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THE EVENTS

CONSEIL DE L'EUROPE **Intercultural dialogue: interaction between Culture and Religion**

Baku, 1-2 September 2014 - The 7th edition of the exchange was organised around three thematic panels in addition to the plenary sessions : 1) "Tolerance of religion and non-religious convictions in culturally diverse societies: a social capital"; 2) "Contribution of religions and non-religious convictions to combating all forms of discrimination, intolerance and violence"; 3) "The contribution of cultural heritage of a religious nature to intercultural dialogue and to the respect of the universal values defended by the Council of Europe". The event gathered senior delegates of religious communities (Buddhists, Christians, Jews, Muslims), representatives of non-religious convictions, interreligious groups, NGOs, youth delegates, experts, academics, as well as mainstream media professionals and international organizations' officials. [...]

More: http://www.coe.int/t/democracy/migration/bodies/cm_archiveselectyear_en.asp?toPrint=yes&

The first Panel - Discussion around the theme of tolerance included tolerance as "putting up with someone" with the implication that this is not the real tolerance of personal acceptance. In the act of tolerating we might marginalise a person or a group. A parallel interest was hate speech with its lack of tolerance. We mentioned its prevalence in certain circles. Nevertheless, we hope that religion might be able to appeal to a social capital of tolerance that respects human rights and the rule of law. One speaker said that we need mutual dignity based on respect, even more than tolerance. The 2nd panel was reminded that human rights are the same for all, that we make an individual contribution with organizational collaboration, while mutual recognition goes beyond convictions. As for tolerance, we were asked how religions deal with internal intolerance. The importance of the issue is obvious and groups within religions do cause difficulties. Nevertheless, criticism need not be intolerant or against anything. An example could be criticism of Israel for bombing civilians. The 3rd panel considered the *contribution of cultural heritage of a religious nature to intercultural dialogue* and to the universal values defended by the Council of Europe - in particular human rights, but also, of course, democracy and the rule of law. with its discussion of cultural heritage was interesting because cultural heritage is not just academic. Religious monuments matter because they can be places of installation or enthronement of religious and non-religious dignitaries. In another context, explanation of religious buildings and associated political events in the past - or more recently - is a form of education. It might be useful to consider monuments and their presentation to visitors and tourists. This can be related to current interest in Ottoman, Islamic and Jewish culture (etc.) or more specifically to Ottoman architecture in Greece. Conclusions included the need for intercultural dialogue and respect for universal values. (by James Barnett, in *IV & ICCS Newsletter* n.06/2014,11,adapt.).

NECE **Is a Pan-European memory possible?**

Wien, 16-18 October 2014 - European Conference 2014 organized by Networking European Citizenship Education (NECE): *1914-2014: "Lessons from History? Citizenship Education and Conflict Management"*. Particularly relevant for scholars and teachers the subject of the Workshop nr.8: *"From national narratives to shared memories: is a Pan-European memory possible?"*. Vedrana Spajić-Vrkaš, Professor at the University of Zagreb (Croatia) explains: "The introduction of new knowledge and skills in today's schools is often accompanied by controversies and disputes. Although many still understand the school curriculum as an assemblage of essential and objective knowledge, it is more or less a battle-field in which various interest groups, both from with-in and with-out education, fight over the issues of what constitutes the right knowledge, how it should be taught and assessed, and who should be entrusted to do it. The diversity of voices has opened the door to the pluralisation of educational purposes, objectives and contents, which has lead to the (over) politicisation of the field. As the result, the professional voices are more and more marginalised, irrespective of whether they come from educational research or practice. www.nece.eu/

EUROPEAN UNION **Relecture des discours du Pape au Parlement et au Conseil de l'Europe**

Bruxelles, 30 novembre 2014 - Ignace Berten, frère dominicain, membre de la Communauté St Dominique à Bruxelles, reprends le fil rouge des discours prononcés par le pape François à Strasbourg le 25 novembre. Les retombées culturelles, éthiques et éducatives de ses interventions ne sont plus à montrer. Un impératif reste : redonner sens et dynamisme au projet européen en soutenant les familles, en valorisant l'éducation, en cherchant en priorité à offrir du travail pour tous dans des conditions dignes, en respectant la nature. On pouvait s'attendre du pape une allusion plus marquée aux défis posés par la diversité éthico-religieuse et par la présence croissante de l'islam. Lire le texte intégral in *Europeinfos*, décembre 2014 : <http://www.comece.eu/europeinfos/fr/archives/numero177/article/6945.html>

IERs **Intercultural Education trough Religious Studies** - The IESR baseline study of religion education in the partner countries maps and analyses how religion and teaching (about) religion is played out in the official curricula for religion education or other school subjects, primarily in upper-secondary school in the five participating countries, i.e. *Denmark, France, Germany, Italy, and Spain*. On top of that the baseline study also highlights the most important trans-national European recommendations for the implementation of a study-of-religions based RE in the nation states of Europe, in order, hopefully, for religion education to contribute to intercultural understanding, tolerance and a constructive handling of religious and cultural diversity and conflict. <http://www.controcampus.it/2014/07/religione-scuola-iers-ca-foscari-studiare-religione-per-pace/> ; <http://iers.unive.it/>

GERMANY **Berlin grants Humanist pupils own holiday** - Berlin, 10/12/2014 - Schools in Berlin have recognized World Humanist Day as a holiday on a par with All Saints' Day, Yom Kippur and Eid al-Fitr. The decision means Berlin pupils who subscribe to humanism - a philosophy that rejects the existence of deities - can apply for a day off to celebrate their belief in the same way as Christians, Muslims and Jews do for their holy days. Arik Platzek, a spokesman for Germany's Humanist Association, said the decision "is a positive signal and a good example." He says it will be the first sanctioned holiday for humanists in any of Germany's 16 states "and as far as we know worldwide. "World Humanist Day was conceived in 1986 and takes place annually on June 21. It often falls on the solstice. <http://bigstory.ap.org/article/5c7690c041ea4ff69da8acdd3bb0c0fb/berlin-grants-humanist-pupils-own-holiday>

GREAT BRITAIN **Church of England schools to promote tolerance for other faiths and lifestyles** [Nov. 2014]. The Church of England has indicated it will comply with new rules that will compel all schools including faith schools actively to promote fundamental British values, including tolerance for other faiths and lifestyles. Nicky Morgan, the education secretary, revealed at the weekend that guidance on new rules introduced in the wake of the "Trojan Horse" scandal in Birmingham will be issued to private schools, academies and free schools this week. (...) A Jewish school for girls in Salford last week was placed in special measures after Ofsted inspectors said there were "major gaps" in students' spiritual, moral, social and cultural development and ruled that students are not provided with sufficient opportunities to learn about or understand people of other faiths or cultures and did not prepare students adequately for life in modern Britain. <http://www.christiantoday.com/article/church.of.english.schools.to.promote.tolerance.for.other.faiths.and.lifestyles/42547.htm>

● **Minority Religions and Schooling** – London, 6 December 2014. ‘State multiculturalism has failed’, declared David Cameron in 2011. Yet there is a continued expansion in state-funded religious schooling in Britain. This expansion has gone hand-in-hand with legal rulings that have placed minority religions on stronger footing next to the more established faiths. After exponential growth of Academies operating outside of local authority control since 2000, and three years after the first Free Schools opened their doors (a programme which has assisted the expansion of a diversity of faith-based schools), it is a good opportunity to take stock and reflect on the nature of minority faith schooling in Britain. <http://www.inform.ac/node/15>

● **School ‘failing to teach children about the Bible’** – [by Graeme Paton, *The Telegraph*, 20th Nov 2014] Large numbers of schools are shunning the Bible and other sacred texts to avoid favouring “one religion over another”, according to research. A study found that more than a fifth of pupils had not been exposed to any religious texts such as the Bible, Koran and Torah at school. The research from the **Bible Society** also revealed that less than half of teachers were confident about incorporating sacred books in lessons. Some one-in-10 of those taking religious education classes said they were “not very confident” about the move. Reasons for downplaying texts included poor training and guidance. But one-in-five teachers said they were reluctant to teach more religious books in case they are “taught inadequately or incorrectly, or creates the perception that one religion is favoured over another”. The conclusions come just months after another Bible Society study warned that the number of children regularly reading or hearing Bible stories had halved over the last 20 or 30 years. Ofsted also found that **many pupils were leaving school with a “very limited understanding” of Christianity** because of a dip in standards of religious education. The latest research was based on two separate surveys of almost 800 teachers and 566 pupils aged eight to 15. Large numbers of teachers supported greater access to sacred texts such as the Bible, Koran, Torah, Mahabharata, Guru Granth Sahib and the Book of Mormon. Around 42% of school staff said more pupils should be taught **religious texts across the curriculum**, including in lessons such as English, history and citizenship. But the study found evidence of widespread unease towards the move, with just 47 per cent saying they were confident about including religious or sacred texts in their teaching plans. Some 21% of pupils said they had not been exposed to any of the major religious texts. A further one in eight children thought people who were religious – or of a different faith – were “old fashioned”. James Catford, group chief executive of Bible Society, said: “Engaging with the Bible is essential to a good education. **The Bible has not only shaped our politics, art, literature and music, it also helps change the lives of individuals and societies.** We believe that every child has the right to encounter the Bible. ‘We must work together to break down the barriers that prevent us from passing on the Bible in our schools for the benefit of future generations.’” <http://www.telegraph.co.uk/education/educationnews/11241226/Schools-failing-to-teach-children-about-the-Bible.html>

ITALIA see IRInews

LUXEMBOURG **A’ l’école publique, un seul cours pour toutes les religions** - Luxembourg, 18 nov. 2014 - Les représentants des différentes communautés religieuses établies au Luxembourg s’organisent et signent un Mémorandum en faveur de l’élaboration d’un «cours des religions» commun pour l’enseignement fondamental. Le texte (*voir ci-dessous*) est soutenu par l’Eglise catholique, le Culte israélite, l’Eglise protestante, l’Eglise réformée, l’Eglise orthodoxe et l’Eglise anglicane, mais aussi par la Shoura, ou la communauté musulmane, et l’Eglise néo-apostolique. Le gouvernement avait annoncé dès son entrée. en décembre 2013, la fin des cours de religion et la création d’une éducation aux valeurs pour tous les élèves.

*La société luxembourgeoise est marquée par le pluralisme culturel et religieux. Cette diversité est une richesse ; elle exige aussi que les personnes apprennent à se connaître, s’apprécier, se respecter et construire ensemble la société de demain. L’école publique doit contribuer à une telle éducation, essentielle pour la cohésion sociale. Les religions marquent profondément la vie des citoyens croyants et inspirent également les traditions et cultures de nos sociétés ; elles ne peuvent être négligées quand on veut connaître, apprécier et respecter l’autre pour construire ensemble l’avenir. Dans cette perspective, l’enseignement des religions doit donc avoir sa place à l’école publique. C’est pourquoi le Conseil des Cultes conventionnés (représentant le Culte israélite, l’Eglise anglicane, l’Eglise catholique, l’Eglise orthodoxe, l’Eglise protestante, l’Eglise protestante réformée), l’Eglise néo-apostolique et la Shoura musulmane **sont prêts à assumer ensemble la responsabilité d’un « cours des religions » à l’école publique en collaboration avec l’État luxembourgeois.***

Ce cours permet de connaître les différentes religions et de développer une compréhension des multiples expressions du religieux (les différentes religions avec leurs croyances, leurs textes et traditions, leurs symboles, rites, fêtes et lieux de culte). Un tel cours est le lieu où la recherche d’une réponse aux questions existentielles est éclairée par la sagesse des

religions. Les élèves y sont initiés au dialogue qui ne se fait pas entre des théories abstraites mais entre des personnes. Il leur donne l'occasion de se confronter aux dérives des religions, de s'inspirer des grandes figures de chaque tradition et de chercher ensemble les valeurs communes. Enfin, la liberté de choix des parents d'inscrire leurs enfants au cours des religions ou à un cours de formation morale et sociale pourrait être maintenue. Ensemble, les communautés religieuses signataires de ce mémorandum, plaident en faveur d'un cours des religions à l'école publique et font part de leur disponibilité pour y apporter leurs concours.[suivent les signatures des 8 organisations religieuses]

<http://www.cathol.lu/l-eglise-dans-la-societe-kirche-in/education-erziehung/religionsunterricht-instruction/un-cours-des-religions-a-l-ecole.html>

MALTA Interest in religion only 'skin deep', examiners find - Malta, 8 Dec. 2014 – [James Debono] An examiners' report on this year's 'religious knowledge' Matsec exam has expressed great disappointment on students' interest in the subject and squarely blames some teachers for failing to instill a deeper level of learning in their students. A total of 3,818 candidates sat for the religious knowledge exam in 2014, but only 89 got a Grade 1, 709 got a Grade 5 pass mark while 705 failed. "It is evident that candidates are not studying. Worse still, they lack basic and fundamental religious knowledge. Even common sense is becoming uncommon..." the examiners note. According to the report students were simply answering questions by reproducing information that they would have read, or heard during lessons or studied by heart, and failing in applying what they had learnt to concrete everyday life situations. At times they do not even understand the question and as a consequence they give answers that are out of point. *Read more:*

<http://www.maltatoday.com.mt/news/national/47206/interest-in-religion-only-skin-deep-examiners-find#.VlpxbSvF-SO>

RUSSIA "Don't Shout, Don't Push, Eat Blini": Russian Orthodox Church's Manual or Migrants -

Moscow, December 2014 – "Don't speak too loudly in public. Don't wave your arms and hands on public transportation. And don't push". These are just a few of the helpful hints the Russian Orthodox Church is offering foreign migrant workers, according to media reports. The recommendations are included in a textbook the church published to help migrants -- most of whom hail from former Soviet republics in Central Asia and the South Caucasus -- pass Russian language, history, and civics. The exams are required under legislation that goes into effect on January 1, 2015. Titled *Russian Language, History and the Foundations of Russian Law*, the textbook contains material instructing migrants on "how to behave in public and how to resolve conflicts with the native population," the pro-Kremlin daily *Izvestia* reports. On public transportation, "the most important rules are: Don't talk loudly, don't wave your hands, and don't push" *Izvestia* writes.

<http://www.rferl.org/content/russia-orthodox-church-textbook-migrants-how-to-behave/26737834.html>

TURKEY Erdogan's 'New Turkey' aspires teaching 'Old Turkish' - Ankara 6/12/2014 - Prior to December, not many Turks had ever heard of the National Education Council or its functions. Yet, the council held its 19th meeting Dec. 2-6 in Antalya and made the headlines of all Turkish newspapers. The first time the council made the news was the controversial opening speech President Recep Tayyip Erdogan gave Dec. 2. Erdogan said, "Today, Turkish children know who Einstein is, but are clueless about Ibn Sina." (Ibn Sina is a Muslim scholar from the 11th century). The council's agenda was laden with rather unconventional topics such as segregating schools by gender, banning cocktail-mixing classes in tourism courses and introducing *religious classes for kindergarten and the first three years of elementary school*. The debates became so heated that on Dec. 4, Minister of Education Nabi Avci declared the council off-limits for the press, which raised further curiosity and tension. However, the biggest surprise, which led to the strongest reactions, came Dec. 4 when the *National Education Council decided to introduce mandatory Ottoman-language classes for all high school students*. On the last day of its meeting, the council revised its decision, however, and made the Ottoman-language instruction an elective course. The final decision stated that it should only be mandatory for students at *imam-hatip schools* (religious educational institutions).

<http://www.al-monitor.com/pulse/originals/2014/12/turkey-ottoman-language-alevis-kurds-secular-turks-reacts.html>

SVIZZERA (Ticino) Valutata la sperimentazione, quale futuro per l'istruzione religiosa? E' proseguita nel secondo semestre 2014 la ricerca di un séguito da dare alla sperimentazione triennale di "storia delle religioni" effettuata in alcune classi della scuola media cantonale. Dopo il *Rapporto finale*, un corposo quaderno di documentazione e valutazione di 192 pp. (cf *EREnews* 2014/3), un convegno di studio (Mendrisio 14 giugno 2014) ha messo a confronto le posizioni degli esperti coinvolti, in particolare di Marcello Ostinelli e di Ernesto Borghi. Per il primo il modello preferibile è il doppio binario (insegnamento obbligatorio affidato alla responsabilità dello Stato e insegnamento complementare facoltativo affidato alle

comunità religiose), mentre il secondo propende per “il modello misto [opzione obbligatoria tra uno dei corsi confessionali e cultura religiosa] che, se reso valido sia per l’insegnamento cattolico ed evangelico ed esteso dalla prima alla quarta media, sarebbe quello più rispettoso di tutte le opzioni culturali”. (cf. documentazione presso il Dipartimento formazione e apprendimento della SUPSI di Locarno, e nel bimestrale “*Dialoghi di riflessione cristiana*”, n. 233, ottobre 2014, 13-15).

QUARTER'S KEY EVENTS

1 October 2014, Warsaw - OSCE Human Dimension Implementation Meeting, Working Session 14: Fundamental Freedoms II, including freedom of thought, conscience, religion or belief.

<http://www.osce.org/odihr/124793?download=true>

1 October 2014, Wien - The Forum for Religious Freedom Europe on Hungary's Law on the Churches: <http://hungarianspectrum.wordpress.com/2014/09/29/the-statement-of-the-forum-for-religious-freedom-europe-on-hungarys-law-on-the-churches/comment-page-1/>

2 October 2014, Strasbourg – Le Commissaire aux Droits de l'Homme du Conseil de l'Europe : « Les enfants LGBTI (personnes lesbiennes, gays, bisexuelles, transgenres et inter-sexes) ont droit à la sécurité et à l'égalité - <http://www.coe.int/fr/web/commissioner/-/lgbti-children-have-the-right-to-safety-and-equality>

5-7 October 2014, Provo, Utah - The 21st annual International Law and Religion Symposium on: "Varieties of Secularism, Religion, and the Law." <http://www.iclrs.org/>

6-10 October 2014, Klingenthal-Strasbourg (Alsace) – ICCS / CoGREE / OING Colloquy: “Intercultural Education and the Religious Dimension”. <http://www.iccsweb.org>

22-24 Ottobre 2014, Milano, Università Cattolica: “Dieci parole: perché la nostra epoca ha bisogno di Dio”. Cent'anni di 'Vita e Pensiero' 1914-2014, con interventi di Z. Bauman, J. Moltmann, A. Scola, M.P. Veladiano, et aa. www.unicatt.it; www.rivista.vitaepensiero.it

23 October 2014, Brussels - European Interreligious Forum for Religious Freedom: IRF Roundtable in Europe - http://www.eifrf-articles.org/IRF-Roundtable-in-Europe-Brussels-23-october-2014_a147.html

24 Outubro 2014, Porto - Faculdade de Direito da Universidade de Porto, Il Coloquio Luso-Italiano sobre “Religiões intolerantes? A liberdade religiosa e os seus limites”. manuela@direito.up.pt

23-24 October 2014, San Domenico di Fiesole (Firenze), Italia – Conference “Judging Faiths: religious freedom at the Bar in U.S. and European Courts”, European University Institute, organized by Pasquale Annichino and Olivier Roy. <http://www.iclrs.org/content/blurb/files/Judging%20Faiths.pdf>

27 ottobre 2014, Roma - Grande Moschea, XIII Giornata del dialogo cristiano-islamico: “L’islam italiano: la sfida del dialogo e della cittadinanza attiva”. postmaster@cipax-roma.it

12-13 November 2014, Lublin- The John Paul II Catholic University of Lublin (KUL): international conference “Presence of the cross in the public space of the European states”.

