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## UNION EUROPEENNE **Déclaration sur la promotion de l'éducation à la citoyenneté et aux valeurs communes de liberté, de tolérance et de non-discrimination**

En réponse aux attaques terroristes qui ont frappé la France et le Danemark en ce début d'année et en mémoire d'atrocités similaires commises en Europe dans un passé récent, les **Ministres de l'éducation** de l'Union Européenne ont voulu réaffirmer leur détermination à faire front, ensemble, afin « d'œuvrer en faveur des valeurs fondamentales qui sont au cœur de l'UE : le respect de la dignité humaine, la liberté, la démocratie, l'égalité, l'état de droit et le respect des droits de l'Homme ». Le 17 mars 2015, ils ont signé une Déclaration commune, dont voici les passages plus marquants :

[...] Au niveau national, régional et local, Nous nous engageons à intensifier nos actions dans le domaine de l'éducation en vue de :

1. Conserver à l'éducation toute sa dimension de formation de la personne et du citoyen, en transmettant les valeurs fondamentales et les principes qui constituent le socle de nos sociétés ;
2. garantir à tous les jeunes une éducation inclusive qui combatte le racisme ainsi que tout type de discrimination, promeuve la citoyenneté et leur apprenne à comprendre et à accepter les différences d'opinions, de convictions, de croyances et de modes de vie, tout en respectant l'état de droit, la diversité et l'égalité des genres ;
3. renforcer les capacités d'esprit critique et de jugement des jeunes afin qu'ils soient en mesure, s'agissant en particulier de l'usage d'internet et des réseaux sociaux, de saisir la réalité, de distinguer les faits établis des opinions, de déceler ce qui relève de la propagande, de résister à toutes les formes d'endoctrinement et aux discours de haine ;
4. combattre les inégalités territoriales, sociales et scolaires ainsi que tous les déterminismes, moteurs de la désespérance et terreau des extrémismes, en transmettant à tous les jeunes les connaissances et les compétences nécessaires à la construction de leur avenir professionnel et à la réussite de leur vie en société, et en prenant des mesures pour réduire le décrochage scolaire et améliorer leur insertion sociale et professionnelle ;
5. encourager le dialogue et la coopération entre tous les acteurs de l'éducation, en particulier les parents, les familles et les structures associatives, et s'appuyer sur le sens de l'initiative et de l'engagement des jeunes pour renforcer les liens sociaux et le sentiment d'appartenance ;
6. former et accompagner les enseignants afin de les rendre mieux à même de prendre position contre toutes les formes de discrimination et de racisme, d'éduquer les jeunes aux médias, de répondre aux besoins d'élèves issus d'environnements divers, de transmettre des valeurs fondamentales communes, de prévenir et combattre le racisme et l'intolérance.

[...] Au niveau européen, « bien que la responsabilité des systèmes éducatifs et de leurs contenus relève des états membres, la coopération européenne dans ce domaine est fondamentale pour faire face aux défis communs auxquels l'Europe est confrontée, il est urgent de coopérer, de nous coordonner, d'échanger nos expériences et de faire en sorte que les meilleures idées et pratiques puissent être mutualisées à l'échelle de l'Union européenne en vue de :

1. S'assurer que les enfants et les jeunes acquièrent des compétences sociales, civiques et interculturelles grâce à la promotion des valeurs démocratiques et des droits fondamentaux, de l'inclusion sociale, de la non-discrimination et de la citoyenneté active ;
2. renforcer l'esprit critique et l'éducation aux médias, s'agissant en particulier de l'usage d'internet et des réseaux sociaux, afin de développer une résistance à toutes les formes de discrimination et d'endoctrinement ;
3. encourager l'éducation des jeunes défavorisés en veillant à ce que nos systèmes d'éducation et de formation répondent à leurs besoins ; promouvoir le dialogue interculturel à travers toutes les formes d'apprentissage, en coopération avec les autres politiques sectorielles et les autres acteurs concernés.

Ces objectifs pourraient être soutenus par :

- le cadre stratégique éducation et formation 2020, à travers ses priorités, l'apprentissage par les pairs, l'échange et la diffusion de bonnes pratiques ;
- le programme Erasmus +, grâce à son appui à la mobilité des élèves, des étudiants et des enseignants, aux partenariats stratégiques et aux plateformes de coopération entre les établissements d'enseignement, ainsi qu'au dialogue et aux projets conjoints sur l'éducation à la citoyenneté, le volontariat et les échanges entre jeunes ; ainsi qu'en :
- utilisant d'autres instruments politiques et de financement européens consacrés à des secteurs liés à l'éducation comme le programme Horizon 2020 (en particulier dans ses composantes « Défis sociétaux » et « Sciences dans la société ») et le cadre pour la coopération européenne dans le domaine de la jeunesse, tout en étudiant les possibilités d'une coopération rapprochée entre l'éducation et d'autres secteurs concernés comme la culture, le sport, l'emploi, le bien-être social, la sécurité et d'autres types de collaborations sur l'inclusion sociale ;
- encourageant la sensibilisation et la coopération avec la société civile et les partenaires sociaux ;
- étudiant les synergies possibles avec les travaux en cours menés par le Conseil de l'Europe dans le domaine de l'éducation civique et de l'entente interculturelle.

Voir le texte intégral de la Déclaration, en version française ou anglaise :

[https://ec.europa.eu/commission/sites/cwt/files/dp\\_mobilisation\\_europeenne\\_20150317.pdf](https://ec.europa.eu/commission/sites/cwt/files/dp_mobilisation_europeenne_20150317.pdf)

## CONSEIL DE L'EUROPE **To combat extremism, an action plan adopted**

In May 2015 the Committee of Ministers adopted an action plan to combat extremism and radicalization: "It is the task of the Council of Europe to safeguard European values and individual rights at pan-European level". The document, 6 pages, serves two main objectives: "1. to reinforce the legal framework against terrorism and violent extremism; 2. to prevent and fight violent radicalisation through concrete measures in the public sector, *in particular in schools* and prisons, and on the Internet." Concerning education in schools, the document writes (cf. 2.1.1):

**"Living together as Equals in culturally diverse and democratic societies: setting out competences required for democratic culture and intercultural dialogue.** The best way to develop an understanding of "democratic culture" is through education. The Council of Europe is currently developing key competences for democratic citizenship for use in school curricula across Europe. The starting point for this project is the assertion that preparation for life as active citizens in democratic societies is one of the major purposes of education. To make this a reality, European education systems need to be able to specify what students at different levels of formal education should know, understand and be able to do in this respect, and what attitudes they should develop. The project will aim to describe the main competences citizens require in order to participate effectively in democratic society and in intercultural dialogue. The competences and their descriptors are intended as guidelines, a competence framework or reference point for member States, which will be able to use and adapt them in their own education system, at all levels of education, as they see fit. The required competences include developing certain values, attitudes, skills, knowledge and critical understanding. The work to implement the Council of Europe Charter on Education for Democratic Citizenship and Human Rights forms the background for this project. The main target group for the project will be

education policy makers and practitioners, including ministries, schools and universities, teachers, teacher trainers, educators and curriculum developers”.

Cfr.: <http://www.statewatch.org/news/2015/may/coe-violent-extremism-radicalisation%20leading-action-plan.pdf>

## CONSEIL DE L'EUROPE **La dimension religieuse du dialogue interculturel : un Rapport**

La Conférence des OINGS du Conseil de l'Europe – Commission Education et Culture – propose à l'attention des décideurs politiques et des éducateurs européens, *La dimension religieuse di Dialogue interculturel*, un Rapport du Groupe de travail sous la direction de James Barnett, membre de l'ICCS (Intereuropean Commission on Churches and Schools), 2015, p. 62 (disponible online [http://www.coe.int/t/ngo/Source/Religious\\_dimension\\_intercultural\\_dialogue\\_final\\_fr.pdf](http://www.coe.int/t/ngo/Source/Religious_dimension_intercultural_dialogue_final_fr.pdf)). Un passage tiré de la préface, signée par Alvaro Robles, ancien Commissaire aux bureau des Droits de l'Homme auprès du Conseil de l'Europe, souligne la pertinence et l'actualité de ce Rapport.

[...] Les sociétés les plus avancées ont assumé l'importance d'établir et de protéger dans leur sein un espace commun à tous, régi par des règles qui garantissent la neutralité des institutions et des pouvoirs publics dans leur composition et leur fonctionnement, en rapport avec l'existence et la pratique légitime des différentes religions. C'est ce que nous connaissons comme la laïcité d'un Etat qui se veut de tous et pour tous. C'est pourquoi **il est si important que dans l'école se fasse aussi la transmission de la connaissance du contenu essentiel des différentes religions, de leur histoire qui est aussi celle de notre continent et de notre culture multiple et diverse. L'ignorance du fait religieux ne peut servir qu'à ceux qui profitent de la désinformation pour propager le fanatisme.** Ne confondons pas l'information et la formation avec le catéchisme, qui relève de la sphère privée de ceux qui appartiennent à chaque confession. L'Etat doit être garant de la transmission d'une information objective dans cette matière, y compris de la vision de ceux qui se situent en marge de toute croyance religieuse. Sur notre continent nous avons appris la leçon (à quelques exceptions près) et nous avons fait de la défense des droits de l'homme, l'Etat de droit, la démocratie et le respect des libertés fondamentales de toutes les personnes notre signe d'identité. Le Conseil de l'Europe est sans aucun doute le témoignage le meilleur et le plus important de cet engagement collectif dans la défense de nos valeurs fondamentales. C'est pourquoi j'appuis fermement l'initiative du Groupe International Inter-culturel et Inter-convictionnel (G3i) d'organiser un dialogue constructif entre les porteurs de visions du monde fondées sur des convictions diverses (croyances, religions, athéisme, agnosticisme...). **La démarche interconvictionnelle conduit chacun des acteurs à chercher, dans leur reconnaissance mutuelle, à s'enrichir des points de vue des uns et des autres exprimés en toute liberté et sans volonté d'hégémonie.**» Et que l'Union européenne assume et active une approche interconvictionnelle. Le document que vous avez entre vos mains est une réflexion sérieuse dans cette direction et un apport de grande valeur pour un meilleur entendement du rôle des religions dans ce que nous appelons le dialogue interculturel.

## COMMISSION EUROPEENNE **The cultural European Heritage for education and social cohesion**

The Cultural Heritage Counts for Europe project has resulted in a nearly 300 page Report for tapping into heritage's full potential. It provides compelling evidence of the value of cultural heritage and its impact on Europe's economy, culture, society and the environment. Key findings show how adopting a holistic approach is an added value when measuring the impact of cultural heritage on employment, identity, regional attractiveness, creativity and innovation, economic contribution, climate change, quality of life, **education and lifelong learning, and social cohesion.** Particularly, here some recommendations:

[...] 48. il importe de développer une véritable histoire démocratique et participative pour le patrimoine européen, notamment pour celui des **minorités religieuses et ethniques**; [la Commission] attire l'attention sur l'existence de sites patrimoniaux associés à des passés différents ou contestés, et souligne que les processus de réconciliation ne devraient pas conduire à l'élimination de la conscience historique des communautés; invite les États membres à réfléchir à la déontologie et aux méthodes de présentation du patrimoine culturel et à prendre en considération la diversité des interprétations;

49. affirme que le **patrimoine religieux** constitue une part immatérielle du patrimoine culturel européen; souligne que l'importance des lieux, des pratiques et des objets liés aux **pratiques religieuses** ne devrait pas être ignorée dans un discours relatif au patrimoine culturel européen, ni soumise à la moindre forme de traitement discriminatoire;

50. estime que le **patrimoine historique religieux, y compris l'architecture ou la musique**, doit être conservé pour sa valeur culturelle, indépendamment de la confession religieuse qui lui a donné naissance;

51. insiste sur l'importance du **dialogue interculturel**, aussi bien en Europe qu'en dehors, et estime que l'Union devrait le promouvoir en tant qu'outil adapté de lutte contre le radicalisme de toutes origines;

52. attire l'attention sur les caractéristiques particulières des minorités nationales des États membres en ce qui concerne le patrimoine culturel; exhorte donc à la préservation de leur patrimoine culturel ainsi qu'à la promotion et à la **protection de la diversité culturelle**;

53. insiste sur le fait qu'il convient d'éviter toute discrimination contre les **minorités religieuses et ethniques**. [...]

The full Report and the Report's executive summary are available for free download:  
<http://www.enatc.org/culturalheritagecountsforeurope/outcomes/>

#### WORLD COUNCIL of CHURCHES **Jewish-Christian relations discussed at conference in Rome**

Rome, 6 July 2015 - Reflections on the past, present and the future of Christian-Jewish relations were shared by Dr Clare Amos, the World Council of Churches (WCC) programme executive for inter-religious dialogue and cooperation, at a major conference of the International Council of Christians and Jews in Rome. Held from 28 June to 1 July, the conference celebrated in particular the 50th anniversary year of *Nostra Aetate*, the fundamental Vatican II Declaration which opened a vital gateway for relations between Christians and people of other religions, especially Judaism. In her presentation at the final plenary, Amos shared her perceptions on Christian-Jewish relations, taking into account the WCC's strong condemnation of anti-Semitism at its first ever Assembly at Amsterdam in 1948, reminding the conference participants of the shifting global context of Christianity. "I am proud of the powerful language that the WCC used at its first Assembly in Amsterdam in 1948 in repudiating anti-Semitism, 'Antisemitism is sin against God and man.' It is believed that this statement influenced voices in the Vatican, and so could be described even as a precursor to *Nostra Aetate*," said Amos. She added, "Speaking about the future of the Jewish-Christian relationship: this for me is a critical starting point. We need to realize the vast shift in Christianity – that increasingly its centre of gravity both in terms of demography and in terms of institutional power – is moving, or already has moved, to the Global South, to Asia, Africa and importantly, given we are here in Rome, also to Latin America. And it is vital that our Jewish dialogue partners also more fully realize this and appreciate its significance for our common future." The conference featured presentations and workshops. Members of the conference were also received by Pope Francis in a private audience. The Pope spoke of how *Nostra Aetate* "represents a definitive 'Yes' to the Jewish roots of Christianity and an irrevocable 'No' to anti-Semitism."

Cf. <http://www.oikoumene.org/en/press-centre/news/jewish-christian-relations-discussed-at-conference-in-rome>

#### CEC **Advancing Freedom of Religion or Belief for All: Experts gather at Halki**

Istanbul/Heybeliada, 9 September 2015 – [Press Release No: 15/34] - From September 7 to 9 more than 40 human rights experts from across Europe journeyed to the hilltop theological school of Halki on the Turkish island of Heybeliada. Once the heart of theological education for the Orthodox world, the school closed in 1971 as a result of a ban on private higher education in Turkey. Arriving by plane, train, and even by foot, participants discussed and debated approaches to advancing freedom of religion or belief. Participants were drawn from CEC\* Member Churches, civil society, academia, and the European Institutions. Topics covered included the need for religious literacy, the role of religion in the public and political spheres, the need for greater internal and external coherence of EU policies, and case studies on the Turkish context. The increasing severity of the refugee crises was named in many contributions made at Halki. The crises in Syria and Iraq, and the persecution of Christians and other religious minorities emphasise the urgency of advocating for freedom of religion or belief in Europe and beyond. As CEC continues its efforts at the European level, we urge Member Churches to continue their advocacy and dialogue with national governments to end the suffering and persecution of refugees and asylum seekers. The Turkish setting also informed discussions. In his opening remarks, CEC President Rt Rev. Christopher Hill KCVO, DD noted Turkey's unparalleled generosity in welcoming upwards of 2 million refugees. Hill also remarked that freedom of religion or belief in Turkey remains a complicated issue. The ban on private higher education remains, the situation in Cyprus remains unreconciled, and relations with the Kurdish people require healing. Participants also enjoyed a warm reception at the Ecumenical Patriarchate. At the conclusion of conference proceedings, participants released the following statement as an outcome of their time together at Halki. [Please click here for the full text of the statement.](#) A publication featuring many of the contributions from Halki is forthcoming. To preview contributors and themes, [please consult the final programme of the conference.](#) For more information or an interview, please contact: Erin Green, Communication Coordinator at CEC, rue Joseph II, 174 B-1000 Brussels: [eeg@cec-kek.be](mailto:eeg@cec-kek.be); [www.ceceurope.org](http://www.ceceurope.org)

\* The [Conference of European Churches](#) is a fellowship of some 114 Orthodox, Protestant, Anglican and Old Catholic Churches from all countries of Europe, plus 40 national council of churches and organisations in partnership. CEC was founded in 1959. It has offices in Brussels and Strasbourg.

## ECRI **Montée spectaculaire de l'antisémitisme, de l'islamophobie et du discours de haine en ligne - Rapport annuel de la Commission antiracisme du Conseil de l'Europe** [versions FR et EN]

Strasbourg, 9 juillet 2015 – Compte tenu des conflits au Moyen-Orient, des actes de violence islamiste en Europe et des incidents liés à l'arrivée massive et sans précédent de migrants, la Commission européenne contre le racisme et l'intolérance (ECRI) voit dans l'augmentation spectaculaire de l'antisémitisme, dans l'islamophobie, dans le discours de haine en ligne et dans les discours politiques xénophobes les grandes tendances de 2014. C'est ce qui ressort du Rapport annuel publié aujourd'hui.

- Les injures et les agressions physiques visant des personnes et des institutions juives ont considérablement augmenté. D'après le rapport, leur nombre a plus que doublé dans certains Pays. Les tensions qui se sont exacerbées à la suite du regain de violence au Moyen-Orient en 2014 ont inspiré une animosité qui se répand à l'égard des Juifs en général. Des tendances antisémites de plus en plus marquées ont été observées dans les communautés immigrées musulmanes, surtout parmi les jeunes.

- Pour ce qui est de l'homophobie et de la transphobie, le bilan est plus contrasté : si des progrès ont été réalisés dans certains Pays, des problèmes se posent dans d'autres où les personnes LGBT sont toujours en butte à la stigmatisation, à l'intolérance et à la discrimination.

Le rapport fait état d'une tendance croissante à ne pas reconnaître la complicité des régimes collaborationnistes de la II guerre mondiale dans l'holocauste et d'un regain de sympathie pour l'extrême droite.

- L'islamophobie, signalée dans de nombreux Pays, neutralise les efforts d'intégration visant à mettre en place des sociétés européennes ouvertes. D'après le Rapport, le développement de l'extrémisme et des mouvements islamistes violents a été instrumentalisé par des responsables politiques populistes pour présenter les Musulmans en général comme des gens qui ne peuvent ou ne veulent pas s'intégrer et donc comme une menace pour la sécurité.

- Le discours public contre l'immigration a aussi été de plus en plus instrumentalisé par des formations politiques populistes alors que la guerre civile en Syrie, ainsi que les conflits, l'insécurité et la pauvreté dans d'autres parties de l'Asie et de l'Afrique, ont entraîné une augmentation sensible du nombre de demandeurs d'asile et de migrants qui arrivent en Europe sans bénéficier d'une aide suffisante et en se heurtant à l'hostilité de la population de la plupart des pays européens.

