communication across Religions and Cultures*, IGI Global, Ottawa 2014, 328pp. – [eresources@igi-global.com](mailto:eresources@igi-global.com) - The connection of interfaith and intercultural understanding stems from a conceptual foundation on the dialogue between religions and cultures. These types of conversation are essential for the clarification and reflection of practical opportunities and challenges that these exchanges are facing. New Media and Communication Across Religions and Cultures offers a unique opportunity in both the social sciences, humanities, and communication fields to provide concrete concepts and notions in the areas of inter-religious and inter-cultural dialogue. By exploring this empirical research of relevant experiences, this book is important for researchers, practitioners, and students in varied fields of philosophy, sociology, cultural studies, media students, law, and more.

31. Michael R. OTT (Ed.), *The dialectics of the Religious and the Secular. Studies on the future of religion*, Brill, 2014, 280pp - <http://www.brill.com/products/book/dialectics-religious-and-secular> This book contains the work of fifteen international scholars who have wrestled with the question of the relevancy, meaning, and future of religion within the context of the increasing antagonisms between the religious and secular realms of modern civil society and its globalization. Through their chosen topics in analyzing these issues in the 20th and 21st centuries, each author also indicates the possibility of mitigating if not preventing the continuation of this antagonism by historically moving toward a more reconciled and humane future global society. Contributors are: Branco Ančić, Aleksandra Baranova, Roland T. Boer, Francis Brassard, Dustin Byrd, Donald Devon III, Neven Duvnjak, Jan W. R. Fennema, Denis R. Janz, Dinka Marinović Jerolimov, Gottfried Küenzlen, Mislav Kukoč, Michael R. Ott, Rudolf J. Siebert, and Ivica Sokol.

32. Alberto PALESE (ed.), *La Guerra dei simboli. Comprendere e gestire i conflitti religiosi nello spazio pubblico*, EuPress (Facoltà Teologica Lugano, CH), 2013, pp165 – [www.teologialugano.ch](http://www.teologialugano.ch) – Dal sommario: Introduzione, di Alberto Palese - Parte I: **Le religioni nello spazio pubblico** - Kenneth Seeskin, La religione e il bene comune - Regina Schwartz, Libertà di parola e religione: il Primo Emendamento della Costituzione degli Stati Uniti - Edo Poggia, Religioni, culture ed istituzioni pubbliche - Daria Pezzoli-Olgiate, La religione nello spazio, lo spazio delle religioni. Un approccio di scienze delle religioni - Sandro Vitalini, L'importanza e la necessità del dialogo per una convivenza civile - Adriano Fabris, Possibilità e impossibilità del dialogo interreligioso – Parte II: **I simboli religiosi nello spazio pubblico**: Fabio Merlini, L'equivoco del simbolo: identità alla prova - Sandro Vitalini, Simboli religiosi nello spazio pubblico - Adriano Fabris, La croce: simbolo religioso o segno culturale? Parte III: **I simboli religiosi nello spazio pubblico: aspetti giuridici** - Paolo Cavana, I simboli religiosi. Dibattiti, influenze, dialogo interreligioso - Vincenzo Pacillo, I simboli religiosi nel diritto federale svizzero - Emilio Catenazzi, Simboli religiosi e diritto: il caso del Canton Ticino.

33. Inkeri RISSANEN, *Negotiating identity and tradition in single-faith religious education. A case study of Islamic education in Finnish schools*, Waxmann, 2014, 160Seiten - <http://www.waxmann.com/index.php?id=20&buchnr=3089&nl=2> - What kinds of process of negotiation are involved in teaching and studying Islam in a modern liberal context? How can the common aims attached to liberal religious education in contemporary European multicultural societies be pursued in single-faith education? This book contributes to the search for legitimate and successful forms of religious education by presenting results from a case study examining Islamic education in Finnish schools. Finnish Islamic education, in which students study their own religion with aims drawn from the liberal educational paradigm, offers a space for negotiating liberal educational values in an Islamic framework and negotiating Islam in its many contexts. The findings demonstrate the possibilities as well as challenges in educating for autonomy, tolerance and citizenship through religion. The book also gives insights into students' negotiations on diversity and tolerance that are important for all involved in any form of multicultural education. These negotiations bring out distinct challenges in dealing with interreligious, intrareligious and cultural differences, and demonstrate how different understandings of tolerance in different ideological frameworks can cause confusion among students. The results lead to a discussion of the educational needs of Muslim students in contemporary Western societies and the competencies their teachers need.

34. Elisabeth ROBINSON, Shiri EINAV, *Trust and skepticism: Children's selective learning from testimony*, Psychology Press, East Sussex GB 2014, 149pp. - <http://www.psypress.com/books/details/9781317909651/> - Children learn a great deal from other people, including history, science and religion, as well as language itself. Although our informants are usually well-intentioned, they can be wrong, and sometimes people deceive deliberately. As soon as children can learn from what others tell them, they need to be able to evaluate the likely truth of such testimony. This book is the first of its kind to provide an overview of the field of testimony research, summarizing and discussing the latest findings into how children make such evaluations – when do they trust what people tell them, and when are they skeptical? The nine chapters are organized according to the extent to which testimony is *necessary* for children to learn the matter in question – from cases where children are entirely dependent on the testimony of others, to cases where testimony is merely a convenient way of learning. Chapters also consider situations where reliance on testimony can lead a child astray, and the need for children to learn to be vigilant to deception, to ask questions appropriately, and to evaluate what they are told. With an international range of contributors, and two concluding commentaries which integrate the findings within a broader perspective of research on child development, the book provides a thorough overview of this emerging sub-field. *Trust and Skepticism* will be essential reading for researchers, academic teachers and advanced students working in the areas of cognitive development and language development, and will also be of great interest to educationists concerned with nursery and primary education.

35. Roy SABLOSKY, *Does religion foster generosity?*, “The Social Science Journal”, in Press, available online 26 April 2014 - <http://www.sciencedirect.com/science/article/pii/S0362331914000202> - This paper reviews recent studies that claim to provide support, through statistical analysis of survey data, for the traditional proposition that being religious makes people more generous. The studies have serious shortcomings. First, the data consist exclusively of self-reports. Second, the dependent and independent variables are conceptually problematic and ill-defined. Third, even if there is a positive correlation between religious involvement and personal generosity, it may be due to selection bias. Thus, these studies do not provide serious evidence for the traditional hypothesis. Moreover, it has been directly controverted by experimental studies of economic and other behaviors.

36. Giuseppina SCALA, *Insegnamento della religione nella scuola pubblica e Chiesa di Stato: due “case studies” davanti all’OSCE*, Tesi di dottorato, Università di Macerata, 2011, pp211 - [http://ecum.unicam.it/619/1/Tesi\\_dottorato\\_Scala.pdf](http://ecum.unicam.it/619/1/Tesi_dottorato_Scala.pdf) - This



work discusses the state of religious education in Sweden and the Canton of Bern, where the State Church has or has had an important role. It is suggested that in these two “case studies”, religious education in the public and compulsory school systems does not seem to be influenced by the State Church, which still exists in the Canton of Bern and which existed in Sweden until 2000. Instead, religious education in these countries reflects their pluralistic and multireligious societies: the subject is taught mostly in line with the *Toledo Principles* of OSCE, a document created by an inter-disciplinary team including experts on Freedom of Religion or Belief to guide the development of the curricula in the European school systems. The question therefore arises whether the Italian religious education system should similarly teach religious pluralism in its schools. This might be somewhat challenging considering the relationship the Catholic Church has, based on the Concordat, with the State. Finally the thesis try to argue that the old patterns of the paradigm about a country with a State Church should be reviewed. “In particolare questo lavoro ha tentato di dimostrare come un Paese con una Chiesa nazionale o di Stato non prevede rapporto esclusivo e biunivoco tra il suo sistema di Chiesa riconosciuta e l’insegnamento della religione di tipo confessionale nelle proprie scuole. Anzi, sembrerebbe che nei due Paesi esaminati, le vicende storico/religiose, caratterizzate dallo sviluppo di idee protestanti, abbiano portato gli apparati statali a confrontarsi con un mondo pluralistico verso il quale è stata ed è necessaria un’adeguata per le varie istanze culturali, anche e direi soprattutto, all’interno del sistema educativo favorendo una buona coesione fra i discenti” (dalle *Conclusioni*, p 198).

37. Prakash SHAH, Marie-Claire FOLETS, Mathias ROHE (Eds.), *Family, Religion and Law: Cultural Encounters in Europe*, Ashgate, 2014, 260pp - <http://www.ashgate.com/isbn/9781472433152> - “This book offers a most timely, rich and much needed body of comparative work which presents discerning insights into the challenges of legal pluralism and the ways in which cultural and religious minorities in a range of European contexts navigate the legal system. This book fills a critical gap in current research, offering lawyers, academics, judges, parliamentarians and many others, unique and critical insights into the key questions they ought to be asking.” (Puja Kapai).

38. Andrew STEANE, *Faithful to science: the role of science in religion*, Oxford University Press, 2014, 288pp - <http://global.oup.com/localecatalogue/google/?i=9780198716044> - Science and religious faith are two of the most important and influential forces in human life, yet there is widespread confusion about how, or indeed whether, they link together. This book describes this combination from the perspective of one who finds that they link together productively and creatively. The situation is not one of conflict or uneasy tension, or even a respectful dialogue. Rather, a lively and well-founded faith in God embraces and includes science, and scientific ways of thinking, in their proper role. Science is an activity right in the bloodstream of a reasonable faith. The book interprets theism broadly, and engages carefully with atheism, while coming from a Christian perspective. The aim is to show what science is, and what it is not, and at the same time give some pointers to what theism is or can be. Philosophy, evolution and the nature of science and human life are discussed in the first part of the book, questions of origins in the second. It is the very mind-set of scientific thinking that is widely supposed to be antagonistic to religious faith. But such suspicions are too sweeping. They misunderstand both faith and science. Faith can be creative and intellectually courageous; science is not the all-embracing story that it is sometimes made out to be. It is not that science fails to explain some things, but rather, it does not explain anything at all, on its own. It is part of a larger explanation. And even explanation has to take a humble place; it is not the purpose of life

39. Charles TAYLOR, *Incanto e disincanto. Secolarità e laicità in Occidente*, EDB, Bologna 2014, 99pp, a cura e traduzione dall’inglese di Paolo Costa - [www.dehoniane.it](http://www.dehoniane.it) - Questo saggio, concepito per il pubblico italiano, illustra la direzione che ha assunto negli ultimi anni la riflessione di Charles Taylor nel dibattito sulla secolarizzazione. Da un lato il filosofo canadese contestualizza la traiettoria secolarizzante moderna proiettandola nell’orizzonte di un ampio tempo storico. Poiché i successi incontestabili della modernità occidentale hanno da sempre esercitato un fascino quasi ipnotico, è importante resistere al loro potere di suggestione, diluendone l’impatto e la significatività grazie all’effetto calmierante della lunga durata. La seconda leva utilizzata da Taylor consiste nella moltiplicazione dei significati della modernità. La pretesa della civiltà occidentale di aver esaurito l’intero spettro delle possibilità di espressione umane si scontra, infatti, con gli effetti imprevedibili, e spesso rigeneranti, della migrazione da un angolo all’altro del pianeta delle teorie e delle pratiche escogitate in risposta a specifiche sfide della storia.