<http://www.kul.pl/international-conference-quot-the-presence-of-the-cross-in-public-space-quot,27247.html>

17-19 November 2014, Vatican City - An International Interreligious Colloquium on the complementarity of Man and Woman (project “Humanum”): <http://www.humanum.it/en/index.html>

• <http://www.ncregister.com/blog/edward-pentin/pope-francis-address-to-colloquium-on-complementarity-of-man-and-woman>

• National Review online, 21/11/14 : <http://www.nationalreview.com/article/393232/romes-extraordinary-ecumenical-event-maggie-gallagher>

17-21 Novembre 2014, 35ème session nationale ESR organisée par l'IFER de Dijon : « *Cultures jeunes et quête de sens : nouvelles dynamiques spirituelles et enseignement du fait religieux* »

18 Novembre 2014, Strasbourg, Conseil de l'Europe : Message du Commissaire aux Droits de l'homme à l'occasion du 25^{ème} anniversaire de la Convention ONU des Droits de l'enfant

<http://www.coe.int/fr/web/commissioner/-/protecting-children-s-rights-europe-should-do-more>

18 Novembre 2014, Luxembourg: Les autorités religieuses décident « un cours sur les religions pour tous » [voir notre rubrique ‘Luxembourg’]

25 Novembre 2014, Strasbourg: le Pape s’adresse au Parlement européen et au Conseil de l’Europe

6 December 2014, London – Seminar on Minority Religions and Schooling <http://www.inform.ac/node/15>

• Roma, Seminario Ups/Ica su “Situazione dell’Irc in Italia e in Europa, e prospettive” www.unisal.it

• Paris, Enseignement moral et civique, comparaisons européennes iesr@ephe.sorbonne.fr

10 December 2014, Human Rights Day : <http://www.un.org/en/events/humanrightsday/>

• Malala calls for child rights after joint Nobel Peace Prize <http://www.bbc.com/news/world-europe-29575482>

CONSEIL DE L'UE **Conclusions sur l'éducation et la formation performantes des Enseignants**

Bruxelles 2 Mai 2014 – Le Secrétariat général du Conseil de l'UE a publié un *Projet de Conclusions*, visant à encourager, améliorer et diffuser la formation des enseignants et des éducateurs, ainsi qu' à appuyer leurs prestations professionnelles par un politique stratégique de promotion globale des structures, des processus, des programmes, par lesquelles s'opère l'éducation des jeunes et des adultes en Europe. Un document à la fois essentiel et détaillé, pratique sans être pragmatique. Il manifeste quelle est et quelle sera la « philosophie » de l'éducation et de l'éducateur dans le prochain avenir européen. Le tout dans l'horizon de « Lisbonne 2020 ». Le texte intégral est disponible online en version française et anglaise :

<http://register.consilium.europa.eu/doc/srv?l=FR&f=ST%208883%202014%20INIT>

CoE **Drafting group on human rights in culturally diverse societies**

Strasbourg, 14 October 2014 - The present compilation - *Draft Compilation of Council of Europe standards relating to the principles of freedom of thought, conscience and religion and the links to other ECHR rights* - was prepared within the framework of the Council of Europe's work on the protection and promotion of human rights in culturally diverse societies. It is a direct response to a proposal stemming from the Committee of Ministers' thematic debate in December 2012 on "freedom of religion and the situation of religious minorities"³. During this debate a great majority of delegations wished to have a comprehensive overview of the situation regarding freedom of thought, conscience and religion as well as freedom of expression, and supported the Secretary General's proposal to produce a concise document containing a compilation of existing Council of Europe standards relating to these principles, in order to disseminate them widely and promote their application. The compilation is complemented with an appendix of relevant national good practices from member States.

http://www.coe.int/t/dghl/standardsetting/hrpolicy/Other_Committees/CDDH-DC/Documents/CDDH-DC%20%282014%2906.pdf

OSCE/ODIHR **Guidelines on Human Rights Education for Secondary School Systems**

These guidelines, which focus on human rights education in secondary schools, aim to support systemic and effective human rights learning for all young people. They were prepared on the basis of broad consultations involving teachers, teachers' unions, teacher trainers, educational administrators, NGO specialists, and representatives from intergovernmental agencies and national human rights institutions. *Guidelines* promote the objectives of the First Phase of the United Nations World Programme for Human Education (2005 to 2009), as well as the Council of Europe's Charter Education for Democratic Citizenship and Human Rights Education, which asked governments to ensure that human rights education is integrated within the schooling sector. The current document (51 pages) presents approaches to be adopted when planning or implementing human rights education for secondary schools related six key structural areas: the human rights-based approach to human rights education; core competencies; curricula; teaching and learning processes; evaluation; and professional development and support of educational personnel. *Guidelines* offer a list of key materials to assist in planning, implementing and evaluating human rights education in schools.

<http://www.osce.org/odihr/93969?download=true>

OSCE/ODIHR **Hate Crime Reporter**

OSCE participating States have named ODIHR as a central point for the collection of data on hate crime, and the Office accomplishes this by publishing information supplied by governments and civil society on the Hate Crime Reporting website. Police services, inter-governmental organizations and civil society groups all provide data on hate crimes. All of these have different approaches and priorities in collecting information on hate crimes. It is essential for governments to have access to all of this information, painting a clear picture of the problem in order to counter it. Dependable data help governments identify challenges and support victims in the most efficient way.

<http://hatecrime.osce.org/infocus/using-data-shed-light-importance-recording-and-reporting-hate-crimes>

COMMISSAIRE AUX DROITS DE L'HOMME **Protection des droits de l'enfant: l'Europe doit mieux faire**

Strasbourg, 18 novembre 2014 - Il y a 25 ans, le 20 novembre 1989, l'Assemblée générale des Nations Unies adoptait la Convention relative aux droits de l'enfant. C'était une avancée considérable : pour la première fois, les Etats reconnaissaient que les enfants sont des titulaires de droits à part entière, tout comme les adultes. Aujourd'hui, la Convention reste le principal texte international de portée universelle consacré aux droits de l'enfant. Le mécanisme de suivi institué par la Convention est très utile pour évaluer les réalisations et les lacunes au niveau national. En outre, depuis qu'a été instaurée la possibilité de présenter des communications individuelles au Comité des droits de l'enfant, les enfants disposent d'un nouveau moyen de faire entendre leur voix et de faire reconnaître leurs droits *[lire la suite du document, signé par le Commissaire aux DH Mr Nils Muižnieks, publié online en version française et anglaise :*

<http://www.coe.int/fr/web/commissioner/-/protecting-children-s-rights-europe-should-do-more>

BELGIQUE **Déclaration commune des Responsables religieux contre la violence**

Bruxelles, 22 Août 2014 - Le nombre élevé des victimes innocentes, des populations déplacées, des lieux de cultes détruits, ou des droits bafoués dans un grand nombre de régions du monde, ne laisse personne indifférent. Les événements atroces qui secouent le monde nous interpellent pour plusieurs raisons. D'abord il est tout à fait justifiable de craindre les implications de ces événements sur la sécurité du monde entier ; beaucoup d'indices laissent présager que ces conflits ne resteront pas confinés aux régions dans lesquels ils se déroulent. Ensuite il est de notre devoir moral à tous de faire preuve de solidarité avec toutes ces populations qui encourent une série de malheurs incessants ; il ne s'agit point d'importer les problèmes de ces régions chez nous en Europe, mais d'essayer de contribuer à l'exportation de solutions.

Nous* jugeons qu'il nous incombe, à nous représentants des trois religions en premier lieu, de condamner toutes les exactions commises au nom de la religion. Aucune religion ne cautionnera la mise en péril de la stabilité, la paix et la cohésion entre les différentes constituantes de la société. Bien au contraire, l'esprit de la religion dicte la promotion du vivre-ensemble et la préservation de la vie humaine sur terre. Rien ne peut justifier l'expulsion ou l'extermination des minorités ethniques, religieuses ou autres. On a beau comprendre l'origine et les variantes des conflits qui sévissent dans ces régions, on s'étonne néanmoins des discours qui instrumentalisent la foi pour haranguer les foules en vue de les entraîner dans une guerre des civilisations, ou entre les communautés religieuses. Loin des discours politiques de circonstance, nous condamnons la violence perpétrée au nom de la foi. Nous lançons également un appel solennel au respect de l'autre, indépendamment de sa croyance, sa race, sa couleur, son origine ethnique ou culturelle. Nous tenons également à souligner notre engagement à prendre distance de toutes les formes d'amalgames qui puissent confondre appel à la foi et empiètement sur la croyance d'autrui.

** Cette déclaration est signée par les chefs des trois traditions abrahamiques de Belgique: Mgr André-Joseph Léonard, archevêque de Malines-Bruxelles, le Grand Rabbin Albert Guigui, Nouredine Smaili, président de l'Exécutif des Musulmans de Belgique.*

<http://info.catho.be/2014/08/21/declaration-commune-des-responsables-religieux-belges-contre-la-violence-dans-le-monde/>

CATALUNYA / **La Diversidad religiosa en las sociedades abiertas. Criterios de discernimiento**

El documento – Generalitat de Catalunya, 2014, 34 páginas - propone, entre otras, las tareas específicas de las instituciones educativas, que: “1. Deben informar exhaustivamente de los niveles de comprensión de la diversidad religiosa existente. 2. Deben trabajar activamente para deshacer prejuicios negativos y romper tópicos. 3. Deben aprender a vivir en la diversidad reconociendo la igualdad de derechos y en la búsqueda de los valores comunes en las tradiciones religiosas. También han de manifestar su contribución al desarrollo de las sociedades democráticas. 4. Deben combatir el analfabetismo simbólico y religioso que incapacita para la comprensión de las obras culturales. 5. Deben fomentar la organización cooperativa y dialogante del centro para la prevención o resolución de conflictos de tipo inter-religioso e inter-cultural. 6. Deben fomentar la diversidad en los educandos de modo que se habitúen a convivir en la pluralidad” (párrafo 6.1). http://governacio.gencat.cat/web/.content/afers_religiosos/consell_diversitat/doccad1_es.pdf

ENGLAND AND WALES **Equality Guidance published by Catholic Bishops**

Applying Equality Law in Practice: Guidance for Catholics and Catholic Organisations has been published by the Christian Responsibility and Citizenship Department of the Catholic Bishops' Conference of England and Wales. The Bishops Conference says that the new Guidance "will help Catholics gain a deeper understanding of this area of law and remove any misconceptions caused by its perceived complexity. It is important to note that the guide is not intended as a replacement for specialist legal advice. The guide makes clear that if any issue arises that might lead to liability under equality law, it is strongly recommended that reader consults a solicitor or legal advisor." The document – 28 November 2014, 45 pages - is now available online. <http://religionlaw.blogspot.co.uk/2014/11/equality-guidance-published-by-catholic.html>

FRANCE **Le Conseil du culte musulman: « une convention citoyenne pour le vivre-ensemble »**

Dans cette convention, signé le 4 juin 2014, les musulmans de France insistent sur « le rejet du racisme, de l'extrémisme, de l'antisémitisme » et des « actions subversives et radicales qui ternissent l'image de l'islam ». Ils soulignent aussi « l'inquiétude des musulmans de France face à l'attractivité des thèses radicales auprès d'une fraction de la jeunesse ». « Les musulmans ne veulent pas être les otages de brebis galeuses comme Merah ou Nemmouche », estime le vice-président du CFCM, Anouar Kbibech. « Les menées politiques, idéologiques, instrumentalisant le religieux ne peuvent que dénaturer le message et la vie des musulmans de France. Les musulmans font tout ce qui est en leur pouvoir pour éviter que les jeunes succombent aux messages délétères qui incitent à la violence et au fanatisme », affirment encore les religieux.

http://www.gouvernement.fr/sites/default/files/contenu/piece-jointe/2014/09/convention_citoyenne_des_musulmans_de_france_pour_le_vivre_ensemble.pdf

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REPORTS • YEARBOOKS

01. CONSEIL DE L'EUROPE, *Points de vue sur la jeunesse. Vol.1 : 2020 : quelles perspectives ?*, éditions Conseil de l'Europe, Strasbourg 2014, 188pp – <https://book.coe.int/eur/fr/jeunesse-autres-publications/6302-point-de-vue-sur-la-jeunesse-volume-1-2020-quelles-perspectives.html> - *Points de vue sur la jeunesse* est une nouvelle série publiée par le partenariat entre la Commission européenne et le Conseil de l'Europe dans le domaine de la jeunesse avec le soutien de cinq pays – la Belgique, la Finlande, la France, l'Allemagne et le Royaume-Uni – et du Conseil nordique des ministres. Son objectif est de rapprocher les politiques nationales de jeunesse et de maintenir le dialogue européen sur les principaux problèmes des politiques nationales et supranationales de jeunesse en l'asseyant sur des bases solides en termes de contenu, d'expertise et de politiques. La série se veut un forum d'information, de discussion, de réflexion et de dialogue sur l'évolution des politiques, des recherches et du travail en matière de jeunesse en Europe. La ligne conceptuelle doit être critique, prospective et l'expression des politiques européennes de jeunesse et de leur incidence sur la situation des jeunes. Elle doit identifier les tendances qui, dans ce domaine, nécessitent des réponses et des stratégies novatrices, tournées vers l'avenir. Cette série contribue à l'élaboration et à la promotion d'une politique et d'un travail de jeunesse qui soient fondés à la fois sur la connaissance et sur les principes de participation. Le premier volume a pour thème « 2020 – Quelles perspectives ? » et présente par conséquent les horizons qui s'offrent aux jeunes en Europe et ailleurs dans le monde, à la lumière de la recherche, des évolutions sociales, de la planification politique, des changements démographiques, de l'emploi, du développement durable, de la sécurité, etc.

02. EUROPEAN COMMISSION/EURYDICE, *Academic Calendar 2014/15*, The organization of the Academic Year in the Countries of EU and Bosnia-Herzegovina, Montenegro, Norway, Turkey, 54pp online: http://eacea.ec.europa.eu/education/eurydice/documents/facts_and_figures/academic_calendar_EN.pdf

03. HUMAN RIGHTS WITHOUT FRONTIERS (HRWF), *Intolerance and discrimination based on Religion or Belief. Report 2014*. HRWF is an independent non-governmental organisation, not associated with any religion or belief system. This neutral position has given HRWF the freedom to defend the rights of lesser known or new religious movements with the same vigour as it has for the traditional faith communities. This is equally the case for those who adhere to atheistic and other secular convictions. HRWF is committed to defending the freedom of thought, conscience and religion or belief for all people, regardless of their affiliation. <http://hrwf.eu/newsletters/intolerance-and-discrimination-based-on-religion-or-belief/> - HAWF, Avenue d'Auderghem 61 1040 Brussels, Belgium.

04. Jørgen S. NIELSEN, Samim Ahmet ALIBAŠIĆ, Egdūnas RAČIUS (Eds.), *The Yearbook of Muslims in Europe*, volume 6, Brill 2014, 648pp - <http://www.brill.com/products/reference-work/yearbook-muslims-europe-volume-6> - The Yearbook of Muslims in Europe provides an up-to-date account of the situation of Muslims in Europe. Covering 45 countries of Europe in its broader sense, the Yearbook presents a country-by-country summary of essential data with basic statistics and evaluations of their reliability, surveys of legal status and arrangements, organisations, etc. Data have been brought up to date from the previous volume. The Yearbook is an annual reference work for country surveys on Muslims in Europe. It is an important source of reference for government and NGO officials, journalists, and policy makers as well as scholars.

05. CECC (Conférence des évêques catholiques du Canada), *Une Église en dialogue – Vers la restauration de l'unité entre les chrétiens*. Pour célébrer, en novembre 2014, le 50e anniversaire du décret sur l'œcuménisme découlant du Concile Vatican II, *Unitatis Redintegratio* (1964-2014), les évêques canadiens, par l'entremise de la Commission pour l'unité chrétienne, les relations religieuses avec les juifs et le dialogue interreligieux, a publié ce document, 28 pp online, qui se veut une présentation plus élaborée et approfondie de l'engagement de l'Église catholique dans le dialogue œcuménique. Il s'adresse aux personnes déjà impliquées dans le travail œcuménique. http://www.cccb.ca/site/images/stories/pdf/Une_Eglise_en_dialogue_-_version_longue_-_FR.PDF

06. PEW RESEARCH CENTER, *Report 2014 on Religion in Latin America: Widespread change in a historically Catholic Region*, published on 23 November 2014, online: <http://www.pewforum.org/2014/11/13/religion-in-latin-america/> - Latin America is home to more than 425 million Catholics – nearly 40% of the world's total Catholic population – and the Roman Catholic Church now has a Latin American pope for the first time in its history. Yet identification with Catholicism has declined throughout the region, according to a major new Pew Research Center survey that examines religious affiliations, beliefs and practices in 18 countries and one U.S. territory (Puerto Rico) across Latin America and the Caribbean. This report is based on findings from a Pew Research Center survey conducted with generous funding from The Pew Charitable Trusts and the John Templeton Foundation. The survey took place October 2013 to February 2014 among nationally representative samples in 18 countries and the U.S. territory of Puerto Rico. Together, these countries and Puerto Rico account for more than 95% of the total population of Latin America. The survey was conducted through face-to-face interviews in Spanish, Portuguese and Guarani. Sample sizes and margins of error by country are available below. For more details, see the [survey methodology](#).

ESSAYS • MONOGRAPHS • PAPERS • THESIS

07. Luan ABEDINAJ, Laurence BLESIN, Dominique CABIAUX, Françoise WIBRIN (eds.), *Neutralité et faits religieux. Quelles interactions dans les services publics ?*, Academia - L'Harmattan, 2014, 224pp (e-Book) - <http://www.editions-academia.be/>

index.asp?navig=catalogue&obj=livre&isbn=978-2-8061-0156-3 - La question du port de signes religieux dans les services publics se rencontre partout. L'équilibre historique atteint dans les sociétés d'Europe continentale entre institutions publiques et religion est aujourd'hui bousculé. Il devient souvent objet de conflit. Ce volume réunit les contributions de spécialistes – sociologues, philosophes, juristes, politologues – qui interrogent de manière critique la notion de « neutralité », ainsi que des analyses de situations concrètes du monde scolaire et du travail.