- Dans son rapport, l'ECRI déplore la diffusion rapide du discours de haine par l'intermédiaire des médias sociaux et encourage les Etats membres à signer et à ratifier le [Protocole additionnel à la Convention sur la cybercriminalité](#), relatif à l'incrimination d'actes de nature raciste et xénophobe commis par le biais de systèmes informatiques.

- Seuls 18 des 47 Etats membres du Conseil de l'Europe ont ratifié le [Protocole N° 12 à la Convention européenne des droits de l'homme](#) qui interdit la discrimination en général. L'ECRI invite l'ensemble des autres Etats à ratifier cet instrument dans les meilleurs délais.

Source : [http://www.coe.int/t/dghl/monitoring/ecri/library/pressreleases/19709\\_07\\_2015\\_annualreport2014\\_FR.asp?](http://www.coe.int/t/dghl/monitoring/ecri/library/pressreleases/19709_07_2015_annualreport2014_FR.asp?)

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### News from European Countries

#### CATALUNYA **Cómo complementar, en contexto local, los currículos de Religión y Moral católica**

Secretariat interdiocesà per a l'Ensenyament de la Religió a Catalunya, Barcelona 18 de juny de 2015:

“ [...] Presentem una breu informació sobre el caràcter dels currículums de Religió catòlica fixats per la Comissió episcopal d'Ensenyament i catequesi, juntament amb unes *Orientacions* i uns criteris d'actuació que us poden ajudar en la realització de la tasca que teniu encomanda. També hem considerat oportú d'afegir-hi alguns exemples de complementació i concreció dels currículums corresponents a les etapes d'Educació Primària, Educació Secundària Obligatòria i Batxillerat. Creiem que aquests exemples us ajudaran a comprendre de què parlem quan ens referim a la complementació i concreció dels currículums de Religió catòlica [...]”.

<http://www.conferenciaepiscopal.es/images/stories/comisiones/ensenanza/SIERC - ORIENTACIONES - A 1.pdf>

## DEUTSCHLAND **Deutsche Gesellschaft für Islamisch-theologische Studien gegründet**

Im Zentrum für Islamische Theologie der Universität Münster ist ein Fachverband für Islamische Theologie in Deutschland gegründet worden. Sitz der „Deutschen Gesellschaft für Islamisch-theologische Studien“ (DEGITS) ist Frankfurt am Main. Ziel der Gesellschaft sei es, die „Formulierung Islamischer Theologie in Deutschland mit Bezug zu den vielfältigen islamischen Lehrtraditionen, Kulturen und Lebenspraxen des Islams, zu Gegenwartsfragen und in internationaler Vernetzung“ voranzubringen. Drei Aufgabenfelder seien für DEGITS besonders wichtig. Es gehe darum, „die akademische Fachkultur islamisch-theologischer Studien“ aufzubauen und zu pflegen. Muslimische Akademikerinnen und Akademiker „im Bereich islamisch-theologischer Studien und anverwandter Fächer“ sollten durch die Gesellschaft berufsständisch vertreten werden. Darüber hinaus wolle man „mit gemeinsamer Stimme versachlichend zu gesellschaftlichen Leitbilddiskursen beitragen“, erklärten die Gründungsmitglieder. Gegründet wurde die Gesellschaft von Mitgliedern der Institute für Islamisch-theologische Studien an den Universitäten Hamburg, Münster, Osnabrück, Gießen, Frankfurt am Main, Erlangen-Nürnberg und Tübingen. Sprecher des Vorstands ist der Frankfurter Islam-Professor Harry Harun Behr, zweiter Sprecher Milad Karimi von der Universität Münster.

[from the Newsletter *Christen und Muslimen in Niedersachsen*, Mitteilungen 7,2015: [www.kirchliche-dienste.de/islam](http://www.kirchliche-dienste.de/islam)]

### ■ **Gehorsam. Eine Installation in 15 Räumen von Saskia Boddeke & Peter Greenaway**

Berlin 22 Mai bis 15 November 2015 - Die Erzählung von Urvater Abraham, der bereit ist, auf Gottes Befehl seinen Sohn zu opfern, stellt eine der rätselhaftesten Episoden der Bibel dar. In den drei monotheistischen Religionen gehört sie zu den bedeutenden und zugleich populärsten Geschichten und zu den ersten, die überhaupt bildlich dargestellt wurden. **Der Text, der im Judentum als »Bindung Isaaks« überliefert ist, wirft bis heute Fragen auf, die von den drei Religionen unterschiedlich beantwortet werden.** Der britische Filmemacher Peter Greenaway und die Multimedia-Künstlerin Saskia Boddeke begreifen die Opferung Isaaks als menschliches Drama. Was ist stärker: das Gebot Gottes oder die Liebe des Vaters? Und wie verortet sich das moderne Subjekt im Spannungsfeld von Gehorsam und Vertrauen? Ausgehend von diesen Fragen haben Boddeke und Greenaway ein zusammenhängendes künstlerisches Szenario entwickelt, das sich der biblischen Erzählung subjektiv nähert, sie dekonstruiert, in Teilen neu fokussiert und emotional erfahrbar werden lässt. *See more:*

<http://www.jmberlin.de/main/DE/01-Ausstellungen/02-Sonderausstellungen/2015/akeda.php>

## FRANCE **Un essai de législation comparée de sept pays de l'UE**

Paris, Juin 2015 - Cette note, éditée par le Sénat et rédigée à la demande de la sénatrice Mme Françoise Laborde, porte sur l'enseignement de l'éthique, l'enseignement du fait religieux et l'enseignement religieux dans sept pays de l'Union européenne : Allemagne, Belgique, Espagne, Italie, Pays-Bas, Royaume-Uni et Suède dans l'enseignement primaire et dans l'enseignement secondaire général. Elle repose sur l'étude de textes officiels de portée nationale et n'analyse pas les initiatives prises dans certains établissements de façon décentralisée. Elle ne prend pas en compte les questions ayant trait au statut des enseignants, s'attachant à l'organisation disciplinaire propre de la matière ou à son traitement dans d'autres disciplines. Elle évoque pour chacun de ces pays, lorsqu'ils existent : - l'enseignement d'une éthique entendue comme une morale laïque ou philosophique ; - l'enseignement du « fait religieux » ou ses équivalents ; - et l'enseignement de la (d'une) religion. Elle est complétée par une note relative à l'enseignement de la citoyenneté. Ce document constitue un instrument de travail élaboré à la demande des sénateurs par la division de Législation comparée de la direction de l'Initiative parlementaire et des délégations. Il a un caractère informatif et ne contient aucune prise de position susceptible d'engager le Sénat. Voir le texte :

## IRELAND **Protestant and Catholic church leaders plan Northern Ireland's first multi-faith school**

Protestant church leaders have revealed plans for Northern Ireland's first inter-denominational school. Stormont's Education Committee was told that the Department of Education is currently drawing up guidance for what will be a brand new category of school here. The plan was revealed as clerics from the Church of Ireland, Presbyterian and Methodist denominations gave evidence to the committee's inquiry into shared and integrated education. They said the initiative for what they termed a 'multi-faith school'

was inspired by requests from the grassroots. The Protestant clerics said they have been in talks with Catholic bishops over the matter and almost all elements have been agreed.

The inspiration for a multi-denominational school came from Hope Academy in Liverpool. *More:*

- <http://www.belfasttelegraph.co.uk/news/education/protestant-and-catholic-church-leaders-plan-northern-irelands-first-multifaith-school-31004386.html>
- <http://www.belfasttelegraph.co.uk/news/education/multifaith-school-a-new-way-of-sharing-rather-than-integrated-education-31004428.html>

ITALIA *see the newsletter:* IRInews2010@gmail.com

### LUXEMBOURG **Nouveau cours “Vie et Société” à la rentrée 2016**

Dès septembre 2016, tous les élèves de l'enseignement fondamental et secondaire inscrits à l'école publique au Luxembourg suivront un cours de «Vie et société» à la place des actuels cours de religion et de formation morale. Le ministre de l'Education nationale, Claude Meisch, a présenté le document-cadre pour l'élaborer. Ce nouveau cours obligatoire devra «à partir des questions de vie que se pose un jeune», lui permettre d'appréhender le monde et de trouver ses propres réponses. Si son intitulé reste provisoire, ce futur cours commun d'éducation aux valeurs, annoncé dans le programme gouvernemental de la coalition DP-LSAP-Les Verts, bénéficie désormais d'un cadre qui définit les principes fondamentaux du nouveau cours. C'est aux groupes de travail, accompagnés de deux experts externes et modérés par le professeur Jürgen Oelkers de l'Université de Zürich, de s'y tenir pour élaborer les programmes.

<http://www.wort.lu/fr/politique/apres-les-cours-de-religion-et-de-morale-nouveau-cours-de-vie-et-societe-a-la-rentree-2016-55103c1a0c88b46a8ce55fea>

### MALTA **Ethics education catering for diversity**

La Valletta, May 2015 - The teaching of moral values has been traditionally associated with the teaching of religious education. Traditionally, especially in the Maltese context, moral education was perceived to be solely the domain of religion. However, this approach assumes that all children participate in religious education lessons, which is not always the case. In January 2014, there were 1,411 students who were not taking religion classes, and this figure is on the increase. The present challenge is how to nurture moral values outside religious education lessons for students who do not attend these lessons.

The **2012 National Curriculum Framework** (NCF) acknowledges the fact that schools have become multicultural and multi-faith communities. It also addresses and celebrates this diversity. Consequently, one of its principles affirms that “all children can learn, grow and experience success by respecting diversity in all its forms; promoting an inclusive environment; ensuring policies and practices that address the individual and specific needs of the learners and learning community”. Parents of school-age children have the right to ask for their children to be exempted from religion lessons. Unfortunately, the practice was for these children to leave the classroom and engage in some other activity in school, or simply stay in class, doing something else [...].

<http://www.timesofmalta.com/articles/view/20150517/education/Ethics-education-catering-for-diversity.568563>

### THE NETHERLANDS **Catholic and Protestant schools on a common way**

On May 2015 the Protestant organization *Vereniging voor christelijk onderwijs* merged with its Catholic sister association after a process of some years. Now it is called *Vereniging voor katholieke en christelijke onderwijs* (in the Dutch language ‘christelijk’ includes the broad spectrum of Protestant denominations). The new organization represents now more than 60 percent of the Dutch schools. Pooling of power and increased efficiency are the main aims of the unification, but “unity in diversity” will stay, as the Chair of the board dr Wim Kuiper writes, “ Catholics and protestants are rolls of the same pastry but baked in a different way”. <http://www.verus.nl/over-verus>

### ROUMANIE **Le cours de religion n'est plus obligatoire**

Bucuresti, septembre 2015 - Les élèves qui souhaitent participer au cours de religion, proposée du primaire à la terminale, doivent cette année en faire la demande, alors qu'ils étaient inscrits d'office jusqu'à présent. Ce changement de règle a attisé la colère de l'Église orthodoxe roumaine. En effet, depuis la rentrée, la matière est devenue optionnelle, ce que l'Église orthodoxe roumaine n'a pas du tout

apprécié. Elle a même vécu cette décision comme une provocation. « *L'Église ne se laissera pas intimider ni décourager et va intensifier ses efforts pour défendre et promouvoir les valeurs chrétiennes (...), qui sont agressées systématiquement par la laïcité antireligieuse sous prétexte de défendre la liberté de conscience* », a déclaré le Patriarcat dans un communiqué. En invitant les parents à faire désormais une demande écrite pour inscrire leurs enfants à cette matière, la Cour constitutionnelle répond à une requête du Conseil national de lutte contre la discrimination, qui avait été saisi en 2006 par un professeur. Pour l'année scolaire 2015-16, 90 % des élèves roumains se sont toutefois inscrits à cette matière optionnelle. Laïque selon la Constitution, l'État roumain est pourtant intimement lié à l'Église orthodoxe (une énorme croix domine le Parlement et lors des cérémonies d'investiture des ministres, le serment sur la Bible est courant). La religion comme matière « optionnelle » dans le cycle primaire et secondaire a été introduite en 1990 après un long débat. Selon la loi scolaire, « *le droit constitutionnel de participer à l'heure de religion doit être assuré aux élèves appartenant aux cultes reconnus par l'État, indifféremment de leur nombre et conformément à leur propre confession* ». En pratique, le seul enseignement religieux présent dans la majorité des écoles est celui des orthodoxes. « *En d'autres termes, il ne s'agit pas d'un cours d'histoire des religions mais d'une catéchèse* », ajoute Toma Patrascu. De son côté, le théologien Mihail Neamtu souligne que « *du moment que la grande majorité des parents, qui financent indirectement l'école publique, souhaitent une éducation religieuse pour leurs enfants, il est normal que l'État la mette à leur disposition. Même si la qualité de cet enseignement reste parfois discutable, il est nécessaire car elle traduit la pluralité de notre société et sa tradition chrétienne.* » « *Un autre problème est celui des manuels utilisés, ajoute T. Patrascu. Certains montrent des images représentant explicitement l'enfer, ou le sort réservé à ceux qui vont à l'encontre de la religion.* » Selon un sondage paru en 2013, plus de 86 % des Roumains sont favorables à l'enseignement de la religion, et ce dès le primaire. Mais 56 % seulement souhaitent que l'on enseigne la religion orthodoxe, contre 43 % qui souhaitent que l'on parle aussi d'autres religions, et 22 % de l'histoire des religions. (Jonas Mercier)

- [http://www.la-croix.com/Famille/Education/En-Roumanie-les-cours-de-religion-ne-sont-plus-obligatoires-2015-09-28-1361820?xtor=EPR-9-\[1300887419\]](http://www.la-croix.com/Famille/Education/En-Roumanie-les-cours-de-religion-ne-sont-plus-obligatoires-2015-09-28-1361820?xtor=EPR-9-[1300887419])
- <http://greece.greekreporter.com/2015/09/25/greek-students-now-can-become-exempt-from-religious-education-classes-more-easily/>

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**PRESS REVIEW • L'ACTUALITE' AU FIL DES JOURS**

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**RELIGIOUS EDUCATION (identity, methodology,tools,practices)** 10,13,20,30,31,32,41,42,43,46,50,52,53,54,56,58,59,60,62,64,65,66,67,79,80  
**KEY TERMS** Arts 06. Belief/NonReligion 14, 23, 38, 41, 43, 45, 51, 75. Bible 30. Citizenship 63, 69. Competence 33, 36. Cybercriminality 16. Dialogue 21. Diversity-Pluralism 17,20,34,44,61,66,72,82. Education/School 02,06,11,14,28,39,52,65. Gender education 27,49. Human Rights 01,28,71,79. Humanism 41, 43, 68. Identity 38. Intercultural/interreligious education 33,67,72. Memory 48. Moral education 25,77,78. Policy 11,20,31,38,51,53,63. Public space 07,11,43,51,85. Racism 16. Religion/New Religions 04,11,12,14,18,24,35,40,75,89. Religious Freedom 85. Schulpastoral 07,72. (Academic) Science/Study of Religion 08,29,76,90. Science 24,87. Secularism/Laïcité/Postsecular Society 15,17,18,68,74. Shoah 47, 84. Spirituality 29, 32, 57, 73. Student/Child/Adolescent/Youth 01, 03, 36, 39, 46, 57, 80, 83. Symbols 44. Teacher 54. University 07. Values 26, 37, 70, 73, 77, 82. World Religions 64. Worldviews 44, 55, 79.

### HANDBOOKS • REFERENCE WORKS • REPORTS • YEARBOOKS

01. William A. ANGEL (ed.), *The International Law of Youth Rights*, second revised edition, by Jorge Cardona, Giuseppe Porcaro, Jaakko Weuro and Giorgio Zecca, Brill 2015, pp. 1960 - <http://www.brill.com/international-law-youth-rights> - In 1996 William Angel launched a unique, pioneering study tracing the origin, growth and basic features of the international law of youth rights. It consisted of both source documents and commentary on the historical trends to elaborate and codify international instruments and standards in this field, as well as action taken by governmental, intergovernmental, and non-governmental organizations to promote and protect youth rights. It concluded with a call for a new international instrument and monitoring machinery to better promote and protect the rights of youth on a global basis. The aim of the current revised, updated and expanded edition of this ground-breaking work is twofold. First, to preserve and update the landmark historical research undertaken by W. Angel and present it to today's audience. Second, to introduce up-to-date analysis of the state of the International Law of Youth Rights and to provide an easy-to-use compilation of sources of law for researchers and practitioners active in this field. This important collection will provide a roadmap for readers to finding the various sources of the *International Law of Youth Rights* and a reference point for the most relevant legal documents in force. It aims to spark further legal, political and sociological research in the academic field, as well as support even stronger advocacy actions to further the rights of young people.

02. Trevor CORNER (ed.), *Education in the European Union: post-2003 member States*, Bloomsbury Publishing, 30 lug 2015, 304 pp. - <http://www.bloomsbury.com/us/education-in-the-european-union-post-2003-member-states-9781472522283/> - The

volume provides a comprehensive reference resource for education in the countries that joined the European Union between the signing of the Treaty of Nice to the present time: Bulgaria, Croatia, Cyprus, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Romania, Slovakia and Slovenia. Many of these countries have previously been under the influence of the Soviet Union and are moving through transitional phases towards more western models. The chapters in this volume, written by regional experts, examine the educational heritage of these countries and how these education systems evolved in response to changing national needs, European agreements including the Treaty of Nice and The Bologna Process, and international evaluations such as the Programme for International Student Assessment (PISA). The chapters on Cyprus and Malta show the very special circumstances of these two Mediterranean islands and the international influences that have underpinned their developments in education.

03. Peter KELLY and Annelies KAMP (eds.), *A critical Youth Studies for the 21st century*, Brill, 2015, XXII+629 pp - <http://www.brill.com/products/book/critical-youth-studies-21st-century> - In *A critical Youth Studies for the 21st Century* Peter Kelly (Melbourne University) and Annelies Kamp (Dublin University) present an edited collection that explores the challenges and opportunities faced by young people in an often dangerous 21st century. In an increasingly globalised world these challenges and opportunities include those associated with widening inequalities, precarious labour markets, the commodification of education, the hopes for democracy, and with practising an identity under these circumstances and in these spaces. Drawing on contemporary critical social theories and diverse methodologies, contributors to the collection, who are established and emerging scholars from the Americas, Europe, and Asia/Pacific, open up discussions about what a critical youth studies can contribute to community, policy and academic debates about these challenges and opportunities.

