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CONSEIL DE L'EUROPE **Liberté de religion, condition pour un vivre-ensemble démocratique**

Strasbourg, 30 Septembre 2015 - L'Assemblée parlementaire du Conseil de l'Europe a voté et approuvé la Résolution 2076 (2015), **Liberté de religion et vivre ensemble dans une société démocratique**. Le document souligne l'importance de construire une laïcité inclusive et de reconnaissance de la part des Etats vis-à-vis des communautés religieuses, puisque « *le principe de laïcité n'exige aucunement l'effacement du phénomène religieux dans l'espace public* ». La Résolution vise la discipline juridique, médicale et sanitaire de trois pratiques sensibles : la circoncision rituelle des mineurs, le voile intégral des femmes, l'abattage rituel. L'éducation scolaire est appelée ici à jouer un rôle prioritaire : « *L'école devrait être aussi un forum de rencontre et de dialogue constructif entre individus de convictions religieuses ou laïques différentes* » (n.11). Le texte, disponible également en anglais, recommande en particulier de

« ***promouvoir dans le cadre scolaire et/ou périscolaire des occasions de rencontre et de dialogue entre personnes de convictions différentes, afin qu'elles puissent apprendre à exprimer leur identité religieuse sans crainte mais aussi sans provocation ni prévarication des autres, et qu'elles puissent à la fois s'ouvrir à d'autres visions du monde et apprendre à les respecter même sans les partager; dans ce contexte, collaborer avec les communautés religieuses afin que l'enseignement du fait religieux devienne une opportunité d'écoute réciproque et de développement de l'esprit critique, y compris au sein des communautés religieuses elles-mêmes*** » (13.4).

- <http://assembly.coe.int/nw/xml/XRef/Xref-XML2HTML-FR.asp?fileid=22199&lang=FR>
- <http://www.lawandreligionuk.com/2015/10/07/pace-resolution-on-freedom-of-religion-and-living-together-in-a-democratic-society/>
- http://www.irf.in.ua/eng/index.php?option=com_content&view=article&id=442:1&catid=43:eu&Itemid=70

ECRI **La lutte contre le racisme et l'intolérance dans les Rapports 2015**

La Commission européenne contre le racisme et l'intolérance (ECRI) a publié aujourd'hui, ce 13 Octobre 2015, des rapports de monitoring sur l'Autriche, la République tchèque et l'Estonie analysant les évolutions récentes et les questions en suspens, et donnant des recommandations aux autorités. Malgré certaines évolutions positives, note l'ECRI, des défis restent à relever, par ex., dans le domaine de l'intégration sociale, de l'éducation scolaire et interculturelle.

Autriche – Tiré du Vème Rapport, adopté le 16 Juin 2015, publié le 13 Octobre 2015:

[69] Le cadre réglementaire régissant l'exercice d'une religion pose d'importantes questions d'intégration. Jusqu'ici, les musulmans pouvaient créer des associations, des communautés religieuses et des sociétés religieuses, qui sont composées d'une ou plusieurs communautés de culte. La loi de 2015 sur l'Islam apporte des améliorations importantes telles que **la protection par l'Etat des fêtes religieuses**, le droit des sociétés religieuses d'apporter une assistance spirituelle musulmane dans les hôpitaux et d'autres institutions publiques ou encore **un enseignement théologique musulman à l'université**. Des préoccupations ont été exprimées concernant plusieurs autres articles qui interdisent, par exemple, tout financement étranger régulier des sociétés musulmanes et qui prévoient la dissolution d'un nombre important d'associations ayant pour objet la diffusion de la doctrine d'une société religieuse déjà reconnue par la loi sur l'Islam (Articles 6.2 et 31.3). L'ECRI rappelle que **la liberté de religion doit être pleinement garantie** (article 9 de la CEDH) et que les autorités doivent s'assurer que les communautés musulmanes ne subissent pas de discrimination pour ce qui est de la manière dont elles organisent et pratiquent leur religion. La Commission de Venise a précisé que l'interdiction générale de tout financement étranger était difficilement défendable et non nécessaire dans une société démocratique (...).

■ <http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Austria/AUT-CbC-V-2015-034-FRE.pdf>

République Tchèque – Tiré du Vème Rapport, adopté le 16 Juin 2015, publié le 13 Octobre 2015 :

[36] Bien que peu nombreux en République tchèque, les musulmans sont depuis peu la cible d'une islamophobie croissante. Le Président lui-même tiendrait ouvertement des propos anti-musulmans; il aurait déclaré en 2011, lors d'un entretien avec un magazine, qu'«un musulman modéré est une contradiction dans les termes, tout comme un nazi modéré est une contradiction dans les termes». Il aurait aussi affirmé que «l'islam n'est pas une religion d'amour et certainement pas une religion de tolérance, mais une religion de haine». D'autre part, en 2014, une déclaration du Défenseur public des droits jugeant discriminatoire la décision d'une école d'infirmières d'interdire à deux étudiantes musulmanes de porter le foulard islamique traditionnel en classe a provoqué un débat politique virulent. Des responsables politiques de tous bords, y compris le Président, ont critiqué cette déclaration en faisant valoir que les étrangers doivent respecter les traditions culturelles tchèques.

■ http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Czech_Republic/CZE-CbC-V-2015-035-FRE.pdf

Estonie – <http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Estonia/EST-CbC-V-2015-036-FRE.pdf>

ONU Children also have the right to freedom of religion or belief, and that must be protected

New York/ Geneva, 23 October 2015 – The United Nations Special Rapporteur on freedom of religion or belief, Heiner Bielefeldt, called on all Governments represented at the UN General Assembly “to respect religious practices by children and their families and support families in fulfilling their role in providing an enabling environment for the realisation of the rights of the child.” “Every individual child is a rights holder in his or her own capacity as recognised in Art.14 of the Convention on the Rights of the Child,” Mr. Bielefeldt recalled during the presentation of his special Report on the rights of the child and his or her parents in the area of freedom of religion or belief. “Violations of freedom of religion or belief often affect the rights of children and their parents,” he said. “Children, typically girls, from religious minorities for example, are abducted and forcibly converted to another religion through forced early marriage.” The rights expert also urged religious communities across the world to ensure respect for the freedom of religion or belief of children within their teaching and community practices, bearing in mind the status of the child as a rights holder. “Religious community leaders should support the elimination of harmful practices inflicted on children, including by publicly challenging problematic religious justifications for such practices whenever they occur,” he said.

With regard to possible conflicts, the Special Rapporteur stressed the need for due diligence by the State when dealing with conflicting human rights concerns, ensuring non-discriminatory family laws and the settlement of family-related conflicts, and combating harmful practices. “While in many situations of violations the rights of the child and the rights of his or her parents may be affected in conjunction, it is not always the case,” Mr. Bielefeldt noted. “**The interests of parents and children are not necessarily identical, including in the area of freedom of religion or belief**”. The expert highlighted that parents or legal guardians have the right and duty to direct the child in the exercise of his or her freedom of religion or belief. “Such direction should be given in a manner consistent with the evolving capacities of the child in order to facilitate a more and more active role of the child in exercising his or her freedom of religion or belief, thus paying respect to the child as a rights holder from early on,” he said. “**Parents are also not obliged to provide a religiously ‘neutral’ upbringing in the name of the child’s right to an ‘open future,’**” he added. “**The rights of parents to freedom of religion or belief include their rights to educate their children according to their own conviction and to introduce their children to**

religious initiation rites.” In his report, the Special Rapporteur discusses issues related to religious socialization; religious instruction within the family; participation in religious community life; **religious education in schools; the voluntary display of religious symbols in schools;** respect for the evolving capacities of the maturing child; and non-discrimination on the basis of religion or belief.

- <http://www.ohchr.org/en/NewsEvents/Pages/DisplayNews.aspx?NewsID=16647&LangID=E>
- <http://www.ecumenicalnews.com/article/childrens-right-to-freedom-of-belief-must-be-protected-un-hears-35065>
- <http://www.lawandreligionuk.com/2015/10/26/un-special-rapporteur-on-children-parents-and-freedom-of-religion-or-belief/>

UNESCO **The first pedagogical Guidance on Global Citizenship Education**

Global citizenship education aims to be, building the knowledge, skills, values and attitudes to enable learners to contribute to a more inclusive, just and peaceful world. This publication, titled *Global Citizenship Education: Topics and learning objectives*, 2015, is the first pedagogical guidance UNESCO on Global Citizenship Education. It presents suggestions for translating Global Citizenship Education concepts into practical and age-specific topics and learning objectives in a way that allows for adaptation to local contexts. It is intended as a resource for educators, curriculum developers, trainers as well as policy-makers, but it will also be useful for other education stakeholders working in non-formal and informal settings (*Foreword*).

- <http://unesdoc.unesco.org/images/0023/002329/232993e.pdf> - For further information please contact:
- gced@unesco.org, or visit: ■ <http://www.unesco.org/new/en/global-citizenship-education>

NEWS AND DOCUMENTS BY COUNTRY

BELGIQUE (Wallonie) **L’interreligieux et l’interconvictionnel au programme**

Bruxelles 21 Octobre 2015 - Les députés de la Fédération Wallonie-Bruxelles ont approuvé le projet de décret instaurant **un cours de philosophie et de citoyenneté dans l'enseignement obligatoire**. Le projet de décret prévoit l'introduction d'un cours de philosophie et citoyenneté dès septembre 2016 dans les six années du primaire, et dès 2017 dans tout le secondaire. Ce nouveau cours, qui sera obligatoire dans tous les établissements et y fera l'objet d'évaluations, a pour ambition d' **initier les élèves aux différents courants de pensées et religions, d'écouter et respecter les autres convictions**, mais aussi d'argumenter leurs choix éthiques et philosophiques propres. Face à l'évolution multiculturelle de la société, cet enseignement veillera aussi à favoriser le vivre-ensemble, mais également à faire connaître aux jeunes les principes et fondements de la démocratie, ses institutions, des droits fondamentaux, etc.

- <http://www.lalibre.be/actu/politique-belge/parlement-federation-wallonie-bxl-le-cours-de-philosophie-et-citoyennete-approuve-en-seance-pleniere-5627c9a335700fb92fe4a394>
- Le texte du projet : <http://www.pfwb.be/le-travail-du-parlement/commissions/commissions-permanentes/educ/>
- ou bien : <http://archive.pfwb.be/10000000202202b>

CATALUNYA **La nova matèria 2015-2016: Cultura i valors ètics**

Barcelona, 29 de setembre de 2015 - En aquest curs 2015-2016 ja és efectiva en el currículum de l'ensenyament de secundària la inclusió de l'assignatura Cultura i valors ètics que ha aprovat el Govern, alhora que la matèria de Religió es pot cursar com a alternativa, segons recull el text del corresponent Acord de Govern, del proppassat 25 d'agost. **La nova matèria, Cultura i valors ètics**, ha estat elaborada pel Departament d'Ensenyament i **“s’articula a l’entorn del pensament humanista i de base filosòfica”**. Incorpora coneixements de filosofia, de cultura clàssica i també de religió des de perspectives històriques i culturals. De fet, aquesta síntesi de continguts permetrà per primera vegada als estudiants d'ESO conèixer el fet religiós sense estudiar religió. Aquest curs s'impartirà a 1r i 3r d'ESO i el següent a 2n i 4rt. D'aquesta manera l'alumnat podrà entendre moltes manifestacions culturals i artístiques de la societat actual, una reivindicació des de molts sectors i un buit que no cobria l'assignatura ja desapareguda, *Educació per a la ciutadania*. Amb tot, es manté l'antiga fórmula d'haver de triar entre religió i una matèria amb continguts d'ètica. Per prescripció de la Lomce, cada comunitat

autònoma de l'Estat decideix els continguts de l'assignatura alternativa a la de religió i, en el cas de Catalunya, el Departament d'Ensenyament ha organitzat un comitè d'experts que durant un any ha elaborat la nova matèria curricular que respon al nom i continguts de cultura i valors ètics. L'equip encarregat de l'elaboració ha estat integrat per experts en diverses disciplines.

Per viure i conviure. Atès que la nova matèria és una novetat, aquest equip de treball també ha elaborat el corresponent "document d'orientacions per al desplegament de les competències bàsiques en l'àmbit de cultura i valors per a l'alumnat d'ESO", una mena de manual per ajudar els centres educatius i el professorat en el seu desenvolupament. En aquest document, titulat *Competències bàsiques de l'àmbit de cultura i valors*, s'assenyala el predomini del caràcter actitudinal entre les competències curriculars proposades, és a dir que els coneixements que s'hi inclouen cerquen la capacitat d'acció de l'alumne, la promoció d'unes actituds "imprescindibles per viure i conviure en la societat actual, complexa i diversa".

*"Un ensenyament interdisciplinari de qualitat com aquest, que aprofundeix en l'humanisme, fuig de tot adoctrinament religiós, com correspon a l'aconfessionalitat dels nostres poders públics, i s'adiu amb les sis recomanacions d'ordre pràctic que per a les institucions educatives va expressar el Consell Assessor per a la Diversitat Religiosa, en el document La diversitat religiosa en les societats obertes. Criteris de discerniment, pel seu "paper essencial en la construcció de la ciutadania del futur". En concret, la iniciativa en marxa complementa alguns aspectes parcials d'aquelles recomanacions, entre les quals, expressament, la quarta: **"Combatre l'analfabetisme simbòlic i religiós que incapacita per a la comprensió de les obres culturals"**. (Enric Vendrell i Aubach, Director general d'Afers Religiosos)*

■ <http://governacio.gencat.cat/ca/detalls/Noticia/Coneixer-el-fet-religios-sense-estudiar-religio>

ENGLAND **Catholic schools choose Judaism as second religion**

Catholic schools will be teaching Judaism as the second religion studied alongside Christianity at GCSE level, despite Islam being the second biggest religion practiced in the UK. The move follows recent changes to the Religious Education GCSE which requires schools to teach pupils two religions as part of the exam instead of one. (...) Catholic schools account for one in 10 schools in England and Wales, and [according to Premier](#), Muslim children can form up to 90% of the student body in some Catholic institutions

■ <http://www.independent.co.uk/news/education/education-news/catholic-schools-choose-judaism-as-second-religion-for-gcse-re-despite-islam-being-uks-second-a6726391.html>

FRANCE « **C'est l'Etat qui est laïc, ce n'est pas la société** »

"Le mot de laïcité si utilisé aujourd'hui en France a un sens d'une grande plasticité. La laïcité est souvent invoquée pour justifier des combats ou des refus extrêmement divers. La Revue de Presse de la Conférence épiscopale française cite régulièrement des articles de quotidiens et d'hebdomadaires dans lesquels nous trouvons des prises de position en faveur d'une défense de la laïcité. Ce qui me frappe dans ces prises de parole, c'est le glissement qui s'opère depuis une dizaine d'années, au moins dans certains secteurs de l'opinion, d'une laïcité de l'État à une laïcité de la société. Je dis tout de suite ma propre position et ce sera le contenu de mon intervention : ce glissement me paraît indu. C'est l'État qui est laïc, ce n'est pas la société. Celle-ci est plurielle et ouverte à des expressions religieuses diverses [...]"