08. Zigmunt BAUMAN, Stanislaw OBIREK, *Conversazioni su Dio e sull'uomo*, Laterza, Roma-Bari 2014, 178pp – www.laterza.it - La tesi sostenuta dai due AA. è che “la pacifica convivenza dell’umanità globalizzata sarà determinata in futuro dalla assunzione di un *monoteismo politeista*.” Al di là dell’ossimoro, la dimostrazione corre su questo filo: nel mondo attuale vanno sempre più diluendo le antiche frontiere e barriere, complici i diversi fattori innovativi e globalizzanti della comunicazione, della demografia, dell’economia, del nomadismo. Si vanno estinguendo nel contempo i lineamenti rigidi delle omogeneità religiose, un tempo legate a identità territoriali, etniche e culturali. In tale nuovo contesto le religioni monoteiste possono essere fonte di divisione, nella misura in cui tendono oggettivamente a escludersi a vicenda: lo dimostrano i conflitti storici del passato e lo fanno temere le schermaglie odierne, nonostante talora le tattiche dichiarazioni retoriche di buon vicinato. Queste religioni quindi “non hanno altra via di uscita che acconsentire all’ineliminabile politeismo del mondo in cui abitano insieme”. Ne consegue un necessario passaggio, non irragionevole, dal monoteismo esclusivo ai monoteismi coesistenti: accogliere cioè il principio che “dalla convinzione che Dio è uno non deriva che non lo si possa immaginare in modi diversi e adorare in modi diversi”(p. 157).

09. Colin BROCK (Ed.), *Education in the United Kingdom*, Bloomsbury Publishing, January 2015, 368pp - <http://books.google.it/books?hl=it&lr=&id=TSCdBQAAQBAJ&oi=fnd&pg=PA133&ots=D89rgfPXrD&sig=bVEgXOMlhbsBNriaOgd8jJKSeg> - This book is a comprehensive critical reference guide to education in England, Scotland, Wales, Northern Ireland, The Isle of Man, The Channel Islands, Gibraltar, The Cayman Islands, Bermuda, Anguilla and The British Overseas Territories. Although generically similar in education structures, the various components of the United Kingdom have separate systems, with some very distinctive differences. The chapters, written by regional experts, offer a review of contemporary national and regional educational structures and policies, research innovation and trends. Some of the themes covered include issues relating to the partition of Ireland, differences between maintained and independent schooling, language issues and radical alternatives in teacher education. Including a comparative introduction to the issues facing education in the region as a whole and guides to available online datasets, this book is an essential reference for researchers, scholars, international agencies and policy-makers.

10. Mette BUCHARDT, *Pedagogized Muslimness. Religion and Culture as Identity Politics in the Classroom*, Waxmann, 2014, 200 pp - <http://www.waxmann.com/index.php?id=20&buchnr=3143&nl=2> - Becoming Danish/Christian and becoming Muslim are skills that may be acquired in the secularized school system. This study explores how social structure and the politics of identity and knowledge in relation to religion intertwine when recontextualized in the classroom of the Danish comprehensive school post 9-11. Through close readings of what takes place at a classroom level in two Copenhagen schools, *Pedagogized Muslimness* provides insights into how the Nordic model of comprehensive schooling – in the (post-)welfare state – plays out in daily school life and with what effects. The book provides a deeper understanding of how knowledge is produced in school, and how school operates as an arena for the production and distribution of social difference. The good pupil is the pupil that speaks of her/himself, acting as a subject, or who, by confirming the teacher’s organizing of her/himself, accepts being made into an object upon which knowledge can be generated. Particularly overexposed are the pupils, whom the teachers identify as ‘Muslim’, something which draws on decades of casting this group of children as special objects of – as well as obstacles to – schooling. By the late 1970s and the early 1980s, the children of migrants came to be defined by their parents’ relation to the labor market: as ‘foreign workers’ in often unskilled jobs, associated with rural life and ‘traditional family patterns’, and characterized by what was seen as their (lack of) language skills. In the course of several moral panics around ‘Muslims’ and ‘Muslim children’, this focus has translated into a knowledge formation of culture/religion. The book shows how school-produced Muslimness, in the pedagogized social economy of the classroom, becomes a parameter of social class, higher as well as lower.

11. Danny COHEN-ZADA, Todd ELDER, *Religious pluralism and religious transmission through education*, Research Paper, Ben Gurion University and Michigan University, Oct 2014, 66pp.- <http://econ.msu.edu/seminars/docs/ElderPaper.pdf> - We analyze the role of formal religious education in the intergenerational transmission of religious values. We develop a model of school choice in which the demand for religious schooling is driven partly by the desire of parents to limit their children’s exposure to the influences of competing religions. The model predicts that when a religious group’s share of the local population grows, the fraction of that group’s members whose children attend religious schools declines. In addition, it implies that the overall demand for religious schooling is an increasing function of both the local religiosity rate and the level of religious pluralism, as measured by a Herfindahl Index. Using both U.S. county-level data and individual data from ECLS-K and NELS:88, we find evidence strongly consistent with the model’s predictions. Our findings also illustrate that failing to control for the local religiosity rate in estimating the effect of religious pluralism on religious participation, as is common in previous studies, may lead a researcher to erroneously conclude that pluralism has a negative effect on participation.

12. Ana FERNANDEZ-CORONADO et alii, *Libertad de conciencia, laicidad y derecho*, Civitas editora, 2014, 768pp - <http://www.dykinson.com/libros/libertad-de-conciencia-laicidad-y-derecho-liber-discipulorum-en-homenaje-al-prof-dr-dionisio-llamazares-fernandez/9788447050505/> - La libertad de conciencia es el derecho fundamental de los ciudadanos a formar y expresar ideas, creencias u opiniones y a comportarse de acuerdo con ellas. Proteger y promover la libertad de conciencia es una regla básica que

obliga a los poderes públicos en una sociedad democrática. La laicidad, por su parte, es un principio organizativo del Estado de derecho que se concreta en la separación entre Estado y religión y en la imparcialidad de los poderes públicos frente a ideas y creencias. Los estudios incluidos en esta obra se sitúan en la confluencia de ambas perspectivas. Con unos puntos de partida comunes, analizan los problemas fundamentales que plantea la presencia de la religión en el espacio público y que requieren una atenta revisión: el planteamiento constitucional, el sistema de pactos confesionales, el modelo educativo, ciertos alcances de la libertad de conciencia, las políticas públicas para la gestión del hecho religioso, la posición de los poderes locales frente al fenómeno religioso, las dimensiones de la diversidad cultural, las implicaciones de la simbología religiosa y algunos aspectos históricos relevantes.

13. Michael FREEMAN (Ed.), *The future of children's rights*, Brill 2014, approx 400pp - <http://www.brill.com/email-newsletters> - This volume is in part intended to celebrate the 25th anniversary of the United Nations Convention on the Rights of the Child. We are now a generation on from its formulation, and, as this varied collection of articles by leading thinkers in the field reflects, children's rights have come a long way. Yet the aim of this volume is not to look back, but to take stock and look forward. It explores subjects as diverse as socio-economic rights, corporal punishment, language and scientific progress as they relate to children and their rights, and offers new insights and new ideas. Edited by one of the most respected and leading scholars in the field, *The Future of Children's Rights* constitutes a stimulating and useful resource for academics and practitioners alike.

14. Philippe GAUDIN, *Vers une laïcité d'intelligence ? L'enseignement des faits religieux comme politique publique d'éducation depuis les années 1980*. Presses Universitaires d'Aix-Marseille, 2014 - <http://www.theses.fr/2011EPHE5028> - C'est dans les années 1980 que progressivement s'invente un problème politique en matière d'éducation publique : le traitement du religieux à l'École est en inadéquation aussi bien avec l'évolution du monde scolaire que la société en général. La grande majorité d'une classe d'âge accède désormais au lycée et la France connaît un pluralisme nouveau sur un plan à la fois culturel et religieux. Face à une situation où les références de la culture humaniste s'estompent, le passé comme le présent deviennent de moins en moins lisibles et le vivre ensemble de plus en plus problématique. Le rapport de Régis Debray sur « L'enseignement du fait religieux dans l'École laïque » va consacrer une expression mais aussi le souci constant d'y voir une expression d'une maturité de la laïcité. Cet enseignement se fera dans les disciplines existantes et n'en fera pas naître une nouvelle, ce qui rend la France singulière en Europe. Cet enseignement peut susciter des réactions positives et négatives aussi bien chez des laïques que des religieux. Cette politique publique qui s'est mise en place presque à l'insu des politiques, sera assumée clairement à partir des années 2000, notamment par Jacques Chirac et Nicolas Sarkozy. La mise en œuvre pratique de cette politique, malgré le fait qu'elle ait gagné la majorité des esprits, se heurte à des difficultés structurelles liées au système de la formation initiale et continue des professeurs. Cet enseignement ne marque pas une rupture dans la conception française de la laïcité mais une évolution de sa pratique qui consiste à accepter la réalité du pluralisme religieux comme son importance dans la culture sans toutefois perdre de vue une conception républicaine non communautariste de la vie sociale et politique.

15. Mariachiara GIORDA, Luca BOSSI, Elena MESSINA (Eds.), *Food and Religion (in public food service)*. Research, https://www.academia.edu/9596476/2014_report_Food_religion_Benvenuti_in_Italia - The religious significance of food has always captured the interest of anthropologists, historians and sociologists. Every cultural and religious group acts as a culture carrier, and in this respect every cultural and religious community is actively involved in the social inclusion process. The meanings embedded in cultural symbols, such as food, can serve to represent and institutionalize the values and beliefs of a broader culture. Beyond the protection of both food practices and cultural and religious pluralism, is there any possibility to proceed through the building of an innovative menu? Certainly, if we consider food practices as a set of knowledge concerning products and their preparation which exists in different areas of the world, school meals might be conceived with reference to the synergy of differing traditions, cultures and religions, depending on the individual. Considering this, school may provide a model for positively influencing children's eating habits, through hands-on education about nutrition, and through community involvement. Overall, even if numerous initiatives have been undertaken to enhance school canteen service with emphasis on social inclusion and cohesion, much more still needs to be done. Workshops able to deal with children's and school staff's education concerning foods and food practices represent one such initiative. Learning to benefit from supporting religious and cultural diversity as a fundamental value within society seems a good starting point.

16. Mar GRIERA, Julia MARTÍNEZ-ARIÑO, Gloria GARCÍA-ROMERAL, *Beyond the separation of church and state: Explaining the new governance of religious diversity in Spain*, Max Planck Institute for the Study of Religious and Ethnic Diversity, Working Papers 14-08, 30pp - www.mmg.mpg.de/workingpapers - Religious affairs have gained prominence in Spanish politics in recent years. Two factors have played a crucial role in raising the profile of religion in the policy agenda: first, the growth of religious diversity due to the rapid influx of immigrants from the global south that has led to the emergence of multiple challenges and controversies concerning the accommodation of religious diversity; second, the effects of the Al-Qaeda attacks on Spanish soil that fostered policymakers' perception of the need to "do something" to reinforce Muslim newcomers' loyalty to the host country. In light of these events, the Spanish policy approach has changed considerably in the last years, being the creation of the public foundation *Pluralismo y Convivencia* in 2004 being the most illustrative case in point. The aim of this paper is to explain the transformations in the governance of religious diversity in Spain. Drawing upon qualitative fieldwork done between 2010 and 2013, we argue that three different political logics underlie the developments leading to the current policy outcome: the logic of democratization, the logic of securitisation of Islam and the logic of the Europeanisation of politics. In this paper we explain these

transformations by using a sequential combination of three theoretical approaches: a) the church-state relations approach, b) the theory of control and c) the European convergence perspective.

17. Rachel L. GREENBERG, *Bireligiosity in intimate relationships: A qualitative study of decision-making and navigating differences*, John F. Kennedy University, Dissertations & Theses n. 3640145, 2014, 68 pp. - <http://gradworks.umi.com/36/40/3640145.html> - Bireligiosity is an increasing common characteristic of romantic partnerships. The decision about how to incorporate bireligiosity into childrearing is an area that requires more attention. The purpose of this study was to explore the very process of decision-making in bireligious couples and how differences are negotiated. A qualitative approach was adopted using conventional content analysis of semi-structured interviews conducted with 12 individuals composing six bireligious couples. Four main themes emerged from the data analysis that included: (i) factors influencing the process; (ii) reactions of family and friends to their bireligiosity; (iii) childrearing; (iv) solutions. The first theme had three considerations; (i) similarities in their religions; (ii) differences in their religions; (iii) couples' perceptions of other factors in their relationship that are more important than religion. The second theme had three considerations; (i) the wedding; (ii) dealing with the holidays; (iii) other familial gatherings and impressions. The third theme had three considerations; (i) learning about partner's religion; (ii) exposing child to both/many religions; (iii) religious allegiance following childbirth. Finally, the fourth theme had three considerations: (i) learning and conversing about religious differences; (ii) compromise/ongoing conversation; (iii) sharing responsibilities and religions. These themes revealed that, ultimately, the bireligious couples connected to their shared values which initially brought them together and which continued to sustain their relationship, despite their religious differences. This is helpful for psychologists who work with bireligious couples in that helping couples reconnect to their values beyond religious dogma will likely be a vital component of the therapy. This will also be helpful to soon-to-be married couples who are experiencing anxiety regarding the bireligious issue, as therapy can help provide them with evidence-based psycho-education on bireligiosity as well as provide them with skills for negotiating conflict and reconnecting to their values.

18. Brad S. GREGORY, *Gli imprevisti della Riforma. Come una rivoluzione religiosa ha secolarizzato la società*, Vita e Pensiero, 2014, 578pp - www.vponline.it - Da una segnalazione de *il Regno* 15/11/14: “Il lavoro parte dalla doppia constatazione che sia i teorici della religione sia gli storici del pensiero europeo moderno tendono a non ricostruire il vissuto cristiano del passato precedente la grande stagione dell’Illuminismo e che, d’altra parte, gli storici della Riforma generalmente si astengono da qualsiasi lettura sociologica o antropologica del fatto religioso visto come una logica continuazione delle fondamentali questioni che animarono tutto il Cinquecento. Gregory, viceversa, sostiene la seguente tesi assunta ad architrave dell’intero saggio : Il mondo occidentale di oggi è un prodotto straordinariamente complesso e variegato di rifiuti, conservazione e trasformazioni della cristianità occidentale medievale il cui spartiacque cruciale è l’età della Riforma. Come ciò sia accaduto non è stato compreso in modo del tutto adeguato, e di conseguenza noi capiamo la realtà europea e nordamericana meno bene di quanto potremmo” (D.Segna).

19. Jennifer HAUVER, Simone SCHWEBER, Robert KUNZMAN, Keith C. BARTON, Kimberly LOGAN, *Religion in the classroom: Dilemmas for democratic education* (Google eBook), Routledge, online 13 Nov. 2014, 120pp. - <http://books.google.it/books?hl=it&id=pyJWBQAAQBAJ&q=> - Dilemmas surrounding the role for religious beliefs and experiences permeate the school lives of teachers and teacher educators. Inspired by the need for teachers and students to more fully understand such dilemmas, this book examines the relationship between religion and teaching/learning in a democratic society. Written for pre-service and in-service teachers, it will engage readers in thinking about how their own religious backgrounds affect their teaching; how students’ religious backgrounds influence their learning; how common experiences of school and classroom life privilege some religions at the expense of others; and how students can better understand diverse religious beliefs and interact with people from other backgrounds. The focus is specifically on classroom issues related to religious understandings and experiences of teachers and students, and the implications of those for developing democratic citizens. Grounded in both research and personal experience, each chapter provides thought-provoking evidence related to the role of religion in schools and society and asks readers to consider the consequences of varied ways of responding to the dilemmas posed.

20. Elaine HOWARD ECKLUND, Christopher SCHEITL, *Religion and Ethics for UK Biologists*. A Paper prepared for the uses and abuses of Biology Conference , The Faraday Institute, Cambridge, UK, September, 2014 - http://rplp.rice.edu/uploadedFiles/RPLP/UKBiologistsEcklund_2014.pdf - A Working Paper, 14pp - Debates around religion and science may influence not only the public acceptance of science, but also the views scientists have about religion. Because scientists are often leaders in science education and policy, their perspectives can influence national policies (Coleman and Carlin 1996; Doyle 2011). These influential debates are particularly salient for certain scientific disciplines. Drawing on a 2013 survey of 1,581 scientists and interviews with nearly 100 of them, we focus here on how biologists in the United Kingdom approach issues related to religion in science. Survey data show that 65% of UK biologists state that they do not belong to a religion, 40% state that there is very little truth in religion, 47% say they do not believe in God, and 71% report never attending religious services. Of the biologists who do report belonging to a religion, the most common affiliation is Protestantism at 16% followed by Catholicism at 11%. During in-depth interviews with biologists, however, we found that (when compared to other scientists) they were more likely to engage with subject matter in their research wherein it was difficult not to interface with religion. Biologists also report that they are more likely than scientists in other disciplines to do research that requires interaction with the broader public about the religion and science interface. Results illuminate the particular issues related to religion and science with in specific disciplines and have relevance for how religion emerges in the biological sciences in the UK, even for those biologists who are not personally religious.

21. Jennifer JACKSON, Lina MOLOKOTOS-LIEDERMAN (eds.), *Nationalism, ethnicity and boundaries. Conceptualising and understanding identity through boundary approaches*, Routledge, 2015, 252pp - <http://www.routledge.com/books/details/9780415857437/> - Nationalism and ethnicity have become, across time and space, a force in the construction of boundaries. This book analyses geographical and physical borders and symbolic, political and socio-economic boundaries, and how they impact upon nationalism and ethnic identity. Geographic and other tangible borders are critical components in the making and unmaking of boundaries. However, symbolic or intangible boundaries along national, ethnic, political or socio-economic criteria are equally significant. Organised into three sections on theory, national and transnational case studies, this book both introduces existing approaches to the study of boundaries and illustrates how it is possible to apply renewed boundary approaches to better understand nationalism and ethnicity in contemporary contexts. Expert contributors in the field present detailed case studies on the UK, Israel, Estonia, Latvia, Ukraine and Kazakhstan, and draw upon further examples from more than a dozen countries to provide a critical evaluation of the use of borders, boundaries and boundary-making in the study of nationalism and ethnicity. This book will be of interest to students and scholars of international politics, nationalism, racial and ethnic politics, ethnic identity and sociology.

22. Peter KIVISTO, *Religion and immigration: Migrant faiths in North America and Western Europe*, Wiley & Son, 2014, 224pp <http://eu.wiley.com/WileyCDA/WileyTitle/productCd-0745686648.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 contrasting viewpoints, pointing to an approach that will assist upper-level students and scholars alike in putting these competing analyses into perspective.