04. Gerhard ROBBERS and Cole DURHAM, jr. (eds.), *Encyclopedia of Law and Religion online*, Brill Publisher 2015, [http://www.brill.com/products/online-resources/encyclopedia-law-and-religion-online?utm\\_campaign=5888265\\_15+July](http://www.brill.com/products/online-resources/encyclopedia-law-and-religion-online?utm_campaign=5888265_15+July) - In recent years, issues of freedom of religion or belief and state-religion relations have become increasingly important worldwide. While some works have treated such issues regionally, the *Encyclopedia of Law and Religion* is unique in its breadth, covering all independent nations and jurisdictions as well as the major international organizations, treating the relation between law and religion in its various aspects, including those related to the role of religion in society, the relations between religion and state institutions, freedom of religion, legal aspects of religious traditions, the interaction between law and religion, and other issues at the junction of law, religion, and state.

05. James R. LEWIS and Inga BÅRDSSEN TØLLEFSEN (eds.), *Handbook of Nordic New Religions*, Brill, 2015, XVIII+502 pp. <http://www.brill.com/products/reference-work/handbook-nordic-new-religions> - When James R. Lewis, one of the editors of the current collection, first moved to Norway in late 2009, he was unprepared to discover that so many researchers in Nordic countries were producing innovative scholarship on new religions and on the new age subculture. In fact, over the past dozen years or so, an increasingly disproportionate percentage of new religions scholars have arisen in Nordic countries and teach at universities in Denmark, Finland, Norway, Sweden and the Baltic countries. *Nordic New Religions*, co-edited with Inga B. Tøllefsen, surveys this rich field of study in this area of the world, focusing on the scholarship being produced by scholars in this region of northern Europe.

06. Shifra SCHONMANN (ed.), *International Yearbook for research in Arts Education 3/2015: The Wisdom of the Many - Key issues in Arts Education*, Waxmann Verlag, 2015, 565 p. - <http://www.waxmann.com/> - This yearbook will be the third in an annual series of publications by the International Network for Research in Arts Education (INREA). It will provide a comprehensive survey of contemporary research trends in arts education and will be based on the idea of constructing knowledge in the arts with the wisdom of the many. About sixty scholars from across the world will convey the zeitgeist of the key issues in research in arts education. The volume will be designed as a basic companion for every researcher, student, teacher or artist who wants to know what the recent knowledge of scholars is and what they consider significant. The key issues will reflect the images and the observations that a large body of researchers consider to be essential.

07. Christopher SWIFT, Andrew TODD, M. COBB, *A Handbook of Chaplaincy studies: Understanding spiritual care in public places*, Ashgate Publishing, 2015, 362 pp - [https://books.google.it/books?id=9iCNCgAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=9iCNCgAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s) - An invaluable compendium of case-studies, academic reflection and critical enquiry, this Handbook offers a fresh understanding of traditional, contemporary and innovative forms of spiritual practice as they are witnessed in the public sphere. Providing a wide-ranging appraisal of chaplaincy in an era of religious complexity and emergent spiritualities, this pioneering book is a major contribution to a relatively underdeveloped field and sets out how the phenomenon of chaplaincy can be better understood and its practice more robust and informed.

08. Katja TRIPLETT, Seong-Hee CHOI, Friederike BÖLLMANN (Eds.), *Index to the Study of Religions*, Brill 2015, online version. Contributors and Consultants: Wanda Alberts, R Emmelt Bakker, Maria Otávia Freitas, Michael Pye and David Zbrfal. [http://www.brill.com/publications/online-resources/index-study-religions-online?utm\\_campaign=6179752\\_Religious%20Studies%20Email%20Newsletter%20September%202015&utm\\_medium=email&utm\\_source=Brill&dm\\_i=25XA.3OGBS.JO78Y9.D8E.NH.1](http://www.brill.com/publications/online-resources/index-study-religions-online?utm_campaign=6179752_Religious%20Studies%20Email%20Newsletter%20September%202015&utm_medium=email&utm_source=Brill&dm_i=25XA.3OGBS.JO78Y9.D8E.NH.1) - The English language abstracts published in the *Index to the Study of Religions* are drawn from a wide range of journals in various languages and reflect an array of complementary disciplines. The number of entries will continue to grow each year. *Index to the Study of Religions* is the online version of the Brill journal *Science of Religion*. Articles are classified into the

following three large sections: method and theory, religions in context by area, and textual and conceptual traditions. The list of journals consulted is reviewed regularly and suggestions for improvement are welcomed. The *Index to the Study of Religions* does not seek to appraise or criticise the contents of any articles. Nor does it endorse any of the religious standpoints or agendas referred to in the articles indexed and abstracted. In all cases the individual authors are responsible for their own opinions and any reference to these opinions should take account of the complete article in the original source. The main objective of the *Index to the Study of Religions* is to facilitate the work and international collaboration of scholars in the academic study of religions and related fields. For a complete list of journals consulted for the Index to the Study of Religions, please access the [table of contents](#). This *Index* is published with the support of the International Association for the History of Religions (IAHR).

09. *Encyclopaedia of Islam Online (EI online)*, Brill 2015, consists of both the second edition (“EI2”) and the third edition (“EI3”). The first edition (“EI1”) and the French edition (*Encyclopédie de l'Islam*) are separate products. EI3 is a work in progress, publication of which started in 2007. The search engine for EI Online automatically searches all editions (EI1, EI2, EI3 and EI-French) and offers the most recent results first in the list of hits. *Encyclopaedia of Islam three (2007- )* edited by Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas and Everett Rowson. The third edition of *Brill's Encyclopaedia of Islam* is an entirely new work, with new articles reflecting the great diversity of current scholarship. It will appear in four substantial segments each year, both online and in print. The new scope includes comprehensive coverage of Islam in the twentieth century and of Muslim minorities all over the world. - [http://www.brill.com/publications/online-resources/encyclopaedia-islam-online?utm\\_campaign=6162579\\_15%20September%20MIA%20%20News&utm\\_medium=email&utm\\_source=Brill&dm\\_i=25XA.3O32R.JO78Y9.D70IQ.1](http://www.brill.com/publications/online-resources/encyclopaedia-islam-online?utm_campaign=6162579_15%20September%20MIA%20%20News&utm_medium=email&utm_source=Brill&dm_i=25XA.3O32R.JO78Y9.D70IQ.1)

### BOOKS • DOCUMENTS • ESSAYS • GUIDES • THESIS

10. Sérgio Rogério AZEVEDO JUNQUEIRA (ed.), *Ensino religioso no Brasil*, Editora Insular 2015, pp. 560 - [http://www.insular.com.br/product\\_info.php/products\\_id/951](http://www.insular.com.br/product_info.php/products_id/951) - O ensino religioso no Brasil tem suas raízes na longa história religiosa e cultural desde o século XVI. O encontro do cristianismo com religiões indígenas e africanas resultou em sincretismo que não pode ser ignorado pela legislação e pedagogia atuais. Este sincretismo, por sua vez, não permite uniformização religiosa, mas o reconhecimento e afirmação do pluralismo religioso. Além disso, em decorrência do trato do ER em nível de legislações regionais é imperativo que a pesquisa considere também as pluralidades em perspectiva geográfica brasileira. O livro é resultado de um mapeamento analítico da história, do sistema de ensino, da legislação, das produções acadêmicas, de eventos e da formação de profissionais da disciplina no país. Neste sentido, trata-se de uma obra original, a constituir-se em marco e subsídio obrigatório sobre o tema no país. O conteúdo da obra está dividido em duas grandes partes: na primeira, o leitor encontrará análise sobre a multiplicidade de perspectivas, os aspectos legais e sistema brasileiro de ensino e o lugar do ensino religioso; na segunda parte, a obra mapeia contexto, realidade e situação do ER nos estados brasileiros e no Distrito federal. Os debates e esforços em torno do ER no Brasil são plurais. Leitores e leitoras encontraram em *Ensino Religioso no Brasil* pesquisas instigantes que motivem novas pesquisas e ações em prol do ER que considere a diversidade geo-cultural-religiosa brasileira. (Wilhelm Wachholz)

11. Lori G. BEAMANN and Leo VAN ARRAGON (eds.), *Issues in Religion and Education. Whose Religion?*, Brill, 2015, pp. 404- <http://www.brill.com/products/book/issues-religion-and-educationhttp://www.brill.com/products/book/issues-religion-and-education> - *Issues in Religion and Education, Whose Religion?* is a contribution to the dynamic and evolving global debates about the role of religion in public education. This volume provides a cross-section of the debates over religion, its role in public education and the theoretical and political conundrums associated with resolutions. The chapters reflect the contested nature of the role of religion in public education around the world and explore some of the issues mentioned from perspectives reflecting the diverse contexts in which the authors are situated. The differences among the chapters reflect some of the particular ways in which various jurisdictions have come to see the problem and how they have addressed religious diversity in public education in the context of their own histories and politics.

12. Boris I. BITTKER, Frank S. RAVITCH, Scott IDLEMAN, *Religion and the State in American Law*, Cambridge University Press, 31 Oct.2015, pp. 992. - [www.cambridgepress.uk](http://www.cambridgepress.uk) - This big book provides a comprehensive and up-to-date overview of religion and government in the United States, from historical origins to modern laws and rulings. In addition to extensive coverage of the religion clauses of the First Amendment, it addresses many statutory, regulatory, and common-law developments at both the federal and state levels. Topics include the history of church-state relations and religious liberty, religion in the classroom, and expressions of religion in government. This book also covers the role of religion in specific areas of law such as contracts, taxation, employment, land use regulation, torts, criminal law, and domestic relations as well as in specialized contexts such as prisons and the military. Accessible to the general as well as the professional reader, this book will be of use to scholars, judges, practicing lawyers, and the media.

13. Sergio CICALLELLI, *Guida all'insegnamento della religione cattolica. Secondo le nuove Indicazioni*, La Scuola, Brescia, agosto 2015, pp. 395 - [www.lascuola.it](http://www.lascuola.it) - Il titolo può trarre in inganno: non si tratta di una guida didattico-operativa, bensì di un manuale giuridico con espansioni pedagogiche e qualche sintesi storica. L'identità scolastica dell'Irc, nel primo capitolo, è ricostruita partendo dai testi normativi del concordato rivisto e delle successive intese, e dal contesto giurisprudenziale che ne ha interpretato, orientato, e talora ridotto, la progressiva implementazione. Sono prese in considerazione le varie componenti esterne

ed interne del profilo disciplinare: l'ambiente scuola, lo specifico della laicità, le competenze di stato e chiesa, l'insegnante e la sua formazione, i programmi e i libri di testo, la confessionarietà e la facoltatività, l'attività alternativa e la valutazione. Due ampi capitoli tratteggiano poi, da una parte, il contesto evolutivo della scuola italiana attraverso le riforme stagionali degli ultimi decenni per individuare la componibilità o meno delle variabili 'filosofie' scolastiche con la costante della dimensione religiosa (non necessariamente cattolica), e dall'altra illustrano il percorso – laborioso ma sostanzialmente lineare e monocorde nonostante il salto qualitativo della revisione concordataria - compiuto dai programmi di religione dei singoli cicli dalla riforma Gentile alla situazione odierna. Infine l'ultimo paio di capitoli è dedicato a esplicitare analiticamente le ricadute delle nuove Indicazioni nazionali su obiettivi, contenuti, competenze assegnabili ai curricoli del primo e del secondo ciclo di istruzione. Nell'insieme, un disegno organico, ampio, condotto su un equilibrato intreccio tra aspetti strutturali della materia ed excursus storici chiarificatori. Un saggio, dunque, destinato a fungere da sicuro testo di riferimento nell'immediato avvenire. Rinresce che prevalga un taglio argomentativo tenacemente circoscritto al *de jure condito* (peraltro comprensibile, data la specifica finalità tecnica del volume), ma restano così in penombra, se non disattesi, quei pur reali, e non meno plausibili, appelli che, dentro e fuori la chiesa cattolica, si son levati e si levano per invocare un nuovo e più comprensivo ordinamento dell'istruzione religiosa nella scuola italiana. [fp]

14. Charles CLARKE and Linda WOODHEAD (eds.), *A new Settlement: Religion and Belief in Schools*, Westminster Faith Debates, June 2015, pp. 67 - <http://faithdebates.org.uk/wp-content/uploads/2015/06/A-New-Settlement-for-Religion-and-Belief-in-schools.pdf> - "We hope that this pamphlet will stimulate discussion about what might be the appropriate modern educational relationship between religion and state in England today, and what consequent changes might be needed in law and practice. We conclude this pamphlet with a series of recommendations, covering the act of collective work future of faith schools. These are different subjects, though they are related. Reform in relation to each one needs to be tackled in different ways, and at different paces. We do not envisage one 'big-bang' transformation, but we think that reform in all these areas is as necessary, that there are common principles behind such change and link ages between various elements, and that holistic approach can therefore be useful in approaching the updating of the overall relationship between religion and schools. Our conviction, reinforced by the research on the 'Religion and Society' research program, and by the Westminster Faith Debates, is that the time is ripe for a new relationship, and that education, religion, and wider society will benefit" (from *Introduction*, p.9).

15. Pieter COERTZEN, M Christian GREEN, Len HANSEN (eds.), *Law and Religion in Africa*, African Sun Media, 2015, 412 pp. - <http://www.africansunmedia.co.za/Sun-e-Shop/Product-Details/tabid/78/ProductID/414/Default.aspx> - In our time the study of law and religion is emerging as a wide-ranging and vital academic discipline, with increasingly urgent implications for society at large. Lying at the intersection of a variety of other disciplines – law, theology, religious studies, political science, sociology and anthropology, to name only the most obvious – the field of law and religion is generating a burgeoning volume of interdisciplinary and trans-disciplinary research and study. The current volume is proof of this. The discussion of the relationship between law and religion, as seen from a variety of perspectives in Africa, underscores the critical importance of the issues involved in the everyday life of all citizens. It is accordingly vital for governments to take note of the scholarly results that are produced. We hope that this volume will contribute to this aim.

16. CONSEIL DE L'EUROPE, *Convention sur la cybercriminalité - Protocole sur la xénophobie et le racisme*, éd. Conseil de l'Europe, Strasbourg 2015, 308 pp., autre version disponible : anglais - <https://edoc.coe.int/fr/cybercriminalite/6558-convention-sur-la-cybercriminalite-protocole-sur-la-xenophobie-et-le-racisme.html> - Le Conseil de l'Europe aide à protéger les sociétés contre les menaces de la cybercriminalité par la biais de la Convention sur la cybercriminalité et son Protocole additionnel relatif à l'incrimination d'actes de nature raciste et xénophobe commis par le biais de systèmes informatiques, le Comité de la Convention sur la Cybercriminalité (T-CY) et le projet sur la cybercriminalité. La Convention sur la cybercriminalité du Conseil de l'Europe est le seul instrument international contraignant concernant la question de cybercriminalité. Elle sert de lignes directrices pour tout pays élaborant une législation exhaustive en matière de cybercriminalité, mais aussi de cadre pour la coopération internationale contre la cybercriminalité parmi les Etats Parties. Titre associé : *Instruments juridiques pour lutter contre le racisme sur Internet* (Ed. Conseil de l'Europe, 2009, 179 pp).

17. CONSEJO ASESOR PARA LA DIVERSIDAD RELIGIOSA, *La diversidad religiosa en las sociedades abiertas. Criterios de discernimiento*, Generalitat de Catalunya, Barcelona 2014, paginas 34, también en versión original catalana y inglesa - [www.gencat.cat/afersreligiosos](http://www.gencat.cat/afersreligiosos) ; [http://governacio.gencat.cat/web/.content/afers\\_religiosos/consell\\_diversitat/doccadrl\\_es.pdf](http://governacio.gencat.cat/web/.content/afers_religiosos/consell_diversitat/doccadrl_es.pdf) "Cataluña siempre será un país de acogida, integrador y cohesionado. Por eso entendemos la diversidad religiosa como una oportunidad para incrementar la riqueza cultural de nuestro país en el marco de una sociedad cada vez más cosmopolita. En este sentido entendemos que el marco del diálogo inter-religioso debe ser lo más amplio posible. Hay que partir de la base de que el hecho religioso es consustancial a la persona y que, por lo tanto, tiene una gran trascendencia en la sociedad. Por ello, desde la gestión pública del hecho religioso, tenemos dos grandes retos que afrontar: la garantía de los derechos de libertad religiosa y el mantenimiento de la cohesión social [...]" (Joana Ortega i Alemany, *Introducción*).

18. ID., *L'aportació social de les tradicions religioses dins les societats obertes. Les religions com a capital sociocultural*, Barcelona 2015, paginas 60 - [www.gencat.cat/afersreligiosos](http://www.gencat.cat/afersreligiosos) - "El Consell Assessor per a la Diversitat Religiosa ens ofereix un nou document de reflexions i de coneixement, on descriu les aportacions de les diferents confessions religioses a la nostra societat actual. La conclusió és evident: sense aquestes aportacions, no existiria cap de les cultures actuals tal com són, perquè, com afirma el mateix document, "les religions són les entranyes transcendents de cada cultura". Però si antigament cadascuna de

les cultures vivia la seva pròpia història, avui hem de parlar d'una societat global, tecnificada i diversa, que fins i tot en algunes ocasions sembla haver donat l'esquena al fet religiós. És bo, doncs, reflexionar sobre aquest procés i, alhora, copsar la importància de les diferents tradicions religioses, que ens han fet arribar on som i que aporten transcendència i sentit a les nostres existències. La societat global no pot esdevenir contrària al fet religiós ni oblidar-lo, perquè les religions són un element essencial per a milers de milions de persones i perquè sempre han estat, són i seran fonamentals per al conjunt de la humanitat [...]” (Joana Ortega i Alemany, *Introducció*).

19. Giuseppe CURSIO, *Il metodo 'Freedom Writers'. Sviluppare cambiamento negli studenti*, tesi dottorale per il PhD in Scienze dell'educazione, Facoltà di Scienze dell'educazione dell'UPS, Roma 2015 – [curso.peppino@libero.it](mailto:curso.peppino@libero.it) - The research comes from the need to professionalize the training action of the teachers at school. It aims to develop the readiness for change in students especially in relation to intercultural sustainability within the school set in a specific local context. The research methodology is developed according to the phenomenological approach and therefore favours the work on the field through the size of the observation, the observation of natural documents and reports phenomenological and thoughtful researcher. The intent of the research is twofold: first, to present an innovative method called Freedom Writers, born in California, in a highly multicultural context, by a teacher of English literature, Erin Gruwell; secondly develop a field research to detect some effects of application of the method on a class of a vocational school in Italy (ISS Paolo Baffi, Fiumicino, Rome). The method is developed in three main areas: engage your students, enlightening the students and empower your students. Each size promotes strong learning experiences aimed to reflect on their lives using the Freedom Writers Diary (Freedom Writers are students who have changed their lives by degradation to personal success, working with Mrs. Gruwell). The Diary is designed to cause the willingness to learn from the perspective of change in students. The theoretical contribution of the research is basically a first theoretical foundation of the method, making explicit the possible theories of reference (C. R. Rogers, D. P. Ausubel, A. Maslow, H. Gardner, L. Albert, D. Demetrio); secondly to have documented the effects of some learning experiences typical of the method in the class selected as the search field. The method can be applied in all school subjects and for that reason it would be useful in teacher training. Currently the researcher intends to test this method in his practice of religious education, developing it from the standpoint of multicultural.