A l'occasion de la visite "ad limina", à Rome, le cardinal Jean-Pierre Ricard a prononcé une allocution, ce 27 septembre, au Centre Culturel Saint-Louis de Français de Rome, sur le thème des rapports entre État, société et religion. Le texte intégral de l'allocution :

<http://bordeaux.catholique.fr/vie-du-diocese/mgr-ricard/prises-de-parole/laicite-de-l2019etat-laicite-de-la-societe>

□ **Juifs - Chrétiens : la "Déclaration pour le jubilé à venir"**

Le 23 novembre 2015 au Collège des Bernardins, à Paris, la *Déclaration pour le jubilé de fraternité à venir*, signée par diverses personnalités du monde juif français (Jean-François Bensahel, rabbin Philippe Haddad, rabbin Rivon Krygier, Raphy Marciano, Franklin Rausky), a été remise par le Grand Rabbin de France, Haïm Korsia, au cardinal André Vingt-Trois, archevêque de Paris et au Pasteur François Clavairoly, président de la Fédération Protestante de France. La Déclaration prend acte du chemin historique accompli pour une réconciliation réciproque des deux peuples, et conclut :

« Nous devons apprendre à nous défaire des préjugés qui se sont creusés au fil du temps dans nos consciences respectives sur ce que croit, pense et fait l'autre, pour mieux écouter ce que chacune des religions dit d'elle-même et de son projet pour le respect et la prospérité de toute l'humanité. Il nous faut nous attacher désormais à mieux comprendre l'autre, l'apprécier, l'estimer, l'aimer pour ce qu'il est et accomplit en propre. La fraternité entre Juifs et Chrétiens constitue un premier jalon et une invitation à faire du dialogue entre toutes les religions et les spiritualités la pierre angulaire d'une humanité réconciliée et pacifiée. Puisse-t-elle habiter le cœur de nos prières. ».

Voir le texte intégral et le vidéo de l'événement : <http://www.ajcf.fr/Le-23-novembre-2015-au-College-des.html>

GREECE **Greece's ruling leftists soften their secularism**

Athens, 11 October 2015 - All over Greece, from the Ionian islands to the border villages of Thrace, youngsters aged between five and 17 are settling down to a year of schooling whose content is carefully mandated by the ministry of education. And for the great majority of them, religion, and Orthodox Christianity in particular, will be an important part of the diet. At elementary schools, for example, the ministry wants pupils to be taught to "understand the world as a wonderful creation of God, which humans can enjoy and feel grateful for"; at secondary schools, depending on their age, kids may find themselves studying the Old or the New Testament, the Orthodox Christian calendar, "other Christian confessions" - ie, the Protestant or Catholic faiths - or other world religions, or bioethical questions. This weekend marks the expiry of the annual deadline for applications for a waiver from religion courses; and in practice, only a small minority will cut the classes. But the terms of the opt-out, and the nature of state-mandated religious instruction, have been contested recently. Greece's radical leftist prime minister, Alexis Tsipras is a declared atheist; his long-term aim is to unravel the close relationship between the Greek state and the Orthodox church, whose role as the country's prevailing religion is enshrined by many articles in the constitution. On re-election last month, he named as education minister a secularist politician, Nikos Filis, who had protested over the warm official reception given earlier this year to a casket of saintly relics which were loaned to Greece by the Catholic church in Venice. Soon after the new cabinet's formation, the deputy education minister declared that the procedure for opting out of religion classes would be made much simpler. People braced themselves for a good old-fashioned clash between state and ecclesiastical authority. ■ <http://www.economist.com/blogs/erasmus/2015/10/religious-education-greece>

ITALIA **Trento: Marco Ventura alla guida del Centro FBK per le Scienze Religiose**

La Fondazione Bruno Kessler di Trento nomina un esperto internazionale, il giurista Marco Ventura, alla guida del Centro per le Scienze Religiose. Esperto nel campo del diritto comparato delle religioni, delle relazioni tra stati, chiese e gruppi religiosi, nonché in tema di libertà religiosa e laicità, Marco Ventura ha stretto una fitta rete di relazioni internazionali che lo vedono coinvolto in progetti e iniziative riguardanti uno dei temi centrali della ricerca del Centro, quello del dialogo interreligioso, di cui proprio in questa stagione si sperimenta la drammatica attualità e complessità. Raggiunto telefonicamente, subito dopo la nomina, ad Istanbul dove si trova per un convegno internazionale, Marco Ventura ha dichiarato: «Nei suoi 40 anni di storia, il Centro per le Scienze Religiose si è affermato come un punto di riferimento nazionale e internazionale. È oggi grande la responsabilità del Centro in un mondo in cui credenti e non credenti, e credenti di diverse fedi stanno imparando a convivere, e affrontano perciò gravi tensioni.

■ <http://www.ladigitto.it/permalink/49145.html>

LUXEMBOURG **Le nouveau cours « Vie et société » pourra démarrer avec son programme**

Le ministère de l'Éducation nationale, de l'Enfance et de la Jeunesse vient de publier le [programme-directeur](#) (*Rahmenlehrplan*) du nouveau cours «**Vie et société**». Le programme-directeur prend appui sur le [document-cadre](#), publié en mars 2015, qui lui décrit le contexte, les objectifs politiques, les grandes orientations et les principes fondamentaux du nouveau cours. Il a été élaboré par un groupe de travail composé d'enseignants de l'instruction religieuse et de la formation morale et sociale. L'encadrement et le conseil scientifique ont été assurés par le prof. Oelkers de l'Université de Zurich (*Institut für Erziehungswissenschaften*) et une équipe d'experts de la *Pädagogische Hochschule Zürich*. Le programme, précisant les objectifs et la structure du cours «Vie et société», prend en compte le contexte luxembourgeois, en particulier la diversité de la population. Le vivre-ensemble, l'ouverture et la tolérance

dans notre société multiculturelle sont en effet au cœur du cours «Vie et société». Le programme définit six grands domaines thématiques autour desquels s'articulera le nouveau cours: *Moi - Moi et les autres - Modes de vie, monde et société - L'être humain, la nature et la technique - Culture et communication - Grandes questions de la vie*. Tous liés au vivre-ensemble, ces domaines thématiques formeront le fil rouge qui assurera continuité et cohérence à travers l'ensemble des classes de l'enseignement fondamental et secondaire. Pour chaque classe, les domaines thématiques sont déclinés en thèmes, adaptés à l'âge et au questionnement des élèves. Dans les prochaines semaines, le ministère invitera les partenaires intéressés à un échange sur le programme-directeur et les domaines thématiques. **Le cours «Vie et société» remplacera l'instruction religieuse et la formation morale et sociale dans toutes les classes de l'école publique. Il sera introduit à la rentrée 2016-2017 à l'enseignement secondaire et secondaire-technique et à la rentrée 2017-2018 à l'enseignement fondamental.**

■ <http://www.men.public.lu/fr/actualites/communiqués-conference-presse/2015/11/12-vie-societe/index.html>

TURKEY **Will schools respect parents' and pupils' freedom of religion or belief?**

Oslo 17 November 2015 – “Turkey has twice, in 2007 and 2014, lost cases concerning its compulsory Religious Culture and Knowledge of Ethics (RCKE) classes at the European Court of Human Rights (ECtHR), as they do not respect parents', guardians', and pupils' freedom of religion or belief”, Forum 18 News Service notes. In September 2014 the ECtHR stated that “Turkey had to remedy the situation without delay”, yet the only action so far has been the Education Ministry preparing an action plan involving wide consultation with civil society on the RCKE courses. This is awaiting government approval after the elections. Another systemic violation of freedom of religion or belief in the education system are optional lessons in Islam, which many have found are in reality “compulsory optional”. Fear of discrimination and harassment from teachers and other pupils, as well as the slowness of the legal system, are the main reasons many people have not taken legal action to protect their rights. Unless effective protection of freedom of religion or belief in education is implemented, the state will continue to lose such cases before the ECtHR. ■ http://www.forum18.org/archive.php?article_id=2121

UNITED KINGDOM **Is there a place for 'collective worship' or 'religious observance' in schools?**

The majority of schools in the UK are required by law to organise acts of *collective worship* (England, Northern Ireland, Wales) or *religious observance* (Scotland) for their pupils. The majority of collective worship acts during any school term must be of a 'wholly or mainly of a broadly Christian character' and should be concerned with 'reverence or veneration paid to a divine being or power'. Is there a place for 'collective worship' or 'religious observance' in schools? What is its purpose? What are the legitimate interests of the state in such matters? Given that education is a devolved matter, are there variations in how the different administrations treat collective worship/religious observance? Do significant differences exist in the way that collective worship/religious observance is provided in practice in England, Northern Ireland, Scotland, and Wales? **How should schools take account of the rights of children, parents and teachers when organising such acts?** And to what extent do these acts contribute to the development of shared values and the encouragement of cohesive and inclusive school communities in an increasingly plural and multi-cultural society? These are some of the topical questions that the Research Network on Collective Worship seeks to investigate. The Network is composed of academics from a range of disciplines including educationalists, lawyers, philosophers and sociologists, drawn from England, Northern Ireland, Scotland and Wales. Through a series of events over a 24 month period (Jan 2014 – Dec 2015) the Network will evaluate the law and policy on collective worship in UK schools. This website provides details about these events (2 Network seminars, 1 public conference) and their outputs. It also aims to act as a comprehensive resource point on all matters relating to collective worship: legislation; reports; articles and current developments, as well as providing links to organisations with an interest in this topical and often controversial issue. ■ <http://collectiveschoolworship.com/>
■ <http://www.lawandreligionuk.com/2015/12/04/a-call-to-cull-collective-worship-in-schools/>

UNITED KINGDOM **Britain's Commission on Religion in public life issues final Report**

The Commission on Religion and Belief in British Public Life - created by the [Woolf Institute](#) in 2013 - released its final report yesterday. The 104-page report titled [Living with Difference - Community](#),

[Diversity and the Common Good](#) makes wide-ranging recommendations. It identifies important religious changes in Britain over the past 50 years: an increase in the number of non-religious individuals; a general decline in Christian affiliation, belief and practice; and increased diversity of religious beliefs among those who profess a religion. The report sets out a broad vision. The commission's vision is of a society at ease with itself in which all individuals, groups and communities feel at home, and in whose flourishing all wish to take part. In such a society all:

- feel a positive part of an ongoing national story – what it means to be British is not fixed and final, for people in the past understood the concept differently from the way it is seen today and all must be able to participate in shaping its meaning for the future
- are treated with equal respect and concern by the law, the state and public authorities
- know that their culture, religion and beliefs are embraced as part of a continuing process of mutual enrichment, and that their contributions to the texture of the nation's common life are valued
- are free to express and practise their beliefs, religious or otherwise, providing they do not constrict the rights and freedoms of others
- are confident in helping to shape public policy
- feel challenged to respond to the many manifest ills in wider society.

[The Guardian](#) reports on some of the Commission's recommendations, focusing particularly on those affecting schools. <http://religionclause.blogspot.it/2015/12/britains-commission-on-religion-in.html> and <http://www.courier.co.uk/Faith-schools-country-s-relationship-religion/story-28319114-detail/story.html>

PRESS REVIEW – L'ACTUALITE AU FIL DES JOURS

• Reuters, 30/09/15: Germany prints its Constitution in Arabic for refugees to learn
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1. HANDBOOKS • REFERENCE WORKS • REPORTS • YEARBOOKS

01. Robert JACKSON (ed.), *Intersections - Politiques et pratiques pour l'enseignement des religions et des visions non religieuses du monde en éducation interculturelle*, Editions du Conseil de l'Europe, Strasbourg 2015, pp. 134 – <http://book.coe.int/> - Comment combattre l'ignorance, les stéréotypes et l'incompréhension des religions et des convictions non religieuses ? En promouvant, dans l'éducation interculturelle, la connaissance de l' «autre», la tolérance et le développement du «vivre ensemble», et contribuer ainsi au renforcement des droits de l'homme et de la citoyenneté démocratique. Que peut apporter l'étude des religions et des visions non religieuses du monde à l'éducation interculturelle des élèves européens? Dans une importante recommandation [la Rec. CM/Rec(2008)12 relative à la dimension des religions et des convictions non religieuses dans l'éducation interculturelle], le Comité des Ministres du Conseil de l'Europe explique la nature et les objectifs de cet enseignement. *Intersections* va beaucoup plus loin, car il s'agit ici d'aider les décideurs, les établissements scolaires (enseignants et équipe de direction) et les formateurs d'enseignants à relever au mieux les défis que soulève la recommandation. En tenant dûment compte de l'avis de responsables pédagogiques, d'enseignants et de formateurs d'enseignants des États membres du Conseil de l'Europe, *Intersections* fournit des conseils pour, par exemple, comprendre la terminologie employée dans cette forme d'enseignement; développer des compétences d'enseignement et d'apprentissage, et adopter différentes approches pédagogiques; créer en classe un « espace sécurisant » propice au dialogue entre élèves; aider les élèves à analyser les représentations des religions dans les médias; parler à la fois des visions non religieuses du monde et des points de vue religieux; aborder les questions de religions et de convictions sous l'angle des droits de l'homme ; et tisser des liens entre établissements scolaires (de différents types) et entre l'école et son environnement. *Intersections* n'est ni un programme à suivre ni un manifeste politique. L'ouvrage vise à donner aux décideurs, aux établissements scolaires et aux formateurs d'enseignants des États membres du Conseil de l'Europe, ainsi qu'à toutes les personnes intéressées, les outils nécessaires pour résoudre les problèmes d'interprétation de la recommandation et adapter son message aux besoins propres à chaque pays. *Intersections* est le fruit du travail d'un groupe international d'experts réunis sous les auspices du Conseil de l'Europe et du Centre européen Wergeland. Il a été rédigé au nom du groupe par le professeur Robert Jackson. L'édition originale en anglais, *Signposts*, est également disponible.