23. Ruud KOOPMANS, Merlin SCHAEFFER, *Perceptions of ethno-cultural diversity and neighborhood cohesion in three European countries*, Discussion Paper SP VI 2014–103 WZB Berlin Social Science Center (2014), 47pp - <http://bibliothek.wzb.eu/pdf/2014/vi14-103.pdf> - The question whether ethnic diversity is associated with declining social cohesion has produced much controversy. We maintain that more attention must be paid to cognitive mechanisms to move the debate ahead. Using survey data from 938 localities in Germany, France, and the Netherlands, we explore a crucial individual-level mechanism: perceptions of diversity. We not only consider perceptions of the amount, but also of the qualitative nature of diversity. By asking about various qualitative aspects of diversity, we test the cognitive salience of three explanations that have been proposed in the literature for negative diversity effects: out-group biases, asymmetric preferences and coordination problems. We show that all three mechanisms matter. Perceptions both mediate statistical diversity effects, and have important explanatory power of their own. Moreover, we are able to address the question to what extent the relationship of perceived diversity and neighborhood social cohesion varies across policy contexts. Based on assumptions in the literature about positive impacts of inclusive and culturally pluralist immigrant integration policy approaches, we hypothesize that ethno-cultural diversity is less negatively related to neighborhood social cohesion in more inclusive policy contexts. Our results provide partial support for this hypothesis as perceived diversity has a significantly stronger negative impact on neighborhood cohesion in Germany.

24. Selenir C. G. KRONBAUER, Afonso Maria Ligório SOARES, *Educação e Religião. Múltiplos olhares sobre o ensino religioso*, Paulinas, São Paulo 2014, 168pp. - www.paulinas.org.br/loja/?system=produtos&action=detalhes&produto=524425 - Este livro tem seu locus principal nos estudos e pesquisas da relação entre educação, cultura e religião, campo este que se abre sistemática e principalmente a educadores e pesquisadores das áreas de Educação e Ciência da Religião (sem esquecer a Teologia), assim como de áreas afins. Numa perspectiva interdisciplinar, sua intenção é ajudar a compreender um pouco mais os diferentes processos de ensino e aprendizagem nos espaços escolarizados e comunitários. Desse modo, seus capítulos interessarão a quem se dedica a lecionar e/ou pesquisar o ensino religioso, seja na modalidade não confessional exigida para as escolas públicas, seja na perspectiva interconfessional que se verifica em algumas escolas privadas. Também estão contempladas em alguns capítulos a catequese e a pastoral da educação, a educação em diferentes espaços confessionais, a diferença cultural, a formação inicial e continuada, a formação de lideranças para movimentos e o estudo dos diferentes segmentos escolares, entre outros. Tais elementos estão relacionados à compreensão e à transformação das práticas e conduções da vida e políticas educacionais apresentadas como plataformas para a ordenação e a direção das relações da humanidade com seu entorno (natureza, transcendência, alteridade).

25. Christopher LEWIS, Dan COHN-SHERBOK (Eds.), *Sensible Religion*, Ashgate 2014, 234pp - <http://www.ashgate.com/isbn/9781409468080> - Around the globe religion is under attack. Humanists, secularists and atheists depict believers as deluded and dangerous. The aim of this book is to challenge this perception. Sensible Religion defends the validity and emphasises the excitement of the religious quest across the faiths. It demonstrates that the practice of sensible religion is often a courageous path pitted against religious extremism and secularism. Written by committed believers from the major world's faiths, the book endorses the term 'sensible' as expressing religious reasonableness as well as sensitivity to criticism and new insights. Followers of the different traditions live ordinary lives in the mainstream of the world. This volume therefore addresses beliefs and the manner in which these convictions relate to social, political and ethical action. Countering the argument that religion is at root extremist and irrational, Sensible Religion brings together thoughtful and critical reflections by leading thinkers about humanity's spiritual quest.

26. Emma MASON, *Reading the Abrahamic faiths. Rethinking Religion and Literature*, Bloomsbury Publishing, 2014, 288pp - <http://www.bloomsbury.com/uk/reading-the-abrahamic-faiths-9781472509932/> - Rethinking religion and literature in a series of chapters by leading international scholars, *Reading the Abrahamic Faiths* opens up a dialogue between Jewish, Christian, Islamic and Post-Secular literary cultures. Literary studies has absorbed religion as another interdisciplinary mode of inquiry without always attending to its multifaceted potential to question ideologically neutral readings of culture, belief, emotion, politics and inequality. In response, *Reading the Abrahamic Faiths* contributes to a reevaluation of the nexus between religion and literature that is socially, affectively and materially determined in its sensitivity to the expression of belief. Each section – Judaism, Christianity, Islam and Post-Secularism – is introduced by a specialist in these respective areas to introduce the critical readings of the texts and discourses that follow.

27. Heinrich MERKT, Friedrich SCHWEITZER, Albert BIESINGER (Hrsg.), *Interreligiöse Kompetenz in der Pflege. Pädagogische Ansätze, theoretische Perspektiven und empirische Befunde*, Waxmann 2014, 272 Seiten - <http://www.waxmann.com/index.php?id=20&buchnr=3162&nl=2> - Professionell Pflegende begegnen in Ausübung ihres Berufs Menschen mit vielfältigen religiösen Prägungen. Daraus ergeben sich immer wieder besondere Herausforderungen. Um diese konstruktiv bewältigen zu können, müssen professionell Pflegende über eine berufsspezifische interreligiöse Kompetenz verfügen. Die Leitfragen dieses Bandes sind: Was zeichnet interreligiöse Kompetenz in der Pflege aus? Wie lässt sich diese Kompetenz didaktisch und methodisch entwickeln? Und wie effektiv ist interreligiöser Unterricht im Kontext der Pflegeausbildung? Der erste Teil des Bandes reflektiert pädagogische Ansätze einer berufsspezifischen interreligiösen Kompetenzentwicklung. Der zweite Teil verortet diese als integrale Bestandteile der Pflegeausbildung im Horizont unterschiedlicher religiöser und säkularer Perspektiven. Der dritte Teil berichtet die ermutigenden Ergebnisse einer empirischen Studie zur Wirksamkeit interreligiöser Unterrichtseinheiten an Alten-, Gesundheits- und Kranken-pflegesschulen. Somit verbindet dieser Band aktuelle Entwicklungen im Bereich der Pflegeausbildung in der multireligiösen Gesellschaft mit religionspädagogischer Unterrichtsforschung. Professionell Pflegende begegnen in Ausübung ihres Berufs Menschen mit vielfältigen religiösen Prägungen. Daraus ergeben sich immer wieder besondere Herausforderungen. Um diese konstruktiv bewältigen zu können, müssen professionell Pflegende über eine berufsspezifische interreligiöse Kompetenz verfügen. Die Leitfragen dieses Bandes sind: Was zeichnet interreligiöse Kompetenz in der Pflege aus? Wie lässt sich diese Kompetenz didaktisch und methodisch entwickeln? Und wie effektiv ist interreligiöser Unterricht im Kontext der Pflegeausbildung? Der erste Teil des Bandes reflektiert pädagogische Ansätze einer berufsspezifischen interreligiösen Kompetenzentwicklung. Der zweite Teil verortet diese als integrale Bestandteile der Pflegeausbildung im Horizont unterschiedlicher religiöser und säkularer Perspektiven. Der dritte Teil berichtet die ermutigenden Ergebnisse einer empirischen Studie zur Wirksamkeit interreligiöser Unterrichtseinheiten an Alten-, Gesundheits- und Krankenpflegesschulen. Somit verbindet dieser Band aktuelle Entwicklungen im Bereich der Pflegeausbildung in der multireligiösen Gesellschaft mit religionspädagogischer Unterrichtsforschung.

28. Esha Pawan MITTAL, *Rethinking Madrasa*, Tesi dottorale, Politecnico di Milano, luglio 2014, <https://www.politesi.polimi.it/handle/10589/94248> - Hope to learn new, hope to have a better life, hope to have a better life for my family- People of Tarlabasi. To give people of Tarlabasi a hope is the soul reason, behind this project- And can architect share their contribution, is the main objective. Tarlabasi is a notoriously famous residential area of Beyoglu sub-province of Istanbul, on the European side of the city. It has been one of the prime target for urban gentrification by government and some of the process has been already carried out, unfortunately. However to bring a positive vibe in the society- and to uplift their quality of life, standards, to provide an empowerment into their hands - education, sharing of knowledge, culture, traditions, learning from each other is used as the tools to achieve it. Madrasa is an Arabic word for any type of educational institution, whether secular or religious (of any religion). The word madrasa derives from the triconsonantal Semitic root to learn, study', through the wazn (form/stem) maf'al(ah), meaning "a place where something is done". Therefore, madrasa literally means "a place where learning and studying take place". Though it started with very a philanthropic idea it has been transformed and misread in years as a religious dominated institute where the Islam religion is taught and learned and propagated. Hence, in order to not to carried forward the same transformed thought and notions, the project went back to it's basics objective - an institute for the welfare of Tarlabasi, a place to bring a revolution in the Islamic education system and bring people together under the roof of learning institute - a school for the society.

29. Naci H. MOCAN, Luiza POGORELOVA, *Compulsory schooling laws and formation of beliefs: Education, Religion and Superstition*, The National Bureau of Economic Research publisher, NBER Working Paper n. 20557, issued in October 2014 - <http://www.nber.org/papers/w20557> - We exploit information on compulsory schooling reforms in 11 European countries, implemented mostly in the 1960s and 70s, to identify the impact of education on religious adherence and religious practices. Using micro data from the European Social Survey, conducted in various years between 2002 and 2013, we find consistently large negative effects of schooling on self-reported religiosity, social religious acts (attending religious services), as well as solitary religious acts (the frequency of praying). We also use data from European Values Survey to apply the same empirical design to analyze the impact of schooling on superstitious beliefs. We find that more education, due to increased mandatory years of schooling, reduces individuals' propensity to believe in the power of lucky charms and the tendency to take into account horoscopes in daily life. We exploit information on compulsory schooling reforms in 11 European countries, implemented mostly in the 1960s and 70s, to identify the impact of education on religious adherence and religious practices. Using micro data from the European Social Survey, conducted in various years between 2002 and 2013, we find consistently large negative effects of schooling on self-reported religiosity, social religious acts (attending religious services), as well as solitary religious acts (the frequency of praying). We also use data from European Values Survey to apply the same empirical design to analyze the impact of schooling on superstitious

beliefs. We find that more education, due to increased mandatory years of schooling, reduces individuals' propensity to believe in the power of lucky charms and the tendency to take into account horoscopes in daily life.

30. Rafael PALOMINO LOZANO, *Neutralidad del Estado y espacio público*, Editorial Aranzadi, 2014, 245 pp. - <http://estadoyreligion.blogspot.it/> - Religión y creencias se manifiestan de una forma renovada en el mundo occidental post-secularizado. La globalización también ha supuesto un nuevo escenario para las religiones, como ha demostrado la Ciencia política y la Sociología. A partir de estos importantes cambios, el Derecho de los países democráticos occidentales debe replantearse su actitud de base ante la religión, es decir, el significado y el alcance la neutralidad del Estado. El presente trabajo analiza el principio de neutralidad estatal y sus principales implicaciones respecto de la presencia de la religión en la esfera pública, presencia que -como es sabido- plantea en nuestros días nuevos retos que se repiten, una y otra vez, en diversos ordenamientos jurídicos de nuestro entorno: la simbología religiosa, el vestuario religioso, los argumentos morales en el debate democrático y un largo etcétera.

31. Margarete SCHERER, *The religious context in explaining public support for the European Union*, "JCMS- Journal of Common Market Studies", article first published online: 2 Dec 2014 - <http://onlinelibrary.wiley.com/doi/10.1111/jcms.12224/abstract;jsessionid=7BA9326FE3A2840451DB69992D37A0A6.f01t01?deniedAccessCustomisedMessage=&userIsAuthenticated=false> - This article examines contextual explanations for public support for European integration. Apart from economic and identity-based theories, there may also be a religious dimension that could help to explain why some countries are principally pro-European while others are largely eurosceptic. It is argued that differences between nations are embedded in historical alliances between Catholic and Protestant denominations and political systems. Hierarchical linear model analyses of data from the European Social Survey (ESS) show that: (1) citizens from Catholic countries are more likely to support European unification than the inhabitants of Protestant countries; and (2) this effect conditions the individual-level effect of welfare attitudes. This suggests that in Protestant countries support for welfare redistribution is associated with low support for the EU, while in Catholic countries support for welfare redistribution is associated with high support for the EU.

32. Jean-Philippe SCHREIBER, *La Belgique, État laïque... ou presque. Du principe à la réalité*, Centre Action Laïque, Bruxelles 2014, 160pp - « La Belgique est un État laïque, ou presque. Sa Constitution résolument séparatrice le montre. Toutefois, elle continue à faire la part belle aux cultes: en les finançant; en admettant qu'ils interviennent dans l'enseignement public, par les cours de religion; en perpétuant leurs privilèges archaïques dans l'espace public. Surtout, survivance d'une histoire elle aussi dépassée, elle maintient à grands frais deux réseaux d'enseignement, l'officiel et le libre. Dans cet essai décapant, Jean-Philippe Schreiber invite à tourner la page, pour revenir à une authentique laïcité constitutionnelle: en mettant fin, progressivement, au financement public des cultes et aux cours de religion dans l'enseignement officiel, en abrogeant les derniers symboles religieux dans l'ordre public et en évoluant vers un réseau scolaire unique, sous l'autorité de l'État » (présentation de l'éditeur).

33. Peter SCHREINER, Friedrich SCHWEITZER (Hrsg), *Religiöse Bildung erforschen - Empirische Befunde und Perspektiven*, Waxmann 2014, 304 Seiten - <http://www.waxmann.com/index.php?id=20&buchnr=3161&nl=4> - Die Beiträge des Bandes stellen den Stand der Forschung in verschiedenen Bereichen religiöser Bildung vor. In der Gestalt eines Kompendiums geben sie zum Teil einen Überblick und zum Teil stellen sie einzelne Projekte vor. Aufgabe und Notwendigkeit empirischer Erkenntnisse werden ebenso diskutiert wie methodologische Fragen nach der Möglichkeit und den Grenzen der Erforschung religiöser Bildung. Mit dem Band wird eine Zwischenbilanz empirischer Forschung zu religiöser Bildung vorgelegt. Auf diese Weise kann deutlich werden, dass die religionsbezogene Bildungsforschung für Erziehungswissenschaft und Sozialwissenschaften anschlussfähig ist und sich immer wieder – auch im interdisziplinären Diskurs - bewähren kann, aber auch muss. Ebenso wird sichtbar, dass diese Art der Forschung zahlreiche Impulse auch für die Praxis erschließt.

34. Martin SCHULZ, *Der gefesselte Riese: Europas letzte Chance*, Rowohlt, Berlin 2013, 272 Seiten [trad. italiana: Fazi editore, Roma 2014] - http://www.rowohlt.de/buch/Martin_Schulz_Der_gefesselte_Riese.3025075.html - Noch nie war die Europäische Union so umstritten: Nach fünf Jahren Krise gilt sie vielen als Auslaufmodell, als Inbegriff ausufernder Bürokratie, als Wohlstandsgrab. Der Euro steht auf dem Spiel, deutsche Zeitungen lästern über die «Pleite-Griechen», während im Süden das Bild vom hässlichen Deutschen wiederauflebt. Erstmals besteht die reale Möglichkeit, dass das Projekt Europa scheitert. Aber welche Folgen hätte ein Ende des Euro oder gar der Union? Martin Schulz, der ebenso streitbare wie respektierte Präsident des Europaparlaments, zeichnet ein realistisches und daher umso beunruhigenderes Szenario: Der europäische Binnenmarkt könnte zerfallen, die Arbeitslosigkeit weiter steigen, Europas Staaten wären den USA oder Schwellenländern wie China hoffnungslos unterlegen, während von innen ein neuer Rechtspopulismus droht. Auf provokante Weise räumt Martin Schulz mit den Illusionen der Europaskeptiker auf – und plädiert für eine echte europäische Demokratie, ein starkes Europa, dessen soziale Gerechtigkeit weiterhin weltweit als Vorbild gelten kann. Nur wenn wir unsere Errungenschaften selbstbewusst verteidigen, können wir unseren Wohlstand sichern und unseren Kontinent vor der Bedeutungslosigkeit bewahren. Eine Streitschrift, die zugleich einen Ausweg aus der Krise weist.

35. Friedrich SCHWEITZER, *Das Recht des Kindes auf Religion*, Gütersloher Verlagshaus, ³2013, 223 S. – L'auteur prend acte des déplacements contemporains en matière d'éducation religieuse (considérée en général et chrétienne) de l'enfant : d'une part, la tendance à abandonner l'éducation religieuse vue comme relevant du privé et comme destinée trop souvent à l'inefficacité, d'autre part, un intérêt nouveau pour le religieux lié à la volonté de retrouver des valeurs et au refus d'une éducation exclusivement utilitariste. L'a. ne sépare pas la question du droit des enfants à un éveil religieux des droits des enfants en général. Eduquer c'est

d'abord reconnaître que les enfants ont des droits, être à l'écoute de leurs questions, de leurs émotions, de leurs dons; puis les faire progresser dans un épanouissement auquel peut contribuer le religieux, quand il est enseigné de manière pédagogique (J. Cottin)

36. Ngwako Daniel SEBOLA, *An "informed" Religious Education can curb social ills at learning institutions and in the society*, in: *Proceedings. Rethinking Teaching and Learning in the 21st Century*, by SAICE (South Africa International Conference on Education), Pretoria 21-23 Sept 2014, 332pp (article: 308-319) - <http://aa-rf.org/wp-content/uploads/2014/10/SAICE-2014-Proceedings.pdf#page=318> - This article argues that school violence, all forms of abuse, bullying, fear, crime and criminal activities, including murder, attempted murder, dealing with drugs, theft, fraud, corruption, satanic rituals, abduction, kidnapping, teenage pregnancy, illegal abortions, absenteeism, lack of respect and lawlessness are just few examples that our society is in crisis. Although religious intervention has been part of the programme in most learning institutions, the approach seemed inefficient, unbalanced, biased or undermined. This article further examines the surveys and study undertaken by various institutions, bodies, and individuals in South Africa and in other countries. Religion on its own is "innocent"; however, the manners in which people perceive and practice it remain a serious. History has proved that religion has played a significant role in all aspects of societies, such as development, education, medication, political, morally and social order. On the other extreme, however, misinformation, misrepresentation, prejudices and intolerance have a negative influence on the notion of religion. This article further argues that an "informed" religious education could address the social ills at learning institutions and in the community at large. Religious Education in the learning institutions curriculum supposed to cater for the spiritual, moral and social development of the learner and society as a whole. To achieve this goal, all stake holders in the community such as parents, learning institutions, faith-based institutions and the government, should be actively involved in the process.