20. GENERALITAT DE CATALUNYA – DEPARTAMENT D'ENSENYAMENT (ed.), *Guia per al respecte a la diversitat de creences als centres educatius de Catalunya*, “Diversitat religiosa” 1, Barcelona 2015, pp.180 – [www.gencat.cat/afersreligiosos](http://www.gencat.cat/afersreligiosos) La Generalitat de Catalunya aveva già pubblicato in prima edizione, nel 2010, una *Guia per a la gestió de la diversitat religiosa als centres educatius* (cfr. EREnews 2010 n.4, p. 4); è uscita ora la seconda edizione, aggiornata e ampliata, della stessa Guida. Facilmente intuibili i motivi della riedizione, vista la rapidità dei cambiamenti sociali dove il fenomeno religioso, esso stesso in inedita evoluzione, conserva e amplifica il suo ruolo di forza trainante di una società catalana, divenuta non meno cosmopolita di quelle dei paesi europei più avanzati. Rievocato il quadro normativo del diritto alla libertà religiosa, la parte sostanziale della Guida enuncia: 1) una serie di 7 “principi d'applicazione” di tale diritto [riconoscere e difendere i valori che fondano la convivenza civile – concepire la scuola come luogo di elaborazione di un'etica condivisa – difendere sempre, nel quadro del diritto educativo familiare, l'interesse superiore dell'alunno minorenne – rispettare scrupolosamente le normative regionali, nazionali e internazionali afferenti ai diritti fondamentali della persona – evitare essenzialismi ideologici o dogmatismi esclusivisti – prevenire malintesi ottimizzando una libera comunicazione delle convinzioni personali – gestire con discrezione eventuali casi di conflitto tra persone, famiglie, istituzioni], e 2) una serie di raccomandazioni e di buone pratiche in rapporto a 5 precisi ambiti del convivere scolastico: la celebrazione delle feste religiose, la gestione della mensa scolastica, l'abbigliamento di alunni e insegnanti e altri simboli religiosi, le discipline del curriculum in generale e la disciplina di religione, l'elaborazione educativa del lutto secondo le diverse sensibilità religiose. Un ampio spazio, in appendice (pp.99-174), è riservato a una sintetica ma accurata presentazione di 13 principali tradizioni religiose secondo un modulo che ne facilita la lettura comparativa. In definitiva, si tratta di una Guida esemplare nel suo genere, anche perché comprovata da anni di positivo collaudo, e che merita indubbiamente di essere presa in attenta considerazione dalla politica di altre Amministrazioni civili – comunali, regionali o nazionali – quando affrontano gli inediti problemi della diversità religiosa in ambito educativo. [fp]

21. Massimo GIULIANI (ed.), *Il dialogo ebraico-cristiano a cinquant'anni da Nostra Aetate*, monografico di “Humanitas”, rivista bimestrale di cultura, Morcelliana, Brescia, 2015, anno LXX, n.2, 165-318 – <http://www.morcelliana.com> – Un manipolo di studiosi di diversa appartenenza scientifica e religiosa (ebrei, cristiani, non credenti) prova a documentare cosa è cambiato, e fin dove e perché, nei rapporti dottrinali e diplomatici tra ebrei e cristiani dalla svolta operata dall'ultimo concilio ad oggi. Brevi saggi, a volte con il tono letterario della testimonianza, che esplorano aspetti storici (Piero Stefani, Daniele Garrone, Claudia Milani), biblico-teologici (Gianantonio Borgonovo, Marco C. Morselli, Gabriella Maestri, Joseph Levi, Massimo Giuliani), bio-bibliografici (Patrizio Alberghetti, Federico Dapor, Klaas Smelick) del dialogo ebraico-cristiano.

22. Jürgen HABERMAS, *Verbalizzare il sacro. Il lascito religioso della filosofia*, Laterza editore, 2015, pp.334, disponibile anche come ebook – [http://www.laterza.it/index.php?option=com\\_laterza&Itemid=97&task=schedalibro&isbn=9788858108710](http://www.laterza.it/index.php?option=com_laterza&Itemid=97&task=schedalibro&isbn=9788858108710) – Gli ultimi decenni hanno visto sorgere un tema completamente nuovo: le società europee già ampiamente secolarizzate si sono trovate di fronte alla rinnovata vitalità di movimenti e fondamentalismi di natura religiosa. Per la filosofia ciò comporta una sfida doppia: a) Come teoria politica normativa, la filosofia deve *rivedere* quell'idea di stato secolarizzato che voleva espellere dalla sfera pubblica politica le comunità religiose, confinandole nel privato; b) Come ‘custode della razionalità’, non può non chiedersi cosa significhi il fatto che nel cuore delle società moderne rifioriscano – quali produttive figure dello spirito – confessioni e



dottrine religiose già radicate in arcaiche pratiche di culto. La sorprendente *contemporaneità* della religione sfida la cultura laica: fin dall'illuminismo la filosofia si era schierata dalla parte delle scienze, e aveva finito o per trattare la religione come un oggetto oscuro e bisognoso di spiegazione o per 'razionalizzarla'. Dobbiamo allora chiederci: come deve comportarsi una filosofia che si vede venire incontro la religione non più come una figura del passato, ma come una – sempre opaca, ma per il momento di nuovo attuale – figura del presente?

23. Titus HIJELM (ed.), *Is God back? Reconsidering the new visibility of religion*, Bloomsbury 2015, 296 pp - <http://www.bloomsbury.com/us/is-god-back-9781472528407/> - This book examines the shifting boundary between religion and the public sphere in Europe and the Middle East. Asking what the 'new visibility of religion' means and challenging simplistic notions of living in a 'post-secular' age, the chapters explore how religion is contested and renegotiated in the public sphere – or rather, in different publics – and the effects of these struggles on society, state and religion itself. Whereas religion arguably never went away in the USA, the re-emergence of public religion is a European phenomenon. *Is God Back?* provides timely case studies from Europe, as well as extending to the Middle East, where fledgling democracies are struggling to create models of governance that stem from the European secular model, but which need to be able to accommodate a much more public form of religiosity. Discussions include the new visibility of neo-Pagan and Native Faith groups in Europe, Evangelical Christians and Church teaching on sexuality in the UK, and Islamic social Movements in the Arab world. Drawing from empirical and theoretical research on religion and national identity, religion and media, church-state relationships, and religion and welfare, *Is God Back?* is a rich source for students and scholars interested in the changing face of public religion in the modern world, including those studying the sociology of religion, social policy, and theology.

24. James W. JONES, *Can Science explain Religion? The cognitive science debate*, Oxford University Press, NY 2015, 240 pp. - [https://books.google.it/books?hl=it&lr=&id=lgE7CgAAQBAJ&oi=fnd&pg=PP1&ots=uQfwez7D5Y&sig=OB\\_eJ\\_rMHUO95m\\_mOhzQyVScwa8#v=onepage&q&f=false](https://books.google.it/books?hl=it&lr=&id=lgE7CgAAQBAJ&oi=fnd&pg=PP1&ots=uQfwez7D5Y&sig=OB_eJ_rMHUO95m_mOhzQyVScwa8#v=onepage&q&f=false) - The "New Atheist" movement of recent years has put the science-versus-religion controversy back on the popular cultural agenda. Anti-religious polemicists are convinced that the application of the new sciences of the mind to religious belief gives them the final weapons in their battle against irrationality and superstition. What used to be a trickle of research papers scattered in specialized scientific journals has now become a torrent of books, articles, and commentary in the popular media pressing the case that the cognitive science of religion can finally fulfill the enlightenment dream of shrinking religion into insignificance, if not eliminating it altogether. James Jones argues that these claims are demonstrably false. He notes that cognitive science research is religiously neutral; it can be deployed in many different ways in relation to the actual belief in and practice of religion: to undermine it, to simply study it, and to support it. These differences are differences in interpretation of the data and, Jones suggests, a reflection of the background assumptions and viewpoints brought to the data. The goal of this book is not to defend either a general religious outlook or a particular religious tradition but to make the case that while there is much to learn from the cognitive scientific study of religion, attempts to use it to "explain" religion are exaggerated and misguided. Drawing on scientific research and logical argument *Can Science Explain Religion?* directly confronts the claims of these debunkers of religion, providing an accessibly written, persuasive account of why they are not convincing.

25. Jean LECLERCQ (ed.), *Morale et religions à l'École ? Changeons de paradigme*, Presses universitaires Louvain, 2015, pp. 250 - <http://pul.uclouvain.be/fr/livre/?GCOI=29303100706300> - La réforme de l'organisation des cours dits « philosophiques » – cette formule ambiguë pour dire que l'on enseigne, à l'École en Belgique, la « morale non confessionnelle » et les religions reconnues par l'État – est à l'ordre du jour. Il est devenu urgent de changer un paradigme inadapté à une société pluraliste. Mais comment et pourquoi ? Ce volume offre un ensemble, unique en son genre, de pistes et perspectives : des pédagogues, des professeurs de philosophie et de sciences des religions, des constitutionnalistes, des représentants du Ministère compétent et du Conseil consultatif des cours philosophiques, de l'inspection des cultes et du cours de morale, mais aussi de la Laïcité et du monde politique apportent des analyses prospectives pour nourrir le débat.

26. Vladimir MAGUN, Maksim RUDNEV, Peter SCHMIDT, *Within- and between-country value diversity in Europe: A typological approach*, European Sociological Review (2105) online 2015 - <http://esr.oxfordjournals.org/content/early/2015/08/20/esr.jcv080.full> - The within-country and between-country heterogeneity of populations has been largely studied apart from each other. This article analyses simultaneously these two parts of value heterogeneity of populations using a typological approach. Using data from the European Social Survey, populations of 29 European countries are classified based on their values that were measured with Schwartz's Portrait Values Questionnaire. Latent class analysis resulted in five European value classes. All the countries studied are internally diverse in their value class composition, and most of them have a non-zero probability to have members of all the five value classes. Nordic and Western European countries surpass Mediterranean and Post-Communist Europe in the probability of a class that combines the strongest preferences for Openness over Conservation and for Self-Transcendence over Self-Enhancement. It is concluded that a typological approach provides a new look at within- and between-country value differences, making empirical comparisons holistic and more parsimonious.

27. Giuseppe MAZZOCATO, *Educare alla differenza di genere nella Scuola italiana*, Studia Patavina, vol. 62 (2015) 1, 15-119. [www.fttr.it/web/studiapatavina](http://www.fttr.it/web/studiapatavina) - Il pretesto del dossier a più mani è stata la recente pubblicazione (2013-14) di alcuni opuscoli destinati alle scuole italiane, da quelle dell'infanzia alle superiori, dedicati all'educazione di genere. Molte voci si sono levate per chiedere spiegazioni al Ministero o per esprimere la propria contrarietà, molte le iniziative editoriali promosse. Questo dossier di StPat (rivista della facoltà teologica del Triveneto) intende dare un contributo alla riflessione e all'azione educativa. Si

documenta anzitutto la vicenda di detti opuscoli; si sviluppa poi una riflessione che tematizza i diversi aspetti della questione, tenendo presente in particolare la realtà problematica della scuola; si approfondisce quindi l'analisi lungo diverse traiettorie, da quella psicologica e pedagogica a quella teologica e giuridica. I progetti relativi a una educazione alle relazioni di genere capace di superare "comportamenti omofobi" fanno leva su istanze di ordine giuridico, che meritano approfondimento in vista anche di azioni volte a far valere il diritto-dovere dei genitori all'educazione dei figli.

28. Fernando MENDEZ POWELL, *Prohibition of indoctrination in education. A look at the case law of the European Court of Human Rights*, B.Y.U. Education & Law Journal, vol. 2015, issue 2, art. 11 - <http://digitalcommons.law.byu.edu/cgi/viewcontent.cgi?article=1376&context=elj> - Providing the deference to parental wishes implied by the text of the European Convention on Human Rights Protocol 1 and other human rights treaties with similar wording has become incompatible with children's rights as they are now understood. The principle of prohibition of indoctrination adopted by the European Court of Human Rights is an ad-equate guide for balancing parental and children's rights in education. The line between instruction and indoctrination is not always a clear one; however, the case law of the European Court of Human Rights provides some guidance. The prohibition of indoctrination not only applies to statewide policies, but also to the actions of each individual school and teacher. Controversial content, such as instruction on contraceptive methods or on different worldviews, does not constitute indoctrination if it does not aim to promote a specific view to children. Children's ages should be considered a relevant factor when assessing the risk of indoctrination. States are not exempted from their obligation to protect children's rights in education when parents opt to send their children to private schools or to homeschool them. The prohibition of indoctrination needs to be taken into account in the regulation of private schools and when deciding whether to authorize homeschooling (*Conclusion*).

29. John PALEY, *Why the cognitive science of religion cannot rescue 'spiritual care'*, Wiley online Library, 2015, on 04 Sept.2015- <http://onlinelibrary.wiley.com/journal/10.1111/%28ISSN%291466-769X/homepage/Permissions.html> - Peter Kevern believes that the cognitive science of religion (CSR) provides a justification for the idea of spiritual care in the health services. In this paper, I suggest that he is mistaken on two counts. First, CSR does not entail the conclusions Kevern wants to draw. His treatment of it consists largely of non sequiturs. I show this by presenting an account of CSR, and then explaining why Kevern's reasons for thinking it rescues 'spirituality' discourse do not work. Second, the debate about spirituality-in-health is about classification: what shall count as a 'spiritual need' and what shall count as 'spiritual care'. It is about the politics of meaning, an exercise in persuasive definition. The function of 'spirituality' talk in health care is to change the denotation of 'spiritual', and attach its indelibly religious connotations to as many health-related concepts and practices as possible. CSR, however plausible it may be as a theory of the origins and pervasiveness of religious belief, is irrelevant to this debate.

30. Sergio QUINZIO, *La filosofia della Bibbia*, Morcelliana 2015, pp. 224 - <http://www.morcelliana.it/or?uid=morcelliana.main.index&oid=77894> - In questo volume il filosofo redige un'antologia biblica, destinata ad un uso prevalentemente scolastico, costretto quindi a compiere delle scelte che diviene decisivo indagare perché rivelatrici della sua concezione. Il primo criterio di fondo adottato dall'a. è di mostrare come la visione biblica sia globalmente differente da quella della filosofia greca. La ragione sta nel fatto che la seconda cerca di spiegare il mondo così com'è e quindi di adeguare il comportamento umano alle leggi che lo regolano; la prima è tutta sorretta dall'ansia della redenzione, la quale comporta vedere l'orrore del lato mancante presente nel mondo e sperare nel riscatto messianico della realtà nel suo insieme. Il secondo criterio è stato quello di cavalcare la parzialità; lo si è fatto nella direzione di presentarla come «provocazione, dal momento che si è cercato di mettere in luce specialmente gli aspetti del testo di solito meno visti, più facilmente elusi e addolciti», è quindi «sembrato utile [...] insistere su ciò che all'interno dell'orizzonte biblico rivela difficoltà e suscita problemi»; ad esempio il tema – filosofico – della violenza e della giustizia di Dio. Un approccio che intende cogliere istanze autentiche rimaste sostanzialmente estranee alla ricerca biblica, la quale è, per la massima parte, orientata in senso scientifico-esegetico, letterario-narrativo o spirituale. (P. Stefani, *dalla prefazione*)

31. Andrea ROTA, *Etat des lieux des politiques de l'enseignement religieux en Suisse latine*, Gollion Infolio éd., 2015, 375 pp. - <http://edudoc.ch/record/117676?ln=it> – Depuis vingt ans, dans plusieurs cantons suisses, les cadres de l'enseignement religieux à l'école publique ont subi de profondes transformations. Cet ouvrage attire l'attention sur la dimension politique et sociale de cet enseignement, à travers lequel se joue le rôle de la religion dans la société contemporaine. Il discute les nouvelles structures mises en place par les réformes récentes, ainsi que les schémas interprétatifs chargés de les légitimer, et contribue ainsi à une réflexion élargie sur la présence de la religion dans la sphère publique. L'a., docteur ès lettres de l'Université de Fribourg, a étudié la science des religions, l'histoire contemporaine et l'anthropologie sociale. Il a travaillé à l'Université de Bayreuth et il est actuellement assistant aux universités de Berne et Fribourg.  
A' lire également l'interview à l'A.: <http://www.laliberte.ch/news/dossiers/religions/des-cours-de-religion-dans-le-flou-284751>

32. Sturla SAGBERG, *Holistic Religious Education - is it possible? The complex web of religion, spirituality and morality*, Waxmann, 2015, p.172 – [www.waxmann.com/](http://www.waxmann.com/) - This book discusses the possibility of a holistic approach to religious education, taking into account religious and cultural diversity, different aspects of secularisation and different academic disciplines that inform the subject. Issues discussed are the view of children as spiritual and religious subjects, identity formation, the concept of child theology, the relationship between faith and morality, the meaning of spirituality, the notion of wonder as an inroad to learning, religion as culture, and the meaning of holism. A point of departure is taken in a typology of attitudes to religion in public education, and the line of reason ends in a search for viable metaphors for holistic RE. Sturla Sagberg (born 1951) is professor of RE and ethics at Queen Maud University College of Early Childhood Education in Trondheim, Norway. He has a

doctoral degree in theology, and has for many decades taught and done research related to teacher training as well as to church education. He has published several books in Norwegian, of which the latest translates into *Religion, Values and Formation: Children and the big questions in life*. Many of his articles in books and journals are written in English.

33. Friedrich SCHWEITZER, Albert BIESINGER (Hrsg.), *Kulturell und religiös sensibel? Interreligiöse und Interkulturelle Kompetenz in der Ausbildung für den Elementarbereich*, Waxmann, 2015, Seiten 176 - <http://www.waxmann.com/index.php?id=20&buchnr=3259&nl=4> - Die zunehmend kulturell und religiös plurale Gesellschaft erfordert schon früh eine Erziehung und Bildung, die diese Pluralität nicht ausgrenzt. Kinder brauchen eine pädagogische Begleitung, die beides ist, kulturell und religiös sensibel. Die Vermittlung von interreligiöser und interkultureller Kompetenz stellt deshalb einen immer wichtiger werdenden Bestandteil auch in der Ausbildung für den Elementarbereich dar. Erzieherinnen und Erzieher sollen pädagogisch kompetent mit interreligiösen und interkulturellen Inhalten, Situationen und Fragestellungen umgehen sowie entsprechende Werthaltungen erklären und bei den Kindern unterstützen können. Wird diese Kompetenz während der Ausbildung schon ausreichend vermittelt? Fühlen sich Erzieherinnen und Erzieher kompetent für die religionspädagogische Arbeit mit Kindern? Der Band greift diese Fragen auf, bietet neue Befunde und ermöglicht einen Diskurs im Blick auf Theorie und Praxis aus interdisziplinärer und internationaler Perspektive. Die Beiträge kommen aus der Praxis und Theorie der Ausbildung, aus Deutschland, Dänemark, Finnland, Norwegen und Österreich, aus christlicher, jüdischer und islamischer Religionspädagogik.