02. COUNCIL OF EUROPE, *Freedom of religion and living together in a democratic society*, Document-Report 13851, 06 July 2015, pp. 18 - <http://assembly.coe.int/nw/xml/XRef/X2H-Xref-ViewPDF.asp?FileID=21962&lang=en> - Our democratic societies are threatened by fanaticism and religious extremism, but also by xenophobia and rejection of anything different. Faced with this threat, States and religions should work together to foster dialogue and mutual respect. Religions have a fundamental duty to promote the shared values and principles which underpin “living together”. Within the framework of a “secularity of recognition”, States should ensure that their neutrality remains inclusive and diversity-friendly, seek “reasonable accommodations” on controversial religious practices. The aim should be to guarantee equality that is effective in the right to freedom of religion and avoid any restrictions on this right which are not necessary in a democratic society. Education is the key to combating ignorance, breaking down stereotypes, building trust and mutual respect and promoting sincere support for the shared values of living together. School should be a meeting point and a place for constructive dialogue between individuals of different beliefs, and help them open up to other visions of the world. In this context, States and religious communities should collaborate so that the teaching of religion becomes an opportunity for reciprocal listening and for developing critical thinking. The Council of Europe should set up a stable platform for dialogue with senior representatives of religions and non-denominational organisations in order to foster active commitment by all the stakeholders in activities to promote living together.

03. Heiner BIELEFELDT, Nazila GHANEA, and Michael WIENER (eds.), *Freedom of Religion and Belief: An International Law Commentary*, Oxford Human Rights Hub, December 2015 - <http://ohrh.law.ox.ac.uk/new-publication-freedom-of-religion-and-belief-an-international-law-commentary-by-heiner-bielefeldt-nazila-ghanea-and-michael-wiener/> - Violations of religious freedom and violence committed in the name of religion grab our attention on a daily basis. Freedom of religion or belief is a key human right: the International Covenant on Civil and Political Rights, numerous conventions, declarations and soft law standards include specific provisions on freedom of religion or belief. The 1981 Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief has been interpreted since 1986 by the mandate of the UN Special Rapporteur on freedom of religion or belief. Special Rapporteurs (for example those on racism, freedom of expression, minority issues and cultural rights) and Treaty Bodies (for example the Human Rights Committee, the Committee on the elimination of Racial Discrimination and the Committee on the Rights of the Child) have also elaborated on freedom of religion or belief in the context of their respective mandates. This work is the first commentary to look comprehensively at the international provisions for the protection of freedom of religion or belief, considering how they are interpreted by various United Nations Special Procedures and Treaty Bodies. Structured around the thematic categories of the United Nations Special Rapporteur's framework for communications, the commentary analyses, for example, the limitations on the wearing of religious symbols and vulnerable situations, including those of women, detainees, refugees, children, minorities and migrants, through a combination of scholarly expertise and practical experience.

04. Brian J. GRIM, Todd M. JOHNSON, Vegard SKIRBEKK, Gina A. ZURLO (eds.), *Yearbook of International Religious Demography 2015*, Brill - <http://www.brill.com/products/reference-work/yearbook-international-religious-demography-2015> - The *Yearbook of International Religious Demography* presents an annual snapshot of the state of religious statistics around the world. Every year large amounts of data are collected through censuses, surveys, polls, religious communities, scholars, and a host of other sources. These data are collated and analyzed by research centers and scholars around the world. Large amounts of data appear in analyzed form in the *World Religion Database* (Brill), aiming at a researcher's audience. The *Yearbook* presents

data in sets of tables and scholarly articles spanning social science, demography, history, and geography. Each issue offers findings, sources, methods, and implications surrounding international religious demography. Each year an assessment is made of new data made available since the previous issue of the yearbook. The 2015 issue highlights both global and local realities in religious adherence, from the demographics of the world's atheists to the emigration of Christians from the Middle East. Other case studies include inter-religious marriage patterns in Austria, Muslim immigration to Australia, and methodological challenges in counting Hasidic Jews.

05. Javier MARTINEZ-TORRON and W. COLE DURHAM jr (eds.), *Religion and the secular State. National Reports*, Universidad Complutense Madrid 2015, 898 p. - <http://pendientedemigracion.ucm.es/info/derecles/JMTorron/Leaflet.pdf> - This book contains national reports on the topic "Religion and the secular State" from 58 reporters representing 43 countries, plus a general report written by Professors J. Martínez-Torrón and W. Cole Durham. The reports, originally prepared for the 18th World Congress of the International Academy of Comparative Law, were published in Interim form in 2010. This final volume, with updated and sometimes extensively modified reports, was prepared to coincide with the 19th Congress in Vienna in July 2014. The topic "Religion and the secular State", if construed too broadly, could conceivably cover virtually every subject relating to law and religion. For that reason, the general reporters asked the national reporters to focus on a number of recurring tension points in the relationship of religion and the state: (1) the general social context; (2) the constitutional and legal setting; (3) religious autonomy (and autonomy of the state from religion); (4) legal regulation of religion as a social phenomenon; (5) state financial support for religion; (6) civil effects of religious acts; (7) **religion and education**; (8) **religious symbols in public places**; and (9) tensions involving freedom of expression and offenses against religion. Keeping in mind the variety of national circumstances, the aim has been to obtain a picture of the solutions provided by different countries to basically the same overarching problem: how the secular state deals with religion or belief in a way that preserves the reciprocal autonomy of state and religious structures and guarantees the human right to freedom of religion and belief.

06. COMMISSION ON RELIGION AND BELIEF IN BRITISH PUBLIC LIFE, *Living with Difference. Community, diversity and common good*, Report published by "The Woolf Institute", Cambridge, posted 07 December 2015, 104 pages - <https://corablivingwithdifference.files.wordpress.com/2015/12/living-with-difference-community-diversity-and-the-common-good.pdf> - The Commission on Religion and Belief in British Public Life was convened in 2013 by the Woolf Institute, which promotes the multidisciplinary study of relationships between Christians, Jews and Muslims. The commission's purpose is to consider the place and role of religion and belief in contemporary Britain, to consider the significance of emerging trends and identities, and to make recommendations for public life and policy. Its premise is that in a rapidly changing diverse society everyone is affected, whatever their private views on religion and belief, by how public policy and public institutions respond to social change. Under the leadership of Baroness Butler-Sloss, the 20 commissioners – incorporating adherents of the main religious and belief traditions within the UK, including humanism - have met frequently. They have taken evidence from a wide range of people, and have journeyed around the UK and through its social and economic, religious and cultural, legal and political, academic and educational landscapes. Their report sets out their main conclusions and recommendations.

07. Gerhard ROBBERS, W. Cole DURHAM jr (eds.), *Encyclopedia of Law and Religion online*, Brill 2015, http://www.brill.com/products/book/encyclopedia-law-and-religion-set?utm_campaign=6232978 [Encyclopedia%20of%20Law%20and%20Religion%20Online&utm_medium=email&utm_source=Brill&utm_i=25XA.3PLEA.JO78Y9.DCOL2.1](http://www.brill.com/products/book/encyclopedia-law-and-religion-set?utm_campaign=6232978) - 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. Offered online and in five print volumes – Africa, the Americas, Asia, Europe, and Oceania + International Organizations – this work is a valuable resource for religious and legal scholars alike. Each article provides the following information for the broadest comparative advantage: - Social facts; Historical background; Position of religion in the legal system; Individual religious freedom; Legal status of religious communities; Right of autonomy; Active religious communities and cultures; Labour law within religious communities; Religious assistance in public institutions; Legal position of religious personnel and members of religious orders; Matrimonial and familial laws; Religious and criminal laws; and Country-specific issues. Print edition forthcoming in March 2016.

08. *Diccionari de Religions*, Editorial Claret, Barcelona 2015. El *Diccionari* difon 1.604 acepcions catalanes que corresponen a 1.427 conceptes diferents. Cada terme s'assigna a una o més tradicions religioses (fe bahà'í, budisme, catolicisme, cristianisme ortodox, hinduisme, islam, jainisme, judaisme, protestantisme, sikhisme i zoroastrisme), a banda d'altres agrupacions (esglésies lliures, noves religions, religions indígenes, religions de la Xina i el Japó). Alguns termes s'han assignat a àrees transversals com ara ciències de la religió i termes seculars. Una part del material d'aquest diccionari té l'origen en el *Vocabulari de religions per a mitjans de comunicació* que es va publicar en paper l'any 2004 i avui ja exhaurit. L'actual *Diccionari de Religions* incorpora més de tres-centes noves entrades, un nombre important d'esmenes i addicions, i una reorganització general de la informació que facilita la consulta per pantalla. Es el fruit de l'entesa entre la Direcció General d'Afers Religiosos i l'Associació UNESCO per al Diàleg Interreligiós, amb l'assessorament del Termcat i la col·laboració de l'Obra Social "la Caixa". El *Diccionari de Religions* també és accessible des del web d'Afers Religiosos, amb la possibilitat de consultar els termes en línia i de descarregar l'obra

sencera en format pdf. La vicepresidenta del Govern va qualificar aquesta obra, en la presentació d'“eina pionera, una obra col·lectiva, suma de moltes sensibilitats i una aportació a la cohesió social”. Editorial Claret ha reimprès i posat a l'abast de tothom el llibre en paper. El *Diccionari* també és accessible des del web d'Afers Religiosos, amb la possibilitat de consultar els termes en línia i de descarregar l'obra sencera en format pdf: <http://governacio.gencat.cat/ca/detalls/Noticia/Diccionari-de-ls-religions-reimpres>

09. Hans-Georg ZIEBERTZ, Gordan ČRPIĆ (eds), *Religion and Human Rights. An international perspective*, Springer 2015, 200 p.- www.springer.com - The articles in this book have their origin in a conference held in December 2012 in Würzburg, Germany. The authors met there to lay the foundation of the research project “Religion and Human Rights“. The lectures given there covered topics such as: Which positions on human rights in general and in particular rights are represented by the churches/religions in their respective countries; how and which human rights issues are discussed and which rights are under pressure; what are the relations or tensions between churches/religions and government/state regarding human rights and which rights are especially relevant for young people and which relate to issues of their life-world experiences respectively? The general structure of this book is based on these questions. Considering the diverse situations in the involved countries, the authors each have their own priorities. The projected time frame for this research project is scheduled until 2017. The purpose of the empirical study is to determine any connections between religion and human rights regarding the attitudes of adolescents in their respective countries. The general research question therefore is: What are the attitudes among the student population towards human rights and what is the impact of their religious convictions and practices on these attitudes? The aim is to discover theoretically and socially relevant relations between religious convictions and practices and attitudes towards human rights, to detect the direction in these relations in terms of the impact of religion on human rights attitudes, to formulate theoretically and empirically legitimate hypotheses about the impact of religion on human rights attitudes to be tested in future research and to elaborate conclusions for advancing human rights culture among European populations, especially human rights education. Those authors who already have the empirical data required for the study (surveys among 15–18 year old students) have presented them in their articles. Comprehensive empirical studies will be presented over the next few years. This book presents the introductory “mapping of the scene”.

10. Robert A. SEGAL and Kocku VON STUCKRAD (eds), *Vocabulary for the Study of Religion - 3 vols.* - Brill, Dec 2015 - <http://www.brill.com/products/reference-work/vocabulary-study-religion-3-vols> - 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. This *Vocabulary* 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. The online version can be found.

11. Oliver SCHARBRODT, Samim AKGÖNÜL, Ahmet ALIBAŠIĆ, Jørgen S. NIELSEN, and Egdūnas RAČIUS (eds), *Yearbook of Muslims in Europe - Volume 7*, Brill, October 2015, pp. XX-620 - <http://www.brill.com/products/book/yearbook-muslims-europe-volume-7> -The *Yearbook of Muslims in Europe* is an essential resource for analysis of Europe's dynamic Muslim populations. Featuring up-to-date research from forty-four European countries, this comprehensive reference work summarizes significant activities, trends and developments. Each new volume reports on the most current information available from surveyed countries, offering an annual overview of statistical and demographic data, topical issues of public debate, shifting transnational networks, changes to domestic and legal policies, and major activities in Muslim organisations and institutions. Supplementary data is gathered from a variety of sources and evaluated according to its reliability. In addition to offering a relevant framework for original research, the *Yearbook of Muslims in Europe* provides an invaluable source of reference for government and NGO officials, journalists, policy-makers, and related research institutions.

2. BOOKS • DOCUMENTS • ESSAYS • GUIDES • THESIS

12. Melanie ADRIAN, *Religious freedom at risk: the EU, French schools, and why the veil was banned*, Springer, pp 189 - https://www.tomtom.com/it_it/mydrive/?WT.mc_id=CO_email_DR_SOFTWAREUPDATE_201505_GO&WT.src=email_cam_paign - This book examines matters of religious freedom in Europe, considers the work of the European Court of Human Rights in this area, explores issues of multiculturalism and secularism in France, of women in Islam, and of Muslims in the West. The work presents legal analysis and ethnographic fieldwork, focusing on concepts such as laïcité, submission, equality and the role of the state in public education, amongst others. Through this book, the reader can visit inside a French public school located in a low-income neighborhood just south of Paris and learn about the complex dynamics that led up to the passing of the 2004 law banning Muslim headscarves. The chapters bring to light the actors and cultures within the school that set the stage for the passing of the law and the political philosophy that supports it. School culture and philosophy are compared and contrasted to the thoughts and opinions of the teachers, administrators and students to gauge how religious freedom and identity are understood. The book goes on to explore the issue of religious freedom at the European Court of Human Rights. The author argues that the

right to religious freedom has been too narrowly understood and is being fenced in by static visions of Islam. This jeopardizes the idea of religious freedom more broadly. By becoming entangled with regional and domestic politics, the Court is neglecting important nuances and is jeopardizing secularism, pluralism and democracy. This is a highly readable and accessible book that will appeal to students and scholars of law, anthropology, religious studies and philosophy of religion.