40. Katia TOLSTAYA (Ed.), *Orthodox Paradoxes. Heterogeneities and complexities in contemporary Russian Orthodoxy*, Brill 2014, <http://www.brill.com/products/book/orthodox-paradoxes> - The contemporary Russian Orthodox Church (ROC) is in a paradoxical situation: On all levels of Church life, new practices and concepts are considered to belong to Orthodox tradition, yet at the same time Orthodoxy is regarded as the most “unchangeable” and normative of the Christian confessions. So what makes tradition? The nineteen contributions in this volume examine the ambiguities and complexities created by the dynamic between tradition and innovation within the ROC in relation to the fundamental tenets of Orthodoxy. By this focus, the volume offers new insights and highlights the question how to define (Orthodox) Tradition. It addresses “unorthodox” topics of Orthodox paradoxes. Contributors include: Tatiana Artemyeva, Alexei Beglov, Wil van den Bercken, Per-Arne Bodin, Page Herrlinger, Nadieszda Kizenko, Anastasia Mitrofanova, Stella Rock, and Alexander Verkhovskiy.

41. Jean-Paul WILLAIME (Ed.), *Le défi de l’enseignement des faits religieux à l’école. Réponses européennes et québécoises*, Riveneuve éd., 2014, pp358 - <http://ens-religions.formiris.org/?WebZoneID=260&ArticleID=5646> - Organisé par l’Institut européen en sciences des religions, un colloque parisien (20-22 sept. 2012) avait réuni des spécialistes de l’enseignement venant d’Espagne, d’Italie, Danemark, Belgique, Angleterre, Allemagne et Suisse, qui ont échangé sur la place de la religion dans l’enseignement et les débats qu’elle induit dans la société de chacun des pays. Cet ouvrage, issu du colloque, enrichit la réflexion de l’exemple québécois au travers du cours Éthique et culture religieuse et d’un jugement de la Cour suprême du Canada. L’ensemble met en perspective la laïcité en France et l’enseignement religieux dans les écoles publiques d’Alsace-Moselle. Un large consensus se fait jour sur la nécessité d’aborder les faits religieux dans le cadre d’un enseignement s’adressant à tous les élèves d’une même classe et s’inscrivant dans les objectifs, les méthodes et la déontologie de l’école publique. Le débat aujourd’hui se focalise désormais sur la place que l’on accorde ou non à l’expérience religieuse et aux questionnements existentiels des élèves.

42. John WOLFFE (Ed.), *Irish religious conflict in comparative perspective: Catholics, Protestants and Muslims* (Google eBook), Palgrave Mcmillan, London 2014, 296pp - [http://books.google.it/books?id=-GvAwAAQBAJ&lr=&hl=it&source=gbs\\_navlinks\\_s](http://books.google.it/books?id=-GvAwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s) -

By setting the Irish religious conflict in a wide comparative perspective, this book offers fresh insights into the causes of religious conflicts, and potential means of resolving them. The collection mounts a challenge to widely held views of 'Irish exceptionalism' and points to significant historical and contemporary commonalities across the Western European and North Atlantic worlds. In so doing it enriches understanding not only of the cultural and political legacies of Christendom's internal divisions, but also of the factors currently hampering the peaceful assimilation of Muslims in Western societies. The 'on the ground' experience detailed in several of the chapters shows, however, that religion can be part of the 'solution' as well as part of the 'problem', and the book develops conclusions and implications that are important for practitioners and policy-makers as well as for academics. By setting the Irish religious conflict in a wide comparative perspective, this book offers fresh insights into the causes of religious conflicts, and potential means of resolving them. The collection mounts a challenge to widely held views of 'Irish exceptionalism' and points to significant historical and contemporary commonalities across the Western European and North Atlantic worlds. In so doing it enriches understanding not only of the cultural and political legacies of Christendom's internal divisions, but also of the factors currently hampering the peaceful assimilation of Muslims in Western societies. The 'on the ground' experience detailed in several of the chapters shows, however, that religion can be part of the 'solution' as well as part of the 'problem', and the book develops conclusions and implications that are important for practitioners and policy-makers as well as for academics.

43. Valentine ZUBER, *Le culte des droits de l'homme*, Gallimard, Paris 2014, 416 pp - <http://www.gallimard.fr/Catalogue/GALLIMARD/Bibliotheque-des-Sciences-humaines/Le-culte-des-droits-de-l-homme> - La Déclaration des droits de l'homme et du citoyen, œuvre éclair du mois d'août 1789, est devenue dès sa promulgation l'un des symboles révolutionnaires les plus populaires en France et à l'étranger. Véritable évangile des principes sacrés de la République française, elle a immédiatement été considérée comme l'indispensable abrégé, le catéchisme de la formation politique des futurs citoyens. Le souci constant de son affichage et de sa diffusion en France depuis la Révolution jusqu'à nos jours montre encore l'exceptionnalité conférée à ce texte singulier, finalement constitutionnalisé. La sacralisation implicite de la Déclaration des droits, credo révolutionnaire devenu républicain, pose la question de l'existence d'une forme de religion civile dans la République, en dépit de sa laïcité revendiquée. Le culte des droits de l'homme, élaboré dès les premiers mois de 1789, s'est en effet constamment perpétué dans la tradition républicaine, du centenaire de 1889 au bicentenaire de 1989, jusqu'à l'exaltation plus contemporaine de la France «pays des droits de l'homme».

44. Anne-Laure ZWILLING (ed.), *Minorités religieuses, religions minoritaires dans l'espace public. Visibilité et reconnaissance*, Presses universitaires de Strasbourg, 2014, 250 pp. - <http://www.lcdpu.fr/livre/?GCOI=27000100485370> - La pluralité des religions est une réalité des sociétés européennes: leur paysage religieux est désormais composé de groupes divers, souvent minoritaires. Cependant, la place que ces groupes peuvent prendre dans l'espace public est encore objet de débat. On a vu ainsi récemment divers pays européens s'interroger sur la construction de minarets, le port de signes religieux, les cours de religion ou encore la circoncision, montrant l'importance des questions sociales posées par les religions minoritaires. Et de fait, de plus en plus de minorités religieuses s'engagent dans des stratégies d'affirmation et de visibilité dans l'espace public. Les différentes contributions rassemblées dans cet ouvrage offrent une approche plurielle de la présence des minorités religieuses dans l'espace public. Elles abordent ainsi le statut juridique de leurs organisations – aussi bien la reconnaissance officielle que peuvent offrir les instances étatiques que les modalités d'organisation en association dans le cadre du droit commun. Elles analysent également la constitution des frontières de la minorité, les relations causales entre les diverses dimensions du fait minoritaire, et la façon dont les États organisent la visibilité des groupes religieux minoritaires. L'éclairage apporté aux enjeux de la visibilité, ou de l'invisibilité, des minorités religieuses, est essentiel au débat sur leur légitimité sociale et leur reconnaissance légale.

### Journals • e-Journals

45. Ibrahim ABRAHAM, *Respecting religion in youth music subcultures: inclusivity, individuality and conflict avoidance strategy*, "International Journal of Children's Spirituality", vol. 19 (2014) 2, published online 14 April 2014 - <http://www.tandfonline.com/doi/abs/10.1080/1364436X.2014.909388#.U1tvP6L3luY> - Drawing on fieldwork with young Evangelical and Pentecostal Christians involved in the secular punk rock subculture, this article examines strategies for building respectful relationships between religious and irreligious young people in youth music subcultures. Although punk rock developed as a secular and often anti-religious youth subculture, and although a thriving Evangelical subculture has developed with its own popular music scenes at odds with secular values, a significant number of young Christians have become active participants in punk. Arguing for the importance of musical and subcultural identities among contemporary youth, this article analyses examples of creative inclusivity and respectful relationships across religious boundaries, as well as examples of conflicts over spiritual values. Outlining strategies for building religious inclusivity and resolving religious conflict in youth subcultures, it is shown that where young people's creative capacities and individual autonomy are respected and enabled by subcultural peers and secular or religious youth workers and institutions, strongly held religious views can still be welcomed within even strongly secular youth subcultures.

46. K. ALIDADI, *La liberté de porter des vêtements religieux pour les enseignants des écoles publiques et les fonctionnaires. Approche comparative du débat sur la « neutralité » à travers l'Europe*, in D. Cabiaux, F. Wibrin, L. Abedinaj, L. Blesin(Eds.), *Neutralité et faits religieux. Quelles interactions dans les services publics ?*, Bruxelles, Academia L'Harmattan, 2014, pp. 123-143.

47. José Maria ALVIRA DUPLA, *La LOMCE y el debate sobre la educación*, Razón y Fe, tomo 269 n.1383, 2014, 15-26 - [ryf@jesuitas.es](mailto:ryf@jesuitas.es) - La LOMCE y el debate sobre la educación al que esta dando lugar han puesto de manifiesto las multiples deficiencias y los muy contrastados intereses, sobre todo ideológicos, existentes en España sobre la educación. Tal vez, reflexiona el autor, estamos perdiendo un avez más la oportunidad de cuidar y formar convenientemente a maestros educadores y desde ellos a nuestros hijos.

48. Gianni AMBROSIO, *Europa: la crisi del Continente e la trama della religione*, "Il Regno-attualità", LIX, n.1165, 14 aprile 2014, 223-227 - [www.ilregno.it](http://www.ilregno.it) - "In Europa il progressivo disincanto dal mondo avrebbe causato il passaggio da una certa insensibilità al fascino della 'musica religiosa' (M.Weber) a una totale sordità dell'uomo europeo. E' allora giusto chiederci cosa comporta "essere uomini privi di musica religiosa", come afferma J. Habermas. In modo più radicale possiamo chiederci cosa

implica la *exculturation* della religione, e precisamente del cristianesimo, come sostiene D.Hervieu-Léger per la Francia. Appare necessario ripensare il rapporto tra progetto Europa e tradizioni religiose. Vale per l'Europa l'affermazione di Clifford Geertz: lasciare la religione fuori da ogni spiegazione, non equivale neppure a mettere in scena l'Amleto senza il principe, quanto piuttosto a cancellarne la trama. Il mondo non va avanti solo grazie alla fede religiosa, ma senza di essa gli è difficile andare avanti”.

49. Verónica ARJONA CASTILLA, María LÓPEZ MUÑOZ, *Hidden inequality in LOMCE*, “Reidocrea”, vol. 3 (2014) 73-77 pp. (Universidad de Granada) - <http://digibug.ugr.es/bitstream/10481/31298/1/ReiDoCrea-Vol.3-Art.10-Arjona-Lopez%20.pdf> - The Organic Law for the Improvement of the Educational Quality (LOMCE) supposes a step back in the development of education. The huge number of critics about this reform gives us a guideline to comment and value some weaknesses of this law. Through the explanation of two main topics: gender segregation and privatization of schools, one can see the negative effect that LOMCE hides: inequality.

50. Laura Silvia BATTAGLIA, *Libri di testo, l'ultima battaglia di Gaza*, “Vita e Pensiero”, v 97 (2014) 2, 56-59 – [www.vponline.it](http://www.vponline.it) - Mentre il dialogo fra israeliani e palestinesi langue, un'inattesa frattura si sta producendo fra Hamas e Al-Fatah. Il nuovo sussidiario di *Storia ed Educazione civica*, che sarà diffuso dal prossimo anno scolastico nelle scuole pubbliche della Striscia di Gaza, inneggia al terrorismo. Ampio spazio è dedicato alla nascita e allo sviluppo di Hamas e si spiegano nel dettaglio le attività delle sue brigate, la cui organizzazione è presa a modello per ogni forma di difesa dei Territori Occupati. Così come ampio spazio è riservato al concetto di *jihad* secondo l'islam politico e viene fornito agli alunni minorenni una vasta gamma di azioni di guerriglia ‘resistente’. Tra i due litiganti, Hamas e Al-Fatah, a farne le spese sono le scuole della minoranza cristiana.