34. Sonia SIKKA et al., *Living with religious diversity*, Routledge, 2015, pp. 280 - Looking beyond exclusively state-oriented solutions to the management of religious diversity, this book explores ways of fostering respectful, non-violent and welcoming social relations among religious communities. It examines the question of how to balance religious diversity, individual rights and freedoms with a common national identity and moral consensus. The essays discuss the interface between state and civil society in 'secular' countries and look at case studies from the West and India. They study themes such as RE, religious diversity, pluralism, inter-religious relations and exchanges, dalits and religion, and issues arising from the lived experience of religious diversity in various countries. The volume asserts that if religious violence crosses borders, so do ideas about how to live together peacefully, theological reflection on pluralism, and lived practices of friendship across the boundaries of religious identity-groupings. Bringing together interdisciplinary scholarship from across the world, the book will interest scholars and students of philosophy, religious studies, political science, sociology and history.

35. Jason SLONE, James A. VAN SLYKE (eds.), *The attraction of religion. A new evolutionary psychology of religion*, Bloomsbury 2015, 262 pp - <http://www.bloomsbury.com/us/the-attraction-of-religion-9781472534620/> - Religion is an evolutionary puzzle. It involves beliefs in counterfactual worlds and engagement in costly rituals. Yet religion is widespread across all human cultures and eras. This begs the question, why are so many people attracted to religion? In *The Attraction of Religion*, essays by leading scholars in evolutionary psychology, anthropology, and religious studies demonstrate how religion may be related to evolutionary adaptations because religious commitments involve fitness-enhancing behaviours that promote reproduction, kinship, and social solidarity. Could it be that religion is wide-spread, at least in the modern world, because it helps to facilitate cooperative breeding? International contributors explore the philosophical and theoretical arguments for and against the use of costly signalling, sexual selection, and related theories to explain religion, and empirical findings that support or disconfirm such claims. The first book-length treatment that focuses specifically on costly signalling, sexual selection, and related evolutionary theories to explain religion, *The Attraction of Religion* will be an important contribution to the field and will be of interest to researchers in the fields of evolutionary psychology, religion and science, the psychology of religion, and anthropology of religion.

36. Andreas STEHLE, *Religionspädagogische Kompetenzen und persönliche Einstellungen von Erzieherinnen. Empirische Zugänge und Perspektiven für die Praxis*, Waxmann, 2015, Seiten 280 - <http://www.waxmann.com/index.php?id=20&buchnr=3266&nl=4> - Die religionspädagogische Begleitung von Kindern in Kindertageseinrichtungen und die Erziehungspartnerschaft mit ihren Eltern bedarf kompetenter Erzieherinnen und Erzieher. Aus diesem Grund ist insbesondere deren persönliche Einstellung zu dieser Thematik von großer Bedeutung. Im Zentrum dieses Bandes steht die Frage, welche religionspädagogischen und religiösen Kompetenzen Erzieherinnen und Erzieher für eine professionelle religionspädagogische Begleitung der Kinder in Tageseinrichtungen und die Kooperation mit den Eltern als grundlegend erachten. Ausgehend von den in der deutschsprachigen religionspädagogischen Literatur formulierten religiösen und religionspädagogischen Kompetenzen für Erzieherinnen und Erzieher, wurden erfahrene Erzieherinnen aus kirchlichen und kommunalen Einrichtungen mittels halbstandardisierter Interviews zu diesem Themenkreis befragt. Die Ergebnisse dieser Befragung münden in acht Perspektiven, die Impulse für die Fort- und Weiterbildung der pädagogischen Fachkräfte sowie die konkrete religionspädagogische Arbeit in Kindertageseinrichtungen beinhalten. Die Untersuchung gewährt einen tiefen Einblick in die religionspädagogischen Kompetenzen, persönlichen Einstellungen und praxisnahen Erfahrungen der Befragten.

37. Giacomo VACIAGO, *Un'anima per l'Europa*, Il Mulino, 2015, pp.140 - <https://www.mulino.it/isbn/9788815254221> - anche in ebook - Proseguire sulla strada dell'Unione? Come? Quella che abbiamo oggi è una unione economica solo in minima parte: troppo ancora contano le decisioni dei governi, nazionali e locali, e le tante corporazioni di ogni paese. Né si può parlare di unione monetaria finché non si realizza l'unione bancaria. Allora che cosa fa difetto alla nostra «unione molto incompleta»? È mancata soprattutto – come sottolinea questo lucido saggio – la volontà di realizzare un destino comune. Ogni unione presuppone infatti il desiderio di realizzare un bene che ci accomuna, cioè quanto si fa «per» gli altri e non solo «con» gli altri. Di qui

l'importanza della solidarietà e della cooperazione, valori senza i quali il sogno europeo di venticinque anni fa, dopo la caduta del muro di Berlino, rischia di svanire. La crisi greca di questa estate 2015 non ha fatto che da detonatore.

38. Paul WELLER, Kinsley PURDAM, Nazila GHANEA, Sariya CHEROUVALLIL (eds.), *Religion or belief, discrimination and equality. Britain in global context*, Bloomsbury 2015, 296 pp - <http://www.bloomsbury.com/us/religion-or-belief-discrimination-and-equality-9781474237512/> - In recent years, controversial issues related to religion or belief, discrimination, equality and human rights have come to the fore, especially in the context of public debates around multiculturalism following the 'social policy shock' created by the impact of violent religious extremism. For example should there be restrictions on what people can wear in the work place based on their religious identity? Should religious organizations be exempt from aspects of equalities legislation which are not in line with their beliefs and values? How should non-religious identities be recognized? In the context of increasing cultural and religion or belief diversity, it is vitally important for the future to understand the nature and extent of discrimination and unfair treatment on the grounds of religion or belief, and to assess the adequacy of policies, practices and laws designed to tackle this. This includes the overlap of religion or belief identities with other aspects of people's identity including characteristics such as age, disability, race, sex and sexual orientation which can also be legally protected. This volume is a benchmark publication on religion, discrimination and equality. It includes data and insights derived from the fieldwork, focus groups and questionnaire survey of a recent national research project in Britain. Its analysis presents a unique insight into continuity and change in people's reported experience over a decade of equalities legislation and political and social change of unfair treatment on the basis of religion or belief. Grounded in empirical and contextualized data, its findings are placed in the context of European and international human rights law. Its findings will be of special interest to both scholars and practitioners working in the specific fields of education, employment, the media, criminal justice and immigration, housing, health care, social services, and funding, as well as in the broader fields of religion or belief, the law and public policy.

39. Harry WILLEKENS, Kirsten SCHEIWE, Kristen NAWROTZKI (eds.), *The development of early childhood education in Europe and North America. Historical and comparative perspectives*, Palgrave Macmillan, 2015, 328 pp. - In recent decades policies aiming at work-family reconciliation, at social integration and at the development of children's human capital have strongly influenced the expansion of early childhood education and care throughout much of the Western world. There are, however, striking differences between national regimes regarding the extent of these services, their organization and their position within the welfare state and educational system. Many of these differences cannot be satisfactorily explained by reference to recent policy decisions, but must be understood in the context of the historical background of provisions for children below school age. This book focuses on long-term developments in early childhood education and public child care, to the extent that it was institutionally intertwined with early childhood education, starting with the first initiatives in the early nineteenth century (in Croatia, Germany, Italy, Norway, Spain, etc., and Usa). Its comparative overview demonstrates that salient features of present-day national regimes have their roots in critical historical junctures, times at which societal conflicts were settled – at least temporarily – by new policy arrangements. These arrangements then directed development down a path which it could only leave given a new crisis.

40. José Xavier ZUBIRI, *Il problema filosofico della storia delle religioni*, a cura di A. Savignano, Morcelliana, 2014, pp. 292 (ed. originale spagnola 1993) – <http://www.morcelliana.com> - Allievo di Ortega y Gasset, l'a. (1898-1983) ritiene insufficiente considerare il problema religioso solo all'interno di sistemi antropologici, metafisici o epistemologici, e opta per il recupero dell'esperienza del divino come conoscenza concreta che passa per la via della 're-legazione'. Via che consiste nell' "inchinarsi riconoscente dinanzi a ciò che fa sì che io esista": una pista di pensiero che si pone esattamente agli antipodi del soggettivismo moderno e alle sue derive solipsistiche contemporanee. Un percorso che conduce a riconsiderare il "potere del reale" come chiave interpretativa della religione intesa non come sentimento o religiosità, piuttosto come essenza della persona che si apre alla trascendenza (segnalato da *il Regno*, 15 maggio 2015).

#### JOURNALS • e-JOURNALS

41. David ALDRIDGE, *The case for Humanism in religious education*, Journal of Beliefs & Values: Studies in Religion & Education, vol. 36 (2015) 1, 92-103 - <http://www.tandfonline.com/doi/full/10.1080/13617672.2015.1014650#abstract> - A dialogic approach to religious education is advanced in which subject matter emerges or transforms in the educational event. An example of religious dialogue is considered, through which it is demonstrated that religious education, in order to be considered educational, must take seriously the possibility of the transformation of its subject matter. Approaches to religious education which attempt to restrict in advance the contribution of Humanism or other non-religious standpoints do not take seriously the possibility of this transformation, and thus foreclose the possibilities for educational dialogue. Some objections to Humanism in religious education are then considered, and a bullet is bitten.

42. Sérgio Rogério AZEVEDO JUNQUEIRA, *Educação e História do Ensino Religioso*, "Pensar a educação em Revista", vol. 1 (2015) 2, 5-26 - <http://pensaraeducacaomrevista.com.br/> - Este artigo é o resultado de uma pesquisa histórica sobre o Ensino da Religião como um elemento do projeto político que chegou com os portugueses e foi utilizado como referência na proposta de educação jesuítica no período colonial brasileiro. Sendo que em 1931 a disciplina assumiu a denominação de Ensino Religioso que foi reintroduzido no currículo das escolas públicas e se encontra sob grande discussão até o século XXI. Porém, a questão religiosa, que perpassa a sociedade e interfere na inclusão e na exclusão dos indivíduos, é um tema que pode permitir a

compreensão da história e da cultura do Brasil. Propomos mostrar como a história desse componente curricular foi sendo estabelecida e discutida no contexto da educação brasileira.

43. L. Philip BARNES, *Humanism, non-religious worldviews and the future of Religious Education*, Journal of Beliefs & Values: Studies in Religion & Education, vol. 36 (2015) 1, 79-91 - <http://www.tandfonline.com/doi/full/10.1080/13617672.2015.1013816#abstract> - This article considers whether non-religious worldviews ought to be included in the curriculum content of religious education (RE). While the immediate context is that of the campaigns of the Religious Education Council for England and Wales (REC) and the British Humanist Association (BHA) to extend the content of RE to include non-religious worldviews, the arguments reviewed have a wider application to RE elsewhere. A short account is provided of the 2013 REC Framework and of current legislation governing RE. The main part of the article is devoted to the evaluation of a number of publicly expressed recent arguments advanced by humanists in favour of including non-religious worldviews in the RE curriculum. Critical attention is also given to two further considerations, that of the principle of inclusion and that of the aim of RE to challenge religious bigotry and intolerance. It is concluded that the case for the inclusion of non-religious worldviews in the content of RE is unconvincing on educational grounds and unnecessary given the secular nature of the school curriculum.

44. Vibeke BLAKER STRAND, *Prohibitions against religious clothing and symbols in public schools and universities: Narrowing the scope by introducing the principle of equal treatment of religious manifestations*, Religion & Human Rights, vol.10 (2015) 2, 160-190 - <http://booksandjournals.brillonline.com/content/journals/10.1163/18710328-12341285>. The reasoning and conclusions reached by the European Court of Human Rights in cases against some Member States that involve prohibitions against the wearing of religious clothes and symbols in public educational institutions have led scholars to argue that introduction of similar prohibitions in other Member States will be in conformity with the Convention. By broadening the spectrum of relevant case-law, this article will argue that the wide margin of appreciation often referred to, conceals that the strictness of review may vary considerably depending on the circumstances of each case. The principle of equal treatment of religious manifestations is introduced as a norm that influences the strictness of review. Further, it is discussed to what extent the aim of preserving gender equality and the aim of avoiding religious pressure may be put forward in order to justify the introduction of prohibitions.

45. Neil BROWN, *Developments in the New Atheism*, Australasian Catholic Record, vol. 62 (2015) 3, 259-268 - <http://search.informit.com.au/documentSummary;dn=463014833210743;res=IELHSS> - The New Atheism has been a remarkable marketing phenomenon of the first decade of this century. The various authors obviously struck a modern chord in the developed world, where a steadily increasing number of people describe themselves as belonging to no religion. They would seem also to be a radically secular response in the West to the rise of militant Islam, especially since the World Trade Center attack in 2001.

46. Tommy CLANACHAN & Yonah MATEMBA, *Primary teachers' confidence in religious and moral education in Scottish non-denominational schools*, The ST & P Journal [Student Teacher Perspectives], vol. 2 (2015) 3, 121-133 - <http://194.81.189.19/ojs/index.php/step/article/viewFile/266/392> - This paper reports on the findings of a small qualitative study that investigated Scottish primary teachers' confidence in Religious and Moral Education (RME) within the new curriculum known as 'Curriculum for Excellence' (CfE). The study was carried through face to face interviews with five primary teachers based in two Scottish local authorities. The study has identified that while teachers are confident with their pedagogical knowledge of the subject, they are less confident regarding the level of subject knowledge they have in the subject and about their professional engagement with CfE particularly citing the vagueness of the curriculum and difficulties they face in drawing out learning outcomes and expectations in their teaching of RME.

47. Eric H. COHEN, *Teacher autonomy within a flexible national curriculum: development of Shoah (holocaust) education in Israeli state schools*, Journal of Curriculum Studies, published online 01 Sept 2015, <http://www.tandfonline.com/doi/abs/10.1080/00220272.2015.1033464> - This article considers the role of teacher agency and curricular flexibility as pedagogic features of Shoah education in Israeli state schools. The analysis is based on a recent national study which included a quantitative survey (questionnaires), qualitative methods (focus groups, interviews, observations) and a socio-historical review. As teaching of this subject has expanded in both religious and general streams of the Hebrew-language state school system, it has been addressed in diverse ways in terms of method, materials and content. Loosely defined requirements enable educators to be active agents in individualizing the curriculum. It is proposed that this is beneficial when addressing an inherently sensitive subject that is tied to teachers' and students' sense of identity and worldview. Implications of a new national curriculum for Shoah education are discussed. Relevance of teacher agency in Shoah education in other settings is considered.

48. James COX, *Religious memory as a conveyor of authoritative tradition. The necessary and essential component in a definition of religion*, Journal of the Irish Society for the Academic Study of Religions, 2 (2015) 1, 5-23 - <https://cora.ucc.ie/handle/10468/1885> - In a landmark book published in 2000, the sociologist Danièle Hervieu-Léger defined religion as a chain of memory, by which she meant that within religious communities remembered traditions are transmitted with an overpowering authority from generation to generation. After analysing Hervieu-Léger's sociological approach as overcoming the dichotomy between substantive and functional definitions, this article compares a ritual honouring the ancestors in which a medium becomes possessed by the senior elder's ancestor spirit among the Shona of Zimbabwe with a cleansing ritual performed by a Celtic shaman in New Hampshire, USA. In both instances, despite different social and historical contexts, appeals are made

to an authoritative tradition to legitimize the rituals performed. This lends support to the claim that the authoritative transmission of a remembered tradition, by exercising an overwhelming power over communities, even if the memory of such a tradition is merely postulated, identifies the necessary and essential component for any activity to be labelled “religious”.

49. Xavier DIJON, *Quel avenir pour l'altérité sexuelle? Les préalables d'un discernement social*, Nouvelle Revue Théologique, tome 137 (2015) 3, 371-387 – [www.nrt.be](http://www.nrt.be) – Gender Studies are growing in number today so that the place due to women in society may be better acknowledged. Furthermore this trend is appearing at a time when the ideology of gender only wants to approach sexual difference under the double sign of liberty and equality of in-differentiated individuals. In order to allow gender studies to produce their fruit without falling into ideological extremes, it is important to open an educational space for a symbolic reading of sexual duality both within the scientific reasoning of objectification, as well as from political reasoning arising from the social contract.

50. Jonathan DONEY, *How did it become possible? Supranational Ecumenical developments and changes in Religious Education during the 1960s and 1970s.*, Nordidactica-Journal of Humanities and social Science Education, 2015:2, 24-46 - <http://www.diva-portal.org/smash/get/diva2:826325/FULLTEXT01.pdf> - Existing historiographies of Religious Education (RE) are often written from within national boundaries, reflecting the particular relationship between church and state within those bounded spaces; further, they often focus on the question ‘what happened?’. During the 1960s significant developments took place in the supranational discourse of Christian ecumenism, including the expansion of dialogue between Christians and those of other worldviews (both religious and non-religious) particularly as a result of the Second Vatican Council (1962-5) and the work of the World Council of Churches (established 1948). These supranational ecumenical discourses transcend national boundaries and thus have potential to influence even the most nationally-orientated educational systems. However, their significance has hitherto been overlooked. Using a method derived from the historical work of Michel Foucault, which focuses on the question ‘how did this become possible?’, this paper demonstrates the extent to which an awareness of supranational ecumenical discourses enriches understandings of the development of World Religions Teaching in RE. The English context is used as an exemplar, through a single case study, and the potential of the approach is discussed in relation to other national contexts.

51. Jean-Marc FERRY, *Conviction religieuse et responsabilité politique. La question d'une implication des religions dans nos espaces publics*, Archives des sciences sociales des religions, n. 169, 2015, 105-122 - <https://assr.revues.org/26656> - Comment impliquer les religions dans l'espace politique européen sans porter atteinte à la neutralité de la raison publique ? Une participation active des religions aux discussions publiques visant à instruire des questions de société est-elle compatible avec une conception neutraliste de nos espaces démocratiques ? Or, s'il est vrai que l'autonomie personnelle requiert de surmonter l'opposition entre responsabilité et conviction, dans l'esprit d'une « perlaboration » entre raison publique et foi religieuse, la réussite du défi « postséculier » suppose une conversion des religions aux principes – faillibiliste, criticiste, perspectiviste – d'une société ouverte. Cela s'accorde aux conditions d'un authentique dialogue interreligieux qui, à l'écart des tentations relativistes, assume la nécessaire confrontation – civile, légale et publique – des prétentions à la vérité.