13. Jean BAUBEROT, Micheline MILOT, Philippe PORTIER (eds), *Laïcité, laïcités. Reconfigurations et nouveaux défis*, Maison des Sciences de l'Homme, Paris 2015, 400 pp. - <http://www.editions-msh.fr/livre/?GCOI=27351100472420> - Depuis le tournant du XXI^e siècle, des événements importants ont confirmé la place centrale de la laïcité dans le débat social et politique de nombreux pays relevant d'aires culturelles diverses. Au plan social, les questionnements sur la place du religieux dans l'espace public ont pris de l'ampleur, aussi bien en Europe que dans les Amériques et les pays arabes. Les différents régimes juridiques établissent de nouvelles dispositions. Certaines portent sur les signes religieux, d'autres concernent le corps, le genre, la sexualité, la vie. Cet ouvrage, s'appuyant sur des études et des recherches nouvelles, entend établir un bilan approfondi de différentes situations nationales (pays européens, arabes, américains et Japon) avec trois objectifs : d'abord, étudier comment les pouvoirs politiques assurent la liberté de conscience ; ensuite, analyser comment s'opère le rapport entre le droit positif et la norme religieuse ; enfin, approfondir la question des modes de gestion du religieux. Dans chaque pays, les dynamiques internes, sociales et culturelles, croisent les influences internationales du processus de globalisation, dont l'ouvrage rend également compte.

14. Hermann-Josef BLANKE, Pedro CRUZ VILLALÓN, Tonio KLEIN, Jacques ZILLER, *Common European legal thinking: Essays in honour of Albrecht Weber* - https://books.google.it/books?id=YxCcCgAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s - *Common European Legal Thinking* emanates from the existence of a shared European legal culture as especially reflected in the existence of a common European constitutional law. It denotes a body of individual constitutional principles – written and unwritten – that represent the common heritage of the constitutions of the Member States. Taking into account the two major European organisations, the Council of Europe and especially the European Union, the essays of this *Festschrift* discuss a range of constitutional principles, including the rule of law, democracy, and the exercise of political power in a multilevel system which recognises fundamental rights as directly applicable and supreme law. Other essays examine the value of pluralism, the commitment of private organisations to uphold public values, principles or rules, and the objectives and methods of a transnational science of administrative law. These articles highlight the fact that the *Ius Publicum Europaeum Commune* is “politically” in the making, which can often be seen in the shape of general legal principles. The publication recognises the role of *Albrecht Weber* as a forerunner of *Common European Legal Thinking*.

15. Reinhold BOSCHKI, *Catholic religious education in German schools: An ecumenical and interreligious perspective*, in Michael T. BUCHANAN and Adrian-Mario GELLEL (eds.), *Global perspectives on Catholic religious education in schools*, Springer 2015, pp.195-205 - http://link.springer.com/chapter/10.1007/978-3-319-20925-8_16 - Catholic RE is in a state of dramatic change. European societies have undergone an important transformation at the religious level, moving from a predominantly institutional and homogeneous Christian society to a heterogeneous religious society where religion tends to be a feature of a person's individual responsibility. Traditional patterns of learning and teaching lose ground especially in the field of RE. One of the greatest challenges to RE in the “fluid modernity,” as social philosopher Zygmunt Bauman calls the upheaval of society towards individualization and de-traditionalization, is to deal with plurality. The article shows how Catholic RE in German schools answers to these challenges by becoming a subject that focuses on its two main duties, that is, (1) to help the students getting rooted in Catholic tradition and (ii) at the same time being competent for dialogue with other denominations and religions. These topics will be investigated through the current literature as well as through the use of recent empirical studies.

16. Emmanuelle BRIBOSIA, Isabelle RORIVE (eds), *L'accommodement de la diversité religieuse. Regards croisés – Canada, Europe, Belgique*, Préface de Françoise Tulkens, Peter Lang éditeur, 2015, 370 p. - <http://www.peterlang.com/index.cfm?event=cmp.ccc.seitenstruktur.detailseiten&seitentyp=produkt&pk=86833> - Que se passe-t-il lorsque des personnes observant une religion minoritaire (voire même majoritaire) demandent l'adaptation de règles générales au nom de la pratique de leur foi ? Comment les employeurs, les pouvoirs publics, les directeurs ou les fournisseurs de services réagissent-ils à de telles demandes ? Que stipule la loi en de pareils cas ? Et quels sont les arguments normatifs en faveur ou à l'encontre de ce type de demandes ? Aux États-Unis et au Canada, ces questions sont traitées depuis plusieurs décennies par le jeu du concept juridique d'« accommodement raisonnable ». En Belgique, les sociologues ont pu observer depuis des années de nombreuses pratiques similaires, sans toutefois les nommer comme telles. Aujourd'hui, avec le développement, en droit européen, de la notion de discrimination indirecte, ainsi que l'introduction du principe d'« aménagement raisonnable » pour les personnes souffrant d'un handicap, la question se pose de savoir jusqu'à quel point cette figure juridique peut être mobilisée pour les pratiques religieuses. Cet ouvrage collectif rassemble des contributions d'académiques issus des deux côtés de l'Atlantique. En croisant les regards – philosophiques, politologiques, juridiques et sociologiques –, il vise à dépasser une approche passionnelle d'un débat éminemment sensible, où le monde scientifique est traversé par des opinions très contrastées.

17. Michael T. BUCHANAN, Adrian-Mario GELLEL (eds), *Global perspectives on Catholic religious education in schools*, Springer 2015, 310p - http://www.springer.com/it/book/9783319209241?wt_mc=ThirdParty.SpringerLink.3.EPR653>About_eBook - This book covers theoretical aspects of Catholic Religious Education in schools and examines them from multiple theoretical and contextual perspectives. It captures the contemporary academic and educational developments in the field of RE while discussing in detail the challenges that Religious Educators face in different European, Asian, African, Australian,

American and Latin American countries. The edited collection investigates how to pass on a Catholic heritage as a “living tradition” in diversely populated schools and communities. In this way it explores and asserts the proper identity of Catholic RE in dialogue with Catechetics and with the wider discipline of RE.

18. Mario CARDANO, Nicola PANNOFINO, *Piccole apostasie. Il congedo dai nuovi movimenti religiosi*, Società editrice Il Mulino, Bologna 2015, pp. 352, edizione e-book e a stampa - <https://www.mulino.it/isbn/9788815258670> - Sul ritorno del sacro e sull'emergere di nuove forme di religiosità molto si è scritto. Decisamente minore è stata l'attenzione riservata ai processi di deconversione. Nell'esaminare tali «apostasie», il volume illustra il tema del congedo da quattro movimenti religiosi, diversi per struttura organizzativa e proposta dottrina: Damanhur, Soka Gakkai, Testimoni di Geova e Scientology. Sono così indagati in profondità i processi di ricostruzione identitaria di chi si trova a integrare nella propria vita due scelte controcorrente: l'adesione a un'organizzazione religiosa alternativa e poi l'abbandono del nuovo credo.

19. Alessandro CAVALLI, Alberto MARTINELLI, *La società europea*, Società editrice Il Mulino, Bologna 2015, pp. 351. www.mulino.it – Un grande affresco della società europea, incentrato sui temi decisivi che ne hanno caratterizzato la storia: le popolazioni e le migrazioni; i confini e i nazionalismi; la specificità dell'esperienza e i fondamentalismi; le lingue; le università, dalla fondazione medievale all'università di massa, e le altre istituzioni del sapere; i sistemi politici, i parlamenti e i governi; le disuguaglianze e il welfare; l'integrazione economica e il mercato. Ma l'interrogativo fondamentale con cui si confrontano gli autori, docenti universitari a Pavia e Milano, riguarda ciò che il Vecchio Continente vorrà e potrà essere negli anni a venire.

20. Alex H. CHUNG, *Religion, pluralism and the secular state. Striving for a post-secular middling*, Thesis, University of Sidney, September 2015 - http://acuns.org/wp-content/uploads/2015/10/ChungA_Religion-Pluralism-Secular-State.pdf - The revival of theological thought in political discourse has lent rise to criticisms of secularism, which allege an antiseptical and distorted evaluation of the place of religion in the public square. Such critics often propose a return to a Tocqueville-esque state of secularism contained within the greater Christian sphere. Connolly asserts that the intersections between religion and the secular state need not be so dichotomous and zero-sum. However, some religionists and secularists do approach this 'culture war' with a mutually exclusive zero-sum mind set. The basis of rights-based liberal societies in the Global North is individual spiritual autonomy. As described by Diana Eck, pluralism is the engagement that creates a common (liberal) society from plurality. John Rees presents a theistic-secular middling on claims to legitimacy and the national 'centre', where religious institutions are subordinated by certain state (and interstate) norms inherent in the social contract (i.e. basic human rights necessary for the function of a liberal democracy), while providing for the free exercise (i.e. negative right) and freedom from state intervention of the manifestation of religious customs and identities. In light of the recent Australian controversies, tensions and conflation of Islamic identities with the emergence and security response to the Islamic State (IS), this paper seeks to engage discourses of liberal secularism, pluralism, and post-secular logics. Throughout the paper, the story of mentally ill individual is recounted to demonstrate instances of state-perpetuated suppression of personhood. Responding to and using Connolly and Rees' post-secular narratives, this paper examines marriage equality and the state of LGBTQ equality in the Usa, Canada, and Australia.

21. Forrest CLINGERMAN, Reid LOCKLIN, *Teaching civic engagement*, Oxford University Press, 2015, 336p. - https://books.google.it/books?id=dWjQCgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Using a new model focused on four core capacities--intellectual complexity, social location, empathetic accountability, and motivated action--*Teaching Civic Engagement* explores the significance of religious studies in fostering a vibrant, just, and democratic civic order. In the first section of the book, contributors detail this theoretical model and offer an initial application to the sources and methods that already define much teaching in the disciplines of religious studies and theology. A second section offers chapters focused on specific strategies for teaching civic engagement in religion classrooms, including traditional textual studies, reflective writing, community-based learning, field trips, media analysis, ethnographic methods, direct community engagement and a reflective practice of "ascetic withdrawal." The final section of the volume explores theoretical issues, including the delimitation of the "civic" as a category, connections between local and global in the civic project, the question of political advocacy in the classroom, and the role of normative commitments. Collectively these chapters illustrate the real possibility of connecting the scholarly study of religion with the societies in which we, our students, and our institutions exist. The contributing authors model new ways of engaging questions of civic belonging and social activism in the religion classroom, belying the stereotype of the ivory tower intellectual.

22. Giuseppe COLOMBO (ed.), *L'Europa, la malata di cristianesimo*, Vita e Pensiero, Milano 2015, pp. XXXIII + 182 – www.vitaepensiero.it - La civiltà cristiana europea è stata fondata da gente che credeva in Cristo e la loro fede è stata ed è fattore di inclusione non omologante e non di esclusione. Eppure oggi l'Europa è ‘malata di cristianesimo’: perché – sostengono i laicisti – la cultura e la morale cristiane sono dannose per l'uomo; al contrario perché – sostengono i credenti e alcuni non credenti – il cristianesimo non è più l'anima d'Europa. Dalla cura di questa malattia dipendono identità e futuro d'Europa: un volto ancor oggi tutto da decifrare e da costruire. Il volume, contenente gli atti del convegno ‘Filosofia ed esperienza religiosa’, Milano Università Cattolica, novembre 2014, aiuta a comprendere tale problema e propone l'ipotesi di una ‘buona utopia’ per il Continente.

23. Lorenzo DANI, *Per la critica delle consacrazioni. Piccola guida ad un'analisi materialistica della religione*, Verona, QuiEdit, 2015, pp. 100. Dalla singolare somiglianza scoperta tra un soggetto religioso biblico, il ‘servo di Jahweh’, e un soggetto considerato ateo, il cosiddetto ‘uomo negativo’, muove la metodologia di ricerca sociologica che qui viene abbozzata. E' una metodologia materialista, ma non perché vuole eliminare la religione; anzi, è finalizzata alla riscoperta della spiritualità e alla sua

salvaguardia, ovunque e in qualsiasi modo si manifesti, con simboli religiosi o non religiosi. Con questa metodologia si può scoprire come e quando avviene che qualcuno, esercitando il proprio potere religioso in forma di dominio, corrompe e annulla la religione. Questa piccola guida è stata stesa per studenti di varie discipline (sociologia, filosofia, teologia, antropologia, psicologia, e in genere le scienze sociali), e soprattutto per chi vuole fare indagini sociologiche su fatti e problemi di religione, andando però alla radice dei problemi. L'Autore ha applicato questo metodo in: *Istituzione e identità religiosa* (1975); *Domanda e offerta religiosa* (1986); *Contraffazione della normalità* (2004); *Comunicazione coatta* (2009); *Tenuto per mano da Dio* (2014).

24. Annemie DILLEN, *Aren't they too young? The challenge of hermeneutical and interreligious learning in Catholic religious education: A Flemish perspective*, in Michael T. BUCHANAN and Adrian-Mario GELLEL (eds.), *Global perspectives on Catholic religious education in schools*, Springer 2015, pp.155-165 - http://link.springer.com/chapter/10.1007/978-3-319-20925-8_13 - One of the contemporary discussions in Flanders (Belgium) concerning religious education centres on the question how much diversity children can cope with. Do they first have to be initiated into one religion, especially the Catholic one, before they can be brought into contact with other religions? Is interreligious education preferable in a de-traditionalised country where most children following Catholic Religious Education, both in catholic and in public schools, do not know a lot about Catholicism as such? I will argue that both on theological and on pedagogical grounds, it is important to take children seriously as agents and as subjects who are not just empty vessels. Further, within the Belgian context, children come into contact with religious and philosophical diversity from an early age, by watching neighbours, watching television or listening to other pupil's world views. Therefore, it is important to search for methods that stimulate children in critical, hermeneutical thinking and communication about religion in dialogue with each other and with materials from other religions and world views. At the same time a profound introduction in the catholic religion is necessary in order to stimulate a communicative attitude.