37. Adam B. SELIGMAN (ed.), *Religious Education and the challenge of pluralism*, Oxford University Press, 2014, 256pp - <http://ukcatalogue.oup.com/product/9780199359479.do> - The essays in this volume offer a groundbreaking comparative analysis of religious education, and state policies towards religious education in seven different countries and in the European Union as a whole. They pose a crucial question: can religious education contribute to a shared public sphere and foster solidarity across different ethnic and religious communities? In many traditional societies and even in what are largely secular European societies, our place in creation, the meaning of good and evil, and the definition of the good life, virtue, and moral action, are all primarily addressed in religious terms. It is in fact hard to come to grips with these issues without recourse to religious language, traditions, and frames of reference. Yet, religious languages and identities divide as much as unite, and provide a site of contestation and strife as much as a sense of peace and belonging. Not surprisingly, different countries approach RE in dramatically different ways. This book addresses a pervasive problem: how can religious education provide a framework of meaning, replete with its language of inclusion and community, without at the same time drawing borders and so excluding certain individuals and communities from its terms of collective membership and belonging? The authors offer in-depth analysis of such pluralistic countries as Bulgaria, Israel, Malaysia, and Turkey, as well as Cyprus - a country split along lines of ethno-religious difference. They also examine the connection between religious education and the terms of citizenship in the EU, France, and the USA, illuminating the challenges of educating our citizenry in an age of religious resurgence and global politics. Main contents of book: 1. Teaching religion in the European Union: a legal overview (Silvio Ferrari) - 2. Religion and ethical education in divided societies: the case of Cyprus (Dilek Latif) - 3. Teaching religion in Bulgarian schools; historical experience and post-atheist developments (Maria Schnitter & D. Kalkandjieva) - 4. The vanishing State: RE and intolerance in French Jewish Schools (Kimberly Arkin) - 5. The crises of liberal citizenship: religion and education in Israel (Shlomo Fischer) - 6. Secularism(s), Islam, and education in Turkey: towards *e pluribus unum*? (Ahmet Kuru).

38. Barbara SPINELLI, *La sovranità assente*, Einaudi editore, 2014, 78pp - www.einaudi.it - "Se oggi l'Europa non funziona, se non è più una comunità ma un'accozzaglia di discordie, non è perché i suoi cittadini siano particolarmente scettici, o perché manchi un *demos*, un'identità che non chiamiamo più razza, e non è neppure perché a Bruxelles regni una casta tecnocratica, come hanno ripetuto nell'ultimo trentennio prima Margaret Thatcher e Tony Blair, poi Nicolas Sarkozy, Angela Merkel e infine Matteo Renzi. Ma è perché gli Stati-nazione, e le loro forze politiche, millantano una sovranità ancora esercitabile alla vecchia maniera, e questa favola la raccontano e se la raccontano con tanto accanimento che sembrano persino crederci" (l'autrice, p.67).

39. Piero STEFANI, *L'esodo della Parola. La Bibbia nella cultura dell'Occidente*, EDB, Bologna 2014, pp. 353+ 8 a colori - www.dehonianie.it - Accostarsi alla Bibbia può rivelarsi una straordinaria avventura intellettuale, una fonte di emozioni, una ricerca di senso, un modo per porsi gli interrogativi più profondi legati all'esistenza. Per un occidentale, indipendentemente dal suo credo, non conoscere le Scritture significa rinunciare in partenza a comprendere appieno la civiltà in cui vive e molti valori e idee a cui si fa abitualmente riferimento. L'influsso della Bibbia sulle fedi, sui comportamenti, sulle mentalità e i costumi è di una vastità tale da rendere arduo tracciarne i confini. Di analoga entità è il peso delle tematiche in cui ci si imbatte scorrendo le sue pagine: creazione, peccato, pentimento, perdono, alleanza, liberazione, legge, grazia, amore, redenzione, speranza messianica, salvezza, giudizio, risurrezione dei morti. Lungo i secoli queste prospettive bibliche hanno alimentato la fede e plasmato le concezioni di moltitudini di persone e la loro incidenza è stata tale da estendersi anche al di là dei confini strettamente confessionali. Nel contempo, però, le Scritture restano testi largamente ignorati oppure proposti in modo fortemente semplificato per essere messi strumentalmente al servizio di visioni religiose o ideologiche. Dal sommario: Premessa. I. Che cos'è la Bibbia. II. Creazione. III. Liberazione. IV. Memoria e testimonianza. V. L'incontro con l'altro. VI. La ricerca della verità. VII. I poveri, gli umili. VIII. Il peccato e la storia umana. IX. La fine dei tempi. Tavole illustrate. (Precedente edizione del testo: *La radice biblica. La Bibbia e i suoi influssi sulla cultura occidentale*, Bruno Mondadori-Paravia 2003).

40. Steven STOWELL, *The Spiritual Language of Art*, Brill 2014, 186pp - <http://www.brill.com/products/book/spiritual-language-art> Analyzing the literature on art from the fifteenth and sixteenth centuries, *The Spiritual Language of Art* explores the complex relationship between visual art and spiritual experiences during the Italian Renaissance. Though scholarly research on these writings has predominantly focused on the influence of classical literature, this study reveals that Renaissance authors consistently discussed art using terms, concepts and metaphors derived from spiritual literature. By examining these texts in the light of medieval sources, greater insight is gained on the spiritual nature of the artist's process and the reception of art. Offering a close re-readings of many important writers (Alberti, Leonardo, Vasari, etc.), this study deepens our understanding of attitudes toward art and spirituality in the Italian Renaissance.

41. Judith WEBER, *Religionssensible Bildung in Kindertageseinrichtungen. Eine empirisch-qualitative Studie zur religiösen Bildung und Erziehung im Kontext der Elementarpädagogik*, Waxmann 2014, 356 Seiten - <http://www.waxmann.com/index.php?id=20&buchnr=3150&n1=4> - Das Kind mit all seinen Fragen und Fähigkeiten bildet den Ausgangspunkt aktueller pädagogischer Handlungskonzepte in Kindertageseinrichtungen. Interkulturelle, -religiöse und religionspädagogische Kompetenzen sind zu einem Kennzeichen elementarpädagogischer Professionalität geworden. Dieser Band stellt sich der Aufgabe, ein dringend benötigtes pädagogisch begründetes religionspädagogisches Handlungskonzept zu entwickeln. Er untersucht verschiedene pädagogische Ansätze, zeigt, dass und wie die religionssensible Erziehung aus der Jugendhilfe auf die Elementarpädagogik übertragen werden kann und belegt durch eine empirische Untersuchung, dass religionssensible Angebote religionspädagogisches Handeln und pädagogische Handlungskonzepte verbinden. Die Ergebnisse ermöglichen Kindertageseinrichtungen in konfessioneller und auch nicht konfessioneller Trägerschaft, Kinder mit ihren existenziellen, religiösen und philosophischen Fragen nicht allein zu lassen, sondern pädagogisch zu begleiten.

42. Jean-Paul WILLAIME (ed.), *Le défi de l'enseignement des faits religieux à l'école. Réponses européennes et québécoises*, Rive Neuve, 2014, 348pp - <http://www.iesr.ephe.sorbonne.fr/index7125.html> - Organisé par l'Institut européen en sciences des religions (IESR), un colloque sur « école et enseignement des faits religieux en Europe » (Paris 20-22 sept. 2012) a réuni de nombreux spécialistes de l'enseignement en Espagne, en Italie, au Danemark, en Flandre et Belgique, en Angleterre, en Allemagne et en 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. Le présent ouvrage, issu de ce colloque, enrichit la réflexion de l'exemple québécois au travers du programme *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 concordataire 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 se focalise sur la place que l'on accorde ou non à l'expérience religieuse et aux questionnements existentiels des élèves.

JOURNALS and e-JOURNALS

43. Richard ALBA, Nancy FONER, *Comparing immigrant integration in North America and Western Europe: how much do the grand narratives tell us?* "International Migration Review", vol. 48 (2014), issue supplement s1, article first published online 29 Sept 2014, 29pp - <http://onlinelibrary.wiley.com/doi/10.1111/imre.12134/pdf> - In comparing different countries, studies often seek to account for the success of immigrant integration, or lack of it, in a small number of "grand ideas," such as nationally specific "models" of integration, which attempt to provide overarching explanations for cross-national differences and similarities. This article evaluates five grand ideas in light of our study examining how four European (Britain, France, Germany, and the Netherlands) and two North American (U.S., Canada) countries are meeting the challenges of integrating immigrants and their second-generation children across a variety of domains from the labor market, to the educational system, to the polity. We conclude that while some of the grand ideas help to illuminate patterns of integration in particular domains, none provides a sufficiently encompassing explanation—and each has significant failings. Moreover, none of these ideas highlights all of the features that we argue are critical, although these do not boil down to one "grand narrative." These features are the characteristics or qualities that immigrants bring with them when they move to Europe or North America; demographic and other social and economic trends there; and, perhaps most important, historically rooted social, political, and economic institutions in each receiving society that create barriers as well as bridges to integration and inclusion.

44. Bengt-Ove ANDREASSEN, *Religion Education in Norway: Tension or harmony between Human Rights and Christian cultural heritage?*, "Temenos" vol.49 (2013) 2, 137-164 - <http://ojs.tsv.fi/index.php/temenos/article/view/9544> - Both research and public and scholarly debate on religious education (RE) in Norway have mostly revolved around the subject in primary and secondary school called Christianity, Religion and Ethics (KRL) (later renamed Religion, Philosophies of Life and Ethics, RLE), not least due to the criticisms raised by the UN's Human Rights Committee in 2004 and the European Court of Human Rights (ECHR) in 2007 of the Norwegian model for RE in primary and secondary schools. The RE subject in upper secondary school, however, is hardly ever mentioned. The same applies to teacher education. This article therefore aims at providing some insight into how RE has developed in the Norwegian educational system overall, ranging from primary and secondary to upper secondary and including the different forms of teacher education.

45. Martin BAUMANN, *Becoming a civil society organisation? Dynamics of immigrant religious communities in civil society and public space*, "Nordic Journal of Religion and Society", vol. 27 (2014) 2, 113-130 - <http://tapir.pdc.no/pdf/NJRS/2014/2014-02->

[2.pdf](#) - The article addresses immigrant religious communities in Western Europe and analyses their place in political and civil society. In the past decades, many immigrant religious communities have succeeded in leaving their initial provisional worship sites and constructed new religious buildings, often prominently visible in the public space of a town or a city. The new visibility established immigrant religious communities as new players in the local religious setting. This new public presence was not always applauded by local residents and politicians, at times, resulting in severe controversies and conflicts. The article discusses whether the new noticeable presence in public life and the often much less noticed multifarious services of the communities may turn the diasporic communities into civil society organisations similar to organisations such as NGOs and charities. What implications arise from such a categorisation and what consequences follow? The article will discuss these issues with regard to the transformation of public space, civil society, citizenship and the state, using case studies from Britain and Switzerland

46. Jenny BERGLUND, *Swedish religion education: Objective but marinated in Lutheran Protestantism?*, “*Temenos*” vol. 49 (2013) 2, 165-184 - <http://ojs.tsv.fi/index.php/temenos/article/view/9545/13974> - This article, I use the experience of a Czech doctoral student to discuss why religion education in Sweden can be understood as both deeply Lutheran and at the same time neutral and objective. In doing this, I look at the present syllabus in religion education, point to some of the changes that have been made in relation to the previous syllabus, and highlight some of the controversies that arose when it was written in 2010. I also put Swedish religion education and Swedish educational system in a historical context, pointing to its relation to liberal theology and cultural Protestantism. In addition, I present how teacher education is organized for religion education teachers and how the academic Study of Religions has been an important part of this during recent decades. At the end of the article I reflect upon the protestant taste of Sweden’s ‘non-denominational and neutral’ religion education.

47. Jenny BERGLUND, *Islamic Religious Education in state funded Muslim schools in Sweden: a sign of secularization or not?* “*Tidsskrift for Islamforskning, The Nordic Welfare State*”, vol. 8 (2014) 1, 275-301 - <http://www.theewc.org/uploads/content/archive/Islamic%20Religious%20Education%20in%20State%20Funded%20Muslim%20Schools.pdf> - In this article the establishment of publicly funded Muslim schools in Sweden is described and analysed. This is done by reference to relevant debates about these schools as well as to the content of the extracurricular subject Islamic Religious Education (IRE), which is what distinguishes a Muslim school from other schools in Sweden. The article also raises the question to what extent the appearance of IRE within publicly funded Muslim schools implies that Islam in the Swedish context is turning into what José Casanova has termed a ‘deprivatized public religion’. It claims that Islam to a certain extent tends to be viewed as deprivatized even though it is not articulated in this way in schools. The conclusion drawn in relation to the study presented is that Islam is rather following the Swedish secularization pattern and is not viewed as an alternative societal order which instead would indicate a de-privatization.

48. Irene BLOEMRAAD, Matthew WRIGHT, *“Utter Failure” or unity out of diversity? Debating and evaluating policies of Multiculturalism*, “*International Migration Review*”, vol. 48 (2014), special issue supplement, art. first published online 29 Sept 2014, 42pp - <http://onlinelibrary.wiley.com/doi/10.1111/imre.12135/full> - Across immigrant-receiving democracies, “multiculturalism” has come under assault by political decision-makers and commentators. The academic debate, while less fiery, is also heated. We start by outlining the multiple meanings of “multiculturalism”: a term for demographic diversity; a political philosophy of equality or justice; a set of policies to recognize and accommodate ethno-racial and religious diversity; or a public discourse recognizing and valorizing pluralism. We then review the existing empirical literature and offer some new statistical analyses to assess what we know about the harm or benefits of multicultural policies, focusing on sociopolitical outcomes. We conclude that multicultural policies appear to have some modest positive effects on sociopolitical integration for first-generation immigrants and likely little direct effect, positive or negative, on those in the second generation. On the question of majority backlash, the limited scholarship is mixed; we speculate that multiculturalism works best in places where both minorities and majority residents see it as part of a common national project. We end by considering the conditions under which this happens and whether there are distinctions between “Anglo-settler” and other countries.

49. Johan BUITENDAG, *Between the Scylla and the Charybdis: Theological education in the 21st century in Africa*, “*HTS Theologies Studies/Theological Studies*”, vol. 70 (2014) 1, Art. #2855, 5pp - <http://dx.doi.org/10.4102/hts.v70i1.2855> - The article reflects on the challenges of theological education in the 21st century and in Africa. Reputation, impact, success and funding have become the driving forces of the modern university. However, we are living in the 21st century and in Africa with a subsequent frame of reference that is holistic and faith-based. The article therefore argues for a multi- and transdisciplinary approach towards the nature of a university and recognition of the unique contribution theological education can contribute. Due to the inherently cooperative nature of theological scholarship, theological education could be able to avoid the extremes of the Scylla and the Charybdis, that is, fideism and secularisation, and therefore be able to survive at an academic institution. Both sectarianism and scientism should be avoided. Theological education in Africa needed to travel the same difficult road of theological faculties in Europe in the previous century.

50. Leonard CHIDI ILECHUKWU, *Assessment for the improvement of teaching and learning of Christian religious knowledge in secondary schools* in Awgu Education Zone, Enugu State, Nigeria, “*Journal of Education and Practice*”, vol. 5 (2014) 32, 35-44 – www.iiste.org - This paper has the purpose of determining the roles assessment in improvement of students’ learning of RE in Awgu Zone. The specific objectives were: to determine the extent the teachers have used assessment to improve students’ learning of RE and to determine how assessment has helped students to improve in their performance in Religious Studies. The research employed a survey plan. Questionnaire was used in the collection of data. The stratified random sampling were used to

select the schools while sample random sampling was used to select the subjects. The number of respondents used were 200 teachers and 300 students. Weighted mean and standard deviation was used in data analysis. The findings of the study include that through assessment: teachers make judgment about how students are doing in religious studies, provide guidelines which help students to improve in their knowledge, understanding and skill in the subject. The research also established that through assessment: students identify relevant information to the questionnaire and assignment; recall relevant information in religious education and express it in a coherent form and link different elements of religious curriculum in their studies. The study recommends constant assessment of the aims and learning outcome of the students' to identify essential learning.

51. James FRY, *Pluralism, religion, and the moral fairness of international law*, "Oxford Journal of Law and Religion", 3 (2014) 2, published online 28 Oct 2014 - <http://ojlr.oxfordjournals.org/content/early/2014/10/28/ojlr.rwu025.short> - This article criticizes Thomas Franck's theory of moral fairness for refusing a possible voice for religion in the fairness discourse. After deconstructing the theory and explaining its relationship to Rawls's notion of overlapping consensus, this article explores how religion plays a role with the implementation of international law. This article concludes by observing how the inclusion of religion at the implementation stage injects a measure of regionalism and pluralism into the discourse. Such regionalism and pluralism alleviate the tension between universalism and localism associated with globalization and to improve social stability throughout the world.

52. Yoav GANZACH, Chemi GOTLIBOVSKI, *Individual differences and the effect of education on religiosity*, "Science Direct", available online 7 Nov 2014 - <http://www.sciencedirect.com/science/article/pii/S1041608014001861> - We study the complex relationships between education and religiosity by examining the effects of various individual differences on both these variables. We show that omitting individual differences, particularly intelligence, may lead to dramatic changes in the sign of the effect of education on religiosity. These findings may explain conflicting reports about the relationship between education and religiosity.

53. Elisabeth GARANT, *Le débat sur la laïcité au Québec*, « En Question » n. 108, 2014, pp. 6-9 - <http://www.centreavec.be/site/type-de-publication/revue-en-question> - Depuis quelques années le Québec connaît des débats importants concernant la laïcité, qualifiée d'« ouverte » (Ch. Taylor), « silencieuse » (M. Milot), puisqu'elle se caractérise par l'absence d'inscription, dans la constitution canadienne, autant d'une religion d'Etat que du principe de séparation. L'article, signé par la directrice du Centre Justice et foi, analyse certains enjeux sous-jacents au Projet de loi 60 qui fait l'objet d'une consultation publique menée par la Commission des institutions de l'Assemblée nationale.

54. Liam GEARON, *The paradigms of the contemporary religious education*, "Journal for the Study of Religion", vol. 27 (2014)1, 52-81 - http://www.scielo.org.za/scielo.php?pid=S1011-76012014000100005&script=sci_arttext - The word 'paradigm' appears in a number of Cornelia Roux's published works (Roux 1998; 1998a; 2003; 2008; 2009; 2011). This article re-examines her use of 'paradigm' in the light of Thomas Kuhn's (1996) *The Structure of Scientific Revolutions*. Drawing on recently published work on religion and education (Gearon 2013; 2014), I elaborate why researchers and educators alike require a more rigorous theoretical conceptualisation of the underlying paradigms of contemporary religious education. Outlining how a satisfactory understanding of the paradigms in religious education require an understanding of the epistemological grounds of each, the article presents, by way of demonstration, a critical outline of six such paradigms: the scriptural-theological; the phenomenological; the spiritual-experiential; the philosophical-conceptual; the socio-cultural; and the historical-political.

55. Filippo N. GIORDANO, *A theory of the role of Religion in regional supranational integration processes*, "L'Europe en formation", n. 371, 2014, 135-152 - http://www.cairn.info/resume.php?ID_ARTICLE=EUFOR_371_0135 - L'article met en lumière un phénomène relativement peu connu qui concerne le rôle de la religion dans les intégrations supranationales et régionales. À partir d'une analyse de l'Union européenne, puis de l'individuation du niveau d'interaction entre les sujets religieux et les acteurs politiques dans le cadre du régionalisme supranational, cet article met en évidence un « coefficient confessionnel » pour mesurer le niveau de l'interaction mentionnée et sa relation avec divers « facteurs religieux ». Plan de l'article : Introduction – 1. Comparison and similarities between regional integration processes and religions – 2. Confessional coefficient and religious factors – 3. Considerations on the (Christian) confessional coefficient of the European integration.