52. Daniel FLEMING and Terence LOVAT, *Learning as leaving home: Fear, empathy, and hospitality in the Theology and Religion classroom*, Teaching Theology & Religion, vol.18 (2015) 3, 207–223 - <http://onlinelibrary.wiley.com/doi/10.1111/teth.12286/abstract;jsessionid=...> - The article is a response to this journal's call for papers on metaphors for teaching, and also draws from a previous publication in which Kent Eilers developed a methodology for teaching global theologies. In this methodology, the ultimate goal was the development of “hermeneutical dispositions of empathy, hospitality, and receptivity toward culturally diverse voices” (2014, 165). This article considers the goals of Eilers' methodology, and others like his, and how it is that the metaphors of “leaving home” and “communal imagination” highlight the importance of the ambient and interpersonal features of a classroom and their effect on the attainment of the above goals. In so doing, it extends the conversation beyond content and methodology in teaching theology and religion into the realms of philosophy of education, as well as the fields of moral and values education. It is contended that the metaphors informed by these areas of study facilitate the attainment of such goals, and similar ones, by demonstrating that the cultivation of an ambience of care, trust, and compassion within the classroom constitutes an essential foundation for learning in which students “leave home” and cultivate “communal imagination.” The article finishes with practical suggestions for educators in theology and religion.

53. R.J.K. FREATHY & S.G. PARKER, *Prospects and problems for Religious Education in England, 1967–1970: curriculum reform in political context*, Journal of Beliefs & Values: Studies in Religion & Education, vol. 36 (2015) 1, 5-30. Special issue: The future of RE in England - <http://www.tandfonline.com/doi/full/10.1080/13617672.2015.1016285#abstract> - This article provides an historical case study of an abortive attempt to revise policy and legislation relating to Religious Education (RE) in English schools in the late 1960s and early 1970s. Drawing upon published sources, including parliamentary debates, as well as previously unutilised national archival sources from the Department of Education and Science, it comments upon events which have hitherto been omitted from the historiography of RE, but which help to contextualise significant changes in RE theory and practice at that time. Moreover, it demonstrates that the current parlous state of RE in schools is in part the result of latent and longstanding issues and problems, rather than a consequence of present-day government policy alone. Therefore, in reviewing and developing RE policies and practices, all stakeholders are urged to look more closely at both changes and continuities in the subject's past and the contexts in which they occurred.

54. Yan GUO, *Pre-service teachers and Muslim parents. Exploring religious diversity in Canadian public schools*, *Diaspora, Indigenous, and Minority Education - Studies of Migration, Integration, Equity, and Cultural Survival*, vol. 9 (2015) 3, 189-204 - <http://www.tandfonline.com/doi/abs/10.1080/15595692.2015.1014033> - This study explores how a group of Caucasian pre-service teachers responded to Muslim immigrant parents' accounts of the marginalization of their faith practices in Canadian public schools. Data were collected through interviews with parents, dialogues between parents and pre-service teachers, online reflections, and focus groups among pre-service teachers. Results indicate that the parents expected recognition of religious symbolic clothing, exemptions from certain classes, and accommodation of prayer in the public schools their children attended. The pre-service teachers recognized educators' misconceptions about Muslim women, expressed concerns that exemptions from dancing and swimming classes and gender segregation may hinder students' learning opportunities, and rejected parents' requests of prayer in the name of secularism. Implications for structural change and teacher practice are discussed.

55. Elisabeth HAAKEDAL, *Action research and development work in religion and worldview education—comparing communities of practice and cooperative networks*, *Nordidactica-Journal of humanities and social science education*, 2015:2, 47-73 - <http://www.diva-portal.org/smash/get/diva2:825985/FULLTEXT01.pdf> - <http://www.kau.se/nordidactica> - In this article two cases of action research in religion and world view education are compared. A third, smaller case, in which the author has been involved, is referred to initially and in the final discussion in order to enrich the comparison. Three clusters of themes are compared: 1) the institutional basis, economic resources, leadership and administration of the research projects, 2) the development of, references to and use of didactic approaches / pedagogical models, and 3) research design and methods. Methodologically the comparison is based on a combination of empathetic and critical hermeneutics. Theoretically, ideas of interactive and/or action research, learning and development work are preferred to ideas separating academic systematic research practice from the practical knowledge and mastering of pedagogical methods. It is argued that interactive work promoting proximity of practices, i.e. seeking to create a bridging and complementing mutuality between the sub-communities of primary and secondary education, and the sub-communities of tertiary education and research, is the best way forward.

56. Rae HANCOCH, *More credo, less capes: Why and how we should use comics in the Religious Education classroom*, *Studies in comics*, vol. 6 (2015) 1, 25-41 - <http://www.ingentaconnect.com/content/intellect/stic/2015/00000006/00000001/art00003> - Research into religion and comics is flourishing and has called attention to the various ways in which religion features across the medium. However, consideration has not yet been given to the role of comics with religious dimensions in the RE classroom despite significant attention having been paid to their use in schools through subjects such as English. Nonetheless comics are being used outside the classroom to communicate religious ideas and references to the medium are beginning to appear on exam specifications with the intention that candidates engage with religious representations in the media and popular culture. As such, seeking ways to bring comics with religious dimensions into a subject that concerns itself with 'learning about' and 'learning from' religion allows comic scholarship the potential to be genuinely impactful. A compulsory subject without a prescriptive curriculum, RE is at once accused of indoctrination and called upon to be at the forefront of the battle against extremism. This article presents an overview of the contemporary RE climate in state secondary schools, then builds on the rationale of why we should use more comics in RE and suggests approaches to using selected comics. The examples considered are necessarily broader than those typically discussed by scholars as they are chosen based on their pedagogical appropriateness. Consideration is given to the theoretical and practical challenges facing the rationale and it is concluded that in order to continue to explore, refine and validate the usefulness of comics in RE the body of sources used needs to expand and become representative in its breadth. Continuing to examine how we should use comics in the classroom has the potential to deepen and improve the quality of RE and provide comics scholarship opportunities to examine practical applications of the medium.

57. John HILTON III, Kenneth PLUMMER, Ben FRYAR & Ryan S. GARDNER, *Comparing spiritual outcomes between students in one general education distance religion course with students in the same face-to-face course*, *Religion & Education*, published online 15 Sept 2015 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2015.1045385> - This study compares outcomes relating to religiosity in one general education religion course [in Usa]. Using a validated instrument measuring affective outcomes, we surveyed 789 students enrolled in the same general education religion course at a private religious college. Two hundred sixty-nine were enrolled in distance sections of the course, and 520 were in face-to-face sections. Although no significant differences were found between groups, small differences did emerge within groups. These results have implications for distance education in which affective outcomes are important. Additional results and limitations are discussed.

58. Oddrun Marie HOVDE BRÅTEN, *Should there be wonder and awe? A three-dimensional and four levels comparative methodology used to discuss the 'learning from' aspect of English and Norwegian RE*, *Nordidactica—Journal of Humanities and social Science Education*, 2015:1, 1-23. <http://www.diva-portal.org/smash/get/diva2:825991/FULLTEXT01.pdf> - In this article, I will discuss how the idea of 'learning about and from' religion in RE exist in both the English and Norwegian context. A main purpose of this article is to present a suggested template for comparative studies in religious education, where the discussion of this particular issue serves as example of how this can be applied. This template is a synthesis of two sets of ideas. The first is an idea of three dimensions in comparative education: supranational, national and sub-national processes. The second is the idea of levels of curriculum: societal, institutional, instructional and experiential. A basic criterion for my concept of comparative studies is a conception of comparative studies as studies of developments in specific countries/ nations in a supranational perspective. This methodology provides a framework for capturing different levels of national processes within a supranational context, which I believe are relevant for further international and comparative studies of religion in education

59. Miguel Herrero de JAUREGUI, *The construction of inner religious space in wandering religion of classical Greece*, Numen, vol. 62 (2015) 5-6, 596-626 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15685276-12341395> - In classical Greece, different kinds of itinerant purifiers are well known mainly through hostile descriptions (Plato, Demosthenes) and sometimes also through some evidence from inside (Empedocles, Orphic gold tablets). However, both perspectives coincide in showing that such wandering “priests” aimed to construe a transportable sacred space, attached to specific people rather than to any specific location. Thus, sacred places could easily turn into metaphorical images for inner states. The main mechanisms of such construction are: creating conceptual boundaries which separate the initiate from the profane; depicting imaginary spaces of purity and impurity at both sides of the boundary; and imagining ways of spatial change from the impure to the pure side, be it as a gradual process (imagined as walking through a path) or as a sudden transportation (imagined as leaping or falling). Sacred space as a metaphor for inner religious experience gained enormous popularity from Plato onwards, and this kind of construction may have been the most immediate antecedent. This approach helps to explain several pieces of evidence of Greek itinerant religion, and, more generally, to understand how the possibility of internalizing sacred spaces may be exploited in specific situations.
60. Kathrine KJÆRGAARD, *Religious education, identity and nation building –the case of Greenland*, Nordidactica – Journal of Humanities and social Science Education, 2015: 2, 114-130 - <http://www.diva-portal.org/smash/get/diva2:825987/FULLTEXT01.pdf> - The article examines the interplay between Religious Education, Identity and Nation-Building in Greenland. Through analysis of different levels of curriculum it is demonstrated that just as Christian Religion was an important part of the early Nation-Building process in Greenland in the 18th century, Inuit Religion is used as an important part of the Nation-Building process today as Greenland moves towards greater independence.
61. Stephen KIZITO FORBI, *Pluralisme religieux à l'école. Dynamisme ou dynamite*, Orientamenti Pedagogici, vol.62 (2015) 3, 627-642 – [info@erikson.it](mailto:info@erikson.it) – The existence of many religions in the same school raises important questions that are vital for its survival : is religion a vector of value transmission ? How can one bring about a peaceful coexistence of religions? The stakes of religious pluralism are high. Culturally, religious pluralism calls for a redefinition of school identity. From the standpoint of socialization it demands negotiations in view of reconstruction school unity. Democratically, it raises the question if students should be left the choice to study religion or should religious education be imposed on all indiscriminately. Two solutions are proposed: lay education and citizenship education. Lay education is founded on religious freedom of individually students whereas citizenship education is construed on the recognition of the other in his/her difference. In short, religious pluralism questions the regularly capacity of the school.
62. Joanne MAGUIRE ROBINSON (ed.), *Teaching Religion around the world: A modest first glimpse*, Teaching Theology & Religion, vol. 18 (2015) 3, 235–247 - <http://onlinelibrary.wiley.com/doi/10.1111/teth.12290/abstract?userIsAuthenticated> - This essay introduces a collection of short essays solicited from authors around the globe who teach religion courses at the college level (not for professional religious training). The central question uniting this collection is whether religious studies is a unified and global pedagogical field, and this introduction teases out salient continuities and discontinuities driven by broad cultural and political contexts. These essays are published together with this introduction in *Teaching Theology and Religion* (July 2015). The authors were asked to provide a brief overview of the curriculum, student learning goals, and pedagogical techniques employed in their courses. Other articles in this issue: Tim JENSEN, *The basic courses for the Study of Religions at the University of Southern Denmark* (pp.248-251); Aine HYLAND and Brian BOCKING, *Religion, Education, and RE in Irish schools* (252-261); Wendy WISEMAN and Burak KESGIN, *Prospects for Religious Studies in Turkey* (262-270); Satoko FUJIWARA, *How Religious Studies is taught in Japan* (276-279); Eduardo CRUZ and Afonso SOARES, *Teaching Religion in Brazil in public schools and confessional colleges* (296-300).
63. Patrick MARGIE, *Incorporating the study of religion into Canadian citizenship education. More than the political*, Citizenship Teaching & Learning, vol. 10 (2015) 3, 311-328 - <http://www.ingentaconnect.com/content/intellect/ctl/2015/00000010/00000003/art00006> - To date Canadian citizenship education in English Canada has largely ignored religion. Given the religious diversity of the Canadian population and the increasing political salience of religion in national and international events, the marginalization of religion within citizenship education is no longer tenable. Citizenship education is integrally connected with diversity policies, and the religious illiteracy common among Canadians harms those who belong to minority religions, many of whom are first- and second-generation immigrants. More specifically, religious illiteracy breeds misperceptions about religious adherents who highly identify with their religious identity and it hinders the ability of society to take religious differences seriously. Despite the links between religious and citizenship education however, there are concerns about reducing religion to its political expediency of addressing religious diversity and pluralism. In this article I draw on research about religion conducted in various disciplines that promote citizenship education and address religious illiteracy without reducing religion to its political functions. The three areas studied are religious pluralism, religious identity and inter-religious dialogue.
64. K. Ю. МАЗУПЕХКО [K.Yu. MAZURENKO], *Modern approaches and perspectives in religious education in Great Britain*, Pedagogika ta psihologiã, 2015 n.49, 299-308 - <http://journals.hnpu.edu.ua/ojs/psyped/article/view/2783> - This article describes new approaches in RE in Great Britain. Also it pays attention to the changes which have occurred in theology in 20th century, as increased the problems and complexities of religion and religious belief. It is very important in the modern situation



of social changes and development of sciences which have influenced the development of RE, that became more scientific and child-centered. Modern theology tries to illuminate the nature of religion and to show it for what it is, we can find out that modern theology has much to offer us in our task of devising a form of RE which is meaningful and relevant to the child we teach. The article shows that the teaching of beliefs as if they were facts would constitute indoctrination rather than education. This situation and approach can be suitable for the members of church but not for professionals from pedagogic. The educational validity of a mode of thought, on of a subject, also depends, on how far it possible to teach it a way which ensures understanding and promotes cognitive perspective. In such circumstances RE should be able to help young people to clarify problems concerning the changes of modes of thinking and various beliefs. The acceptance of World Religions as an integral part of RE at all stages is the cause of disputes among scientists, but the longer this takes the more our society becomes pluralistic, multi-cultural, and so the need for change becomes more necessary.

65. Bruno MICHON, *L'école, la culture religieuse et le vivre-ensemble : une perspective comparative*, Revue Française de Pédagogie, vol. 48 (2014) n. 186, 85-97 - <https://rfp.revues.org/4417> - L'article s'appuie sur une comparaison de différents types d'enseignement des faits religieux en France et en Allemagne. À partir d'une analyse des curricula français et de ceux du Bade-Wurtemberg, Berlin et Brandebourg, il met en parallèle les stocks de connaissances effectivement acquis par les élèves et ces divers enseignements. L'auteur focalise particulièrement son attention sur la dimension du vivre-ensemble de ces enseignements et sur l'intérêt d'un enseignement du fait religieux réconciliant une approche patrimoniale et une approche anthropologique.

66. Marilyn NAIDOO, *A REDCo study: Learners' perspectives on religious education and religious diversity in Catholic schools in South Africa*, Journal for the Study of Religion, vol. 28 (2015) 1, online 25 August 2015 - [http://www.scielo.org.za/scielo.php?pid=S1011-76012015000100009&script=sci\\_arttext&tlng=es](http://www.scielo.org.za/scielo.php?pid=S1011-76012015000100009&script=sci_arttext&tlng=es) - Societies are changing rapidly, and in many countries there is an ongoing debate on the role of multiculturalism and religious diversity. REDCo, an international comparative research project set out to investigate whether developing ideas on multiculturalism and religious diversity influenced school pupils' views on these issues. A South Africa project was conducted to understand how learners experienced religious diversity within a new approach to RE in South Africa. To answer the research question, the REDCo II questionnaire was used in Catholic schools. The descriptive study revealed that learners are generally positive towards the role and function of religion in schools. This indicates that Catholic schools are approaching RE from a multi-faith perspective where teaching about other religions does not threaten the identity of the Catholic schools. Further research of qualitative nature is required to deepen the findings and to formulate theoretical and practical approaches to teaching RE for use in religious schools.

67. Janet ORCHARD, *Does religious education promote good community relations?*, Journal of Beliefs & Values: Studies in Religion & Education, vol. 36 (2015) 1, 40-53 - <http://www.tandfonline.com/doi/full/10.1080/13617672.2015.1021125#abstract> - The aims of religious education (RE) as a curriculum subject are contested and under constant review. One particular aim widely promoted by policymakers, practitioners and other stakeholders is that RE distinctively among curriculum subjects, prepares future citizens for life in a religiously and culturally diverse society. I support the view that publicly-funded schooling should prepare young people for religious and cultural diversity as an aim; furthermore, that RE taught well contributes in a distinctive way to this endeavour. I pursue this issue with particular reference to schools in England and in response to a report by the All Party Parliamentary Group on RE (APPG) published in 2014, *RE and good community relations*. I offer a theoretical analysis – based upon Bruner's 'Folk Pedagogies' (1996) – which anticipates future investigation into how RE might best promote inter-religious and cultural understanding alone, to the detriment of other legitimate aims for the subject. Secondly, it needs to be clear in pedagogical terms *how* RE promotes inter-religious and cultural understanding. In preparing this ground, I argue that claims for the subject by religious educators and their supporters should not be overblown; furthermore that policymakers' expectations of what might be achieved through RE should not become inflated.

68. Flavio PAJER, *Nuevos humanismos que desafían a la educación cristiana*, Sinite, vol. 56 (2015) 1, 127-146 – [www.lasallecampus.es](http://www.lasallecampus.es) – Ante los cambios ético-culturales tan profundos que se están dando en los últimos años, cambios que incluso llegan a alcanzar al concepto y a la identidad de hombre, el autor propone para repensar la acción educativa cristiana en el nuevo cuadro de referencia algunos criterios de fondo que considera prioritarios: a) tener en cuenta la complejidad de la nueva condición humana: complejidad en el ser y en el actuar, pero también en el interpretar y en el proyectar; b) tras el ocaso de la hegemonía, real o presunta, de la cultura cristiana en nuestras sociedades de Occidente, ha vuelto el tiempo de la obligadas y fatigosas mediaciones, el tiempo de una laicidad que hay que defender también como valor evangélico, en vez de combatirla como una enemiga de ciertas seguridades teocráticas; c) no puede hablarse de educación cristiana si personas e instituciones no promueven el paso de una moral de la ley a una moral de la conciencia, o, más propiamente, de una ética de la responsabilidad.

69. Nataša PANTIĆ, *Citizenship and education in the post-Yugoslav states*, European Politics and Society, vol. 16 (2015) 2, abstract online 10 July 2015 - <http://www.tandfonline.com/doi/abs/10.1080/23745118.2015.1061800> - This paper explores interactions between citizenship and education in six post-Yugoslav contexts. The aim is to map out policies shaping the intended young citizens' identities, which might differ from their lived experiences of citizenship. Focusing on the ethnocentric, multicultural, and civic dimensions of citizenship, the paper looks at how education governance structures and policies promote inclusive and exclusive citizenship by adopting and adapting international norms protecting group and individual rights. Universal and consociational education systems have been distinguished, with the ethnocentric and exclusive citizenship concepts reflected in the context-dependent status of different minorities, and in the language policies that perpetuate dominant

ethnic groups. Inclusive elements have been recognised in the anti-discriminatory measures for inclusion of Roma students in mainstream education. Minority language instruction options reflect multicultural approaches to linguistic and cultural rights in education, although ethnocentric motives can be discerned behind their territorial implementation. Observance of the EU membership criteria and relevant norms are an important driving force for adopting social inclusion and minority rights in education-relevant legislation and policy documents. The study illustrates how the domestic consolidation and limited implementation of these norms created tensions between ensuring group rights in education and protection of individual human rights and non-discrimination.