51. Gerdien BERTRAM-TROOST, Olga SCHIHALEJEV, Sean NEILL, *Religious diversity in society and school. Pupils' perspectives on religion, religious tolerance and religious education. An introduction to the REDCo research network*, “Religious Education Journal of Australia”, vol. 30 (2014) 1, 17-23 - <http://search.informit.com.au/documentSummary;dn=249207174213032;res=IELHSS> - The REDCo project's main aim was to establish and compare the potentials and limitations of religion in the educational systems of selected European countries. One of the important overall research questions was; What role can religion in education play concerning the way pupils perceive religious diversity? In order to answer the research questions, a mixed method approach was used, including a quantitative questionnaire. An overview of the quantitative study pertaining to the REDCo 1 study is outlined as it provides a context for considering the insights gained from the quantitative follow up study of 2012 (REDCo II). A broad overview of the study as a whole, including methodological issues, and serves as an introduction to the publications on pupils, education and religious diversity in several of the participating countries, which will follow in this and coming issues is the focus of this paper.

52. Berry BILLINGSLEY, Fran RIGA, Keith S. TABER & Helen NEWDICK, *Secondary school teachers' perspectives on teaching about topics that bridge science and religion*, “The Curriculum Journal”, vol. 25 (2014) 2, published online 30 May 2014 - [http://www.tandfonline.com/doi/abs/10.1080/U41W93b3luY#U41X\\_Xb3luY](http://www.tandfonline.com/doi/abs/10.1080/U41W93b3luY#U41X_Xb3luY) - The question of where to locate teaching about the relationships between science and religion has produced a long-running debate. Currently, science and religious education (RE) are statutory subjects in England and are taught in secondary schools by different teachers. This paper reports on an interview study in which 16 teachers gave their perceptions of their roles and responsibilities when teaching topics that bridge science and religion and the extent to which they collaborated with teachers in the other subject areas. We found that in this sample, teachers reported very little collaboration between the curriculum areas. Although the science curriculum makes no mention of religion, all the science teachers said that their approaches to such topics were affected by their recognition that some pupils held religious beliefs. All the RE teachers reported struggling to ensure students know of a range of views about how science and religion relate. The paper concludes with a discussion about implications for curriculum design and teacher training.

53. Valdir BORGES, *O princípio ético-crítico freireano*, “Diálogo educacional”, vol.14 (2014) 1, n. 41 - online - <http://www2.pucpr.br/reol/index.php/dialogo?dd1=12621&dd99=view> - O princípio ético-crítico freireano é uma expressão cunhada e definida pelo filósofo Enrique D. Dussel na construção de sua Ética da libertação. Ele revela que Paulo Freire, mais que um pedagogo é um educador da consciência ético-crítica das vítimas em uma sociedade oprimida na periferia do capitalismo mundial, a América Latina das décadas de 1960 e 1970. Este modo de educar fez história, pois implica uma atitude ética no ato de educar, uma opção transformadora capaz de conduzir o educando a sujeito histórico do referido ato. Aqui se encontra a radicalidade e a originalidade da ética proposta pelo educador Paulo Freire, a partir da razão dos oprimidos.

54. Sjaak BRASTER, *Christianity, neutrality and public schooling. The origins of the Dutch educational system*, “Bordon”, vol. 65 (2013) 4, 61-74 – [www.sepedagogia.es](http://www.sepedagogia.es) – In the Netherlands the first national law on education dates back to 1801. It laid the foundation for a system of public education that was accessible to children of all nations: Protestant, Catholic, and Jewish. The identity of public schools was based on general Christian principles, while the teaching of religious doctrines was a task for religious organisations. But in time the interpretation of the legal objective for public education has changed. Nowadays the Netherlands have the smallest percentage of public schools in the world and the highest percentage of private-denominational schools.

55. Marco CATARCI, *Intercultural education in the European context: key remarks from a comparative study*, “Intercultural Education”, vol. 25 (2014) 2, published online 16 April 2014 - <http://www.tandfonline.com/doi/abs/10.1080/14675986.2014.886820#U1eKvqL3luZ> - The article focuses on some findings of a comparative study carried out by a network of scholars and researchers who are active in the field of intercultural education in the European context in the main ‘old immigration countries’ (United Kingdom, France and Germany), ‘new immigration countries’ (Italy, Spain and Greece) and some northern European countries (Netherlands and Sweden). The scholars involved in the study highlight that a structural ‘segregation’ of students with different cultural and social backgrounds can be largely observed in European schools. In fact, the long tradition of cultural and language homogeneity in several European education systems has in many cases led to the isolation of immigrant students in schools when they are placed in the contexts of lower social and economic opportunities. Another issue highlighted by the study relates to social equity as a major challenge for intercultural education. Inequalities between immigrant students and their native peers must be

addressed by an intercultural approach that is able not only to promote cultural understanding but can also provide effective opportunities for immigrant students, challenging the problems of lack of achievement among immigrant students. A gap between statements of intercultural principles and assimilationist practices has also emerged from the study. Principles on intercultural perspectives in Europe often appear to be very innovative and exist on a progressive and democratic level. However, in the European context, real practices are often implemented under ‘assimilationist’ and ‘compensatory’ viewpoints. Finally, the study raises fundamental questions about the critical revision of the project of European society. Indeed, one of the major current challenges in European education systems will be overcoming a persistent Eurocentric setting, building effective responses for all the students and providing all the pupils with skills that are indispensable for full active citizenship in an interdependent and pluralistic Europe.

56. Yip-Cheung CHAN, Ngai-Ying WONG, *Worldviews, religions, and beliefs about teaching and learning: perception of mathematics teachers with different religious backgrounds*, “Educational Studies in Mathematics”, Published online 28 May 2014 - <http://link.springer.com/article/10.1007/s10649-014-9555-1> - Beliefs about mathematics education and their influences on teaching practices have been widely investigated in recent decades. There have been numerous empirical studies on the influences of religions on teachers’ and students’ beliefs about subjects such as sciences and language. However, the influences of worldviews in general and religions in particular, as one of the major sources of beliefs in relation to mathematics education, are under-researched. The current study is a first step to unpacking the relationship between teachers’ religions and their beliefs about mathematics teaching and learning. By means of semi-structured interviews with mathematics teachers of different religious backgrounds, teachers’ perceptions on the connection between their personal religious beliefs and their beliefs about teaching and learning are investigated. In-depth analyses of the perceptions of three mathematics teachers reveal the complex relationship between teachers’ religious beliefs and their teaching beliefs. First, there are some common values shared by different religions, which influence the beliefs about mathematics teaching and learning as well as education in general. Second, religion is a rich belief system, and the teachers appear to apply only a portion of their religious beliefs to guide their teaching. It is also possible that a teacher is influenced by more than one religion or cultural tradition. Despite its subtleties, our study provides evidence to support the alignment between teachers’ personal religious beliefs and their beliefs about mathematics teaching and learning.

57. Federica CRIVELLARO, Alessandra SPERDUTI, *Accepting and understanding evolution in Italy: a case study from a selected public attending a Darwin Day celebration*, “Evolution: Education and Outreach”, first published online: 21 May 2014 - <http://link.springer.com/article/10.1186/s12052-014-0013-4/fulltext.html> - Public acceptance and understanding of evolution is among the most investigated themes within studies of science and society. In the past decades, scientists and educators have explored acceptance and understanding of the Darwinian theories across a variety of publics, in order to identify possible causal explanations and barriers that make evolution so difficult to be grasped. Indeed, there are both socio-cultural and intuitive reasoning factors which have been widely investigated especially in the USA, a country that shows a widespread resistance. More recently data for Europe, Africa and the Middle East have been published, showing significant differences explained mainly by socio-cultural, religious and political factors. In this respect, the Italian society is still under-investigated. This paper presents and discusses the outcomes of a public survey performed during a Darwin Day celebration in Rome (Italy, February 2014).

58. Erzsebet CSEREKLYE, *Multiculturalism in Central and Eastern Europe: the Hungarian story*, “Multicultural Education Review”, vol. 6 (2014) 1, 102-127 - DOI <http://dx.doi.org/10.14328/MER.2014.03.31.102> - The European discourse of multicultural education almost exclusively addresses the experiences of Western Europe. Countries in Eastern and Central Europe have experienced not only different ways of economic and political development in the 20th century, but also different constructs of social, especially ethnic diversity. In the CEE region the interpretations and discourses of cultural and social diversity in the social and educational science have been predominantly economic status related from the 1960s. My paper argues that this discourse has strongly influenced teachers’ perception and attitudes towards diversity in public educational institutions. For my research a three-dimensional model of multicultural attitudes (3DMA) was constructed and a related questionnaire administered with 350 Hungarian teachers. The paper describes the structure of the questionnaire and the most relevant results of the research. The results of my research prove the presence of a complex, multi-layered structure of teachers’ multicultural attitudes. These results corresponded with the findings of my analysis of the Hungarian discourse on social diversity in education. The long history of social class focused approach to the Roma community and their presence in educational institutions is reflected in the high sensitivity for discrimination based on socio-economic status.

59. Amber K. CURTIS, *Inclusive versus exclusive: A cross-national comparison of the effects of sub-national, national, and supranational identity*, “European Union Politics”, abstract published online 16 April, 2014 - <http://eup.sagepub.com/content/early/2014/04/16/1465116514528058.abstract> - A super-ordinate identity reduces bias and facilitates intergroup cooperation. This suggests that getting European Union (EU) citizens to identify with Europe will decrease out-group hostility. Is European identity thus a super-ordinate identity? Using *Euro-barometer* data, I determine which level of identification is the most inclusive for individuals’ immigration attitudes. Those who feel European hold more favourable views toward immigrants—an effect that is amplified under conditions of cross-cutting cleavages and where country length of European Union membership is greatest. In contrast, strong national identity is associated with more negative immigration attitudes; regional identity has no effect. A subsequent test confirms that the benefits of identifying with Europe extend most strongly to immigrants of European Union origin, although positive effects are observed toward non-European Union migrants as well.

60. Jean-Louis DURAND, Sebastian KAEMPF, *Reimagining Communities: Opening up History to the Memory of Others*, “Millennium – Journal of International Studies”, vol. 42 (2014) 2, 331-353 - <http://mil.sagepub.com/content/42/2/331.short> - There comes a time when transmitting the history of a national past fails the context of the political present. France and Germany have shared tortuous historical experiences, yet the two are at the forefront of an unprecedented pedagogical development: for the first time ever, two nation-states have created a common history textbook that is used in their senior secondary schools. As such, each country, to borrow Ernst Gellner’s formula, has abandoned – qua this textbook – its monopoly of legitimate education. *Histoire/Geschichte* detaches history from its exclusive national past and introduces the learners to a post-national present. It speaks in a tone that is demanded by a different time and by the new conditions of peoples who are living in a common political space. This

article reflects on the meaning and reach of this precedent by first analysing the explicit political and pedagogical explanations inherent to the book. It then identifies and investigates some of the less evident effects of the textbook relating to rethinking war and history, rethinking the monopoly of education, rethinking national identity, and to offering another path to rapprochement.