25. Henri DERROITTE, André FOSSION (eds.), *Cours de religion et citoyenneté à l'heure de l'interconvictionnel*, Ed. Lumen Vitae, Namur, 2015. <http://www.lumenonline.net/main/document/document.php?> - « (...) L'ouvrage entend formuler un ensemble de perspectives et de propositions qui puissent être reconnues quelles que soient les convictions. C'est solidairement, que nous avons à bâtir un « vivre ensemble » qui soit bon pour tous et chacun. Une idée-force traverse l'ouvrage. En Belgique, l'enseignement des religions, - comme aussi, sans doute, des convictions non-confessionnelles - se justifie de plein droit au sein de l'école. Par ailleurs, l'école publique se doit d'être neutre. Mais à l'inverse d'une neutralité aplatisante, la garantie d'une neutralité dynamique consisterait à mettre en place une authentique interconvictionnalité. Il s'agirait de promouvoir au sein de l'école une culture exigeante du dialogue, à la fois soucieuse des faits et respectueuse des personnes dans leurs convictions présentes, en pleine transformation ou maturation. Qu'est-ce donc qu'enseigner ou apprendre aujourd'hui dans les matières qui touchent aux convictions philosophiques et religieuses ? Bien sûr, il faut passer par un devoir d'enquête critique, objective, documentaire, historique. Comment pourrait-il en être autrement ? Il y a, en effet, des savoirs objectifs à apprendre qui permettent de dépasser les ignorances, les méconnaissances, les erreurs, les préjugés ». (*de la préface, par André Fossion*)

26. Renee K. HARRISON, Jennie S. KNIGHT, *Engaged teaching in Theology and Religion*, Palgrave MacMillan, 2015, 224 p - https://books.google.it/books?id=uhXeCgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - The goal of *Engaged Teaching in Theology and Religion* is to guide a process of self-reflection for scholars and teachers of theology and religion that leads to intentional, transformative teaching, dialogue, and reform in theological education and religious studies. Effective teaching approaches must address the selfhood of the teacher, as well as pedagogy, course content, and community engagement. This book sets itself apart from other works in the field because of this holistic approach. In addition to addressing these four areas, Harrison and Knight provide a variety of practices for teaching that take seriously students' cries for a more socially and personally relevant pedagogy and curriculum in a rapidly changing transnational world. The volume provides a well-reasoned and accessible re-thinking of teaching theology and religion so that schools of theology and departments of religion might better live out their stated goals of forming transformative, courageous, and thoughtful leaders and teachers in the twenty-first century.

27. Rita HERMON-BELOT, *Aux sources de l'idée laïque. Révolution et pluralité religieuse*, Odile Jacob, 2015, pp. 272 - http://www.odilejacob.fr/catalogue/sciences-humaines/religions-spiritualites/aux-sources-de-lidee-laique_9782738133380.php - La question de la laïcité est aujourd'hui, en France, au cœur du débat politique et social. Les conflits actuels trouvent leur origine dans la reconstruction par l'histoire républicaine d'un affrontement limité à la République et au Catholicisme. C'est cet héritage national que l'historienne Rita Hermon-Belot entreprend ici de revisiter. Elle met en lumière la rupture révolutionnaire. Elle révèle à travers les débats de la Révolution française que celle-ci ne fut pas, comme on le dit trop souvent, foncièrement hostile aux religions. Elle en organisa même la diversité d'expressions avant que l'évolution des parties en présence ne l'entraîne à partir de 1793 vers une position plus tranchée. En remontant aux sources de la laïcité « à la française », en reformulant les termes du débat actuel, cette enquête peut contribuer aujourd'hui à éclairer et à comprendre les tensions qui traversent notre société.

28. Iseult HONOHAN, Nathalie ROUGIER, *Tolerance and diversity in Ireland, north and south*, Oxford University Press, 2015, 238 pp. - https://books.google.it/books?id=LHLLCgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - This book examines the treatment of cultural and religious diversity - indigenous and immigrant - on both sides of the Irish border in order to analyse the current state of tolerance and the kinds of policies that may support integration, while respecting diversity. While it is sometimes argued that in contemporary societies we need to go 'beyond tolerance' to more positive recognition, new and continuing tensions and conflicts among groups suggest that there may still be a role for tolerance. The first set of chapters in the book focus on the spheres of education, civic life and politics, including chapters on specific groups (e.g. travellers, immigrants),

as well as the communal divisions in Northern Ireland. Later chapters reflect on the Irish experience of diversity, and assess the extent to which the conceptual approaches and discourses employed to deal with it are comparable between the jurisdictions of the Republic and NI. Finally the book considers the implications for what constitutes the most appropriate approach to diversity - whether this should ideally be in terms of tolerance and mutual accommodation, of recognition, or transformative reconciliation. This is the first book to address the issue of tolerance across the broad sweep of different kinds of religious and cultural diversity in NI and the Republic. It will appeal to academics and students in sociology, politics, education, social psychology and Irish studies; it will also be of interest to general readers interested in society, education and politics in Ireland, north and south.

29. Per INGESMAN (ed.), *Religion as an agent of change. Crusades, reformation, pietism*, [Church History and Religious Culture, 72], Brill 2015 - <http://www.brill.com/products/book/religion-agent-change> - Throughout the history of mankind religion has been a creative and innovative factor of great strength, able to change societies, create new cultures, and shape strong identities. In *Religion as an agent of change* leading historians and Church historians discuss religion as a driving force in historical development on the basis of three particular cases from the history of Christianity in Western Europe: the Crusades, the Reformation, and Pietism. The empirical case studies in the book present important results and viewpoints from new research in these three historical phenomena, to a large degree undertaken in our own generation, thus establishing a solid foundation for further scholarly discussions about the role of the Christian religion as a driving force in history.

30. Yaiza JANSSENS (ed.), *Annotated legal documents on Islam in Europe. Belgium*, Brill, 2015, 196 pages - <http://www.brill.com/products/book/annotated-legal-documents-islam-europe-belgium> - This volume of *Annotated Legal Documents on Islam in Europe* covers Belgium and consists of an annotated collection of legal documents affecting the status of Islam and Muslims. The legal texts are published in the original French and Dutch languages while the annotations and supporting material are in English. By legal documents are meant the texts of legislation, including relevant secondary legislation, as well as significant court decisions. Each legal text is preceded by an introduction describing the historical, political and legal circumstances of its adoption, plus a short paragraph summarising its content. The focus of the collection is on the religious dimensions of being Muslim in Europe, i.e. on individuals' access to practise their religious obligations and on the ability to organise and manifest their religious life.

31. David KOUSSENS, *L'épreuve de la neutralité. La laïcité française entre droit et discours*, éd. Bruylant, Sherbrooke 2015, 212pp. http://fr.bruylant.larciergroup.com/titres/133233_1/l-epreuve-de-la-neutralite.html - Cet ouvrage propose un double regard sociologique et juridique sur les récentes évolutions de la laïcité en France. S'il s'inscrit dans des débats publics souvent très vifs, il n'a pour autant aucune visée proprement normative. Basé sur l'analyse de sources juridiques et politiques relatives à la régulation de la diversité religieuse, il a plutôt pour but de donner des clés de compréhension de ces débats et d'en mettre en exergue les impensés. Prenant en compte les traditions nationales, retraçant les voies de droit pour lesquelles l'État a opté et analysant les représentations dominantes véhiculées dans la société, l'ouvrage met ainsi en lumière les corrélations et divergences entre les discours sur la laïcité présents dans les débats publics et les configurations laïques qui émergent de la régulation juridique du religieux. Dans cet ouvrage qui s'adresse aussi bien aux spécialistes qu'au grand public, les grands enjeux laïques qui sont analysés portent autant sur la régulation de l'expression collective du religieux (problématique des « sectes », gestion des lieux de cultes, symboles et rituels chrétiens dans les institutions publiques) que sur la régulation de son expression individuelle (port de signes religieux par les élèves des écoles publiques et par les fonctionnaires de l'État, controverse sur le voile intégral ; affaire Baby Loup). Il est aujourd'hui un important outil pour comprendre les aménagements de la laïcité française.

32. Paul Christopher MANUEL, Alyna LYON, Clyde WILCOX (eds.), *Religion and politics in a global society: Comparative perspectives from the Portuguese-speaking world*, https://berkeleycenter.georgetown.edu/events/religion-and-politics-in-a-global-society-comparative-perspectives-from-the-portuguese-speaking-world?utm_source=Berkley+Center+Master+List&utm_ - The Portuguese colonial experience left a lasting impression on the cultural, religious, and political dynamics in the former colonies, this work explores this colonial legacy, bringing together scholars from a variety of disciplines and theoretical schools. In this roundtable discussion, three contributors to the volume will offer in-depth case studies on Brazil, India, East Timor and Portugal - societies connected by a shared colonial past and common cultural and sociolinguistic characteristics. They will examine questions on how faith and culture interrelate, and how the various national experiences might resonate with one another. The roundtable promises to provide a deeper understanding of the Lusophone global society, as well as the larger field of religion and politics.

33. Myriam MARIJUAN ANDUEZA, *La comprensión de la cultura: ¿Influenciada por la religión?* Tesis, Universidad de Burgos, 2015 - , <http://hdl.handle.net/10259/3871> - La religión ha sido un factor clave e influyente en la formación y pensamiento de las distintas sociedades a la largo de la historia. La prueba de esta influencia queda reflejada en parte de nuestro Patrimonio Histórico y Cultural, que en muchos casos, se trata de manifestaciones religiosas. La religión es, por tanto, un componente cultural y objeto de estudio de las Ciencias Sociales. Por esto se puede presuponer que el estudio de la religión o haber vivido en un contexto religioso puede ayudar a la comprensión y, consecuentemente, al estudio de la historia, debido a la estrecha relación que existe entre ellas. El trabajo es una investigación educativa que corrobora dicha hipótesis mediante resultados cuantitativos basados en correlaciones y comparaciones. [Religion has been an influential key factor in the training and line of thinking of the different societies throughout history. Proof of this influence can be seen in part of our Historical and Cultural heritage, which in many cases presents itself in the form of religion-related manifestations. Religion is, therefore, a cultural component and the

object of study of Social Sciences. It is for this reason that one can assume that the study of religion or having lived in a religious context can help to comprehend and, subsequently, to study history, due to the close relation that exists between these two. This here education study proves the above hypothesis using quantitative results based on correlations and comparisons].

34. Emanuela PRINZIVALLI (direzione scientifica), *Storia del cristianesimo*, vol.1. *L'età antica* (sec. I-VII) a c. di E. Prinzivalli; vol.2. *L'età medievale* (sec. VIII-XV) a c. di M. Benedetti; vol.3. *L'età moderna* (sec. XVI-XVIII) a c. di V. Lavenia; vol. 4. *L'età contemporanea* (sec. XIX-XXI) a c. di G.Vian, Carocci editore, Roma 2015. www.carocci.it – L'opera intende render conto della straordinaria ricchezza di un fenomeno religioso che attraversa e permea duemila anni di storia occidentale con un linguaggio che cerchi di restituirne complessità e fascino. Il progetto dei quattro volumi è unitario, tuttavia ciascuno di essi può essere letto come opera a sé stante. L'interazione del cristianesimo con i diversi ambiti culturali è oggetto di particolare attenzione e il lettore troverà capitoli dedicati all'arte, all'economia, alle scienze alla filosofia, all'educazione in una prospettiva il più possibile interdisciplinare. Sono una cinquantina gli autori che hanno firmato singoli capitoli specialistici. Nel quarto volume consistenti blocchi di capitoli (pp. 243-317; 375-455) sono dedicati all'analisi della transizione dalla centralità delle Chiese europee alla affermazione mondiale della c.d. *Global Christianity*.

35. Paolo PRODI, *Homo Europaeus*, Il Mulino, ed. online e a stampa, 2105, pp. 240 - <http://www.darwinbooks.it/> - "Se non si vuole retrocedere a un'identificazione etnica o di tipo religioso-ideologico (ai fondamentalismi razziali o religiosi), il compito da affrontare è quello di ricostruire un'identità collettiva come articolazione complessa, come appartenenza multipla a livello cittadino, regionale, nazionale ed europeo: senza alcun baricentro unico, ma con diversi equilibri all'interno di un terreno comune riconosciuto come tale". Laicità, distacco del potere spirituale dal potere temporale, separazione del diritto naturale-divino dal diritto positivo, civile e canonico, nascita del dualismo tra le sfere della coscienza e quella della giustizia umana: sono i tratti costitutivi che secondo la fine interpretazione di Prodi connotano la modernità occidentale europea. Una modernità oggi in profonda crisi, economica e politica, ma soprattutto antropologica. L'uomo europeo a più dimensioni, della coscienza e della legge, che deve misurarsi con la globalizzazione a una dimensione.

36. Michael RECTENWALD, Rochelle ALMEIDA, George LEVINE (eds.), *Global secularisms in a post-secular Age*, Walter de Gruyter GmbH & Co KG, 2015, 375 pp. - https://books.google.it/books?id=UZqnCgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Global secularisms addresses the state of and prospects for secularism globally. It brings together theoretical discussion and empirical case studies that illustrate the "on-the-ground," actually existing secularisms as they interact with various religious, political, social, and economic contexts. The anthology provides unparalleled theoretical scope and detailed empirical granularity in its treatment of secularism and post-secularism. An important chapter on RE by Patrick LOOBUYCK, *Religious education in Habermasian post-secular societies*, pp. 91-108.

37. Bert ROEBBEN, *How much and which theology in religious education? On the intimate place of theology in the public space of the school*, a chapter in: M.T. Buchanan and A-M. Gellel, *Global perspectives on Catholic religious education in schools*, Springer 2015, pp. 35-45 - http://link.springer.com/chapter/10.1007/978-3-319-20925-8_4 - This chapter explores the thesis that the public-theological role of Catholic RE in Late-Modernity needs to be reconsidered drastically. Because school development today is based on the idea of human dignity and inter-subjective creativity, religious education needs to redefine its goals. The theology of religious education will as a matter of fact be influenced by this shift. After requalifying the German concept of Bildung, the paper focuses in the second part on the movement of children's and youth theology and on its specific didactical outlook as "theologizing with children and young people." In the third section these findings are related to systematic-theological elements of the Catholic tradition. After consideration a kenotic-theological concept seems to be most fitting to re-imagine the intimate place of theology in the public space of the school. The starting point of this chapter is the contemporary school in Europe. It has been developing in recent years into a highly organized institution with many procedures of professionalism and accountability. Every school (private or public) is expected to contribute to the common good and to demonstrate the adequacy of its contribution. Schools prepare children and young people to participate with their competences and skills in the society of the future. When this condition is fulfilled, knowledge can accumulate and wealth can grow. Children and young people will then, in their turn, enjoy the commodities of this knowledge and wealth. In this chapter I raise serious questions about this instrumentalization of young people and their talents in school and society today.