56. A. GUGGENHEIM, *Enjeux d'une éthique pour notre temps. A propos d'un ouvrage de J-M Ferry, « La religion réflexive », « Nouvelle Revue Théologique », vol 136 (2014) 4, 616-628 - secretariat@nrt.be - « L'Europe peut porter un projet humaniste dans le monde globalisé, avec de nouveaux acteurs internationaux de premier plan, si elle porte sa mémoire historique non comme un 'pénitentiel mémoriel', un 'mea culpa' pour son agir impérial, mais comme l'impératif éthique d'une 'justice reconstructive' dont elle éprouve la valeur depuis 1945 17 1989. L'éthique de la reconnaissance et en effet éclairante. Un 'échange de dons' entre les pays européens de l'Ouest et de l'Est, n'a jamais vraiment eu lieu. Reconstruire ensemble le récit de nos histoires est un préalable nécessaire à l'unification des peuples en un ensemble réconcilié et fécond. L'Europe peu respirer par ses deux poumons depuis 1989 et donner naissance à un nouvel humanisme qui réponde aux défis de la globalisation. L'Europe doit s'incarner dans la diversité religieuse et culturelle de ses peuples, ou bien elle restera marquée par une suprématie injuste des pays de l'ouest européen sur ceux du centre et de l'est, et elle obscurcira son message dans le monde » (p.621).*

57. Lewis GWYNNETH, *Why do parents affiliated to progressive Synagogues choose to send their children to Orthodox Jewish primary schools?*, "European Judaism", vol. 47 (2014) 2, 107-121. <http://www.ingentaconnect.com/content/berghahn/ejud/2014/00000047/00000002/art00012> - Over the last 130 years attendance by Jewish children at Jewish day schools in Britain has waxed

and waned, until now, in the twenty-first century, attendance figures are similar to those of the 1880s, with almost 60 per cent of Jewish children attending a Jewish primary or secondary school. Recent research has examined this trend within the Jewish population as a whole, mainly concentrating on Jewish secondary schooling. Because of the impact this phenomenon has had on *chederim* and because of the fundamental differences between the different branches of Judaism, it is important for Jewish educators and leaders to understand what factors lie behind the choices that parents make when deciding on their children's schooling. This study investigates the reasons why parents who are affiliated to Progressive synagogues choose to send their children to Orthodox Jewish primary schools, concentrating on one Progressive community in the north of England in particular, and contrasting the data with that from two larger and older communities. The data was collected through the use of interviews and questionnaires, then analysed in relation to the history and size of the 3 communities and contrasted with the conclusions of previous studies. The findings suggest that the size and relative age and history of the principal community have had a significant influence on the attitudes of the parents toward the city's Jewish community and the importance of the role of the Orthodox Jewish primary school in maintaining that community, to the extent that the parents' social identity as 'Jews' is more important to them than their synagogue affiliation.

58. Julia IPGRAVE, *Identity and inter religious understanding in Jewish schools in England*, "British Journal of Religious Education" vol. 37 (2014)3, published online 9 Dec 2014 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.984584> - This article sets up a dialogue between *auto*-referential (looking to self) and *allo*-referential (looking to the other) approaches to religious difference and applies these to education for inter religious understanding in Jewish schools. It begins by arguing that the multiculturalism of the 1980s and 1990s set up a duality of self and other, with the responsibility for looking to 'the other' (*allo*-reference) resting largely on the majority community and the licence to look to self (*auto*-reference) being given to minority communities. Within the Jewish community, multiculturalism supported and legitimated the development of an inward-looking Jewish identity-based education. This was challenged in the 2000s however by the new outward-looking emphases of the community cohesion agenda, and so Jewish schools have had to negotiate a place for themselves between *auto*- and *allo*-reference. Brief case studies illustrate contrasting ways in which two schools have positioned themselves in relation to these two poles. In School A, the imperative towards 'the other' attempts an openness to 'the other' in 'the other's' own terms, whereas in School B the same imperative towards 'the other' is framed within the *auto*-referential framework of *being and doing* Jewish.

59. Robert JACKSON, *Religion education, intercultural education and human rights: a contribution of Cornelia Roux*, "Journal of the Study of Religion", vol. 27 (2014) 1 - http://www.scielo.org.za/scielo.php?pid=S1011-76012014000100003&script=sci_arttext&tlng=en - In this article, I draw on my own experience as a researcher, writer on theory and pedagogy of "religion education" (I use the term 'religion education' in this article, commonly used in South Africa, as an equivalent to 'non-confessional religious education', as used in the UK) and contributor to European policy documents. This provides a basis to discuss some issues pertinent to Cornelia Roux's personal and professional journey as a researcher in religion education and related fields, including intercultural education, human rights education and citizenship education. I refer to our meetings over the years, both in and beyond South Africa, especially in the context of the International Network for Interreligious and Intercultural Education, and to the development of Prof. Roux's ideas on Religion in Education (RiE), Religion and Education (RaE). An attempt is then made to articulate a view on the question of liberalism in relation to human rights, which connects to a stance on intercultural education and to religion education and values education more widely. The position developed is consistent with the approach to empirical research developed by Prof. Roux and her team. The article concludes by relating Cornelia Roux's personal journey to some of the themes considered above.

60. Tim JENSEN, Wanda ALBERTS, *RE in the Nordic Countries*, Special issue of "Temenos", vol. 49 (2013) 2, 133-254 - <http://ojs.tsv.fi/index.php/temenos/issue/view/1154> - Editorial note: "The role of religion education (RE) in school – if and how the subject should be taught, to what extent, and according to which principles – are questions of continuous relevance which have been widely debated in the Nordic countries. These discussions take place in the public media as well as in academic circles, and in the daily contact between parents, pupils and teachers. Many similarities are to be found in the religious landscapes of these countries: the prevailing religious engagement is characterised by what Grace Davie has called "belonging without believing", and is described as "moderate agnosticism" by Phil Zuckerman. Historically, this has reflected the strong position of the national Evangelical-Lutheran churches, but today indifference towards the church is gaining ground, and with it an estrangement from organised religion in general. The processes of secularisation and increasing multiculturalism pose challenges for the Nordic societies in general and for the educational institutions offering religious and ethical education in particular. This special issue of *Temenos* maps the historical processes and contemporary situation of religious education in the Nordic countries, describing the current challenges, pointing out some of the difficulties as well as opportunities, and suggesting points of development. Despite their shared characteristics described above, the Nordic countries have relied on different models in developing religious education in their schools. Over the last century, similar questions have been answered in different ways: Should religion be taught in school? Should each pupil be taught her or his own religion or worldview, or should all pupils be educated together in a common class? role should Christianity be allowed to play in this education, and what kind of attention should be given to other traditions? An additional question, of specific interest for the readers of *Temenos* is: what is the role of comparative religion in developing the religion education in our schools? Tim Jensen and Wanda Alberts have acted as guest editors for this special issue on religion education in the Nordic countries, and we are deeply".

61. Tim JENSEN, Karna KJELDSEN, *RE in Denmark – Political and professional discourses and debates, Past and Present*, "Temenos" vol 49 (2013) 2, 185-223 - <http://ojs.tsv.fi/index.php/temenos/article/view/9546> - Religion education (RE) in the public school in Denmark, as in many countries, is often subject to political, public and professional debate, relating not only to different

ideas about RE's potential contribution to *Allgemeinbildung*, religious and/or moral formation and citizenship education, but also to reactions or responses to what is perceived as challenges posed by supranational processes such as globalization, individualization, and migration, including a new and growing Muslim presence. Based on an academic Study of Religions approach, defined in contrast to confessional RE, the article outlines relevant political processes and public and professional debates on RE, and analyzes the way they have set their mark in past and present Danish education legislation, national curricula and guidelines issued by the state for RE and for the training of RE teachers. Whereas a study-of-religions approach has long been seen as a 'natural' framework for RE in the upper-secondary school, RE in the compulsory school (as well as in teacher education) has traditionally been linked to theology, and is often seen as an instrument in political and ideological efforts to promote and secure a social and national-cultural identity, an identity defined with reference to the majority religion. RE is thus thrust into a key role in on-going 'culture wars'.

62. Ansgar JÖDICKE, Andrea ROTA, *Patterns of Religious Education policy in Switzerland. The long arm of distanced Christians?* "Journal for the Scientific Study of Religion", vol. 53 (2014) 4, 722–738 - <http://onlinelibrary.wiley.com/doi/10.1111/jssr.12150/abstract;jsessionid=DFADEF025437CEAD1DECB5681B4CD09B.f03t04?deniedAccessCustomisedMessage=&userIsAuthenticated=false> - In spite of its different cantonal jurisdictions and traditions, the development of religious education in Switzerland over the past decade has taken a common direction: the state has assumed a more active role in the field of RE in public (state-run) schools. In this article, we ask the question: How do key social actors interpret these reforms and how do these interpretations relate to the social structure of religion in Switzerland, in particular with respect to the majority category of the so-called distanced Christians? Drawing on qualitative interviews with members of the schools' teaching staff, school administrators, and church representatives, the article highlights a dominant interpretative pattern that frames the socially accepted representation of religion in public schools. Thus, rather than addressing the pedagogical dimension of RE, we discuss the significance of this pattern for the debate on the public presence of religion in Switzerland and Europe.

63. Polikarpos KARAMOUZIS, *The Greek religious education: from religion tradition to religion innovation*, "Journal of Education and Training", vol 1 (2014) 2, 321-333 - www.macrothink.org/journal/index.php/.../4843 - The Orthodox religious tradition constituted an important element of Greek religious education for many years. The existence of innovations in the new Program proposed by the Ministry of Education and the effort for a complete form of RE, compose the outline of this new effort. Even if certain practical questions have been discussed further, the undertaking is very serious, and perhaps for the first time it can be considered as a scientific approach based on theoretical conditions and instructive objectives. Although religions are well-structured systems, which reproduce themselves through traditional elements such as myths, sacred narratives, religious practices and national identities, their presence in school complements the knowledge of the students. The new program of religious study attempts to give emphasis to renewal, with the introduction of other religions, without cancelling Greek Orthodox religious tradition.

64. Polikarpos KARAMOUZIS, *Religious capital in relation to teachers' views of RE. A comparative study in the Greek educational context*, "British Journal of Religious Education", published first online 06 Dec 2014 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.984585> - In this article, we attempt to conduct a comparative study of two different groups. The first group consists of Greek student teachers (1009) while the second comprises Greek in-service teachers (432) of primary education, namely current teachers with several years of experience. These teachers do not have training in theological studies, but they do have some knowledge of RE. In Greece, there is a debate on the teaching methodology of the course, i.e. utilising catechistic manners of teaching or teaching Christianity and different religions under historical/cultural criteria) after attending the Greek pedagogical faculties and receiving other forms of special training in the teaching of RE, especially the teaching of different religions from a historical/cultural point of view. Our aim in this paper is to offer a better understanding of how teachers aim to reproduce and change religious capital and examine if religious capital is tailored to the needs of schools or whether it operates independently. The paper will also examine how teachers themselves assess the effectiveness of their practices in RE.

65. Kim KNIBBE, *Certainty and uncertainty in contemporary spirituality and Catholicism: Finding proof versus destabilizing certainties in popular religion in the Netherlands*, "Social Compass", vol. 61 (2014) 4, 537-549 - <http://scp.sagepub.com/content/61/4/537.short> - This article is based on several years of ethnographic research in the Netherlands on contemporary spirituality and Catholicism. The emphasis within the networks of contemporary spirituality discussed here is on finding 'proof' of 'the other side'. This quest for certainty is compared to another religious context, dominated by a discourse of liberal Catholicism, where the emphasis is on learning to deal with uncertainty. Here, uncertainty is experienced as liberating. This comparison is the basis for the development of a theoretical approach to understanding both the quest for certainty and the quest for uncertainty, based on Jackson's essay *Minima ethnographica* (1998). The article ends with a reflection on the implications of these findings in relation to the tendency within the sociology of religion to look for causal links between societal changes and changes in religion.

66. Hara KOUKI, Zsuzsanna VIDRA, *Introduction to the special issue: new forms of intolerance in European political life*, "Journal of Immigrant & Refugee Studies", vol. 12 (2014) 4, 353-362; Special Issue: New Forms of Intolerance in European Political Life - <http://www.tandfonline.com/doi/abs/10.1080/15562948.2014.933290> - This introduction summarizes the contributions to the Special Issue that focus on the spread of intolerant and racist discourses in Denmark, Italy, Spain, Greece, and Hungary. Through a comparative approach, the issue argues that what has been decisive in this process is the role played by mainstream political parties that perceive intolerance against the "other" as the natural outcome of the failure of previous tolerant policies on immigrants and minorities. Even if brought forward with different argumentation in each case, intolerance is introduced in all five countries as a principled position under the pretext of protecting European citizens' rights.

67. Marcin KRASNODEBSKI, *Free exercise of religion and science policy: A new look on creationism in Europe*, “Political Sciences & Public Affairs”, 2014, 2-3: <http://dx.doi.org/10.4172/2332-0761.100013> - <http://esciencecentral.org/journals/free-exercise-of-religion-and-science-policy-a-new-look-on-creationism-in-europe-2332-0761.1000130.pdf> - The present paper draws attention to the major differences in legal frameworks addressing the problem of creationism in Europe and in the United States. Although it may seem that European and US solutions share multiple similarities, after the close analysis we realize that the policy justification methods at the old and at the new continent are built on two different philosophies. The first one, legal, is inspired by the concept of the Wall of separation between church and state. The second one, epistemological, is based on the reflection in philosophy of science. In the long run, these two approaches may bring us to astoundingly different policy choices. This perspective article hopes to provide a strong conceptual foundation for policymakers having to deal with the problem of creationism as well as to invite researchers to more interdisciplinary studies about the place of ‘epistemic minorities’ in our society.

68. Tuuli LAEHDESMAEKI, Albin WAGENER, *Discourses on governing diversity in Europe: Critical analysis of the White Paper on Intercultural Dialogue*, “International Journal of Intercultural Relations”, vol. 44 (2015, January), 13-28 - <http://www.sciencedirect.com/science/article/pii/S0147176714001205> - The White Paper on Intercultural Dialogue, published in 2008 by the Council of Europe, is one of the first European level attempts to provide a common guideline for diversity politics in Europe. It introduces the idea of ‘intercultural dialogue’ as a new focus and a method of governing diversity. Our paper aims to investigate the explicit and implicit meanings included in the idea of ‘intercultural dialogue’ and how the idea is rhetorically operationalized as a policy in the White Paper. The investigation is conducted with a lexical and semantic analysis of the text in the White Paper and a discourse analysis of its rhetoric, in order to explore how the ‘intercultural dialogue’ as a policy relies on a mixture of ideas borrowed from different political discourses. The investigation revealed how the concept of intercultural dialogue and other related concepts, such as culture and diversity, embrace power hierarchies. The meanings of these concepts are produced from a hegemonic point of view which grants the ‘intercultural dialogue’ with the power positions of a *dialoguer* and a *dialoguee*. The policy rhetoric in the White Paper emphasizes social cohesion in Europe. Its policy discourse does not recognize the societal, cultural, historical, religious, or linguistic differences between European societies, but offers unified – and profoundly Western European – views for the governance of diversity. Formulating a common and generic diversity policy for Europe as a whole inevitably simplifies the idea of diversity in Europe and produces new hierarchies between the subjects and objects of these policies.

69. Stella LYTSIOUSI, Konstantinos TSIOUMIS, Argyris KYRIDIS, *How teachers cope with the religious diversity in Greek kindergarten classes. From theory to reality*, “International Journal of Education Learning and Development”, vol. 2 (Dec.2014) 5, 18-32 - <http://www.eajournals.org/wp-content/uploads/How-teachers-cope-with-the-religious-diversity-in-Greek-kindergarten-classes.-From-theory-to-reality..pdf> - Nowadays, the religious diversity is a reality in Greek kindergarten school and it is found in almost all the classrooms. The kindergarten teachers are invited to manage effectiveness with this diversity. The legislative framework of religious diversity defines in some extent the range of practices that will be implemented. The opinions and the attitudes of kindergarten teachers play an important role, as they are those who implement the religious education in kindergarten school. This research examines the attitudes, the opinions and the ways of managing with religious diversity by kindergartener teachers. For this purpose, a questionnaire was given to 173 kindergarten teachers from various regions of Greece. The results shown that teachers know how to manage with religion diversity theoretically, but in practice they do not implement always. Younger kindergarten teachers and assistants seemed to implement practices which take more into account of children of another religion.

70. Alla MARCHENKO, *Comparisons of civic engagement in Europe: Evidence from European Values Study*, “Slovak Journal and Political Science”, n. 4 (2014), 331-360 - <http://www.cecol.com/asp/issuedetails.aspx?issueid=7cdaecd0-2c2b-46b7-adf2-64de68d1ba49&articleId=ef85fea7-3085-4707-85b3-d4be12842ff4> - The research is focused on the nature of civic engagement across European countries and its prediction, based on European Values Study data (2008). A model of civic engagement which includes scales of civic concern, civic confidence, non-violent elite-changing actions and organizational activities, which has been tested both on cross-country level and in pooled data, implies two factors, corresponding to "cognition" and "activity" parts of civic engagement. An attempt is made to envisage and conceptualize the predictors of civic engagement in different parts of Europe with the help of classical OLS regression and multilevel regression modeling, in such a way testing research hypotheses.

71. Andrea PACINI, *Bibbia e Scritti delle religioni in contesto di dialogo*, “Archivio Teologico Torinese”, vol. 20 (2014) 2, 419-43 - facteo@diocesi.torino.it – Leggere oggi la Bibbia implica accogliere una sfida per certi aspetti nuova: occorre infatti leggerla in un contesto contrassegnato sempre più dal pluralismo religioso, e in una prospettiva di dialogo interreligioso e interteologico. Bibbia e Scritti delle religioni sono messi in relazione reciproca e sollecitati a dialogare. Ne deriva, per le religioni non cristiane, una sollecitazione a nuove forme di ermeneutica desunte spesso dai moderni metodi dell’esegesi biblica, mentre per la teologia si pone la questione di quale statuto teologico riconoscere agli Scritti sacri non cristiani. A tale questione si potrà rispondere solo declinandola in modo specifico rispetto alle singole religioni e ai loro Scritti attraverso un percorso che, radicato nella rivelazione cristiana, sappia unire l’istanza speculativa critica sul dato dottrinale al discernimento dell’esperienza religiosa ‘altra’ da considerare come contesto ermeneutico attuale degli Scritti stessi.

72. Jean-François PETIT, *Les déplacements de la pensée de Jean-Marc Ferry et la question européenne*, « Nouvelle Revue Théologique », vol. 136 (2014) 4, 606-615 - secretariat@nrt.be – This article goes back over the essential movements of the philosophy of J-M Ferry in the European context from ethical concern to the European question, from a thought inspired by Habermas

to a taking into account of religions; from rational religions to the broadening of their role. One will see here the quality of this thought at work, which, in the present context, is far from having said the last word.