61. Dave ELLIOTT, Kathryn HOYLE, *An examination of barriers to physical education for Christian and Muslim girls attending comprehensive secondary schools in the UK*, "European Physical Education Review", Published online before print May 21, 2014, <http://epe.sagepub.com/content/early/2014/05/19/1356336X14534358.abstract> - This study examined barriers to Physical Education (PE) in a sample of Christian and Muslim schoolgirls attending UK comprehensive secondary schools. Also assessed was whether religion and school year (age) had any impact upon barrier strength and if school year  $\times$  religion interactions existed. A questionnaire was developed and exploratory factor analysis was utilised to uncover barrier factors. Six factors were found; these were: 'Self-Conscious', 'Sensations', 'Embarrassment', 'Dislike/Unimportant', 'PE Uniform' and 'Religiosity'. For the total sample, the highest quotient was assigned to the 'PE Uniform' barrier factor. The remaining barrier factors received relatively low quotients. When analysed by religious persuasion, it was found that four of the barrier factors were rated significantly higher by the Muslim girls. For both Christian and Muslim samples, barrier strength tended to increase in line with school year (age). School year  $\times$  religion interactions were also evident. These results provide a contemporary picture of potential barriers to PE for girls attending comprehensive secondary schools in the UK.

62. Alessandro FERRARI, *La libertà religiosa tra le sponde del Mediterraneo*, in *Chiesa in Italia – Annale 2012-2013*, Edb, Bologna 2014, 41-72 – [www.dehonianie.it](http://www.dehonianie.it) - La stabilizzazione della presenza musulmana in Europa, da un lato, e il crescente influsso che il modello costituzionalistico sviluppato nella sponda Nord esercita sulla riva Sud, dall'altro, giocano un ruolo fondamentale nella trasformazione del diritto di libertà religiosa. La contestuale apparizione di un «islam europeo» e di un rinnovato «costituzionalismo musulmano» obbliga a un'opzione improrogabile per (e a un'effettiva inculturazione dei) «diritti universali», rappresentando per la libertà religiosa un momento di svolta di cui si è appena cominciato a registrare gli effetti. Appare allora evidente come un primo sguardo al percorso del diritto di libertà religiosa nelle due rive del Mediterraneo, qui abbozzato in riferimento ai paesi dell'Europa occidentale e agli stati MENA (=Middle East and North Africa) a maggioranza musulmana, riveli due esperienze che, pur nell'ovvia presupposizione delle molteplici diversità, appaiono fin dall'inizio reciprocamente intelleggibili e suscettibili di una lettura fondamentalmente sinottica. Dello stesso Autore, si veda, per il caso Italia, *La libertà religiosa in Italia. Un percorso incompiuto*, Carocci editore, Roma 2012, rist. 2013, pp. 173.

63. Clive D. FIELD, *Measuring religious affiliation in Great Britain: the 2011 census in historical and methodological context*, "Religion", vol. 44 (2014) 2 - <http://www.tandfonline.com/doi/abs/10.1080/0048721X.2014.903643#U2vS6KL3luY> - The British religious census of 2011 is located in its broader historical and methodological context. The principal developments in the measurement of religious affiliation (proxy-assigned or self-assigned) in Britain are traced from the Reformation to the present day, charting the relative contribution of the Churches, the State and empirical social science. The key statistics which have emerged from their respective efforts are summarised, with nominal religious affiliation universal until the time of the French Revolution and preponderant until as late as the 1980s. For recent decades, when the profession of faith has been rejected by large numbers of Britons, particular attention is paid to the variant results from different question-wording. Depending upon what is asked, the proportion of the population currently making sense of their lives without asserting a confessional religious identity ranges from one-quarter to one-half. The difficulties of trying to construct a religious barometer through a single, unitary indicator are thus illuminated.

64. Sophie GUERARD DE LATOUR (Ed.), *Le multiculturalisme a-t-il un avenir?*, Hermann éditions, 2013, 324 pp. - [http://www.decitre.fr/livres/le-multiculturalisme-a-t-il-un-avenir-9782705686659.html#technical\\_info](http://www.decitre.fr/livres/le-multiculturalisme-a-t-il-un-avenir-9782705686659.html#technical_info) - Si le multiculturalisme est un objet clairement identifié par les sciences sociales, sa dimension philosophique reste relativement négligée en France. Comment les politiques multiculturelles s'articulent-elles aux fondements normatifs de la citoyenneté moderne ? Quelles sont les raisons qui justifient ou invalident le droit à la différence ? Enfin, quel éclairage ces soubassements conceptuels apportent-ils au diagnostic récemment posé d'une crise du multiculturalisme ? L'enjeu de cet ouvrage collectif est double : mettre en évidence les sources libérales et démocratiques du projet multiculturel, tout en interrogeant les limites de la "citoyenneté différenciée". Les contributions de ce volume, qu'elles soient à charge ou à décharge, suggèrent dans leur ensemble que *le retour à la citoyenneté "aveugle aux différences" n'est plus envisageable*, et ouvrent des pistes pour repenser l'égalité démocratique.

65. 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, published online April 2014 - <http://www.tandfonline.com/doi/full/10.1080/19422539.2013.869952#U10qiaL3luY> - 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.

66. Magnus HAGEVI, *Religion and the environmental opinion in 22 countries: a comparative study*, "International Review of Sociology/ Revue Internationale de Sociologie", vol. 24 (2014) 1 - <http://www.tandfonline.com/toc/cirs20/current#U00KIqL3luY> - The objective is to test if religiosity affects environmental opinion in Europe. Using data from European Social Survey (ESS) 2002/2003, the study answers three questions. At the societal level: Is public opinion about the environment different in political systems with different Christian traditions? Is environmental concern less or higher in the public opinion depending on the degree of secularization in the political systems? At the individual level: Is the environmental opinion of the individual affected by the personal confession of faith, religious involvement, and the dominant religious context? At the societal level, the findings show stronger concern for the environment in Catholic and Eastern Orthodox countries than in Protestant countries. The tendency also shows a weakened concern for the environment in countries with a rather secular population. At the individual level, there are significant positive effects on environmental care from Catholic culture, negative effect from Protestant culture, and no effect from religious involvement.

67. Liora R. HALPERIN, *The battle over Jewish students in the Christian missionary schools of Mandate Palestine*, “Middle Eastern Studies”, vol. 50, nr 4, online 2 June 2014 - <http://www.tandfonline.com/doi/abs/10.1080/00263206.2014.886574#.U5QHzXb3luY> - Studies of Jewish students in Palestine's Christian missionary schools largely end at the close of the Ottoman period. But although a tiny and diminishing fraction of Jewish students studied in such schools after the First World War, the mandate period was marked by anxious and often zealous Zionist anti-missionary campaigns. The article considers this space of Jewish-Christian interaction, arguing that even as a Hebrew-dominant society took root, missionary schools provided education in European languages, particularly English, tools that offered advantages to Jewish students with an interest in clerical work or foreign study. The continuing appeal and importance of foreign language skills cast doubt on the Zionist pretence of a self-sufficient Hebrew society.
68. Essi IKONEN, Martin UBANI, *Spiritual sensitivity in the classroom: a teaching experiment in Finnish upper secondary religious education*. “International Journal of Children’s Spirituality”, vol. 19 (2014) 2, first published online 27 May 2014 - <http://www.tandfonline.com/doi/abs/10.1080/1364436X.2014.909387#.U4muzHb3luY> - The interest to research spirituality in the classroom has been constant over the last decade. However, empirical research into classroom pedagogy and the lived experience of religious education has been scarce. This study describes a small-scale intervention that aimed to promote students’ spiritual reflection in Finnish upper secondary school RE classes by using stimulating tasks. One class ( $N=23$ ) of upper secondary school students (16–18 years of age) participated in the study. Analysis of students’ responses after the silent reflection moments suggested that the tasks were successful in eliciting some level of spiritual reflection for most of the students. In this article, we describe the experiment and the content and nature of this reflection, as well as discuss the advantages and challenges of spiritually sensitive teaching methods in a classroom of heterogeneous worldviews.
69. Tim JENSEN, *De-confessionalizing RE in Europe – Trends and challenges*, un montage PPT présenté au Colloque “Droit, religion et éducation : approches comparatives du dispositif québécois”, organisé à l’initiative du Centre Peter Gillis de l’Université d’Anvers, et co-organisé avec le Cierl (ULB) et la Chaire de droit des religions de l’Université Catholique de Louvain, les 20-21 mars 2014 - <https://www.uantwerpen.be/images/uantwerpen/container2817/files/De-Confessionalizing%20RE%20in%20Europe%20-%20Trends%20and%20challenges%2c%20T%20JENSEN.pdf> – Le cours curriculaire québécois « Ethique et culture religieuse » a été présenté et problématisé, à ce même Colloque, par P. Bosset et M. Estivalèzes, voir PPT : <http://www.uclouvain.be/465562.html>
70. *Journal of Religion in Europe* - <http://www.editorialmanager.com/jre/> - The peer-reviewed *Journal of Religion in Europe* (JRE) provides a forum for multi-disciplinary research into the complex dynamics of religious discourses and practices in Europe, both historical and contemporary. The journal’s underlying idea is that religion in Europe is characterized by a variety of pluralisms. There is a pluralism of religious communities that actively engage with one another. Additionally, there is a pluralism of societal systems, such as nations, law, politics, economy, science, and art, all of which interact with religious systems. There is also a pluralism of scholarly discourses, including religious studies, legal studies, history, anthropology, sociology, philosophy, and psychology, that are addressing the religious dynamics involved. JRE encourages new research that responds to the changing European dimension of social and cultural studies regarding these pluralisms.
71. Christoph KNILL, Caroline PREIDEL & Kerstin NEBEL, *Brake rather than barrier: The impact of the Catholic Church on morality policies in Western Europe*, “West European Politics”, vol. 37 (2014) 3, first published online 17 June 2014 - <http://www.tandfonline.com/doi/abs/10.1080/01402382.2014.909170#.U6WGTUD3luY> - Previous research on morality does not present a clear picture regarding religious effects on abortion and same-sex partnership policies. An examination of the level of permissiveness in the two policy fields across Western European countries reveals that Catholic states do not significantly differ from their Protestant counterparts in terms of policy outputs. Our descriptive analysis of the reform processes in the two fields from 1960 to 2010 shows that Catholicism has no direct impact on morality policy outputs, but may slow down the pace of reforms. The delaying effect, however, is contingent upon the presence of additional conditions. In order to inductively develop theoretical insights into this relationship, particular emphasis is placed on the case of Austria, which was quick to liberalise abortion but a laggard in introducing legal recognition of same-sex couples. The Austrian case reveals that the influence of the Catholic Church may impede reforms so long as institutional and cultural opportunity structures do not promote secular efforts to politicise the issue and build consensus for policy change.
72. Marcin KRASNODEBSKI, *Constructing creationists: French and British narratives and policies in the wake of the resurgence of anti-evolution movements*, “Studies in History and Philosophy of Science (part C)”, available online 24 April 2014 - <http://www.sciencedirect.com/science/article/pii/S1369848614000375> - Creationism is an ambiguous term used in a variety of contexts: political, scientific, religious and educational. This paper attempts to trace the discourse on creationism in two European countries (France and the United Kingdom) and show how different cultural backgrounds shape the construction of its meaning. The striking difference between the total redefinition of the narration on creationism in France after the Harun Yahya’s case, and the practically oriented steady development of the discussion in the United Kingdom seems to result from two different political sensitivities, deeply rooted in local cultures. The goal of my paper is double fold. It attempts to present the emergence of two distinct incommensurable conceptualisations of a social problem and in the same time it tries to answer how to discuss them in a democratic framework.
73. Michael LAMBECK, *Recognizing Religion: disciplinary Traditions, Epistemology, and History*, “Numen”, vol. 61 (2014) 2-3, 145-165 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15685276-12341313;jsessionid=115o10f2dq46l.x-brill-live-02> Questions of methodology hang on epistemology. I consider the conceptualization of the subject of the study of religion, arguing that the disciplines that carry out the study and also the objects or subjects of their study can be understood as traditions. I briefly review the conceptualization of religion within the anthropological tradition, noting a tension between understanding religion as socially immanent or as a set of explicit beliefs and practices constitutive of the transcendent. Religion is probably conceptualized

rather differently within religious studies, especially insofar as each tradition has formulated itself in relation to secularism in its own way and in relation to, or confrontation with, other distinct traditions, whether of science or theology. Drawing on a meteorological metaphor, I suggest that both disciplines and religions qua traditions can be understood to change along historical “fronts;” these form both the conditions of our knowledge and its appropriate subject matter.