38. Martin ROTHGANGEL, Martin JÄGGLE, Thomas SCHLAG (eds), *Religious education at schools in Europe*. Part I: *Central Europe*, Vandenhoeck & Ruprecht, Jan. 2016, pp. 310 - https://books.google.it/books?id=9Rf5CgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - The project "Religious Education at Schools in Europe" (REL-EDU), which is divided up into six volumes (Central Europe, Western Europe, Northern Europe, Southern Europe, South-Eastern Europe, Eastern Europe), aims to research the situation with regard to religious education in Europe. This volume outlines the organisational form of religious education in the countries of Central Europe: Austria (by M. Jaggle and Ph. Klutz), Croatia (A.Th. Filipovic), Czech Republic (L. Muchova), Germany (M. Rothgangel and HG. Ziebertz), Hungary (M. Solymar), Poland (C. Rogowski), the Principality of Liechtenstein (S. Hirschlehner), Slovakia (T. Reimer), Slovenia (S. Gerjolj), and Switzerland (Th. Schlag). This is done on the basis of thirteen key issues, which allows specific points of comparison between different countries in Europe. Thereby the volume focuses the comparative approach and facilitates further research into specific aspects of the comparison.

39. Kieran SCOTT, *Problem or paradox: Teaching the Catholic religion in Catholic schools*, in Michael T. Buchanan and Adrian-Mario Gellé (eds.), *Global perspectives on Catholic religious education in schools*, Springer 2015, pp. 47-60 - http://link.springer.com/chapter/10.1007/978-3-319-20925-8_5 - Across the globe, debate ensues on the nature and role of teaching religion in Catholic schools. There is confusion as to how this practice applies in today's world. A variety of different and conflicting perspectives currently operate at every level of the church's life – internationally, academically and pastorally. What criteria should guide the practice? What assumptions and presuppositions ought to guide the pedagogy? How does the teaching of religion fit into the particular mission and ethos of the school? Is it educationally compatible with the evangelical proclamation of the faith? Would this be a problem or a paradox? The chapter seeks to untangle and shed light on this debate.

40. Kristina STOECKL, Olivier ROY (eds.), *The future of religious education in Europe*, European University Institute, Florence 2015, Paper pp. 45 – http://cadmus.eui.eu/bitstream/handle/1814/37735/FutureReligiousEducationEurope_2015.pdf?sequence=1&isAllowed=y#page=23 - “When we at ReligioWest decided to organize a workshop and publication on the future of religious education in Europe, we set ourselves the ambitious goal to cover, in the context of a small meeting, the entire conceptual range of approaches to religious education in public schools. This meant inviting theologians and professionals of religious teaching alongside defenders of a religiously impartial approach to the teaching of religion in schools, and to ask each of them to explain their reasons for defending their respective models. The papers gathered in this publication cover the conceptual debate on the subject, ranging from a confessional approach (M. Scharer, J. Willems) to a sociological approach (W. Alberts), with an inclusive model as the middle-position (R. Jackson, V. Fabretti). The different models diverge on how they define, in the context of public schooling for children aged 6 to 14 years, what RE is aimed at: is that what should be conveyed knowledge about religion or instead religious knowledge? Should pupils become cognitively equipped to recognize and discuss religious diversity, or should they first become literate in one, presumably “their own” religious tradition?” (Introduction, 1-2)

41. Heinz STREIB, Ralph W. HOOD, Jr., *Semantics and Psychology of Spirituality. A cross cultural analysis*, Springer, 2015, pp 694 - https://books.google.it/books?id=5IvDCgAAQBAJ&dq=learning+from+religion&lr=&hl=it&source=gbs_navlinks_s - This book examines what people mean when they say they are “spiritual”. It looks at the semantics of “spirituality”, the visibility of reasons for “spiritual” preference in biographies, in psychological dispositions, in cultural differences between Germany and the US, and in gender differences. It also examines the kind of biographical consequences that are associated with “spirituality”. The book reports the results of an online-questionnaire filled out by 773 respondents in Germany and 1113 in the US, personal interviews with a selected group of more than 100 persons, and an experiment. Based on the data collected, it reports results that are relevant for a number of scientific and practical disciplines. It makes a contribution to the semantics of everyday religious language and to the cross-cultural study of religion and to many related fields as well, because “spirituality” is evaluated in relation to personality, mysticism, well-being, religious styles, generativity, attachment, biography and atheism. The book draws attention to the – new and ever changing – ways in which people give names to their ultimate concern and symbolize their experiences of transcendence.

42. Scott W. SUNQUIST, *The unexpected Christian century: The reversal and transformation of global Christianity, 1900-2000*, Baker Academic, 240 pp. - https://books.google.it/books?id=Z5SzCgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - In 1900 many assumed the twentieth century would be a Christian century because Western "Christian empires" ruled most of the world. What happened instead is that Christianity in the West declined dramatically, the empires collapsed, and Christianity's center moved to Africa, Asia, Latin America, and the Pacific. How did this happen so quickly? Respected scholar and teacher Scott Sunquist surveys the most recent century of Christian history, highlighting epochal changes in global Christianity. He also suggests lessons we can learn from this remarkable global Christian reversal. Ideal for an introduction to Christianity or a church history course, this book includes a foreword by Mark Noll.

3. JOURNALS, e-JOURNALS

43. Bruno AGUILERA BARCHET, *Europeans: don't be afraid of your culture!* European View, Link-Springer, November 2015, online, pp.1-9: <http://link.springer.com/article/10.1007/s12290-015-0367-1/fulltext.html> - The West has exercised international hegemony since the Middle Ages. The European states, until 1918, and the US, up to the end of the Cold War, proved capable of imposing their leadership through their military and economic dominance. Today, however, the Western nations are not the only world powers. China, India, Russia and some Islamic countries share global leadership with the US, while Europe is struggling to find a way to be relevant in the twenty-first century. Merely constituting a massive common market is insufficient. In this endeavour Europe is not taking advantage of its most valuable asset: its rich cultural legacy, rooted in thousands of years of history. Ironically, the young US has thus far done a better job of projecting power globally by exploiting its soft power. Placing the humanities back at the centre of education would be the best way for Europeans to recover both their identity and an important role on the world stage.

44. Brendan P. CARMODY, *Lonergan and interreligious education*, Religious Education, vol.110 (2005)5, 500-516 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2015.1089722> - Interreligious education has been a concern over the past few decades and continues to be a challenge. This article will review ways in which religious education has attempted to face the issue of education for increasingly multifaith societies. It identifies objectivity in religion as a major concern and will provide a perspective based on the writings of philosopher-theologian Bernard Lonergan.

45. Mary DARMANIN, *Toleration of religious diversity in a small island state: Malta*, http://newdiversities.mmg.mpg.de/wp-content/uploads/2015/10/2015_17-01_03_Darmanin.pdf - This article explores individual and institutional discursive regimes of toleration in Malta, a small new 'host' EU member state with a Roman Catholic ethnic religion. With new immigrant populations, Maltese schools have become reluctant sites of multiculturalism. The state is currently under pressure to move from toleration to accommodation and formal equality. However, Maltese Catholic nationals respond to religious 'Others' with different classes of tolerance, sometimes even with intolerance. This lack of acceptance by Catholic nationals raises specific political dilemmas for institutional actors, which will be discussed in relation to the provision of religious education in schools. Given this context, the article asks, what processes could lead to participative equality in reluctant sites of multiculturalism? Taking a pragmatic approach, sensitive to context and temporality with regard to discourses of toleration, this article argues that tolerance, especially democratic institutional pluralism that supports respectful engagement with and participation of religious 'Others' in public institutions, creates spaces for social relationships and social bonds to flourish between majority and minority citizens. These bonds are required to achieve 'deep equality'.
46. Henri DERROITTE, *Les cours de religion en Belgique: ambitieux et modestes*, *Lumen Vitae*, vol. 70 (2015) 3, 281-300 – www.editionsjesuites.com – La situation des cours de religion dans les écoles de Belgique francophone est actuellement remise en cause. Dans les écoles officielles, gérées par l'Etat, les heures attribuées à ce cours seront réduites. L'actuelle majorité politique souhaite les remplacer par des heures d'éducation à la philosophie et à la citoyenneté. L'auteur, à la suite des réflexions issues de certains penseurs-pédagogues contemporains (F. Ouellet, J-P. Willaime, F. Jutras ...) et des lignes les plus récentes du magistère ecclésial, s'interroge sur cette évolution et sur la contribution que la religion peut apporter dans l'éducation des jeunes au savoir/pouvoir « vivre-ensemble ».
47. Th.M. DESA ÅHS, Saira POULTER & Arto KALLIONIEMI, *Encountering worldviews: Pupil perspectives on integrative worldview education in a Finnish secondary school context*, *Religion & Education*, abstract posted online 11 December 2015 <http://www.tandfonline.com/doi/abs/10.1080/15507394.2015.1128311> - The aim of this paper is to explore pupils' views on integrative worldview education that encompasses pupils from both religious and non-religious backgrounds. The research material consists of surveys ($N = 174$) and pupil interviews ($N = 40$) which are analysed with a mixed methods approach. The theoretical basis of this study are the concepts of worldview, safe place, dialogue and lived religion. The results of this study indicate that pupils find the integrative religious education class a safe place to learn about worldviews and encounter others. This study suggests that the removal of pupils' physical separation on the basis of worldview has a significant positive impact on the experiences of adolescents.
48. Stefanie DOEBLER, *Love thy neighbor? Relationships between religion and racial intolerance in Europe*, *Politics and Religion*, published online 02 October 2015 - <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=9989877&fileId=S1755048315000607> - This article examines relationships between religion and racial intolerance across 47 countries by applying multilevel modeling to European survey data and is the first in-depth analysis of moderation of these relationships by European national contexts. The analysis distinguishes a believing, belonging, and practice dimension of religiosity. The results yield little evidence of a link between denominational belonging, religious practice, and racial intolerance. The religiosity dimension that matters most for racial intolerance in Europe is believing: believers in a traditional God and believers in a Spirit/Life Force are decidedly less likely, and fundamentalists are more likely than non-believers to be racially intolerant. National contexts also matter greatly: individuals living in Europe's most religious countries, countries with legacies of ethnic-religious conflict and countries with low GDP are significantly more likely to be racially intolerant than those living in wealthier, secular and politically stable countries. This is especially the case for the religiously devout.
49. Giuditta FONTANA, *Religious education after conflicts: promoting social cohesion or entrenching existing cleavages?*, *Compare: A Journal of Comparative and International Education*, vol. 45 (2015) 6 , abstract posted online 27 Oct 2015 - <http://www.tandfonline.com/doi/abs/10.1080/03057925.2015.1099422> - This article considers initiatives to reform RE after violent identity-based conflicts in Lebanon, Northern Ireland and Macedonia. The Taif Agreement, the Belfast Agreement and the Ohrid Agreement mapped extensive education reforms and established consociational power-sharing in the three jurisdictions, altering state identity and inter-communal hierarchies. The existing literature generates two hypotheses on the political function of RE after violent conflicts: (1) RE tends to entrench existing ethnic, national and political cleavages or (2) RE helps further mutual knowledge, integration and social cohesion after violent conflicts. This comparative research employs original interviews and documents to evaluate initiatives to reform RE (as a curricular subject) in post-conflict Lebanon, Northern Ireland and Macedonia. It suggests that the first hypothesis reflects more accurately the political function of education: RE helps entrench existing cleavages in these deeply divided societies, but this does not necessarily hamper short-term peace and political stability.
50. Leslie J. FRANCIS, Alice PYKE & Gemma PENNY, *Christian affiliation, Christian practice and attitudes to religious diversity: A quantitative analysis among 13- to 15-year-old female students in the UK*, *Journal of Contemporary Religion*, vol. 30 (2015) 2, 249-263 - <http://www.tandfonline.com/doi/full/10.1080/13537903.2015.1026116> - Within the context of the "Young People's Attitudes to Religious Diversity" project at the Warwick Religions and Education Research Unit, this study examines the association between self-assigned Christian affiliation, self-reported Christian practice, and attitudes towards religious

diversity among a sample of 5,748 13- to 15-year-old female students attending schools in England, Northern Ireland, Scotland, and Wales. The two hypotheses being tested are that, among female students, nominal Christians do not differ in their attitudes towards religious diversity from unaffiliated students and that church attendance leads to less tolerance of other religious groups. The data partly support the first hypothesis but not the second. Churchgoing Christian female students are more interested in and more tolerant of other religious groups. The data also draw attention to the perceived importance of religious education in schools for shaping views on religion and on religious diversity among unaffiliated students, nominal Christians, and practising Christians. Both the Christian churches and religious education in school seem to have an important part to play in nurturing a tolerant and inclusive religiously diverse society in the UK.

51. Juliette GALONNIER, *Teaching and learning to be religious: Pedagogies of conversion to Islam and Christianity*, *Sociology of Religion*, abstract first published online: December 7, 2015 - <http://socrel.oxfordjournals.org/content/early/2015/12/07/socrel.srv055.abstract> - Drawing on in-depth interviews and ethnographic data, this article provides one of the first empirical analyses of religious classes for converts in the United States. Focusing on “new member classes” in two religious communities (a Muslim association and an evangelical Christian church), we introduce the concept of “pedagogies of conversion” to describe how religious organizations teach converts about their new religion and set up guidelines to frame the conversion process. By examining the pedagogical tools that religious instructors use on a daily basis to foster spirituality among new members, we investigate how converts learn to become religious people. We demonstrate that while there are significant differences in the doctrines (know-what) being taught in the Muslim and evangelical classrooms, the tips and pieces of advice delivered by instructors on how to be religious (know-how) are strikingly similar.