73. Euclides PRETTI NETO, *La enseñanza de religión en las escuelas públicas: una visión comparada de las disposiciones legales entre Brasil y España*, en el website “Conteúdo Jurídico”, Paper online, Julio 2014 - <http://www.conteudojuridico.com.br/artigo-la-ensinanza-de-religion-en-las-escuelas-publicas-una-vision-comparada-de-las-disposiciones-legales-entre-bras.48970.html> - En el presente texto pretendiese exponer los contextos del presente tema a través de una lectura atenta a las determinaciones legales presente en el ordenamiento jurídico de Brasil y España. Ambos países están de acuerdo cuanto a la protección de la libertad religiosa en los mandamientos constitucionales, bien como cuánto a la importancia de las clases de religión en las escuelas públicas. ¿Pero cómo cada país evolucionó en esos campo y como presentase ahora el ejercicio de ese derecho?

74. Miguel REQUENA, Mikolaj STANEK, *Religiosity and politics in Spain and Poland – A period effect analysis*, “Social Compass”, vol. 61 (2014) 3, 348-367 – www.sagepub.co.uk/journals - L’objectif de cette étude est de comprendre de manière comparée l’impact de l’engagement de l’Eglise catholique dans la sphère politique sous la loi autoritaire de l’Espagne et de la Pologne, sur le degré de religiosité dans ces pays après la transition démocratique. L’Eglise catholique a été un acteur politique central sous le régime de Franco en Espagne et sous la loi communiste en Pologne. Cependant, la nature de cet engagement politique dans chaque cas a été quelque peu différente : alors qu’en Espagne, l’église a légitimé le régime de Franco, en Pologne, elle a été l’un des principaux acteurs qui s’est opposé à la loi communiste. Les aa. utilisent des données de l’Enquête sociale générale en Pologne pour la période 1991-2008 et plusieurs enquêtes du Centre d’Etudes Sociologiques en Espagne pour la période 1975-95. Les résultats confirment que l’engagement politique de l’Eglise catholique a par la suite eu différents impacts sur les pratiques religieuses dans chaque pays. En Espagne, le processus de sécularisation a été particulièrement intense durant la transition politique, à la fin des années ‘70, tandis qu’en Pologne, après les années ‘90, il n’y a eu qu’une évolution très modérée vers la sécularisation.

75. James T. RICHARDSON, Brian M. LEE, *The role of the courts in the social construction of religious freedom in Central and Eastern Europe*, “Review of Central and East European Law”, vol. 39 (2014) nr. 3-4, 291-313 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15730352-00000021?crawler=true&mimetype=application/pdf&isFastTrackArticle=false> - This article takes a social-constructionist view of the role played by judicial systems in selected Central and East European nations, formerly dominated by the Soviet Union, in defining the meaning of religious freedom. The focus is on the role of national courts, and especially the European Court of Human Rights (ECtHR) in this process, with particular attention being paid to the interaction of these separate court systems in defining religious freedom in the various nations. The function of possible ‘pilot judgments’ of the ECtHR in this process is examined. An overall assessment of the role of judicial systems offers a mixed, but somewhat optimistic, view of the role being played by the court systems in the region which seems to support the idea that the ‘judicialization of politics’- addressed by scholars in other branches of law - is also occurring in the area of religious freedom.

76. Bert ROEBBEN, *Comunidade espirituais de aprendizagem: histórico, sistemática e observações práticas*, “Pistis & Praxis”, vol. 6 (2014) 2, 473-495 - <http://www2.pucpr.br/reol/pb/index.php/pistis> - Crianças e jovens têm o direito inalienável de ser parte de uma comunidade de aprendizagem. Ninguém pode aprender por conta própria. A educação é sempre um esforço comunal. Neste artigo, o conceito de “comunidade de aprendizagem espiritual” é desenvolvido como uma resposta contemporânea às questões socioeducacionais levantadas por Martin Buber e John Dewey nos anos 1930. Hoje, a diversidade cultural e religiosa estimulam a educação a reconsiderarem a dimensão narrativo-comunicativa e espiritual de todo processo de aprendizagem. A dimensão espiritual da comunidade de aprendizagem está relacionada a um habitus específico — a saber, a descentralização do eu e a dedicação ao outro — e a um foco específico — a saber, questões existenciais como o conteúdo do processo de aprendizagem. Insights da Filosofia da educação e da Teoria da educação religiosa europeia, além de experiências da formação de professores nas universidades de Dortmund e Viena, serão o horizonte desta reflexão. [This paper was published first time in *Religious Education*, 2014, 301-317].

77. Lourdes RUANO ESPINA, *El derecho de los padres a elegir la educación religiosa y moral de sus hijos conforme a sus convicciones, en la jurisprudencia del TEDH*, “Derecho y religión” n. 9, 2014, pp. 59-84 - <http://dialnet.unirioja.es/servlet/listaarticulos?tipoDeBusqueda=ANUALIDAD&revistaDeBusqueda=10773&claveDeBusqueda=2014> - Un tema sensible, en el que entran en juego creencias y convicciones personales íntimas, y un derecho de compleja configuración, en cuyo ejercicio y garantía confluyen por una parte, las competencias del Estado y las administraciones públicas, en la programación general del sistema de enseñanza; por otra, los derechos y deberes de que son titulares los padres en virtud de las relaciones paterno-filiales y la patria potestad y el derecho a la libertad religiosa; y, por último, los derechos del menor a la educación y a la libertad religiosa y de creencias. El ejercicio de las citadas competencias y de los derechos implicados está sujeto a límites, que tienen necesariamente por objeto la protección del bien público pero, sobre todo, del interés superior del menor. Aunque no han sido muy numerosos los supuestos en que el TEDH (Tribunal Europeo de Derechos Humanos) se ha tenido que pronunciar acerca de la violación del art. 2 del Protocolo Adicional I al Convenio, sí ha tenido que abordar esta cuestión en varias ocasiones desde hace ya casi cuatro décadas. Con fundamento en el derecho reconocido en dicho precepto, las pretensiones de los padres han sido diversas. El trabajo presenta una selección de las más importantes decisiones emanadas en aplicación del art. 2 del Protocolo I, tomando como referencia la motivación que subyace a la pretensión de los demandantes al entender vulnerado el derecho que el mismo les reconoce.

78. Tuula SAKARANAHO, *Religious Education in Finland*, “Temenos” vol 49 (2013) 225-254 - <http://ojs.tsv.fi/index.php/temenos/article/view/9547> - In recent decades, the Finnish state has developed multicultural policies that aim at fostering the cultural

identity of people coming to Finland from different ethnic and linguistic backgrounds. This aim has had clear practical consequences in the Finnish state-supported schools, where, along with the Finnish and Swedish languages, pupils with different linguistic backgrounds now have the right to learn their native tongue within the frame of the school curriculum. In similar fashion, the state favours a multiple solution as regards religious education, so that pupils belonging to different religious communities have the right to “education in accordance with their own religion”. In addition, Ethics is taught to those pupils who are not members of any religious community. Consequently, several religions are today taught in Finnish schools, as well as secular Ethics. Nevertheless, the current system of RE in Finland is ridden with contradictions. This article first offers an overview of the most recent developments, legal provisions and contents of religious education in state-supported schools in Finland. Next, it identifies some of the sore issues in the current system, and, finally, it reflects on the possible role of the Study of Religions in the field of religious education.

79. Maria SCHNITTER, Daniela KALKANDJIEVA, *Teaching Religion in Bulgarian schools: historical experiences and post-atheist developments*, in A. Seligman (ed.), *Religious Education and the Challenge of Pluralism*, Oxford University Press, 2014, s.i.p. - http://en.bjmu.findplus.cn/n_index_findplus_en.php?h=articles&db=edsoso&an=oso.9780199359479.003.0004 - The chapter explores the issue of religious education in Bulgarian schools from a socio-historical perspective. It traces the models of teaching religion from the liberation of Bulgaria (1878) to the present day. The authors point to the specificities of the pre-Communist Bulgarian school system that is characterized by a secularist orientation and an unequal treatment of the majority and minority religions. Schnitter and Kalkandjieva’s major focus, however, is on the post–Cold War developments. The role of religious institutions in the public debate on the curricula and modes of teaching religion in school is discussed. In this regard, the authors pay special attention to the academic training of teachers of religion.

80. José Luis SICRE DIAZ, *Biblia y Ciencia. Puntos de conflicto e intentos de solución*, “Proyección”, vol. 61 (2014) 3, 285-314 - administracion@teol-granada.com – En la primera parte el A. expone los puntos de especial interés dentro del debate entre la Biblia y las Ciencias naturales: el heliocentrismo, las leyes físicas y los milagros, el evolucionismo y la edad del universo, centrándose con mayor detenimiento en el primero, ya que ambas partes en conflicto adujeron argumentos de la Escritura, cosa que no ocurrió en las otras cuestiones, por parte de los científicos. En la segunda parte expone cuatro actitudes ante el conflicto: la Biblia prevalece sobre las ciencias, La Biblia prevalece sobre las ciencias no se demuestre lo contrario; no hay conflicto entre la Biblia y la ciencias; La Ciencia prevalece sobre la Biblia en cuestiones científicas.

81. Célia SMARJASSI, *Ensino Religioso e a gestão educacional: uma análise a partir da ética complexa de Edgar Morin*, “Pistis & Praxis”, vol. 6 (2014) 2, 497-519 - <http://www2.pucpr.br/reol/pb/index.php/pistis?dd1=12769&dd99=view&dd98=pb> - This paper seeks to develop a reflection about the management of Religious Teaching in the postmodern condition in which a relation with the divine isn’t guided by fear, superstition and, mainly, by fundamentalism and violence, but by the ethical principle of solidarity, respect, mutual recognition and tolerance. To list the challenges to school management, especially under the complexity of the current context, represent a problem even greater when one seeks to promote a good public teaching that respects the cultural, religious and individual differences of the learners, not guided by an orientation to values. This goal requires from the manager more than technical and political competence: it requires human competence, social responsibility, leadership as service. Managing the Religious Teaching in a secular and varied school requires from the manager an especial care with democratic sociability rules seeking foundations, principles and directions that guide to the practice of these curriculum components in order to reach equity among the actors involved in the educational institution. Based on the presupposition of the Complexity Theory, our reflection about RT starts from a dialogical perspective of RT understanding. The focus of complex ethics will be prioritized in our critical analysis about the educational management of RT. The methodology adopted here is based on literature research.

82. Ingrid STORM, *Civic Engagement in Britain: The role of Religion and inclusive values*, “European sociological Review”, vol. 30 (2014) 6, first published on line 28 Oct 2014 - <http://esr.oxfordjournals.org/content/early/2014/10/28/esr.jcu077.full> - The relationship between religion and volunteering is well documented, and a prevalent hypothesis for the association is that the effect of religion is mediated through religious social networks. However, research on this relationship has largely been conducted on majority Christian populations in the United States and Europe. In this study, we use two data sets, the European Values Study (1999–2008) and the Ethnic Minority British Election Survey (2010) to examine this relationship in Britain on the general population and ethnic minority population, respectively. The results suggest that religion increases volunteering primarily through bonding rather than bridging social networks. We also find that in non-Christian religions, solitary and collective religious rituals may both have an effect on civic participation, but whereas the effect of service attendance is mediated through bonding social networks, the effect of prayer is mediated more through bridging networks. Finally, values of individual autonomy and generalized trust are associated with non-religious, but not religious, participation, suggesting an alternative secular ethos of civic engagement.

83. Peter STRANDBRINK, *Fair and cloudy weathers of tolerance in civic and religious education in northern Europe*, Published online before print November 26, 2014, doi: 10.1177/1746197914558399: “Education, Citizenship and Social Justice” November 26, 2014 - <http://esj.sagepub.com/content/early/2014/11/26/1746197914558399.abstract> - This article investigates the normative logic and orientation of civic and religious education in seven countries in Northern Europe. One main underlying argument is that public schooling must be generically regarded as a heavy functional contributor to the ‘soft’ normative reproduction and validation of certain ethical and cultural identities. In the article, the rhetorical goals of neutralism and tolerance in current European political–educational thought are measured against empirical modes and practices of education. A parochialism–cosmopolitanism conceptual dichotomy is constructed and used as a main analytical guide, which allows for a number of critical conclusions to be made on the

production of normative statehood through education in contemporary 'post-normative' Europe. The ultimate ambition of the text is thus to contribute to shedding new light on the interpretation and enactment of value diversity in these seven educational settings and interculturalising societies.

84. Robert TODD BRUCE, Beatrice BAILEY, *Religious issues in English education: An examination of the field*, "Religion & Education", vol. 41 (2014) 3, 310-328 - <http://www.tandfonline.com/doi/full/10.1080/15507394.2014.884893> - Content analysis of documents representing 3 dimensions of the field of English education (curriculum, teacher preparation, and research) explored the field's response to religious intolerance and ignorance, given growing religious diversity. Data suggest that religious literacy is somewhat encouraged, but little is mentioned of religious elements of development or civic engagement. Teacher preparation lacks emphasis on methods for teaching required religious content or working with religiously diverse students. In terms of research, little has been done since 1997. The field should help practitioners develop (1) respect for religious diversity, (2) constitutionally acceptable methods to approach religious literature, and (3) robust lines of research.

85. F. USARSKI, *Religious Studies as an auxiliary discipline to the Theology of Religions*, "Pistis & Praxis" vol. 6 (2014) 2, 719-736 - <http://www2.pucpr.br/reol/pb/index.php/pistis?dd1=12779&dd99=view&dd98=pb> - From the perspective of Religious Studies, the interreligious dialogue offers an excellent opportunity to demonstrate that the discipline is capable of playing a constructive role for Theology. In order to justify and to prove this hypothesis right, the article argues that Religious Studies is capable of serving Theology of Religions as an auxiliary discipline. In its first part, the article sketches the theological stands on religious pluralism systematized by Paul Knitter. The second part synthesizes an expression of popular religion of the people of Myanmar, that is, the posthumous veneration of divinized local heroes, the so-called *nats* which does not fit into the categories suggested by Knitter. The third part discusses of how the lessons learnt from the example of the cult of *nats* contribute to the progress within the field of Theology of Religion.

86. Jean-Paul WILLAIME, *Pertinence de l'impertinence chrétienne dans l'ultramodernité contemporaine ? Un point de vue sociologique sur la condition chrétienne aujourd'hui*, « Transversalités », 2014/3 (n.131), 113-132 - <http://www.cairn.info/revue-transversalites-2014-3-p-113.htm> - L'étude sociologique des faits religieux doit pouvoir rendre compte de la singularité de son objet tout en gardant la perspective critique qui est la sienne. Après ce rappel, l'auteur reprend la question des rapports religion-modernité en expliquant pourquoi nous sommes aujourd'hui entrés dans une nouvelle phase de la modernité – qualifiée d'« ultramodernité » – qui représente une radicalisation de la sécularisation. Les idéaux séculiers sont eux-mêmes désenchantés et des logiques d'incertitude ont pris la place des certitudes modernistes. La société n'est plus seulement post-chrétienne, mais aussi post-séculière et la situation sociétale des religions s'en trouve profondément reconfigurée. Cette situation remet en cause l'excommunication séculière des religions dans le débat public. Attentif à la dynamique d'interpellation qui habite le christianisme en son cœur même et le rend libre à l'égard de toutes les modes, l'auteur montre que, dans un tel contexte, la non-conformité chrétienne par rapport aux valeurs dominantes du présent peut se révéler particulièrement pertinente. L'évocation du débat public sur le mariage de même sexe en France vient illustrer cette thèse de la pertinence de l'impertinence chrétienne dans l'ultramodernité contemporaine.

87. Michael R. WELTON, *Habermas and the meaning of the Post-secular Society: Complementary learning processes*, "IGI Global", vol. 5 (2014) 4, 13pp - <http://www.igi-global.com/article/habermas-and-the-meaning-of-the-post-secular-society/120305> - This essay argues that if social justice is to prevail in our world, we must understand the post-secular nature of our globalized society as a prerequisite for moving beyond "might is right" to national and international relations that heed all voices towards evidence-based interaction. Our post-secular world and post-metaphysical world-orientation requires of us complementary learning processes. This exploration engages Habermas' thinking post-secularity as the framework for the pedagogical project that replaces the speechlessness of violence with the building of the conversable world.

88. Miroslaw S. WIERZBICKI, *Educazione religiosa nell'epoca di crisi educativa e benessere: la progettualità pedagogica nel contesto europeo*, "Orientamenti Pedagogici", vol. 61 (2014) 4, 857-871 - www.erickson.it - L'educazione in Europa si manifesta come una realtà polivalente. Le diversità educative affondano le radici nei patrimoni storici nazionali, nell'autonomia dei sistemi educativi. L'a. sottolinea il grande scarto tra cultura post-moderna ed educazione religiosa. Il percorso educativo indicato gravita intorno ai perenni valori del vero, del bello, del bene, e offre affondi sul perché agire e sul come agire di conseguenza. Le riflessioni centrali insistono sull'educazione religiosa nell'ambito europeo, finalizzata a saper leggere le dinamiche del territorio e capace di motivare e promuovere il bene comune.

89. Alexander W. WISEMANN, *Representations of Islam and Arab societies in Western secondary textbooks*, "Digest of Middle East Studies", volume 23 (2014) 2, 312-344 - <http://onlinelibrary.wiley.com/doi/10.1111/dome.12047/abstract;jsessionid=C9A7CB6CE714E858995CC3FE8014A6E9.f01t02?deniedAccessCustomisedMessage=&userIsAuthenticated=false> - Since the terrorist attacks on 9/11, 2001, the textbooks in Arab and Islamic nation-states have been carefully critiqued for any content that Westerners view as promoting hate or violence against non-Muslims. Very little has been said, however, about the portrayals of Islamic and Arab society in Western textbooks. This report investigates the perspectives and ideologies concerning representations of Islam and Arab societies in textbooks worldwide, and specifically in Western countries' national education systems. Seventy-two textbooks from 15 Western countries and Israel were examined to investigate the included and excluded content related to Islam and Arab societies. This research found that those countries with either an immediate stake in the Middle East (e.g., Israel) or an immediate past stake in the region (e.g., the UK) were the most likely to include coverage of Islam and Arab societies in secondary textbooks.

The major findings of this research, however, are that content related to contemporary Islam and Arab societies in Western secondary-level textbooks is overwhelmingly related to terrorism and terrorists, the Arab/Israeli conflict, and the wars in Afghanistan and Iraq. The majority of content related to contemporary Islam and Arab societies represents Muslims and their communities as: 1) socially, politically, and economically repressed; 2) religiously and ideologically oppressed; 3) both typically and frequently violent.

90. Miri YEMINI, Hed BAR-NISSAN, and Yossi SHAVIT, *Cosmopolitanism versus Nationalism in Israeli Education*, "Comparative Education Review", vol. 58 (November 2014) 4, 708-728 - Published by: [The University of Chicago Press](http://www.jstor.org/stable/10.1086/677305), Article StableURL: <http://www.jstor.org/stable/10.1086/677305>; <http://www.jstor.org/discover/10.1086/677305?uid=3738296&uid=2&uid=4&sid=21104509468741> (without abstract).