70. Sarah PAWLICKI, *Altruism, fact or fiction?: an exploration of altruism and egoism in the context of Religion and service learning* (2015). A with Honors Projects. Parkland College, PSY-205-051W, Paper 144, May 2015, 37 pages online - <http://spark.parkland.edu/ah/144> - "It is a feeling common to all mankind that they cannot bear to see others suffer.... This feeling of distress (at the suffering of others) is the first sign of Humanity." (Mencius). Many writers share Mencius' perspective, believing human beings are intrinsically motivated to help when they become aware of other people's sufferings. Of course, there are also many who deny the reality of altruism, believing people consistently act in selfish ways due to a nebulously defined concept of "human nature," a notion defined by theories regarding the evolutionary advantages associated with self-centeredness (why would natural selection select for creatures who are self-sacrificing, especially if their act of sacrifice would mean they would be killed without producing offspring?), or because, as social psychologist Alfie Kohn postulates, theories supporting altruism are dismissed by scientists and the public alike as well-meaning fluff. This question is complicated further by disagreement among members of the scientific community about what altruism is, and about what actions can be defined as "altruistic."

71. Lotem PERRY-HAZAN, *Curricular choices of ultra-Orthodox Jewish communities: translating international human rights law into education policy*, Oxford Review of Education, abstract online 27 Aug 2015 - <http://www.tandfonline.com/doi/abs/10.1080/03054985.2015.1074564><http://www.tandfonline.com/doi/abs/10.1080/03054985.2015.1074564> - This paper employs the provisions of international human rights law in order to analyse whether and how liberal states should regulate Haredi educational practices, which sanctify the exclusive focus on religious studies in schools for boys. It conceptualises the conflict between the right to acceptable education and the right to adaptable education in international human rights law, and analyses four case studies of Haredi education that exemplify different socio-legal approaches towards this conflict. The case studies show how education laws are transformed along the cogwheels of education policy, in which there are plural normative orders and many agents who implement them. Based on the case studies, I suggest that policies providing financial incentives for implementing educational standards may facilitate the realisation of the right to acceptable education in Haredi schools more than policies devised to enforce this right. I also suggest stipulations for effective conditional-funding policies.

72. Clauß Peter SAJAK, *Die Zeichen der Zeit zu deuten wissen. Interreligiöse Bildung als pastorale Aufgabe im Kontext religiöser Pluralität*, Pastoraltheologische Informationen, 2015-1, 127-139 - <http://nbn-resolving.de/urn:nbn:de:hbz:6:3-pti-2015-13729> - Ein signifikantes Charakteristikum unserer Zeit ist die Auflösung religiöser Homogenität und die daraus resultierende weltanschauliche wie religiöse Pluralität. Während in Kontext schulischer Bildung das interreligiöse Lernen deshalb immer mehr an Bedeutung gewinnt, spielt die interreligiöse Bildung in pastoralen Zusammenhängen kaum eine Rolle. Das ist insofern besonders bedauerlich, als dass der Lernort Gemeinde gegenüber der Schule den Vorteil einer sog. doppelten Authentizität von religiösem Vollzug und interreligiöser Begegnung besitzt. Insofern mutet merkwürdig an, wenn die geplante und reflektierte Begegnung von Menschen unterschiedlicher Religionen im Leben einer gewöhnliche Pfarrgemeinde immer noch so selten stattfindet.

73. Alexandra PIMOR, *The unbearable elusiveness of the European Union's spiritual heritage*, Journal for the Study of Spirituality, vol. 5 (2015) 1, 33-46 - <http://www.maneyonline.com/doi/abs/10.1179/2044024315Z.00000000039> - 'Conscious of its spiritual and moral heritage the European Union is founded on the indivisible, universal values of human dignity, freedom, equality and solidarity.' This remarkable assertion in the Preamble of the Charter of Fundamental Rights of the European Union (EU) has received scant regard because the meaning of 'spiritual' is considered unproblematic. There is no interpretive guidance regarding the Preamble and still no convincing attempt at defining 'spiritual' in the European context. Discussions about the Union's 'spiritual dimension' invariably insinuate references to its religious roots and historical relationship with Christianity. Similarly, 'spiritual' and 'spirituality', used interchangeably, are emerging as umbrella terms for, and alternatives to, 'religion'. The 'spiritual' terminology favoured in European political discourse is a more generic, neutral and inclusive expression suited to the secular sensitivities of a pluralist society. However, over time spirituality has emancipated itself from its religious origins to plant new roots in various academic and professional disciplines. A multi-faceted non-theistic 'new spirituality' has since emerged but has yet to migrate to the field of European studies. The founding fathers of the European Union had the vision of post-war Europe as a united political and spiritual entity. In light of today's global crises, the Union must radically redefine itself as more than a regeneration project for continued and sustainable integration. Given the teleological tradition of the European Court of Justice, the Charter Preamble could impact on EU law interpretation and development, spelling the advance of a spiritual age for European integration. This calls for a more informed conceptualization of this 'spiritual heritage'.

74. Joshua D REICHARD, *"Religionless" religious private schools? Secularizing for the common good through tuition voucher programs*, Religion & Education, published online 16 Sept 2015 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2015.1047293> - This article is a creative application of "secularizing" for the common good to the scope and function

of religious private schools. Secularizing is not secularism: it transcends both secularist and religionist ideologies. As religious private schools participate in state-funded tuition voucher programs, they can “secularize” in terms of emphasis and mission, but retain their essential religious commitments. At the same time, such “religionless” religious private schools may seek to serve public needs and solve social crises rather than to simply remain internally focused. Through participation in publically funded tuition voucher programs, religious private schools may thus become a valuable and contributing voice in the public square that is focused “outward” rather than “upward” or “inward.” If religious private schools open themselves to secularizing, they can effectively partner with public school districts to meet the real and pressing needs of the community at large.

75. Hans SCHILDERMAN (ed.), *The concept of Religion. Defining and measuring contemporary beliefs and practices*, Brill, 2015, s.i.p. - <http://www.brill.com/products/book/concept-religion> - In *The Concept of Religion* Hans Schilderman edits a volume on the definition and empirical study of religion within the changing landscape of modern society. Now that we can no longer assume a simple harmony between the scientific concept of religion, church doctrine and practiced belief, issues concerning the definition and measurement of religion are becoming crucial issues to academic institutions. The contributing authors present empirical studies studying issues of lifespan and socialisation at school settings; of vocation and profession at church and hospital settings; and culture and nation of society at large. The volume offers a beautiful sample of the empirical study of religion; a conceptual and illustrative overview of the academic field for students and scholars in religion.

76. Yann SCHMITT, *L'épistémologie des sciences religieuses au prisme des sciences sociales*, Archives de sciences sociales des religions, n. 169, 2015, 157-178 - <https://assr.revues.org/26686> - L'épistémologie des croyances religieuses qui pose la question de la rationalité des croyances peut être mise en question en introduisant des éléments de sciences sociales des religions et vice-versa. Un modèle épistémologique souligne que les croyances peuvent être garanties sans examen réflexif de la part du croyant. Mais dans un contexte pluraliste où la croyance particulière est mise en débat, l'exigence critique d'examen est une condition nécessaire de rationalité. En cela, l'épistémologie retrouve certains aspects de la sociologie de la critique dans sa compréhension des manières de croire. Cependant, l'épistémologie dépasse l'approche de la sociologie pragmatique car elle ne renonce pas à l'évaluation de la rationalité des croyances religieuses en évaluant les arguments pro et contra.

77. Inge SIEBEN & Loek HALMA, *Morality and the public good in post-socialist European states*, Studies of Transition States and Societies, vol. 7 (2015) 1, 1-20 - <http://publications.tlu.ee/index.php/stss/article/viewFile/258/178> - In this study, we investigate morality in relation to the public good in post-socialist Europe. Public good morality is defined as the (non)acceptance of behaviour that contravenes the law and harms society and the greater good of the collective, such as cheating on taxes if one has the chance, paying cash to avoid taxes, not paying one's fare in public transport, and claiming state benefits one is not entitled to. Using data from the European Values Study in 2008 on more than 30,000 respondents in 23 post-socialist states, we find that on average the level of public good morality is quite high: 8.4 on a ten-point scale. However, there are marked differences between individuals and between countries, which we attempt to explain by looking at the legacy of communist rule, processes of democratization and compliance attitudes. We find that individuals living in former Soviet states are more 'lenient' when it comes to actions that harm the collective. However, those who lived under communist rule for a longer time display higher (and not lower) levels of public good morality. The level of democracy in a country does not seem to add any explanatory power, but individuals who hold more democratic values appear to be morally less strict. Finally, compliance attitudes such as interpersonal trust and confidence in government do not seem to mediate the observed relationships between communist rule and democracy on the one hand and public good morality on the other hand.

78. Dilyara SULEYMANOVA, *Islam as moral education: madrasa courses and contestation of the secular in the Republic of Tatarstan-Russia*, Religion, State and Society, vol. 43 (2015) 2, 150-167. Special section: Religion and territorial politics in Southern Europe - <http://www.tandfonline.com/doi/abs/10.1080/09637494.2015.1056639> - In this paper, based on fieldwork in a small town in post-Soviet Tatarstan, Russia, I explore the dynamics of religious life in a rural community, highlighting the ways religious and secular education interact with and reinforce each other, contributing to the processes of religious revival in this community. Soviet ideas and practices of moral education as well as post-Soviet concerns about morality constitute the common ground that brings secular and religious together. Adhering to the Soviet idea that society is responsible for the moral education of its young people, local schoolteachers use Islam as a source of moral values and disciplining practices to bring up the younger generation, affected by post-Soviet transformations. Teachers increasingly rely on Islamic ethics in the moral upbringing of schoolchildren that effectively challenges the separation between secular and religious education. Religion acquires growing significance as a process of moral edification and discipline.

79. Paul THOMAS, *Managing religion in a global world: The United Nation's ruling against Norwegian religious education*, Politics, Religion & Ideology, vol. 16 (2015) 2, abstract online on 19 August - <http://www.tandfonline.com/doi/abs/10.1080/21567689.2015.1075203> - In 2004, after a group of parents supported by the Norwegian Humanist Association and the Norwegian Islamic Council brought litigation against the state to the United Nations (UN), the mandatory teaching of religious education (RE) in Norway was found to be in violation of the Human Rights Codes of article 18, paragraph 4, of the Covenant by the UN Human Rights Committee. In light of the above, this study asks what role Christianity plays in the state of Norway's discourse of integration, and how this is managed in the face of supranational censure from secularized global institutions such as the UN. This is a qualitative study that critically explores official documents from the Norwegian government and the UN Human Rights Committee. The debate is situated within the theoretical framework of Foucault's (1999) 'technologies of pastoral

power' which morphed into modern forms of 'governmentality', and aspects of secularization thesis in making sense of the potential 're/desacralizing' effect of supranational policing of national religious space. It is argued that the Universal Declaration on Human Rights, as a manifestly Western document rooted in liberal individualism and social contractarian theories is poorly equipped in grappling with worldviews rooted in other epistemologies.

80. Martin UBANI, Arto KALLIONIEMI & Saila POULTER, *Finnish class student teachers' perceptions of Religious Education*, Nordidactica-Journal of Humanities and social Science Education, 2015, 2, 74-93. <http://www.diva-portal.org/smash/get/diva2:827237/FULLTEXT01.pdf> - In this article we explore the perceptions of RE of Finnish class teacher students. The research questions are: (1) What makes RE an important, positive or negative subject?(2) How the students perceive RE?(3) How do students differ in their attitudes towards RE: (a) in different institutions, (b) based on the personal level of significance of religion, and (c) depending on gender? The data was gathered with a survey that included qualitative open-ended questions and a quantitative section. The data was collected from students (N= 538) in eight teacher education institutions in Finland. According to the study most of the students view RE as an important subject. They emphasize elements such as education in ethics and values, acquirement of cultural skills and the pupils' growth as factors that make the subject important. In addition, the student teachers view the subject mostly in positive or neither positive nor negative terms. Pedagogical practice was considered both the solution and problem among the students when they evaluated the aspects that make RE positive and negative. There were some results connected to the personal significance and the location of the teacher education institution. However, gender and age did not make much of a difference to these perceptions.

81. Sidsel VIVE JENSEN, *Institutional governance of minority religious practices: Insights from a study of Muslim practices in Danish schools*, Journal of Ethnic and Migration Studies, vol. 41 (2015) 12, abstract online 24 Sept 2015 - <http://www.tandfonline.com/toc/cjms20/current> - An increasing number of studies are concerned with the ways in which the religious practices of Europe's minority populations are accommodated on the political, national and local levels. In this article, I present a case study of Muslim practices in Danish schools. The study is an investigation of how and why six selected practices are governed in Danish schools: halal food, fasting, prayer, head scarves, holidays and mosques. The results underline the importance of the specific practice in question for the way in which it is governed: some practices are easily accommodated, while others are rejected outright by the schools. Furthermore, the study demonstrates how governance of Muslim practices is developed in the absence of national regulation and against the prevailing ideals in the Danish public debate. In fact, the governance developed seems to be a direct response to the number of Muslim children in school and in line with general school ideals of inclusion. However, the results also indicate that more direct involvement by local or national authorities might push schools to be more exclusive with regard to Muslim practices.

82. Anikó ZSOLNAI & Márta LESZNYÁK, *Pluralism and values in education in Hungary – changes between 1990 and 2012*, Journal of Beliefs & Values: Studies in Religion & Education, vol. 36 (2015) abstract online 10 July 2015 - <http://www.tandfonline.com/doi/abs/10.1080/13617672.2015.1053721> - Value transmission is a fundamental task of schools. However, the question arises as to how far prevailing political and social conditions shape the functioning of a country or a region's school system. In other words: what effect do they have on the choice of values to be transmitted at schools? Are there any fundamental social values that are shared by different cultures at different times? Are there values that exist independently of social and political systems? These questions have a special relevance in Eastern and Central European countries like Hungary where political and social changes in the twentieth century had a crucial effect on the set of values that were transmitted by the school system. The aim of this study is to describe how the value transmitting role of the Hungarian school system has changed as a consequence of political transformations in recent decades.

83. Mirjam ZIMMERMANN, *What is Children's Theology? Children Theology as theological competence: development, differentiation, methods*, HTS Theologies Studies / Theological Studies, 71(3), art.#2848, 6 pages, <http://dx.doi.org/10.4102/hts.v71i3.2848> - 2015. – Children's Theology, theologizing with children, or Child Theology has become an established concept in the discipline of RE in Germany. The discipline departs from the point of view that children have a right to their religion, which makes the process of RE the focal point. It is, however, important to understand the theology generated by children and also [http://www.scielo.org.za/scielo.php?pid=S1011-76012015000100009&script=sci\\_arttext&tlng=es](http://www.scielo.org.za/scielo.php?pid=S1011-76012015000100009&script=sci_arttext&tlng=es) to create interaction with their religious views. This requires dialogue in which relevant questions are to be considered and discussed. The challenges for religious educators are subsequently treated.

## EDUCATIONAL TOOLS

84. Cathie CARMICHAEL, Richard C. MAGUIRE (eds.), *The Routledge History of Genocide*, Routledge 2015, 362 pp. - [https://books.google.it/books?id=v7nlCAAQBAJ&dq=the+routledge+history+of+genocide&hl=it&source=gbs\\_navlinks\\_s](https://books.google.it/books?id=v7nlCAAQBAJ&dq=the+routledge+history+of+genocide&hl=it&source=gbs_navlinks_s) - The *Routledge History of Genocide* takes an interdisciplinary yet historically focused look at history from the Iron Age to the recent past to examine episodes of extreme violence that could be interpreted as genocidal. Approaching the subject in a sensitive, inclusive and respectful way, each chapter is a newly commissioned piece covering a range of opinions and perspectives. The topics discussed are broad in variety and include: genocide and the end of the Ottoman Empire - Stalin and the Soviet Union - Iron Age warfare - genocide and religion - Japanese military brutality during the Second World War - heritage

and how we remember the past. The volume is global in scope, something of increasing importance in the study of genocide. Presenting genocide as an extremely diverse phenomenon, this book is a wide-ranging and in-depth view of the field that will be valuable for all those interested in the historical context of genocide.

85. Collectif, *Libre de le dire dans l'espace public*, BLF Store, 2015, pp. 80 - <http://www.blfstore.com/A-15805-libre-de-le-dire-dans-l-espace-public.aspx> - La liberté religieuse ne se cantonne pas à la vie privée. Bien au contraire, la liberté d'expression implique par définition la possibilité de s'exprimer dans l'espace public et de diffuser ses convictions. Dans quel cadre se vit cette liberté sur la voie publique, dans les lieux publics ? Ce manuel pratique guide tous ceux (Églises, associations, individus) qui veulent exprimer leurs convictions dans l'espace public : leurs droits, leurs devoirs, mais aussi les restrictions et les opportunités.

86. Abby DAY, Simon COLEMAN, *Textbooks for teaching the anthropology of religion: a review*, Religion, vol. 45 (2015), abstract online 17 Sept. 2015, - <http://www.tandfonline.com/doi/abs/10.1080/0048721X.2015.1074406> - Written from the perspective of those who teach the anthropology of religion, the paper reviews a selection of texts commonly used in teaching. The authors find the texts are generally useful, although those written clearly and with good cross-referencing detail (index, bibliography, overviews) are the most helpful. One major finding is the range of views over what might constitute 'textbook' - itself a fairly contested term more widely.

87. Hans-Peter DÜRR, *Anche la Scienza parla soltanto per metafore. La nuova relazione tra Religione e Scienza*, traduzione e cura dell'ed. italiana di E. Angeleri, Gabrielli editore, 2015, pp.188 - <http://gabriellieditori.it/anche-la-scienza-parla-soltanto-per-metafore-milano-universita-dip-fisica-2522015/> ; [ufficiostampa@gabriellieditori.it](mailto:ufficiostampa@gabriellieditori.it) - Fisico di fama internazionale in continuo dialogo con la filosofia, Hans.-Peter Dürr (1929 – 2014) in quest'opera sostiene che la scienza post-meccanicistica – la teoria dei quanti in particolare - permette di cogliere elementi di continuità tra esperienze scientifiche ed esperienze religiose/artistiche/filosofiche. Il piano di incontro viene individuato nella modalità intuitiva con cui i due versanti cercano di comprendere la realtà ricorrendo al linguaggio metaforico. Al Dio orologiaio/ingegnere, mutuato dalla fisica deterministica classica, Dürr contrappone l'idea di un Dio artista/architetto. Alla base del Tutto si immagina un *Deus sive Natura*, inteso come potenzialità (Kann-Möglichkeit) che si esprime nella realtà fenomenica così come noi la descriviamo attraverso la Fisica quantistica. “Abbiamo inesorabilmente bisogno per vivere di altre dimensioni che si estendano al di sopra di ciò che è normalmente afferrabile dai sensi, altrimenti alla vita manca il Vivente”. Un saggio impegnativo che si raccomanda a docenti di filosofia e di religione nei licei.