52. Will M. GERVAIS, Maxime B.NAJLE, *Learned faith: The influences of evolved cultural learning mechanisms on belief in Gods*, *Psychology of Religion and Spirituality*, vol. 7 (2015) 4, 327-335. <http://psycnet.apa.org/journals/rel/7/4/327/> - Productive research programs have emerged, targeting the cultural, cognitive, and evolutionary origins of both religious belief and—more recently—religious disbelief. The current study examines the role of specific theoretically supported cultural learning strategies in the development of belief and disbelief in gods. Using a sample from the World Values Survey, we investigate the role that kin-biased transmission, conformist transmission, and credibility enhancing displays have on individuals’ beliefs in gods in 53 countries or regions worldwide. We test this relationship using a combination of signal detection analysis and multilevel modeling. The two separate analyses yield converging results, providing support for the necessary role of culture in the development of religious beliefs. This evidence supports models that place cultural learning (specifically context-biased transmission) central to the evolution of religious belief and disbelief, and suggest that revisions are necessary to popular cognitive byproduct frameworks that predict only a minimal role for culture.

53. Maria Chiara GIORDA, *Religious diversity in Italy and the impact on education: the history of a failure*, http://newdiversities.mmg.mpg.de/wp-content/uploads/2015/10/2015_17-01_06_Giorda.pdf - Cultural diversity and plural religiosity characterize today’s Italy. These characterizations are traits of contemporary migration flows, which have put the country among the top receiving destinations in all of Europe since the 2000s. While diversity and religious pluralism have become politically salient issues in current public debate, these traits have contributed to forging the Italian national identity for centuries. The different relationships entangling Italy’s political and cultural institutions and the education system traditionally regard the search for a common path that conciliates religion, religious diversity and secularism as a confrontational and divisive field of action. Actors who are involved in this field, from teachers to NGOs and the Italian Ministry of Education, work to find strategies to adjust the needs emerging from relatively new religious environments. An increasing share of students coming from a diverse population and religiosity are disrupting the long-established cohabitation of the Catholic Church and the State in the public sphere. This article tries to present different models about thinking, teaching and dealing with religions in Italy in the last 20 years, highlighting the opportunities, limitations and weaknesses associated with these attempts. If the resources of knowledge and the development of teaching skills available in schools are important for the processes of social integration, then the legislative framework, the decisions, and the services of political institutions are pivotal for the monitoring and management religious pluralism. By and large, the public school system is still tailored in prevalence to Catholic religion, festivals, customs, and precepts. Three focuses (religious education, school canteens and the case of crucifix) help to show how non-secular practices and politics have missed, until now, the opportunity to deal with pluralism.

54. Perry L. GLANZER & Nathan F. ALLEMAN, *The implications of religious identity for teaching ethics*, *Journal of Beliefs & Values: Studies in Religion & Education*, vol. 36 (2015) 2,131-141 - <http://www.tandfonline.com/doi/full/10.1080/13617672.2015.1026757> - Some debate exists about the degree to which one should merge one’s identities, particularly those with important normative content, with one’s teaching practices. This issue becomes particularly important for those with a religious identity who purposefully merge their identity with classroom practices. This article examines the qualitative answers of 328 Christian professors to a question addressing how they merge their Christian theological tradition with their ethical teaching in the classroom. We find that the answers demonstrate the identity merging takes place in multiple ways. For these professors, teaching consists of multiple sub-practices (e.g. discussion, lecturing, grading, etc.) that need to be guided by certain virtues and theological perspectives and justifications in order to develop the requisite goods. Indeed, both good teaching and their conception of the good cannot be separated from their identity.

55. Jim GLEESON *Critical challenges and dilemmas for Catholic education leadership internationally*, International Studies in Catholic Education, vol. 7 (2015) 2, abstract online 09 Oct 2015 - <http://www.tandfonline.com/doi/abs/10.1080/19422539.2015.1072955> - This paper considers the challenges faced by contemporary Catholic Education (CE) systems with particular reference to the contrast between the prevailing neo-liberal agenda and gospel values. It explicates this contrast from the perspectives of current critiques of the influence of the new managerialism in education and relevant literature on Catholic Education including successive documents originating from the Vatican's Congregation for CE. The challenge for CE is examined from the perspectives of curriculum policy and practice and the preferential option for the poor. The paper considers the possibility of integrating a Catholic perspective across the formal curriculum and outlines the approach adopted by the Ontario Institute for CE. Concerns regarding elitism in CE are examined from Australian and Irish viewpoints.

56. Zenita GUENTHER, Geovani NÉMETH-TORRES, *In Spirituality. A perspective from a traditionally Latin culture*, Gifted Education International, September 22, 2015, abstract published before print 15 Oct 2015 - <http://gei.sagepub.com/content/early/2015/09/21/0261429415602583.abstract> - The concept of spirituality is influenced by culture and the values and mores of Brazil, and though not directly linked to religion it actually grows from the same roots. This paper examines spirituality in education from the perspective of a humanistic psychology framework expressed as an ideal of the adequate personality or healthy personality. An exploratory study conducted by the Potential and Talent Development Center (CEDET) is discussed in which students responded to two major themes: idea of God; and where is the Soul? The idea-units of the students were grouped as themes and sub-themes around the definition of spiritual intelligence of Sisk and Torrance and humanistic psychology.

57. Aitana GUIA, *Completing the religious transition? Catholics and Muslims navigate secularism in democratic Spain*, http://newdiversities.mmg.mpg.de/wp-content/uploads/2015/10/2015_17-01_07_Guia.pdf - In Europe, Muslims are often seen as the enemies of secularism and *laïcité*, the strict separation of church and state pioneered in nineteenth- and early-twentieth-century France. Yet the Spanish experience shows that European Muslims should not *prima facie* be considered opponents of secularism. Indeed, a majority of devout Spanish Muslims have demanded, rather than opposed, state neutrality on religious matters – this in direct opposition to a concerted effort by the Catholic Church and its supporters to maintain a privileged position vis-à-vis other confessions. In the protracted debates over the role of religion in the public sphere in Spain, devout Muslims have shown a preference for the secular Socialist Party over the militant Catholicism of Spanish conservatives. The leaders of the Protestant, Jewish, and Islamic federations demanded in 2011 that Spain complete its “religious transition” so as to ensure the equal treatment of all religious confessions by the state. Muslims in Spain, while they have echoed Catholic demands for the preservation of religion in the public sphere, have opposed Catholicism’s privileged status in the country. By demanding consistency of treatment and state neutrality on religious matters, Muslims have assisted, rather than hindered, the construction of secularism in Spain.

58. K. HELAND-KURZAK, *Religious structure of child education policy in Germany, Poland and UK*, International Journal of Information and Education Technology, 12 (2015) 940-944 - <http://search.proquest.com/openview/4b1d4d685a9a63d68e388b9663eb6318/1?pq-origsite=gscholar> - European countries differ tremendously in terms of RE. The presence of religion in school is determined by the relationship between the state and church related. This article traces the contemporary differences in RE in Germany, Poland and the UK. Intensive work on religious education in the UK led to compulsory religious education, but differently comprehended than the traditional teaching of religion, because it focuses on the basics of different religions and traditions. Germany with two main religions necessarily create an environment to give the young person choice in the educational process, meaning the specific nature of RE, its scope, form and dutifulness. In Poland there are various religious communities, and they have the right to religious education, despite the fact the Polish schools are mainly of the Catholic religion, as approximately 88% of Poles are Roman Catholics.

59. Rumyana ILCHEVA NEMINSKA, *Civil Discourse of Religious Knowledge (for modern model of Religious Education)*, American Journal of Educational Research, vol. 3 (2015)12, 1496-1503 - <http://pubs.sciepub.com/education/3/12/3/> - The peaceful coexistence of different ethnic groups in Bulgaria is historically justified and is a natural course in public relations. In democratic years Bulgarian education delegate educational rights of every child, regardless of faith and confession. Subjects civic education and religion have their formative role in the development of civic education and religious tolerance. The article examines legal and methodological prerequisites for the development of subjects - civic education and religion as indicators of democracy in Bulgarian schools. Bulgarian democratic changes in school are associated with certain historical events - after the liberation from Ottoman rule in 1878; after the collapse of the communist regime in 1998. In this sense, considered trends in purpose, content and methodology subjects in citizenship and religion. Leading fact in the analysis is that the two school subjects are parallel, concurrent and complementary educational content. They develop or be eliminated in certain democratic or egalitarian departments of the state. Make a comment about the educational and nurturing role of religion and civic education for young people. Provide curriculum for primary education for the development of inter-religious tolerance. It is scientifically proven doctoral thesis Education for interfaith tolerance (1 - 4 class).

60. Robert JACKSON, *The politicisation and securitisation of Religious Education? A rejoinder*, British Journal of Educational Studies, 63 (2015) 3, (in press, 22pp) - <http://wrap.warwick.ac.uk/69285/> - I consider Liam Gearon’s critique of what he calls the politicisation and securitisation of religious education, focusing on his criticisms of a European research project, the REDCo project (Religion in Education: a Contribution to Dialogue or a Factor of Conflict in Transforming Societies of European

Countries?) funded by the European Commission Framework 6 Programme, and a European policy discussion document, the Toledo Guiding Principles on Teaching about Religions in Public Schools, published by the Office for Democratic Institutions and Human Rights of the Organisation for Security and Co-operation in Europe. I criticise Gearon's representation of both projects, offering alternative accounts, and relating my comments to Gearon's essentialist view of religious education. I give a critique of Gearon's view that initiation into 'the religious life' is the only legitimate form of RE. I conclude that, although educators should always be wary of being manipulated by politicians and others, support for research and/or development concerning studies of religions (or of religions and non-religious worldviews) is a legitimate concern for bodies such as the European Commission, and the OSCE/ODIHR, provided that participants are enabled to work freely and openly in the pursuit of scholarly enquiry and liberal educational goals.

61. HyeRan KIM-CRAGG, *A Theology of resistance in conversation with religious education in unmaking violence*, Religious Education: The official journal of the Religious Education Association, vol. 110 (2015) 4, 420-434 - <http://www.tandfonline.com/doi/full/10.1080/00344087.2015.1063965> - This article attempts to develop a practical theology of resistance for religious education. It is inspired by the struggle of indigenous people in Guatemala in their memorialization of the Rio Negro Massacre in Guatemala, celebrations of International Women's Day, and the creation of a school for survivors of the violence surrounding Rio Negro. Remembrance, relationship-building, and reclaiming space will be suggested as practices to be employed by religious education. This article proposes that these three interrelated elements are integral to religious education. It concludes that a theology of resistance equipped with these three aspects promotes and deepens a practice of faith, *emunah*, to nourish.

62. Marios KOUKOUNARAS LIAGKIS, Angeliki ZIACA, *Religious education in Greece-Orthodox Christianity, Islam and secularism*, European Journal of Social Sciences. Education and Research, vol. 5 (2015) 1, 1-10 - http://3alog.net/wp-content/uploads/2015/10/Religious_Education_in_Greece_-_Orthodox.pdf - This study is an attempt to address the issue of religion in the public sphere and secularism. Since the Eastern Orthodox Church has been established by the Greek constitution (1975) as the prevailing religion of Greece, there are elements of legal agreements-which inevitably spawn interactions-between state and Church in different areas. One such area is religious education (RE). This article focuses on RE in Greece which is a compulsory school subject and on two important interventions that highlight the interplay between religion, politics and education: firstly the new curriculum for RE (2011) and secondly the introduction of an Islamic RE (2014) in a Greek region (Thrace) where Christians and Muslims have lived together for more than four centuries. The researches are based on fieldwork research and they attempt to open the discussion on the role of RE in a secular education system and its potential for coexistence and social cohesion.

63. James R. LEVIS, *Education, Irreligion, and Non-religion: Evidence from select Anglophone census data*, Journal of Contemporary Religion, vol.30 (2015) 2, 265-272 - <http://www.tandfonline.com/doi/full/10.1080/13537903.2015.1025556> - A number of different studies carried out in the twentieth century demonstrated a correlation between higher education and loss of religious belief. However, recent research seems to indicate that contemporary social changes have undermined this previously solid connection: it appears that the irreligious—especially the non-religious who do not self-identify as members of any religion—are no longer substantially more educated than the religious. The decline in higher education represents an important component of an emerging consensus that, in effect, 'normalizes' the non-religious. In the present study, this imputed characteristic is challenged by an examination of education data from the national censuses of Australia, Canada, and the UK.

64. Johan LILJESTRAND, Maria OLSON, *The (educational) meaning of religion as a quality of liberal democratic citizenship*, Journal of Curriculum Studies, publ. online 17 Nov2015 - <http://www.tandfonline.com/doi/abs/10.1080/00220272.2015.1108457> - Religion has become a prominent issue in times of pluralism and in relation to citizenship in school and in society. As religious education (RE) is assigned to be one of the main school subjects where issues of what religion is are to be raised, RE teachers' conceptualizations of religion are of vital concern to investigate. In this article, RE teachers' descriptions of 'religion' are scrutinized and analysed in terms of implications for citizenship with special regard to the role of RE. Three vital conceptions of religion emerge in teachers' descriptions. First, religion is mainly individual or private, secondly, it denotes ethical guidance, and thirdly, it relates to sociocultural systems for thinking. Taken together, these conceptualizations share two characteristics about religion: religion as being individual-centred and private, and religion as being mind oriented. Out of this analysis, we discuss the role of religion and RE in contemporary liberal democratic life in society. The discussion is concluded by addressing two key things; the importance of the RE teacher as a curriculum maker, and the importance of religion and RE as active interventions in today's contemporary discussion about pluralism in liberal democratic societies.

65. Kevin McDONOUGH, Bruce MAXWELL, David WADDINGTON, *Teachers, the state and religious symbols: A question of professional ethics*, Theory and Research in Education, September 2015, published online before print September 14, 2015 - <http://tre.sagepub.com/content/early/2015/09/11/1477878515598054.abstract> - This article considers the question of whether policies that propose to forbid public officials, most notably teachers, from wearing religious clothing in the classroom can be justified by political principles of secularism – specifically, the principle of state neutrality and the principle of state autonomy from religious influence. Two prominent arguments on behalf of an affirmative answer to this question are identified and evaluated, ultimately casting doubt on the cogency of prohibitionist arguments. The claim is then advanced that secular principles are most compellingly understood in educational contexts as principles of professional ethics – that is, as grounds for teacher reflection. To support this claim, we conclude by presenting two scenarios in which teachers face difficult decisions about

whether to wear or remove an otherwise obligatory religious symbol. In this discussion, the importance of balance considerations of religious conscience with the value of public trust is emphasized.