74. Henrick LARSEN, *Normative power Europe and the importance of discursive context: The European Union and the politics of religion*, “Cooperation & Conflict” vol.49 (2014) 2, published online before print May 22, 2014, - <http://cac.sagepub.com/content/early/2014/05/22/0010836714532918.abstract> - This article attempts to demonstrate the importance of the discursive context for whether and, if so, how the European Union (EU) can exert normative power in different policy areas. Surprisingly, the concept of power has not been extensively discussed in the academic literature on Normative Power Europe, with the notable exceptions of Diez (2013); Keene (2012); Forsberg (2011) and Huelss (2011) (who also discuss the meaning of the ‘normative’). Focusing on power, the question asked in this article is how the discursive context of the politics of religion affects the EU’s ability to exert normative power in this area. The article examines the politics of religion by looking at the case of the debate about human rights versus religion in the United Nations Human Rights Council after the year 2000. The broader point addressed in the article is whether the EU can exert normative power regardless of the discursive context of the policy area concerned.

75. Jane LINDSAY, *Learning from their mistakes: implications of international relations scholarship for the study of religion*, “Journal of contemporary Religion”, vol. 29 (2014) 2, 203-218 - <http://www.tandfonline.com/doi/abs/10.1080/13537903.2014.903666#U2hlt6L3luY> - The ‘resurgence’ of religion in global affairs has precipitated a new interest in sectors that have traditionally marginalised religion, exposing the pervasive influence of secularisation theory in the way religion is conceived. Increasingly cognizant of the limitations of their own intellectual heritage, political scientists have developed a number of new and fruitful approaches to religion. I argue that scholars of religion have much to gain from engaging with international relations theorists, in particular from an emerging trend to consider what religion does rather than what religion is. Combining insights from international relations theory and security studies with an analysis of the functional similarities between religion and security, I outline a new direction for the study of religion, suggesting that renewed attention should be paid both to functional accounts of religion and to its role as a system of social differentiation, orientation, and action.

76. Vicente LLORENT-BEDMAR & Vicente J. LLORENT, *Religion and social hidden curriculum. The educative influences of Christianity and Islam in women*, “International Education Studies”, vol. 7 (2014) 4, 126-132 published by Canadian Center of Science and Education - [www.ccsenet.org/ies](http://www.ccsenet.org/ies) - In this paper we highlight the similarities and differences between Christianity and Islam, on the social functions of women based on the sacred texts of both, references to a hidden social curriculum in the history. Faced with the growing religious pluralism in contemporary societies, we believe that the debate on how the two main religions in the history of mankind, have had and continue to have an enormous influence on the lives of millions of women, is an important topic.

77. Fabrizio MANDREOLI, “L’idea d’Europa” di Erich Przywara: una riflessione critica per l’ora attuale, “Rivista di Teologia dell’ evangelizzazione”, vol. 18 (2014) 1, 187-221 - [rte@ter.it](mailto:rte@ter.it) - What is the profound history of Europe? What are its geographical, political, theological and philosophical «roots»? Can we think about Europe without Asia and Africa? What are the projects of the Christians in history? Why did many of these projects «fail» from a historical as well as theological point of view? So, what the task for the time being? This is a series of questions asked by the author Erich Przywara - one of the most original catholic theologians and philosophers of the first half of the twentieth century - during the first years after the second world war and gathered into a small work that includes several reflections of the previous period. The article - partly based on the introduction of the Italian edition of the book (a Spanish edition will be soon available, too) - tries to retrace some of these questions underlining the diagnosis made by Przywara and suggesting the possible role of the Christians in the future of Europe. Reflections, that made by the teacher of Balthasar, Rahner and Ratzinger, are surprising for their originality and help us reconsider the time being in a creative way according to the evangelical categories.

78. Jennifer MATA, *Sharing my journey and opening spaces: spirituality in the classroom*, “International Journal of Children’s Spirituality”, vol. 19 (2014) 2, online 18 June 2014 - <http://www.tandfonline.com/toc/cijc20/current#U6JtKED3luY> - Drawing on past experiences and understandings of children’s spirituality, as well as research regarding in-service teacher’s views on facilitating spirituality in the classroom, this article explores teacher candidates’ thoughts on spirituality, their position as it having a place or not in the classroom and how, if so, would they incorporate it to facilitate spirituality for the children they teach. Methods for gathering data include exposing teacher candidates to definitions of spirituality, theory, research and different views on children’s spirituality, as well as using prompt questions to facilitate an online discussion on perceptions of spirituality in the classroom. The findings gathered show teacher candidates deem spirituality as important, and as having a place in early childhood education. Appreciation of nature, reflection and pondering, meditation practices and yoga were the suggested strategies made by teacher candidates, in order to incorporate and nourish children’s spirituality in the classroom.

79. Bryan T. McGRAW, *Liberal multiculturalism and confessional religious schooling*, “Political Studies”, vol. 62 (2014) 2, first published online 09 June 2014 - <http://onlinelibrary.wiley.com/doi/10.1111/1467-9248.12144/abstract?jsessionid=99F36AA952BF984A21BBBCEB72C34EF8.f02t01?deniedAccessCustomisedMessage=&userIsAuthenticated=false> - Liberal multiculturalist theories argue for adopting group-specific policies as a means of securing properly liberal ends. Religious groups rarely, if ever, qualify on these accounts. This article suggests that such exclusion is unwarranted in the case of confessional religious schooling, which is meant to inculcate in students a specific set of religious beliefs and behaviors.

80. José Luis MORAL DE LA PARTE, *Vita umana, vita religiosa? Spunti di fenomenologia ed ermeneutica dell’esperienza oltre l’ homo religiosus*, “Orientamenti Pedagogici”, vol. 61 (2014) 2, 341-374 - [www.ericsson.it](http://www.ericsson.it) - The experts do not agree on «what is a religion». It is yet almost impossible to arrive at any result shared by all. In this context, the article discusses - in the epistemological perspective of «communicative rationality» - a three argument: 1. delimit the «understanding possible» about the

meaning of religion in human life; 2. search the phenomenological basis that justifies the «idea of religion»; 3. interpret the consistency or otherwise of the religious understanding of existence.

81. Flavio PAJER, *Postmodern Humanism as Challenge to the Christian Education*, “The Person and the Challenges”, vol. 4 (2014) 1, 7-22 – [www.upjp2.edu.pl](http://www.upjp2.edu.pl) - The XX century, in the Western countries, offered a profusion of conceptions, frequently similar in the tension they generate, but almost never exempt from strong ideological premises, and most of all inconclusive and discordant in their practical applications. The beginning of the new Millennium, almost as a reaction, has developed an Utopia of a new, so called, postmodern humanism. These conceptions are not antireligious, but rather post-secular. They represent a considerable challenge to the Christian Churches' educational tradition, that in turn are convinced to possess (as a monopoly?) the universality of the symbolic goods. It is a challenge on the ground of values and ultimate goals (problem of the ethical and religious pluralism, freedom of religion and belief, new paradigm of the relationship science-faith), but also a challenge on the field of educational procedures and institutional frameworks (conflict between public and private, relevance of the media pervasiveness, primacy of the instrumental knowhow over the humanistic one, the cultural generational gap, etc...). Among the conditions to confront this educational challenge in a correct manner, the article strongly suggests, in order to handle the new complexity of the reality, to adopt a strategy of graduality, to reinstate at the centre of one's thought and life the formation of an ethic of responsibility.

82. Lourdes PERONI, *Religion and culture in the discourse of the European Court of Human Rights: the risks of stereotyping and naturalising*, “International Journal of Law in Context”, vol. 10 (2014) 2, 195-221 - [http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=9249494&utm\\_source=Issue\\_Alert&utm\\_medium=RSS&utm\\_campaign=IJC](http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=9249494&utm_source=Issue_Alert&utm_medium=RSS&utm_campaign=IJC) - This paper critically examines the ways in which the European Court of Human Rights represents applicants' religious and cultural practices in its legal discourse. Borrowing tools from critical discourse analysis and incorporating insights from the anti-essentialist critique, the paper suggests that the Court has most problematically depicted the practices of Muslim women, Sikhs and Roma Gypsies. The analysis reveals that, by means of a reifying language, the Court oftentimes equates these groups' practices with negative stereotypes or posits them as the group's 'paradigmatic' practice / way of life. The thrust of the argument is that these sorts of representation are problematic because of the exclusionary and inegalitarian dangers they carry both for the applicants and for their groups. In negatively stereotyping applicants' practices and in privileging certain group practices over others, these types of assessment underestimate what is at stake for the applicants and potentially exclude them from protection. Moreover, these types of reasoning risk sustaining hierarchies across and within groups. The paper concludes by sketching out an approach capable of mitigating stereotyping and essentialising risks.

83. A. RAMESH, Vinit DANI, *Embedding spirituality for Professionals – A study using movies as pedagogy*, “Procedia. Social and Behavioral Sciences”, vol. 133 (2014) 15 May, 473-480 - <http://www.sciencedirect.com/science/article/pii/S1877042814031243> - We may face ethical dilemmas in professional and personal lives. Moral depravity has been the cause for financial, ecological crimes etc. Value based decisions demand courage, and conviction. The paper examines conflicts in values and responsibilities. The research paper uses select movies as pedagogy to sensitize the professionals to dimensions of spirituality such as “karma yoga” and “arishadwarga” and discuss the consequent ethical dilemmas. There is complex relationships and conflict between values, responsibilities, at organizational and individual level. We observe certain events trigger act as spiritual anchors and decisions fall into realm of spirituality. We also observe that “what stand to take is as important as when to take a stand.”

84. 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, 123-138 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2013.773194#.U3jZbXb3luY> - 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.

85. Olga SCHIHLEJEV, Tonu LEHTSAAR, Kaido SOOM, *Religious Education in Estonia between fears and expectations*, “Religious Education Journal of Australia”, vol. 30 (2014) 1, 24-30 - <http://search.informit.com.au/documentSummary;dn=249281706098065;res=IELHSS> - In Estonian schools there are three ways the teaching of religion is organised. Many schools have no specific subject for learning religion; in some schools the subject is nonconfessional and in private schools it is confessional. This article focuses on 14-17 year-old Estonian pupils' views about dealing with religious diversity in the context of school and their attitudes to tolerance. It analyses the results of REDCo studies in Estonia in 2008 and 2012. The questions, which make the biggest distinctions between students with different experiences of religious education, will be examined to assess how students with different experiences of education about religion evaluate their education and how students differ in their views about tolerance and in their ways of dealing with religious plurality. The results are analysed in relation to current research and discussed in relation to recent policy about religious education in Estonia.