88. Halvor EIFRING (ed.), *Meditation in Judaism, Christianity and Islam. Cultural histories*, Bloomsbury 2015, 304 pp. - <http://www.bloomsbury.com/us/meditation-in-judaism-christianity-and-islam-9781474234634/> - Meditative practices have flourished in widely different parts of Eurasia, yet historical research on such practices is limited. Research to date has focused on contexts rather than actual practices, and within individual traditions. For the first time in one volume, the meditative practices of the three traditions of Judaism, Christianity and Islam are examined. They are viewed in a global perspective, considering both generic and historical connections to practices in other traditions, particularly in India and East Asia. Their cultural and historical peculiarities are examined, comparing them both to each other and to Asian forms of meditation. The book builds on a notion of meditation as self-administered techniques for inner transformation, a definition which focuses on transformative practice rather than notions of meditative states and mystical experiences. It proposes ways of studying meditative practice historically, and concludes with an essay on the modern scientific interest in meditation.

89. Claudio PARAVATI e Brunetto SALVARANI (eds.), *Religioni ed economia*, quaderno monografico del mensile “Confronti”, settembre 2015, pp. 72 – [www.confronti.net](http://www.confronti.net) – Indice delle sezioni: *I grandi codici e l'economia – L'economia nella storia delle religioni – Il ruolo delle culture – Nodi aperti – Sguardi sul futuro*. Appunti e spunti su come istruire e gestire il reciproco intreccio tra homo oeconomicus (o consumens) e homo religiosus (o symbolicus), senza che una dimensione annulli o strumentalizzi l'altra.

90. Robert A. SEGAL, Kocku von STUCKRAD (eds.), *Vocabulary for the Study of Religion online*, Brill 2015 - [http://www.brill.com/products/online-resources/vocabulary-study-religion?utm\\_campaign=6080945\\_15+August+Online+News&utm\\_medium=email&utm\\_source=Brill&dm\\_i=25XA.3MC35.JO78Y9.D0FK3.1](http://www.brill.com/products/online-resources/vocabulary-study-religion?utm_campaign=6080945_15+August+Online+News&utm_medium=email&utm_source=Brill&dm_i=25XA.3MC35.JO78Y9.D0FK3.1) – The academic study of religion has been an interdisciplinary endeavor since its inception at the end of the nineteenth century. Much of the theoretical vocabulary that is needed to study religion has been imported from adjacent disciplines such as sociology, anthropology, historiography, theology, philology, literary studies, psychology, philosophy, cultural studies, and political sciences. It is the strength of the academic study of religion to bring these approaches into conversation with one another. The *Vocabulary for the Study of Religion* provides an excellent platform to sustain this conversation. Written by experts with a background in a variety of disciplines, over 400 entries collected in the *Vocabulary* offer a unique overview of critical terms in the study of religion(s), as well as the themes and issues that have to be addressed in future research. This is the first dictionary in English that covers such a broad spectrum of theoretical topics. The *Vocabulary* is an indispensable tool for all students of religion and it will influence the academic discussion for many years.

■ **L'Europa diventerà musulmana?** – Non credo. Penso che ci sia una vera e propria crisi di fede anche per i giovani musulmani. E credo che la nuova generazione, quantomeno nel Regno Unito e in Francia, abbia con la fede lo stesso problema dei giovani cristiani. E questo perché affrontano il secolarismo e sperimentano la loro religione come non liberatoria. Molti giovani musulmani vedono la loro fede scossa dalla brutalità dell'Isis e dal conflitto tra sciiti e sunniti.

**Timothy Radcliffe**, già Maestro generale dell'Ordine domenicano, *La Stampa*, 5 luglio 2015.

■ **Confrontarsi da Europei sull'islam: un imperativo** - Bruxelles, capitale amministrativa di una delle porzioni più integrate di ciò che chiamiamo Occidente come Londra o come Parigi, non ha *banlieues* eccedenti; è una città abbastanza ricca e stabile. Ebbene, oggi la religione più praticata in Bruxelles – dicono le statistiche – è quella islamica. Domani lo sarà certamente a Parigi, dopodomani qui [a Torino]. Viene da domandarci se sia stato poi così sensato puntare tutto – nelle nostre democrazie – sul processo di secolarizzazione della religione condivisa (quella cristiana, che almeno aveva il vantaggio di più secoli di convivenza, pur reciprocamente difficile, con lo Stato) quando ora si dovrà fare i conti – proporzionalmente più ardui – con una religione in espansione (sottolineo: tra gli abitanti già inseriti) per nulla secolarizzata.

**Carlo Ossola**, professore al Collège de France, Parigi. Da una conferenza tenuta al Teatro Carignano, Torino, il 28 marzo 2015.

■ **Thérèse d'Avila, aux racines de la modernité européenne** – Par la modernité de son écriture, Thérèse nous livre son corps physique, érotique, gourmand et anorexique, hystérique, épileptique, qui se fait verbe, qui se fait chair, qui se fait et se défait en soi, hors de soi, flots d'images sans tableaux, constamment à la recherche de l'Autre. (...) Je suis convaincue que la psychanalyse freudienne, qui interroge les mythes et l'histoire des religions, en même temps qu'elle ouvre les portes de la vie intérieure des êtres modernes, est la voie royale pour transvaluer, justement, cette tradition qui nous précède et avec laquelle nous avons coupé le fil. Nous, les non-croyants. Mais aussi nous, les croyants. Il existe un humanisme chrétien intense et encore incompris que la culture européenne se doit d'interpréter continûment, si elle veut survivre à la pensée-calcul et se refonder en permanence.

**Julia Kristeva**, sémiologue et psychanalyste d'origine bulgare, in *Le Monde des religions*, sept-oct. 2015, p.79.

■ **Europa, continente bifronte** – La leadership europea deve oggi ritrovare le ragioni, le emozioni e le speranze che sono sepolte nel nostro passato. Non le radici cristiane, invocate da Orbán per erigere muri contro i disperati in fuga, ma le radici umanistiche, solidali, libertarie, democratiche, che insieme ai veri valori cristiani hanno costruito il volto luminoso di questo Continente bifronte. La storia dell'Europa è quella di un perenne confronto tra le sue due anime: paura, rabbia e disprezzo da una parte; speranza, rispetto e solidarietà dall'altra. La tragedia dei migranti ci costringe ancora una volta a scegliere.

**Andrea Bonanni**, *la Repubblica*, 6 settembre 2015.

■ **Europe, connais pas !** – In una partita durata cinque mesi senza arbitri al di sopra delle parti e con regole fissate quando nessuno avrebbe mai immaginato che un giocatore avrebbe potuto essere espulso dal campo o avrebbe potuto dare forfait, tutti – da Atene a Berlino, da Roma a Parigi fino al vertice delle istituzioni europee (Commissione e Consiglio con la sola eccezione della BCE) e internazionali (FMI) – hanno giocato per difendere interessi particolari e nessuno si è assunto la responsabilità di difendere il progetto europeo nel suo insieme.

**Pier Virgilio Dastoli**, presidente del Movimento europeo-Italia, *Il Mulino*, vol. 64 (2015) 4, p. 721.

■ **Abrahamic religions: from interfaith to scholarship** - It is only in the 1970s, then, that the expression 'the Abrahamic religions' became more and more commonly used to describe, together, Judaism, Christianity, and Islam. The main reason for this fact lies in the massive immigration of Muslim populations to Europe. In order to make them feel at home, one had to use inclusive religious language. 'Abrahamic religions' was perfect: just like Christians and Jews, Muslims, too, were the sons of a common father, and the inheritors to the same spiritual family. This reflects an interfaith approach: believers of different traditions learn to appreciate and accept one another, through the recognition of similarities in their faith (here: they believe in the same God). The comparative student of religion has different aims, and uses different methods. But for her or him too, the recognition of what Wittgenstein called 'family resemblances' between Judaism, Christianity, and Islam (both from a genetic and a structural viewpoint) is essential in order to understand not only similarities, but, more importantly, differences between them.

**Guy G. Stroumsa**, emeritus of the Study of the Abrahamic religions at Oxford and Jerusalem Universities:  
<http://blog.oup.com/2015/08/abrahamic-religions-interfaith/>

■ **EU and lost values** - Last August a photo went round the whole world of Laith Majid, who had fled with his family from Syria, arriving in tears on the beach of the Greek island of Kos, his little daughter in his arms. Refugees have names and faces. Sometimes it is a good idea for us to recall the words of the Charter of the Fundamental Rights of the European Union, which states the following in its preamble: "Conscious of its spiritual and moral heritage, the Union is founded on the indivisible, universal values of human dignity, freedom, equality and solidarity". These words apply in the current situation too, especially to refugees and to asylum-seekers.

**Martin Majer sj**, *EuropeInfos*, Sept. 2015 :

<http://www.europe-infos.eu/europeinfos-185-en-52017?ts=1441219295>

■ **Le religioni vs Irc** - L'Italia non può più permettersi di sprecare un'occasione così importante come l'ora di religione, di grande rilievo per la potenzialità geopolitica e al momento ben lungi dall'essere all'altezza della situazione. Occorre trasformare l'ora

attuale da Irc (insegnamento della religione cattolica) in un'ora in cui siano presentate "tutte" le religioni, ovviamente in proporzione all'importanza di esse per l'Italia, e quindi con particolare attenzione ai monoteismi, ma senza trascurare le religioni orientali. Quest'ora di religioni, in cui non si tratta di credere, ma di conoscere, deve essere obbligatoria e avere la medesima dignità curricolare delle altre. La condizione è ovviamente togliere alla chiesa cattolica ogni potere in merito a programmi e scelta degli insegnanti, costruendo un'ora del tutto laica, rispettosa cioè in egual modo delle diverse religioni e super partes, dalla quale nessun cittadino deve temere condizionamenti a priori alla coscienza, per lo meno non diversamente da quanto li si tema nell'ora di letteratura o di filosofia.

Vito Mancuso, teologo saggista, *la Repubblica*, 22 gennaio 2015.

#### FORTHCOMING COLLOQUIA & CONFERENCES • CALLS FOR PAPER

BRUSSELS, 1-2 October 2015: Annual Colloquium on Fundamental Rights :**Tolerance and respect: preventing and combating anti-Semitic and anti-Muslim hatred in Europe** - [http://ec.europa.eu/justice/events/colloquium-fundamental-rights-2015/index\\_en.htm?cldee=aW5mb0BpY2xycy5vcmc%3d&urlid=0](http://ec.europa.eu/justice/events/colloquium-fundamental-rights-2015/index_en.htm?cldee=aW5mb0BpY2xycy5vcmc%3d&urlid=0)

LOUVAIN, 3 octobre 2015 : Colloque relatif aux cours belges de religion, organisé par la UCL : **Les enjeux du vivre-ensemble dans les écoles - Religions, morale et citoyenneté - Données empiriques, analyses et perspectives**. Renseignements et inscriptions à cette adresse : <http://www.uclouvain.be/515138.html>

LONDON, Saturday, 17 October 2015; 9.30am - 5.00pm, at London School of Economics: Inform Autumn Seminar **Children, Minority Religions, and the Law**. <http://www.inform.ac/node/1576>

DUBLIN, 6 November 2015: A one-day conference in Trinity College Dublin, organised by Neville Cox (Law School, Trinity College), Norman Doe (Centre for Law and Religion, Cardiff Law School), Linda Hogan (Vice-Provost, Trinity College) and Celia G Kenny (Trinity College & Centre for Law and Religion, Cardiff): **Law & Religion: Irish Context –International Perspectives**. Info & registration: [cgkenny@tcd.ie](mailto:cgkenny@tcd.ie)

STRASBOURG, 16-18 Novembre 2015: Forum mondial de la Démocratie : **Liberté vs contrôle : pour une réponse démocratique** - <http://www.coe.int/fr/web/world-forum-democracy>

LE MANS, France, 2-4 December 2015: **Religious Phenomena within the textbooks at the end of the school cycle - Mediterranean area and comparisons outside**. Info: Université du Maine, Le Mans, France.

OXFORD, 7-9 December 2015: **Oxford Fall Symposium on Religious Studies** at the Old Library of the University Church of St Mary the Virgin - <http://www.oxfordsymposiumonreligiousstudies.com/>

ZADAR, Croatia, April 21-24, 2016 : 12th ISORECEA conference & ESA RN34 mid-term conference on **Religion and Non-religion in contemporary societies -Theoretical, empirical and methodological challenges for research in Central and Eastern Europe and Beyond**. Key dates: Submission of paper and session/panel proposals - November 15, 2015. Notification of acceptance and opening of the registration – December 15, 2015. The final date of the registration – January 31, 2016. Final program – February 20, 2016. Info: [isorecea2016@idi.hr](mailto:isorecea2016@idi.hr); [http://www.isa-sociology.org/table\\_c.htm](http://www.isa-sociology.org/table_c.htm)

TURKU, Finland, 11-13 May 2016: **Art Approaching Science and Religion**, at Åbo Akademi University, Turku. Call for Papers for the Roundtable seminar on 13 May 2016 is now open: <http://www.abo.fi/forskning/en/News/Item/item/10299>. Dead line: 15 November 2015.

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Fully funded PhD Studentship – **Social Science or Humanities approaches to Science and Religion in Society**. Call for Applications for Home/EU Studentship to commence 1 February 2016. Timescale: Deadline for applications: Friday **23 October 2015** - Interviews: week commencing Monday 2 November 2015 - Commencement of Studentship: Monday 1 February 2016. Those interested can apply here: <http://academicpositions.eu/ad/newman-university/2015/fully-funded-phd-studentship-social-science-humanities-approaches-science-religion-society/65270/>

PADOVA, Italia - "Dear Colleagues, could you please inform possible candidates for 3 PhD positions on offer at the University of Padua (Italy). The call is for an international programme on **Human Rights, Society, and Multilevel Governance**. For more information on the Joint PhD Programme please go to: <http://www.humanrights-jointphd.org> . Details on how to apply are here: <http://www.unipd.it/ricerca/dottorati-di-ricerca/bandi-e-graduatorie> > by Prof. Giuseppe Giordan, Joint PhD Coordinator, "Human Rights, Society, and Multilevel Governance", University of Padua.

FIRENZE, Italia – L’Istituto Sangalli ha creato una borsa di studio (con partecipazione di Ubi-Banco di Brescia e il patrocinio del Comune di Firenze) per premiare un progetto di ricerca su **Città e religioni. Passato e presente per una convivenza pacifica**. Info: [www.istitutosangalli.it](http://www.istitutosangalli.it)

*Revista Migraciones* invites submissions for the special issue **Research methodologies with migrant families, children and youth in diverse contexts**. Academic coordinators: Rosa Mas Giralt (University of Leeds), Martha Montero-Sieburth (University of Amsterdam), and Joaquin Eguren (Pontifical University of Comillas, Madrid). Please submit your paper to: [monografico2G@comillas.edu](mailto:monografico2G@comillas.edu) by **1<sup>st</sup> of December 2015**. Please also use this email to send any questions you may have. All authors will be informed of the outcome of the pre-selection process by 15<sup>th</sup> January 2016. Info: [jeguren@comillas.edu](mailto:jeguren@comillas.edu)

Journal *Open Theology* (<http://www.degruyter.com/view/j/opth>) invites submissions for the topical issue **Psychotherapy and Religious Values**, under the general editorship of Prof. P. Scott Richards (Brigham Young University). Submissions are due by **December 31, 2015**. To submit an article for the special issue of *Open Theology*, please use the on-line submission system <http://www.editorialmanager.com/openth/> choosing as article type: ‘Special Issue Article: Psychotherapy and Religious Values’.

### SOME USEFUL LINKS

**Afers Religiosos (Generalitat de Catalunya)** <[dgar.governacio@gencat.cat](mailto:dgar.governacio@gencat.cat)>  
**Associazione per lo Studio del Fenomeno Religioso contemporaneo:** <[www.asfer.it](http://www.asfer.it)>  
**Commission des Conférences épiscopales de l’UE:** <[europainfos@comece.eu](mailto:europainfos@comece.eu)>  
**Educate Together NGO :** <<https://www.educatetogether.ie/about/what-is-educate-together>>  
**European Commission against Racism and Intolerance:** <[www.coe.int/t/dghl/monitoring/ecri/default.asp](http://www.coe.int/t/dghl/monitoring/ecri/default.asp)>  
**European Forum for Religious Education in Schools:** <[www.eufres.com](http://www.eufres.com)>  
**Formiris (Enseignement et Religions):** <<http://ens-religions.formiris.org/>>  
**International Consortium for Law and Religious Studies (ICLARS):** <[www.iclars.org/newsletter](http://www.iclars.org/newsletter)>  
**Insegnare le Religioni in Italia:** <[IRNews2010@gmail.com](mailto:IRNews2010@gmail.com)>  
**Institut de Formation pour l’Etude et l’Enseignement des Religions (IFER) :** <[www.ifer.cucdb.fr/](http://www.ifer.cucdb.fr/)>  
**Institut européen en Sciences des religions :** <[www.iesr.ephe.sorbonne.fr](http://www.iesr.ephe.sorbonne.fr)>  
**Institut international de la formation religieuse Lumen Vitae :** <[www.lumenonline.net](http://www.lumenonline.net)>  
**IV & ICCS Newsletter:** <[boekestein@comenius.de](mailto:boekestein@comenius.de)> ; <[www.comenius.de](http://www.comenius.de)>  
**Multifaiths [a guide for schools]:** <[www.multifaiths.com](http://www.multifaiths.com)>  
**Network of European Foundations:** <[www.nefic.org](http://www.nefic.org)>  
**Osservatorio delle libertà e istituzioni religiose:** <[www.olir.it](http://www.olir.it)>  
**Scuola universitaria professionale della Svizzera italiana:** <[www.supsi.ch/dfa](http://www.supsi.ch/dfa)>  
**Secrétariat général des Ecoles Européennes:** <[www.eursec.org](http://www.eursec.org)>  
**Sociological and legal data on religions in Europe :** <[www.eurel.info/](http://www.eurel.info/)>  
**Tolerance and non-discrimination information System:** <[tandis.odhr.pl](http://tandis.odhr.pl)>



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