91. Harriet ZILLIACUS, Arto KALLIONIEMI, *Supporting minority belonging: Finnish minority RE teacher perspectives on the significance of RE*, "Religion & Education", vol. 41 (2014) 4, published abstract online 11/11/14 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2014.977099> - The comprehensive school in Finland offers RE according to the religious belonging of students. The current system of RE is under debate partly with respect to how education aims at supporting students identities. This study investigates minority RE teachers' views on the significance of RE. Teachers' perspectives are sought through an interview study of 23 minority teachers in the comprehensive school grades 1–6. The results show how teachers view RE as importantly supporting minority religious belonging. The presence of strong elements of socialization into religious tradition stand out as problematic in regards to the general curricular aims of the comprehensive school.

OUTILS DIDACTIQUES • TOOLS • GUIDES

92. François BOESPFLUG, Françoise BAYLE, *Les monothéismes en images : judaïsmes, christianisme et islam*, Bayard, 2014, 280pp - <http://ens-religions.formiris.org/?WebZoneID=260&ArticleID=6209> - A côté de ce que les religions disent ou ressassent avec des mots de leurs croyances, de leurs espoirs, de leurs conceptions du monde, de la vie, des fins dernières et du divin, les images, dans un climat le plus souvent de plus grande liberté, bien que muettes, "parlent" et même "en disent long" sur les religions qui les ont suscitées. ...Pour chacune des trois grandes religions abrahamiques, ils présentent, commentent et font parler six images afin d'entamer et de favoriser un authentique et indispensable "dialogue des images".

93. *Fait religieux et laïcité dans les nouveaux manuels scolaires*. Analyse de manuels d'Histoire-Géographie et d'Éducation civique, par le Réseau école laïcité religions (Recolarel), dans : <http://recolarel.over-blog.com/article-rencontre-debat-laicite-religions-dans-les-nouveaux-manuels-scolaires-le-8-juin-2011-116986651.html> - Quatre remarques en conclusion : « La première concerne les définitions soit manquantes soit au contenu imprécis. La deuxième porte sur les documents. Certains ne sont pas respectés quand ils sont tronqués sans indication. D'autres sont insuffisamment mis en valeur par un questionnement qui en dégage le sens. La construction d'une argumentation en sera d'autant plus difficile. La troisième concerne la contextualisation souvent insuffisante au niveau d'un chapitre, entre les chapitres ou en référence aux années précédentes. Un contenu haché ne permet pas une compréhension véritable des phénomènes dans la longue durée. La quatrième remarque porte sur la nécessité d'établir, sur ces thèmes, des liens entre les trois disciplines, l'histoire, la géographie et l'éducation civique et, au-delà, avec le Français, les langues, les arts plastiques ».

94. *Calendrier des religions 2014-15. Un outil de sensibilisation à la diversité culturelle et religieuse*, éd. Agora, Suisse romande <http://www.calendrier-des-religions.ch/home.php> - Ce site permet de consulter librement un calendrier des principales fêtes civiles et religieuses (au fil des mois ou par tradition). Il est même possible de s'abonner pour être informé-e des dates à venir. Aux détenteurs du calendrier, ce site offre également (via un code personnel figurant au dos du livret) les textes et photographies de quelques thèmes abordés ces dernières années. À terme, il proposera encore des ressources pédagogiques.

95. *Interfaith Chaplaincy. Religion & Belief Guide 2014-2015*, University of Glasgow, Students Service, 26pp - http://www.gla.ac.uk/media/media_359298_en.pdf - "The Religion and Belief guide reflects the great diversity of faiths, beliefs and cultures which help make the University of Glasgow a wonderful place to study, work or to visit. Our Chaplaincy was asked to run the Chaplaincy service for the Glasgow 2014 Commonwealth Games and this can be seen as a mark of how highly the University of Glasgow is regarded in matters of religion and belief and equality". The University has appointed Honorary Chaplains/Advisors from the Buddhist, Christian, Jewish, Muslim, Sikh, Humanist and Hindu faith communities. They are members of Interfaith Scotland or members of Action Together of Churches in Scotland (ACTS). www.glasgow.ac.uk/chaplaincy .

96. THE TEACHERS' UNION OF NORTH IRELAND, *Tackling Islamophobia, A Guide for schools*, Ben Madigan House, Edgewater Office Park, Edgewater Road, Belfast BT3 9JQ, 2014, 18 pp. online: http://www.naswt.org.uk/consum/groups/public/@education/documents/nas_download/naswt_012179.pdf

97. *Christianity for the Curious - Why Study Christianity: Top Professors' Perspectives on College/University Major, Scholarships, Research Areas, and Career Options* (Google eBook), The Curious Academic Publishing, 25/nov/2014, http://books.google.it/books?id=geNhBQAAQBAJ&printsec=copyright&hl=it&source=gbs_pub_info_r#v=onepage&q&f=false - "Take this book as your investment into your future. Learn how you can avoid the mistake of changing your college major again and again (and regretting later in your life). There is simply no need to waste your (or your parents') precious money and your time. Learn with certainty as to why Christianity/Religious Studies can be your best college/university major/minor or field of study /research. Choosing your

college major can be overwhelming. Deciding whether you should do your graduate/PhD degree can be overwhelming. You may not have any idea about the scholarship opportunities. You may be struggling to settle on your research area. You may not know about the career options available to you once you graduate. The ultimate purpose of this book is help the students (and their parents) who are considering Christianity/Religious Studies make a better-informed decision as to their major/career. Whether you are a freshman/undergraduate student or graduate/PhD student, this book helps you make a better-informed decision. In 16 Chapters, top professors from prestigious universities in the USA, UK and Australia answer the questions including: - *Why should you choose Christianity/Religious Studies as your major?* - *Why should you undertake a graduate/PhD degree in Christianity/Religious Studies?* - *What are the research areas/issues and scholarship opportunities in field?* - *What are the career options and best practice tips for the graduates?* This is the first book of its kind ever published on Christianity/Religious Studies. In this book, we have invited a number of Deans/Professors from top-ranked US, UK, Canadian and Australian universities to share their secular/non-confessional perspectives and invaluable advice to help you. It means academics/faculty will also benefit from learning their peers' perspectives".

98. James D. HOLT, *Religious Education in the Secondary School. An introduction to teaching, learning and the World Religions (Google eBook)*, Routledge, 2014, 244pp – www.routledge.uk – This book is a comprehensive, straightforward introduction to the effective teaching of RE in the secondary classroom. Acknowledging the highly valuable yet often misunderstood contribution of RE, this text shows how the subject can be taught in a way that explores the impact of religion on the lives of people and society, engaging pupils and preparing them to become individuals who celebrate and respect diversity. It is illustrated throughout with ideas for teaching at different key stages and offers expert chapters introducing you to both the World Religions and the core aspects of effective teaching and learning. With an emphasis on developing an understanding of the importance of meeting the learning needs of all pupils, key chapters cover: -Understanding different pedagogies of RE - Spirituality and RE -Tips on effective planning and assessment -An approach to teaching across the Key Stages -Core subject knowledge in Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. Written by an experienced teacher, teacher educator and examiner, the book is a compendium with a real classroom applicability offering all trainee RE teachers, as well as those teaching RE as specialists a wealth of inspiration.

99. Florence NOËL, *On récolte ce qu'on sème ! Discerner les différents registres de réalité et de langage*, Lumen Vitae, 2014, pp 60 + 80 du Cahier de l'enseignant - editionslv@editionsjesuites.com; www.lumenvitae.be - Ce parcours vise à introduire l'élève du 2nd degré à d'autres représentations du sens de la vie que fondées sur les seuls besoins matériels. Il sera amené à réaliser l'existence d'autres motivations et aspirations dans la construction de son présent et de son avenir, dont la solidarité, l'affirmation de ses propres valeurs et enfin la dimension spirituelle. Pour s'approprier ce questionnement, ce parcours le mène à la maîtrise des différents registres de réalités, de vérités et de langage propres à la recherche du sens de la vie. Cette compétence-cadre est alimentée par de nombreuses compétences outils qui permettent de se confronter à des documents artistiques, sociaux, philosophiques, psychosociologiques, littéraires ou encore mystiques. L'ensemble est assorti de corrigés ainsi que de critères et indicateurs appropriés. – Chez le même éditeur, voir la nouvelle collection *Passeurs d'humanité*, 5 cahiers pour le 3^{ème} cycle (système belge).

100. Gillian WARNER-SØDERHOLM & Mark KRIGER, *The art of dealing with religious and cultural diversity in the classroom*, "International Journal of Business and Management", vol. 9 (2014) 10,149-160 – www.ccsenet.org/ijbm - Religion is an intrinsic element of our cultural mind-sets that implicitly impacts how we communicate, not only at work but also in the classroom. Indeed, there is a general consensus in the management literature that religious dimensions within a wide range of work and learning contexts are important variables which impact our communication and leadership. This article fills a gap in this literature by exploring how different religious and cultural based norms may specifically impact the student-teacher interaction in a higher education empirical setting. A brief discussion of fundamental values within five world religions is first offered in order to explore how these values may manifest themselves in differing cultural contexts. The article then reflects upon real classroom experiences in a business school setting. Based on these classroom cases, a five-point plan is provided to offer practical guidelines which can be applied by teachers to make the most of religiously and culturally diverse learning environments. By knowing yourself, acting with authenticity and actively seeking out interaction with different others we can practise what we preach and develop personal mindfulness as learning facilitators – this is the art of dealing with religiously and culturally diverse classrooms.

FORTHCOMING EVENTS - CALL FOR PAPERS

WCC/World Council of Churches, Geneva/Bossey, 2015-2016 Academic Ecumenical Studies - The Ecumenical Institute, related to the theology faculty of the University of Geneva, is the international centre for ecumenical formation, encounter and dialogue of the WCC. Founded in 1946, the Institute brings together people from different church traditions, cultures and backgrounds for ecumenical learning, academic study and personal exchange. The current annual academic programme offers a Complementary Certificate in Ecumenical Studies; a Certificate of Advanced Studies in Ecumenical Studies; a Master of Advanced Studies in Ecumenical Studies. There is also the possibility to do a Doctorate in Theology. Students interested in ecumenical studies fulfilling the programme conditions are invited to apply. Churches in need of a younger generation of ecumenically trained theologians are encouraged to support applications. Applicants may apply for a scholarship if they fulfil the conditions for financial support. - <http://www.oikoumene.org/en/press-centre/news/apply-now-academic-courses-at-ecumenical-institute-in-bossey>

Call for Working Papers series, by European University Institute: **ReligioWest Project**. Info: pasquale.annicchino@eui.eu; <http://www.eui.eu/Projects/ReligioWest/Documents/news/CallForWorkingPapersSeries.pdf>

February 15, 2015: De Gruyter Open, part of De Gruyter publishing group, invites book proposals for the inaugural volume of the new Open Access book series on **New Religious Movements**. More information about the series can be found at <http://degruyteropen.com/oatheologynrm/>

February 23-27, 2015, KENT, UK: **Methodological Approaches to the Study of Religion**, University of Kent. This annual programme is designed to give post-graduate students core training in social research in relation to the study of religion. Information: please contact Dr Abby Day, Dep. of Religious Studies, University of Kent, a.f.day@kent.ac.uk

March 15, 2015, BOCHUM. The Käte Hamburger Kolleg **Dynamics in the History of Religions between Asia and Europe** at Ruhr University Bochum (Germany) has opened the application process for fellowships in the academic year 2015/16. From now on it invites applications for research fellowships for scholars, who are working on some aspect of religion and the senses in intra- and inter-religious encounter during the academic year Oct 2015 - Sept 2016. Info: <http://www.khk.ceres.rub.de/en>. Please send your application before March 15, 2015 to: beate.hofmann@rub.de

March 15-19, 2015, OXFORD, at Harris Manchester College in the University: the **23rd International Childhood Education Symposium**. Coordinator: www.oxfordroundtable.co.uk; coordinator@oxfordroundtable.com.

16-20 mars 2015, LILLE, Session nationale par « Enseignement et Religions » sur **Pluralité et diversité religieuses à l'école : un dialogue possible ?** Info : <http://www.pluralitereligieusealecole.fr/>

March 26-27, 2015, ST LOUIS, Conference at Saint Louis University, St. Louis, MO: **Charity in Jewish, Christian, and Islamic Traditions**. <https://www.slu.edu/center-for-intercultural-studies-home/conferences> ; bokernmp@slu.edu

Maio 07-08, 2015, LISBOA, 1º **Fórum Internacional do Ensino Religioso**, evento integrado no 1º **Congresso Lusófono de Ciência das Religiões**, que reunirá pesquisadores e professores na área de educação para refletir sobre este compo-nente curricular junto aos diferentes sistemas de ensino, em instituições públicas e privadas. <http://fier.ulusofona.pt/>

May 26-29, 2015, TARTU, Estonia: **Old religion and new spirituality: continuity and changes** in the background of secularization; University of Tartu. www.riho.altnurmet.ee .

June 1-2, 2015, TBLISI, Ilia University, Conference **Religions and Secularities in the Caucasus: New Configuration**. The conference will look at changes in the religious landscape in the Caucasus from the angle of the common Russian/Soviet legacy. Indeed, the latter has largely defined the forms of both religion and secularity as they were shaped in the last decades Call for papers: www.cascade-caucasus.eu; religion.caucasus@gmail.com

June 10-12 2015, EDINBURGH, Scotland, 5th International and Interdisciplinary Conference on Emotional Geographies, **Emotional geographies of faith, spirituality and religion**. This session explores the intersections of emotional and affective geographies with analysis of the spaces and places of faith, spirituality and religious identity. Papers are welcome which cover any aspect of the emotional geographies of faith, spirituality and religion. Contributors might include reflection on the emotional geographies of faith communities. Please send an abstract (250 words) : claire.dwyer@ucl.ac.uk, or eaolson@email.unc.edu.

June 10-13, 2015, GIRONA, Spain – 7th International Religious Tourism and Pilgrimage Conference on **Religion Spirituality Culture and Tourism** – Infos: Kevin Griffin & Razaq Raj: R-Raj@leedsbeckett.ac.uk

June 17-19, 2015, GRAZ, Austria - **Christian Monasticism from East to West: Monastic Traditions and Modernity in Europe International**, Conference at University Graz - <http://religionswissenschaft.uni-graz.at/de/aktuelles/> ; isabelle.jonveaux@uni-graz.at

29 June - 1 July 2015, CAMBRIDGE, St John's College: **Making all things new? Evangelii Gaudium and Ecumenical Mission**, organised by Duncan Dormor (St John's, Cambridge) and Alana Harris (Lincoln, Oxford)- This conference seeks to evaluate the significance of *Evangelii Gaudium* in the life of the Roman Catholic Church today, but also ecumenically; to interrogate the enthusiastic popular reception given to this lengthy, complex text; and, to explore its implications for the evangelization and missionary strategies of those within the Roman Catholic Church and beyond. Heralded as inaugurating a 'new chapter' of joyful evangelization, this conference asks what Christians from diverse theological and church traditions might find within *EG* to aid and inspire their renewed efforts to become 'missionary disciples' in our rapidly evolving and uncertain world. Abstracts of 250 words, accompanied by a one-page CV, should be sent to d.dormor@joh.cam.ac.uk and alana.harris@lincoln.ox.ac.uk by 18 February 2015.

Juillet 02-05, 2015, LOUVAIN-LA-NEUVE, Belgique – Des séminaires spécifiques ou sections thématiques se tiendront lors de la Conférence de la Société Internationale de Sociologie des Religions. <http://www.sisr-issr.org/> :

1/ **Comment les jeunes éprouvent-ils la religion et quelles en sont les conséquences pour l'enseignement dans l'éducation religieuse?** [*How do Young People Sense Religion and what are the Implications for Teaching and Learning in Religions Education?*] Les jeunes peuvent ressentir certaines expériences et développer certaines perceptions ainsi que des expressions et des

représentations pour éprouver le religieux et le spirituel dans le contexte de la famille et de la communauté. La session thématique cherchera à examiner les divers aspects des sens du religieux chez les jeunes, la façon dont ils les éprouvent dans le contexte de la famille, de l'école ou de la communauté et les conséquences qui en résultent pour l'éducation religieuse (au sens large). Cette session permettra d'étudier les points de vue des jeunes, de leurs parents, de leurs professeurs et des communautés religieuses. Notre attention se portera aussi sur les modes d'instruction pédagogique et d'autres sujets pertinents. elisabeth.arweck@warwick.ac.uk

2/ **Les écoles confessionnelles face à la diversité : transformations, stratégies, résistances** - Depuis le milieu du XXe s. les sociétés démocratiques sont marquées par la diversité culturelle et religieuse. Or, les écoles confessionnelles se construisent généralement autour d'une tradition religieuse principale. Quelles transformations et défis cette situation a-t-elle engendrées ? Cette section thématique ambitionne d'approfondir les questions soulevées par Robert Jackson dès 2004 (*Rethinking Religious Education and Plurality*), en se limitant aux seules écoles confessionnelles et en privilégiant les stratégies et les pratiques des acteurs. Sans se restreindre à l'étude d'une seule situation nationale, elle entend proposer des perspectives comparatives et mieux comprendre les liens à l'oeuvre entre éducation, religion et identité. Soumettez votre proposition: <http://sisr-issr.org/Program/> (350 mots max).

3/ **Religion et institutions publiques: nouvelles pratiques et dynamiques religieuses-séculières.** Cette session vise à faire rencontrer des scientifiques étudiant le rôle du religieux dans les institutions publiques telles que - mais non exclusivement - les hôpitaux, les prisons ou les écoles. Nous encourageons notamment la présentation de recherches empiriques adoptant une approche comparative internationale ou inter-institutionnelle. Irene.BecciTerrier@unil.ch

23-26 September 2015, GIARDINI NAXOS, Sicily - Call for panels and papers: Section on **Transnational Religion, Conflict and Dialogue**", 9th Pan-European Conference of the European International Studies Association. For a long time, the discipline of international relations has showed reluctance to take into account religion. Scholars, particularly, widely accepted the so-called post-Westphalian pillars, according to which states are the only legitimate actors in international relations, and religion must not significantly influence politics, especially at the international level. Only since the 1990s, as a consequence of the growing relevance of such actors, often bypassing states, the discipline of international relations has started to take them into account. Researches have thus flourished about Muslim movements, but also about the transnational role of the Catholic Church and the US-based Evangelical organizations. A growing corpus of literature about non universalist religions has also developed, mainly in relation to the role of the diaspora communities. Section Convenors: Jeffrey Haynes, London Metropolitan University, jeff.haynes@londonmet.ac.uk, and Luca Ozzano, University of Turin, luca.ozzano@unito.it - Website: <http://www.paneuropeanconference.org/> - Prospective participants can propose both panels and single papers, by logging in at the address <https://www.conftool.pro/paneuropean2015/> and submitting an abstract of up to 200 words by January 15, 2015. Please send an email to luca.ozzano@unito.it. Prospective panel convenors are requested to signal their interest by sending an email..



Joyeuses Fêtes
Merry Christmas
Fröhliche Weihnachten
Buon Natale e Felice Anno Nuovo



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