86. Eliezer SCHNALL, *Psychological Science and Religious Education in a devout University: The case of Pain Overlap Theory and the Talmud*, “Religious Education”, vol. 109 (2014) 3, 309-330 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2014.911627#.U41raXb3luY> - Educators employed in devoutly religious institutions often teach students who view even their secular higher education through a uniquely religious lens. Based on his own experiences teaching psychological science at a Jewish university, the author suggests enhancing student interest and enthusiasm by wedding secular curricula with religious education, where feasible. By way of illustration, the current article shows how a cutting edge area of brain research could be taught in the context of ancient and medieval Jewish sources. This example is especially appropriate, given the recent special interest among leaders in the field of religious education in the potential relationships between their own discipline and the field of neuroscience, as well as the fact that the literatures of the histories of neuroscience and related disciplines have long noted the relevance of Jewish religious sources.



87. Emily SIGALOW, Nicole FOX, *Perpetuating Stereotypes: A study of Gender, Family, and Religious Life in Jewish Children's Books*, "Journal for the Scientific Study of Religion", vol. 53 (2014) 2, 416-431 - <http://onlinelibrary.wiley.com/doi/10.1111/jssr.12112/abstract?deniedAccessCustomisedMessage=&userIsAuthenticated=false> - This paper examines award-winning Jewish children's literature as a medium to explore how religiosity gets constructed differently for men and women. We analyze three decades of winners of the Sydney Taylor Jewish Book Award, a prestigious annual award given by the Association of Jewish Libraries to an outstanding Jewish children's book. We demonstrate how these award-winning books produce and perpetuate gendered religious stereotypes that associate men with agency and women with communion. We also show how these books construct images of a "domestic Judaism" for women and a "public Judaism" for men and how women have been symbolically annihilated from the titles and central character roles in these books. Drawing on Cecilia Ridgeway's gender-framing perspective, we argue that the gender stereotypes evident in these books matter to society because they produce and enforce gender inequalities in religiousness.
88. Alberto SPEKTOROWSKI, *¿Una Europa excluyente? El Islam y el resurgimiento nacionalista cívico*, "Araucaria. Revista Iberoamericana de Filosofía, Política y Humanidades", vol. 16 (2014) n. 31, 105-126 - [http://institucional.us.es/araucaria/nro31/monogr31\\_1.pdf](http://institucional.us.es/araucaria/nro31/monogr31_1.pdf) - Los debates acerca de la inclusión del Islam y las comunidades Musulmanes en Europa han servido de marco para el resurgimiento del nacionalismo en Europa. Este artículo introduce un planteamiento crítico a los debates que rodean a este levantamiento cívico nacionalista. El artículo sugiere que las exigencias de libertad religiosa fundadas en principios teológicos por parte de los Musulmanes han catalizado una respuesta nacionalista secular que restringe el valor universal de las libertades liberales. Este artículo explica como las exigencias de los Musulmanes ha permitido el pasaje de un liberalismo universal a un liberalismo nacional que se expresa en muchos países como una limitación a la libertad religiosa.
89. Josef STALA, *Katechese im Zeitalter der Postmoderne: "Grundsatzprogramm für die Katechese der Kirche in Polen" aus dem Jahr 2010*, „Bogoslovni vestnik. Theological Quarterly. Ephemerides Theologicae“, vol. 74 (2014) 1, 107-117 - [http://www.teof.uni-lj.si/uploads/File/BV/BV\\_74\\_1\\_vsebina.pdf#page=106](http://www.teof.uni-lj.si/uploads/File/BV/BV_74_1_vsebina.pdf#page=106) - Die gewaltigen politischen, gesellschaftlich-kulturellen und religiösen Umbrüche wie auch die Veränderungen im polnischen Erziehungssystem (so sind etwa wegen der Herabsetzung des Schuleintrittsalters seit dem 1. September alle fünfjährigen Kinder dazu verpflichtet, ein Vorschuljahr zur Vorbereitung auf die Grundschule zu absolvieren) veranlassten die katholische Kirche in Polen dazu, im Jahr 2010 ein novelliertes Programm *Podstawa pro-gramowa katechezy Kościoła katolickiego w Polsce* (Grundlagenprogramm für die Katechese der katholischen Kirche in Polen) einzuführen. Der Autor des vorliegenden Artikels präsentiert Katechese und Religionsunterricht in Polen im Licht der neuartigen Herausforderungen. Zunächst beschreibt er, an wen sich die Katechese in der postmodernen Zeit richtet, dann befasst er sich mit dem Religionsunterricht an der Schule. Abschließend unterbreitet er Vorschläge für pastorale und katechetische Antworten auf die Herausforderungen der Post-moderne.
90. Michael STAUSBERG, *Advocacy in the study of religion*\s, "Religion", vol. 44 (2014) 2, 220-232 - <http://www.tandfonline.com/doi/abs/10.1080/0048721X.2014.892248#.U0QEBqL3kos> - This article introduces a thematic issue on advocacy in the study of religion\s. It reflects on some issues relating to instances of advocacy in the study of religion\s such as the importance of personal relationships, intervention on behalf of marginal and controversial religions, forms of and audiences for advocacy, its legitimation, and its relations to scholarly identity and the academy.
91. Klelija STRANCAR, *Spiritual dimension of palliative care: Dialog with existential thought of Heidegger and Levinas*, "Bogoslovni vestnik. Theological Quarterly. Ephemerides Theologicae", vol. 74 (2014) 1, 129-139 - [http://www.teof.uni-lj.si/uploads/File/BV/BV\\_74\\_1\\_vsebina.pdf#page=106](http://www.teof.uni-lj.si/uploads/File/BV/BV_74_1_vsebina.pdf#page=106) - The article discusses the inclusion of existential thought into the existing studies and practice in the field of spirituality in palliative care, namely Heidegger's analysis of existence and Levinas' ethical philosophy. Existential thought of the two philosophers makes possible an understanding of man that differs from the naturalistic approach of the positive sciences. No longer is the patient as a subject of care at the forefront but his life in its existential integrity. It is impossible to come to such an understanding through biology nor can one subject it to empirical objectivization, for we are dealing with originality of living experience, wherein Heidegger and Levinas help us analyze the fundamental phenomena of man, such as death, anxiety, fellow man, care, guilt, conscience, responsibility and closeness. On the basis of analysis of these phenomena we try to deepen our understanding of the fundamental categories that appear in the existing studies as operative concepts for description of spirituality in palliative care.
92. Ming SUN, *Ethnicity, religion, and academic preparedness: a comparative analysis of Chinese supplementary secular schools and nonsecular Church-affiliated schools*, "Diaspora, Indigenous, and Minority Education - Studies of Migration, Integration, Equity, and Cultural Survival", vol. 8 (2014) 2, 75-91 - <http://www.tandfonline.com/doi/abs/10.1080/15595692.2013.857304#.U0Y0KaL3kos> - Little academic attention has been given to the supplementary education experience of immigrant students in the Canadian research literature, especially in a non-English speaking context such as Quebec. Yet these schools are important for understanding the influence of ethnicity as well as religion on the academic preparedness and social integration of immigrant/minority students in the public school system. From a comparative perspective, this study explores the role that secular Chinese language schools and nonsecular, church-affiliated schools play in responding to the educational needs of Chinese youth in the public schools. Data were collected through ethnographical observation in the two school contexts, as well as through in-depth interviews with Chinese immigrant students, their parents, school personnel, and church ministers. Through a Foucauldian analysis of discourse, the author found that attendance at Chinese supplementary schools benefitted these students' academic preparedness in a variety of ways, such as the reinforcement and development of ethnic identity. In secular Chinese language schools, ethnicity seems to function through the interaction of cultural attributes and social ethnic structures, whereas in church-affiliated, nonsecular schools, the influence of ethnicity seems to shift to the impact of Christian discipleship. Through this process, church schools actually act as socializing agents that facilitate positive interpersonal relationships among peers and families.
93. Giuseppe TACCONI, *Possibilità e limiti dell' insegnamento scolastico della religione in un'Italia secolarizzata e plurale*, "Orientamenti Pedagogici", vol. 61 (2014) 2, 393-412 - [www.ericsson.it](http://www.ericsson.it) - On the presence of religion education in Italian schools,

this contribution, after highlighting the limitations that in the current context would be a reduction of the problem to the single issue of the teaching of Catholic Religion according to the Concordat between the State and the Catholic Church, indicates the main lines of a wide-ranging debate, in progress in Italy, which allows us to glimpse other possibilities for religious education at school, such as enhancing the religious dimension of the curricula of various disciplines, the knowledge of the Bible and the cognitive approach to different religions.

94. Margaret TAPLIN, *A model for integrating spiritual education into secular curricula*, “International Journal of Children’s Spirituality”, vol. 19 (2014) 1, 4-16 - <http://www.tandfonline.com/doi/full/10.1080/1364436X.2013.873860#U4mwnb3luY> - The purpose of this article is to illustrate how the model proposed initially by De Souza and developed by Buchanan and Hyde for religious education can be applied to secular education. Using the context of an action research project in Mainland China to introduce education in human values to government primary schools, examples are drawn from mathematics topics to show how teachers have been able to integrate cognitive, affective and values messages into their existing subject curricula. Children’s and teachers’ comments suggest that both are aware of the inner transformations that occur over time, and illustrate that it is possible to bring about such transformation in a way that is compatible with the ideology of the system.

95. *La Théologie à l’Université*, numéro monographique de la “Revue des Sciences Religieuses” (Strasbourg Université), vol. 87 (2013, oct.) 4, 387-509 - <http://theocatho.u-strasbg.fr> - Regards historiques et réflexions épistémologiques. La question se pose, à l’heure actuelle, de ce qu’est “la” science et la représentation du “progrès scientifique”. De ce dernier, on peut faire un usage rationnel mais tout autant un usage irrationnel. C’est notre conviction que, sans une valorisation appropriée des humanités et de la recherche fondamentale au sein de l’université – ce qui ne saurait faire l’impasse sur la théologie – le progrès scientifique et l’évolution technique risquent de rester ce qu’ils sont: des instruments aveugles.

96. Andrés TORRES QUEIRUGA, *L’ortodossia oggi: dall’ “Anathema sit” a “Chi sono io per giudicare?”*, “Concilium” (ed.it.), vol. 50 (2014) 2, 25-48 - [www.queriniana.it](http://www.queriniana.it) - L’articolo si propone una rielaborazione del concetto di ortodossia e una modifica nel suo esercizio. Partendo dalla base biblica ed ecclesiale del concetto, si passa agli scenari configurati dalla Riforma, dall’Illuminismo moderno, dall’ermeneutica. Con l’affermarsi dell’autonomia secolare, la religione viene ricollocata sul suo terreno d’elezione: svelare la trasparenza del reale fino al fondamento che lo sostiene. In termini cristiani, Dio è compreso come colui che crea per amore, che si è rivelato come salvezza. Per questo l’ortodossia è ripensata: viene messa in discussione la “continuità orizzontale” e si consolida la “verifica verticale”. Ciò comporta delle conseguenze sul piano teorico, del giudizio morale e della convivenza ecclesiale e, non ultimo, sul piano dell’insegnamento/apprendimento didattico della “verità” del cristianesimo, specialmente durante l’arco prematuro della scolarizzazione, con esiti di fatto spesso assai discutibili in merito all’effettiva comprensione dell’originalità cristiana. Sullo stesso problema, ma in un’ottica decisamente pastorale, insiste la monografia di “Lumen Vitae” (janvier-mars 2014, pp.5-85) dedicata a *La recherche de la vérité à l’époque d’Internet et du Web*, con cinque brevi saggi firmati da specialisti.

97. Mario TURCHETTI, *Il contributo di Calvino e del calvinismo alla nascita della democrazia moderna* [The contribution of Calvin and Calvinism to the birth of modern democracy], “Protestantesimo”, vol. 69 (2014) 1-2, 107-149 - [www.claudiana.it](http://www.claudiana.it) - The idea that Calvin organized the Church in Geneva, the work of his life, on the basis of an aristocratic conception of power with a faint tint of democracy, appears to be a widespread opinion. However, not all experts agree. A number of experts think that the Reformer gave a momentous impulse to the birth of what would become modern democracy, because he fashioned its basic elements: fundamental freedoms. By analyzing Calvin’s terminology and his political philosophy, Turchetti tries to define the significance and the limits of the democratic conception of Calvin and Calvinism, identifying the founding element bequeathed by the Reformer to modern democracy in the freedom of conscience.

98. Marjoka VAN DOORN, *The nature of tolerance and the social circumstances in which it emerges*, “Current Sociology”, published online before print June 12, 2014, doi: 10.1177/0011392114537281 - <http://csi.sagepub.com/content/early/2014/06/11/0011392114537281.abstract> - Tolerance entails acceptance of the very things one disagrees with, disapproves of or dislikes. Tolerance can be seen as ‘a flawed virtue’ because it concerns acceptance of the differences between others and ourselves that we would rather fight, ignore, or overcome. However ‘flawed’ a virtue it may be, tolerance may be the only thing that stands between peaceful coexistence and violent intergroup conflict. This makes tolerance a topic of great scientific as well as practical importance. While scholars have systematically studied political (in)tolerance and the closely related subject of prejudice for over half a century now, many conceptual and empirical puzzles remain unsolved. This may well reflect the complex nature of tolerance and the dilemmas which are intrinsic to the idea of toleration. In this article an examination of the paradoxical nature of tolerance is followed by a review of the academic literature and empirical findings on (political) tolerance and its primary sources. To conclude, future challenges for tolerance research are outlined. It is argued that tolerance research would benefit from a stronger interdisciplinary approach: an intergroup relations perspective on tolerance would enhance our understanding of the nature of tolerance and the social circumstances in which it emerges.

99. Cameron David WARNER, *On the relationship between Method and the Object of study when studying religion*, “Numen”, vol. 61 (2014) 2-3, 131-144 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15685276-12341312;jsessionid=a3tacqfb4h63c-x-brill-live-02> - If a discipline is defined by the object of its study, then the definition of the object of study has a priori paramount importance. Studies of the evolution of the study of religion show that researchers have been unable to escape their own socio-political contexts. I begin with a brief consideration of the evolution of superstition as a means to gain perspective on the evolution of the study of religion and definitions of religion and as a cautionary note to both the contextual study of religion and the cognitive-evolutionary study of religion. I then continue with an overview of our conference, “Researching Religion: Methodological Debates in Anthropology and the Study of Religion,” at Aarhus University, and the seven articles published in this special double issue of *Numen*. Taken together, they reflect and address an international rupture between the contextual and the cognitive study of religion, and point towards productive avenues for future research.

100. Anna ZAUŠKOVÁ, Adam MADLEŇÁK, Dáša MENDELOVÁ and Zuzana BEZÁKOVÁ, *Problems of innovative thinking advocacy within the Christian doctrine*, “European Journal of Science and Theology”, vol. 19 (2014) 3, 81-87 - [http://www.ejst.tuiasi.ro/Files/45/8\\_Zauskova%20et%20al.pdf](http://www.ejst.tuiasi.ro/Files/45/8_Zauskova%20et%20al.pdf) - The opinions of members of religious communities on innovative processes are varied and generally inconsistent. Many of them deal with the issues related to repeated re-evaluation of traditional dogmas of faith (depending on their nature and character) in accordance with the current needs and demands of the 21st century, the century that reflects the innovative potential of Christian morality. The authors of the article predominately contemplate on the innovative methods of spreading and deepening Christian faith among young people, with an emphasis on the application of new information and communication technologies. Basic assumption of the article claims that the Church is supposed to continuously support various modern interactive forms of communication with believers, especially within the „knowledge“ society, as well as to create an adequate space for public debate on religious topics.

### Teaching tools

101. *Shared histories* is an interactive e-book published by the **Council of Europe** with links to external sources. It is a set of exemplar teaching and learning materials, primarily intended for use in teacher training. It is suitable for any mode of teacher training: initial, concurrent, in-service and refresher courses. The e-book, which is the collective work of European history educators, explores ideas related to the concept of shared histories. *Shared histories* lays the emphasis on shared experiences rather than different interpretations of the same event. It explores the idea that your history is also our history and likewise our history is also the history of the other, although the word “shared” does not mean “the same as”. On the contrary, it emphasizes on the commonalities as an alternative way to deconstruct history, while promoting respect towards the differences and particularities of each context. <http://www.theewc.org/library/category/view/shared.histories.for.a.europe.without.dividing.lines/>

102. François BOESPFLUG, Thierry LEGRAND, Anne-Laure ZWILLING, *Religions, les mots pour en parler. Notions fondamentales en Histoire des religions*, Bayard/Labor et Fides, 2014, 398pp – “Ce livre-outil vise d’abord les étudiants et enseignants qui ont à travailler tel aspect de l’histoire religieuse. Mais il vise un projet plus large aussi, puisqu’il veut combattre la ‘démission intellectuelle’ qui frappe aujourd’hui les religions à travers sentences globalisantes et lieux communs. Il s’agit là de distinguer les religions en apprenant à nommer précisément et à comprendre leurs différences spécifiques. En effet, la découverte de la diversité, la complexité et l’historicité des religions passe par celle des vocales utilisés à leur propos, sous peine de les défigurer” (É. Vinson, *Le monde des religions*, n.65, mai-juin 2014).

103. Stefano CAVALLI, *Ermeneutica, ispirazione e canone biblici nelle diverse confessioni cristiane e nel cammino ecumenico. Un decennio di pubblicazioni*, “Studi ecumenici”, vol. 31 (2013) 4, 411-427 – [www.isevenezia.it](http://www.isevenezia.it) – In questa rassegna bibliografica biblica è stata fatta la scelta di segnalare quanto pubblicato, negli ultimi dieci anni circa, sul tema dell’ispirazione biblica, del canone e dell’ermeneutica della Bibbia nelle diverse confessioni cristiane e nel cammino ecumenico. Della quarantina di libri e articoli qui selezionati nelle varie lingue di studio viene indicato molto sinteticamente il concetto centrale o la tesi sostenuta. Strumento bibliografico utile anche per l’insegnamento interconfessionale nelle scuole secondarie e superiori quando si affrontano tematiche bibliche.

104. Collectif, *Bookmarks. A manual for combating hate speech online through human rights education*, Council of Europe Publishing, Strasbourg 2014, 196pp. - <https://book.coe.int/eur/en/human-rights-and-democracy/5888-bookmarks-a-manual-for-combating-hate-speech-online-through-human-rights-education.html> - The work of the Council of Europe for democracy is strongly based on education: education in schools, and education as a lifelong learning process of practising democracy, such as in non-formal learning activities. Human rights education and education for democratic citizenship form an integral part of what we have to secure to make democracy sustainable. Hate speech is one of the most worrying forms of racism and discrimination prevailing across Europe and amplified by the Internet and social media. Hate speech online is the visible tip of the iceberg of intolerance and ethnocentrism. Young people are directly concerned as agents and victims of online abuse of human rights; Europe needs young people to care and look after human rights, the life insurance for democracy. Bookmarks is published to support the No Hate Speech Movement youth campaign of the Council of Europe for human rights online. Bookmarks is useful for educators wanting to address hate speech online from a human rights perspective, both inside and outside the formal education system. The manual is designed for working with learners aged 13 to 18 but the activities can be adapted to other age ranges. Associated titles by the Council of Europe: *Manual on hate speech* (2009), *Legal instruments for combating racism on the Internet* (2009), *Manual on the wearing religious symbols in public areas* (2009). All available in French or English version.

105. Pietro DELCORNIO, *Lazzaro e il ricco epulone. Metamorfosi di una parabola fra Quattro e Cinquecento*, Il Mulino, Bologna, 2014, pubblicazione online e a stampa, pp.328 - <http://www.darwinbooks.it/doi/10.978.8815/317087> - Nel Vangelo di Luca si narra di Lazzaro, un povero mendicante affamato e piagato alla porta di un ricco gaudente. La parabola ebbe grande fortuna nell’Italia e nell’Europa fra tardo medioevo e prima età moderna, grazie ai predicatori che ne fecero il loro cavallo di battaglia. Seguirne le metamorfosi – come fa questa documentata ricerca – significa pertanto approfondire i modi in cui una articolata comunicazione religiosa rappresentava la società del tempo, attraverso una serie di tematiche come le vesti, i segni del lusso, le regole della carità e la sfuggente identità del povero, la tensione fra ricchezza mondana e destino eterno, le strategie per coniugare denaro e salvezza, l’immaginario dell’aldilà. Esempio come strumento per coniugare l’apprendimento di valori economici, artistici e biblico-religiosi in un segmento della storia culturale dell’Occidente.

106. Pinchas LAPIDE, *La Bibbia tradita. Sviste, malintesi ed errori di traduzione*, pref. di Jean-Louis Ska, postfazione di R. Alessandrini, EDB, Bologna 2014, 260pp – [www.dehoniane.it](http://www.dehoniane.it) - La costola di Adamo e la mela di Eva, l’azzurro mare dell’Esodo che viene chiamato Rosso, Mosè raffigurato con le corna, un ramoscello che diventa una rosa, un cammello che passa per la cruna di un ago... La Bibbia - considerata da Paul Claudel un «immenso vocabolario», da William Blake un «grande codice dell’arte» e da Marc Chagall un imponente «atlante iconografico» - costituisce un inesauribile deposito e una riserva tematica di figure e metafore che talvolta sono il risultato di sviste, malintesi e veri e propri errori di traduzione. L’Antico Testamento ne ha conosciuti nei passaggi

dall'originale ebraico al greco, e poi nel latino di Gerolamo e nella lingua della cancelleria sassone di Martin Lutero. Gli esempi sono innumerevoli, ma alcuni errori si sono depositati con maggiore forza e con effetti di rilievo. Quelli «derivanti da mancanza di conoscenza e senza alcuna conseguenza negativa» dovrebbero essere guardati «con un sorriso di compiacenza», osserva Lapide. Ben diversamente vanno considerati gli errori di traduzione voluti, tendenziosi, che comportano a volte cambiamenti insidiosi o calunniosi e persino veri e propri stravolgimenti del senso.

107. Gregory M. REICHERG, Henrik SYSE, Nicole M. HARTWELL, *Religion, War, and Ethics. A sourcebook of textual Traditions*, Cambridge University Press, 2014, 748 pp. - <http://www.cambridge.org/it/academic/subjects/religion/religious-ethics/religion-war-and-ethics-sourcebook-textual-traditions?format=HB> - This volume offers a comprehensive selection of texts from the world's major religions on the ethical dimensions of war and armed conflict. Despite a considerable rise of interest in Eastern and Western religious teachings on issues of war and peace, the principal texts in which these teachings are expounded have in most cases remained inaccessible to all but a handful of specialists. This is especially true of traditions such as Islam, Buddhism, and Judaism, where the key authoritative treatments are often embedded in texts (e.g., Koranic jurisprudence, religious epics, or Talmudic commentary) that are not overtly about matters pertaining to the ethics of war, thus requiring a difficult process of interpretation and selection, and for which English translations frequently do not exist. Topical and timely for today's debates in the public arena and essential reading for students of religious ethics and the relationship between religion and politics, this book aims to give the reader a proper knowledge of the textual traditions that inform the key struggles over issues of peace and security, identity and land.

108. *Analyse des manuels d'histoire de sixième 2009-2013*, issus des programmes français de 2008. Troisième partie : *Les débuts du christianisme*, par Claudine Charleux, Alain Merlet et Jean-Marc Noiroit. Les analyses de 1<sup>ère</sup> et 2<sup>ème</sup> parties sont disponibles sur : <http://recolarel.over-blog.com/article-analyse-manuels-histoire-de-6eme-de-college-2009-2013-3-123747337.html>

#### CALL FOR PAPER, EVENTS

**Religions and Constitutional Transitions in the Muslim Mediterranean: « the pluralistic moment »** : co-sponsored by the International Centre for Religion, Law and Economy, Insubria University, and the International Centre for Law and Religious Studies, Brigham Young University – Como, Italy, Università dell'Insubria, 3-5 June 2014. <http://www.iclrs.org/content/blurp/files/Como%20Conference%202014.pdf>

**7e Université d'été** organisée par "Enseignement et Religions", Lyon, Lycée Ste Marie, 8-10 Juillet 2014 – « Ces trois jours de formation visent à renouveler la prise en charge des questions religieuses dans l'enseignement catholique. ils sont largement ouverts aux enseignants du public, et à toute personne intéressée par les liens entre culture et religion » Infos, inscriptions: [http://ens-religions.formiris.org/userfiles/files/espacecom/tract\\_universite\\_ete\\_lyon2014.pdf](http://ens-religions.formiris.org/userfiles/files/espacecom/tract_universite_ete_lyon2014.pdf)

**XXI Summer School on Religions, L'effetto di Papa Francesco. L'impatto del nuovo pontificato sulla realtà italiana e sul panorama religioso internazionale**, organizzata dal Centro Studi del Fenomeno Religioso contemporaneo, San Gimignano (Siena), 25-28 Agosto 2014. [http://www.asfer.it/upload/dl/CISReCo/International\\_Summer\\_School\\_on\\_Religions/ss2014\\_prog-provv.pdf](http://www.asfer.it/upload/dl/CISReCo/International_Summer_School_on_Religions/ss2014_prog-provv.pdf)

**Theology and Human Rights, Freedom of Religion or Belief of All** – This Summer School will take place on 15-18 September 2014, in Novi Sad, Serbia. The Summer School is organized thanks to the scientific support of the Faculty of Canon Law and will be coordinated by the Diocese of Backa of the Serbian Orthodox Church and the Church and Society Commission of the Conference of European Churches (CEC-CSC). Information by Prof. Marco Ventura. More information can be found at the website of CEC-CSC.

**Open Theology** - an international Open Access, peer-reviewed academic journal 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. The *Open Theology* does not present views of any particular theological school nor of a particular religious organization. The contributions are written by researchers who represent different religious views. The authors present their research concerning the old religious traditions as well as new religious movements. Info and submissions: <http://www.degruyter.com/view/j/opth> ; <http://www.editorialmanager.com/openth/>

**Diasporic and Migrant Identities: Social, Cultural, Political, Religious and Spiritual Aspects** : International Conference, Sarajevo, 23rd and 24th April 2015 - Economic, political and forced migration has been present for quite some time in the reality of Balkan Muslims. Wherever they went, they carried the experience of their lives lived at the crossroad of different worlds. Ever since 1960's, the economic and political migration of Bosniaks has been directed towards Western countries, especially the European ones.

Even more so after the signing of framework agreements allowing Yugoslav workers to find temporary jobs in Austria, Germany, Switzerland, and Scandinavian countries, but also North America and Australia. During 1990's the horrors of war in B&H resulted in forced migrations of Bosnian and Herzegovinian population. So far the focus has been more on economic and political dimensions of migrant experience and life, and less so on the social, cultural and religious dimensions. Therefore we would like to open up the floor for dialogue about diasporic and migrant identities and also establish a network of scholars and researchers working on these issues. We are hoping to offer an opportunity for exchange and discussion of ideas, theoretical and empirical findings, as well as methodological approaches focusing on diasporic communities of Bosniaks, Balkan Muslims, but also other communities whose work and experience could be compared to them. Therefore we invite researchers, academic staff, professors, but also post-graduates, PhD candidates, activists and civil society representatives to submit their contributions for this conference. We welcome contributions covering segments of the topics listed in the document below. For more details and information please visit: <http://www.iitb.ba/content/call-for-submission-of-papers-for-the-international-conference/297>

**XXI IAHR World Congress, 2015** - The organizers of the Congress, Congress presidents Prof. Dr. Jörg Rüpke (Erfurt) and Prof. Dr. Christoph Bochinger (Bayreuth) and Congress coordinator Dr. Elisabeth Begemann (Erfurt), invite contributions from all disciplines of religious studies and related fields of research to allow for broad, interdisciplinary discussion of the Congress topic. Papers should address one of the areas outlined on the Congress website ([www.iahr2015.org/iahr/1219](http://www.iahr2015.org/iahr/1219)). Papers should be limited to 20 minutes. Individual papers on related topics will be joint into a panel of 120 minutes. Panel chairs will have to make sure that a minimum of 30 minutes is reserved for discussion. We strongly suggest to further academic exchange by forming trans-national and trans-continental panels. All paper proposals will be evaluated by the Academic Program Committee to ensure a high academic standard of the Congress program. Proposals of papers should not exceed 150 words, as indicated on the proposal form. The deadline for submission of proposals is Monday, December 15, 2014. All proposals must be submitted electronically via the IAHR 2015 website: <http://www.iahr2015.org/iahr-registration/paper-registration.php>.

**Popular Culture, Religion and Society. A Social-Scientific Approach.** What happens when popular culture not only amuses, entertains, instructs and relaxes, but also impacts on social interactions and perception in the field of religion? This series explores how religion, spirituality and popular culture co-exist intimately. Religion sometimes creates and regulates popular culture, religious actors who express themselves in popular culture are also engaged in shaping popular religion, and in doing so, both processes make some experiences possible for some, and deny access to others. The central theme of this series is thus on how religion affects and appropriates popular culture, and on how popular culture creates and/or re-enforces religion. The interaction under scrutiny is not only between the imaginary and 'real' world but also between the online and off-line one, and this revitalises the study of popular religion through its involvement in popular culture and in new social media technologies such as Facebook and Twitter. Works presented in this series move beyond text analysis and use new and ground-breaking theories in anthropology, communication, cultural studies, religious studies, social philosophy, and sociology to explore the interrelation between religion, popular culture, and contemporary society. Call for Book Proposals: Book proposals are invited for research monographs and edited collections that fit within the series' scope and themes. Please email your initial book proposals to the Series Editor. **Series Editor:** Adam Possamai, Univ. of Western Sydney ([A.Possamai@uws.edu.au](mailto:A.Possamai@uws.edu.au)). **Editorial Board:** Stef Aupers, Erasmus Univ. of Rotterdam, NL; Roberto Blancarte, El Colegio de Mexico, MEX; Douglas Cowan, Renison Univ. College, CAN; Giuseppe Giordan, Univ. of Padua, IT; Danielle Kirby, RMIT, AUS; Joseph Laycock, Texas State Univ., USA; Eloisa Martin, Federal Univ. of Rio de Janeiro, BR; John W. Morehead, Foundation for Religious Diplomacy, USA; Kamaludeen M. Nasir, Nanyang Technological Univ. of Singapore; Heinz Scheifinger, King Fahd Univ. of Petroleum and Minerals, Saudi Arabia; Vineeta Sinha, National Univ. of Singapore; James V. Spickard, Univ. of Redlands, USA.

**L'idea di Università. Investire nella conoscenza:** XI Simposio internazionale dei docenti universitari. Roma, Università pontificia Lateranense, 1- 4 ottobre 2014. Info: [emilio.bettini@vicariatusurbis.org](mailto:emilio.bettini@vicariatusurbis.org)

**Islamophobia: gender, sexuality and racism**, special Issue of the *Islamophobia Studies Journal*. This special issue aims to generate and circulate new knowledge about the relationship between Islamophobia, gender, sexuality and racism. Abstracts of 500 words are due by October 10, 2014 to [islamophobia.racism.gender.sex@gmail.com](mailto:islamophobia.racism.gender.sex@gmail.com). Full articles of no more than 8,000 words are due on March 2, 2015. Abstracts submitted for the special issue of ISJ may also be considered for a subsequent larger anthology on Islamophobia: Gender, Sexuality and Racism to be co-edited by Rabab Abdulhadi and Paola Bacchetta. Please specify at the time of submission if you would like your manuscript to be considered for the ISJ, the book or both.

**Sensing Religion [= Éprouver le religieux ]**, the 33rd ISSR conference, Louvain-la-Neuve (Belgium), 2nd-5th July, 2015. <http://www.sisr-issr.org/English/Conferences/Conferences.htm> - We would like to draw your attention to the information on the ISSR web site about our next ISSR conference. For this next conference, session and paper proposals should be submitted online by following this link. The online facility for submitting session proposals is now open and the deadline is 15 September 2014. Also, please note the Call for ISSR workshop proposals on the web site, by which the ISSR invites proposals for international workshops on innovative research topics in the field to be held in 2015. <http://www.sisr-issr.org/Program/>; <https://mail.google.com/mail/u/0/?pli=1#inbox/146c79bda6118213https://mail.google.com/mail/u/0/?pli=1#inbox/146c79bda6118213>

**Journal of Culture and Religion** (Zagreb, Croatia) is a new journal founded by the *Centre for Research in Social Sciences and Humanities*. "We are accepting submissions of original papers, review papers, essays and book reviews" (Martina Topic). Information about Journal, editorial board and submission guidelines are available at the following link:

**Revue “Religiologiques” : Religion, droit et l’État : interférence, intersection et interface.** Pour ce numéro thématique, *Religiologiques* sollicite des contributions qui proposeront soit des réflexions sur la question de l’intersectionnalité du religieux, du droit et de l’État, soit des études sur les défis et problématiques religio-légales émergentes, soit des analyses des tensions et conflits normatifs engendrés par les rapports de ces trois éléments (Ferrari et Cristofori 2010; Durham et al. 2012). Quelques axes (non exhaustives) de réflexion, d’exploration et d’analyse possibles des rapports entre religion, droit et l’État : - Nouveaux interdits : mouvements contre le halal, la circoncision, le voile, la construction de lieux de culte, etc. - Types de neutralité religieuse au sein de différents États - Constitutions, chartes et droits individuels et/ou collectifs - Liberté de religion et de croyance et espace publique - Rapports entre différentes normes : religieuses, sociales, juridiques, etc. - Voies de conciliation : pratiques d’harmonisation ou d’accommodements - Institutions et organismes de soutien et de recours. Les articles devront être de 6,000 à 8,000 mots et soumis en format WORD (.doc) à l’adresse courriel suivante [religiologiques@uqam.ca](mailto:religiologiques@uqam.ca). Les consignes de présentation des textes se trouvent sous la rubrique « Soumission d’articles » sur le site internet de la revue (<http://www.religiologiques.uqam.ca>). Infos supplémentaires Université du Québec à Montréal, UQAM, Courriel : [marcotte.roxanne@uqam.ca](mailto:marcotte.roxanne@uqam.ca) .

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EREnews, vol. XII (2014) 2, 1-30, was closed and send on 30/06/2014 – The next issue: September 30, 2014