66. Anja MIHR, *Why Holocaust Education is not always Human Rights Education*, Journal of Human Rights, vol. 14 (2015) 4, 525-544 - <http://www.tandfonline.com/doi/abs/10.1080/14754835.2015.1066242> - The past two decades have marked the parallel rise of human rights education and Holocaust education around the world. The UN World Conference on Human Rights in Vienna in 1993 declared human rights education as a way and means to promote human rights. However, one of the most controversial issues in the promotion of human rights education has been the question of whether Holocaust education contributes to, complements or opposes human rights education. Holocaust education focuses on the past and the history of World War II. It is about learning to empathize with the victims of crimes against humanity that can result in a moral imperative. Human rights education aims to empower the individual to act for his or her rights and the rights of others in the present and the future. It occasionally includes the story of the Holocaust in its training and educational programs but does not necessarily focus on it solely. Holocaust education programs deal with specific issues and target a specific, conflict-affected or historically connected audience to the Holocaust, whereas human rights education targets society and citizens in general anywhere in the world. If we compare concepts of Holocaust education and human rights education, we see the main difference concerning target audience and pedagogical concepts. This article argues that Holocaust education is not automatically human rights education, but Holocaust education can nevertheless be complementary to the latter.

67. Marcello NERI, *L'umana dignità di essere: annotazioni teologiche*, Quaderni di diritto e politica ecclesiastica, vol. 23 (2015) 1, 69-84 - <https://www.rivisteweb.it/rivisteweb/articlecite/index/Article/80115> - The paper seeks on the one hand to outline the basic confessional understanding of human dignity among Christian churches (Catholic, Protestant, and Orthodox), and on the other to sketch the historical, institutional, and theological reasons that lead to their different positions in the making of the human society and in the public discourse with regard to ethical issues where human dignity is at stake. While they share the biblical theme of human beings are created in God's image as the theological ground for human dignity, the churches differ among themselves in the way they use this concept in dealing with the meaning of culture for their self-understanding and public representation in every-day social life.

68. Lisa NICHOLS HICKMAN, *Pastoral vocation: What shall we do now, and how?* Theology Today, October 2015, vol. 72 no. 3 312-325 - <http://tj.sagepub.com/content/72/3/312.abstract> - In her article, "Three Approaches to Practical Theology, Theological Education, and the Church's Ministry," Kathleen Cahalan develops Paul Lakeland's three models of pastoral ministry for the changing landscapes of the late-modern, counter-modern and radical post-modern societies: interpreter, practitioner and cultivator. In this article, I develop a fourth model of pastoral ministry, recognizing the post post-modern landscape as described by Bert Roebben and Alan Kirby, a model of pastor as "signifier" amid a fragmented landscape.

69. Ksenia NORTHMORE-BALL, Geoffrey EVANS, *Secularization versus religious revival in Eastern Europe: Church institutional resilience, State repression and divergent paths*, Social Science Research, abstract available online 25 November 2015, <http://www.sciencedirect.com/science/article/pii/S0049089X15001842> - Despite continuing for over two decades, the debate about the nature of the trends in religiosity in post-Communist Eastern Europe remains unresolved: some arguing that these countries are undergoing the same process of secularization as the West, while others insist that the entire region is experiencing a religious revival. Using national sample surveys from the early 1990s to 2007 to examine the change in demographic predictors of religiosity, we show that Catholic and Orthodox countries are experiencing different trends, the first group displaying evidence of secularization and the second of revival, and that these two different trends are likely to derive from the legacies of state repression and the differing abilities of the churches to resist such repression. We argue that the current literature has thus taken a mistakenly general approach, and that the post-Communist region consists of at least two distinct groups of societies with different trends in religiosity.

70. Ilana PAUL-BINYAMIN & Shahar GINDI, *Autonomy and religious education: lessons from a six-year evaluation of an educational reform in an Israeli school network*, British Journal of Religious Education, abstract online 26 Nov 2015 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2015.1025698> - This study investigated the tension that exists between promoting an educational agenda and practising an educational approach which emphasises autonomy within the framework of religious education. Our main thesis is that every educational deed contains a dialectical tension between endorsing an educational agenda and the promotion of autonomy. Moreover, this tension is not restricted to religious education. The intensity of such a conflict varies in accordance with the flexibility (or inflexibility) of the dogma, the conceptual cohesion of the educational agenda and the perceived importance of granting autonomy to students. The more cohesive and inflexible the educational agenda is, the greater the danger that autonomy will be discarded. The present research examined an educational reform implemented in the National-Religious School Network in Israel, which included the promotion of autonomy among principals, teachers and students. Conducted over a six-year period (2006–2012), the research employed both qualitative and quantitative methodologies and involved various stakeholders in the school network. The multifaceted picture that emerged of the relationship between educational autonomy and religious agenda is presented.

71. Andreas QUALE, *Religion: a radical-constructivist perspective*, Constructivist Foundations, vol. 11 (nov.2015) 1, 119-126 - <http://www.univie.ac.at/constructivism/journal/11/1/119.quale> - Context: In the literature of radical constructivism, the

epistemology and ontology of religion has been rarely discussed. *Problem*: I investigate the impact of radical constructivism on some aspects of religion - in particular, on the conflict that is sometimes perceived to arise between religion and natural science, discussed in the context of religious belief. *Method*: It is argued that the epistemology of radical constructivism serves to distinguish between items of cognitive and non-cognitive knowledge. This makes it possible to discuss issues of religious belief, which are non-cognitive, from a constructivist epistemic and ontological perspective. *Results*: I conclude that radical constructivism cannot be invoked to support or contradict any particular religious faith; the individual knower will construct her own ontology (i.e., her attitudes and convictions with respect to religious propositions), as part of her store of non-cognitive knowledge, in interaction with her environment (which includes other individuals. Note that the existence of this environment is accepted as given (thus repudiating the metaphysical position of solipsism); on the other hand, any knowledge of it must be constructed in the mind of the knower, and there is no way to identify any one construction as being objectively “right” or “true.” Hence the truth value of propositions of religious conviction cannot be argued in cognitive terms. *Implications*: It is argued that these results elevate the knower into a position of personal autonomy with respect to religious issues. One consequence of this is the emergence of a fundamental epistemic incompatibility between the worldviews of radical constructivism and religion of any kind. Another is that the old dichotomy between atheism and agnosticism disappears - or rather, becomes irrelevant. *Constructivist content*: The role played by radical constructivism in the approach to cognitive vs. non-cognitive knowledge is discussed, specifically as pertaining to issues of religion. The construction of knowledge (of any kind) is a strictly personal enterprise, and the use of constructed non-cognitive knowledge then forms a basis for the individual knower’s religious position.

72. Risto RINNE et alii, *Changes in education policies and the status of schools in Europe: the views of school principals from eight European countries*, Compare: A Journal of Comparative and International Education, published online 23 Sept 2015 - <http://www.tandfonline.com/doi/abs/10.1080/03057925.2015.1086631> - Neoliberal education policies have altered the operational environments of schools and affected school principals’ job descriptions and requirements. As a result of managerialism, decentralisation and marketisation of education, principals are increasingly responsible for profitability, marketing and striving in competition, in addition to their role as pedagogical leaders. In this study, the opinions and views of European principals on the changes in the governing of education, relevance of education, educational transitions and different factors affecting coping with the demands of education are analysed. The views of the principals do not consistently reflect the structures of the national education systems. Questions related to educational equality highlighted the clearest differences. The more unequal the education system, the more important supporting the students in the weakest positions is to the principals.

73. Tuula SAKARANNAHO and Tuomas MARTIKAINEN, *The governance of Islam in Finland and Ireland*, Journal of Religion in Europe, vol. 8 (2015) 1, 7-30 - <http://booksandjournals.brillonline.com/content/journals/10.1163/18748929-00801002> - The questions of how western European states have related, and should relate, to their Muslim populations have in recent decades generated a rapidly growing body of research, aimed at answering the above questions from different theoretical perspectives. It has been argued that the main problem with the existing theories is their failure to take into account historically evolved church–state relations that have a bearing on the way that Muslim religious practices are accommodated in a given country. In order to test this argument, we will examine the representational structures of Muslims in Finland and the Republic of Ireland as well as questions pertaining to Islam and education. Even if under different legal arrangements of church–state relations, both Finland and Ireland have opted for a policy where they aim at securing the status quo of a dominant national church while also extending some of the legal privileges enjoyed by the mainstream church to religious minorities. What we will demonstrate in our article is that while this kind of “policy of extended privileges” can work for, it can also function against securing the rights of religious minorities such as Muslims.

74. Giovanni SALE, *Il ritorno della religione sulla scena internazionale*, La Civiltà Cattolica, quad.3969, 2015 vol. IV, 207-215. www.laciviltacattolica.it – Fino a tempi recenti il fenomeno religioso non suscitava grande interesse tra gli analisti e i maggiori attori della politica internazionale, ma negli ultimi decenni si è assistito a una sorta di *revanche de Dieu* nella sfera pubblica. Ciò probabilmente è dovuto al vuoto lasciato dal tramonto dei grandi sistemi ideologico- politici tipici del secolo XIX. Anche gli ultimi Papi hanno contribuito a rilanciare la religione in ambito internazionale. In particolare, papa Francesco, con la sua denuncia dei mali del nostro tempo e la sua azione in favore dei poveri, degli emigranti, delle vittime cioè della “cultura dello scarto”: In poco tempo quella del papa è diventata una delle voci morali più ascoltate del pianeta.

75. Annette SCHNABEL and Florian GRÖTSCH, *Religion and value orientations in Europe*, Journal of Religion in Europe, vol. 8 (2015) 2, 153-184 - <http://booksandjournals.brillonline.com/content/journals/18748929> - Sociological literature on Europe often claims a close relationship between religion and values on the one hand and shared values and social cohesion on the other: This article empirically tests the first half of this equation. On the basis of the European Social Survey 2004 comprising of the Schwartz’ Human Value Scale, we analyse if value orientations of religious people differ from those preferred by non-religious people and if such patterns are stable across Europe. We find that religious people in Europe differ from non-religious people in being more conservative and perceiving rules and customs as very important in their lives. We use different indicators for individual religiousness in order to test their different impacts on individual value formation. Despite popular expectations, we were able to establish that value orientations are less influenced by theological knowledge than practicing religion.

76. Guy SELDERSLAGH, *La dimension sociale de l’enseignement catholique en Europe*, Lumen Vitae, vol 70 (2015) 3, 267-280. www.editionsjesuites.com – In Europe, Catholic education is marked by a great deal of diversity, shaped as it is by the

specific context of each country. The author presents its social dimension here, taking as his starting point Catholic social thought, with several examples to illustrate his points. The Catholic school respects the dignity of the whole human person, among both students and teachers, and serves the common good by its preferential option for the weakest, the principles of subsidiarity and of solidarity, by means of an education in solidarity, and through participation and co-responsibility. The values that underlie its school organization are thus those of truth, freedom, justice and charity. The Vatican II declaration *Gravissimum educationis*, the 50th anniversary of which will soon be celebrated by a specially organized congress (Rome 18-21 Nov 2015), still lays the way and serves as the framework for Catholic schools in Europe today. With a social dimension that could be summed up as follows: listening to the signs of the times and responding to social needs by being open to all.

77. Matteo SORANZO, *A new look at Spirituality. Knowledge and transformation in Early Modern Italy*, Journal of Religion in Europe, vol. 8 (2015) 2, 185-209 - <http://booksandjournals.brillonline.com/content/journals/10.1163/18748929-00802003> - The article examines the theme of spiritual transformation in three poets (Lazzarelli, Augurelli, Mantuanus) writing in the context of hermeticism, alchemy and monastic spirituality. Building on current scholarship on Western Esotericism and religious pluralism, the article argues that: 1) whether it occurs in hermetic, alchemical, or hagiographical contexts, spiritual transformation is characterized by recurring linguistic features and motifs consistent with Antoine Faivre's definition of esotericism; 2) the presence of spiritual transformation and its corresponding language outside of proper esoteric contexts, suggests approaching this theme as a discursive strategy, whose features correspond to von Stuckrad's definition of 'language of experiential knowledge'. In a dialogue with Michel Foucault and Pierre Hadot, the article suggests taking this phenomenon as part of the Renaissance rediscovery of philosophy as a way of life, and an instance of a broader notion of spirituality.

78. Theresa SQUATRITO, *Domestic legislatures and international human rights law: Legislating on religious symbols in Europe*, Journal of Human Rights, vol.14 (2015) 4, abstract posted online 20 Oct 2015 - <http://www.tandfonline.com/doi/abs/10.1080/14754835.2015.1103157> - This article examines the dynamics of domestic legislatures' application of international human rights law. Specifically, this article asks: what factors shape how domestic legislatures apply international human rights law while they enact national law and policy? Lawmakers have a variety of motives for invoking and deliberating international law. Given these motives, the article identifies two factors – civil society actors and legal experts' and the flexibility of international law – that are likely to contribute to if and how national legislatures interpret and apply international human rights law while legislating. These factors are examined through case studies on religion in schools in the UK, Germany and France. This article argues civil society actors and legal experts and the flexibility of international law inform lawmakers' estimation of political costs related to compliance and thus how they apply international human rights law to domestic legislation.

79. Theoni STATHOPOULOU, Trine STAUNING WILLERT, *Readdressing diversity and plurality at school. Religious education in Greece*, Italian Journal of Sociology of Education, vol. 7 (2015) 3, 113-139.doi:10.14658/, Padua University Press - http://ijse.padovauniversitypress.it/system/files/papers/2015_3_5.pdf - The aim of this article is to provide a critical overview of religious education in Greece in the context of addressing diversity and plurality in a culturally diversified Greek society. Recent developments and debates in the field of religious education are examined in a comparative perspective taking into consideration the legislative and intergovernmental provisions across Europe. To highlight this perspective, the Greek and Danish educational models on religion will be compared. Efforts to modernize the national curriculum on religion are presented along with a proposal for future empirical research based on the preliminary findings of a qualitative pretesting on immigrants' own experiences from the religion class in Greece.

80. Gila STOPLER, *The right to an exclusively Religious Education – The ultra-Orthodox community in Israel in comparative perspective*, forthcoming in: Georgia Journal of International and Comparative Law (2014). Available at: http://works.bepress.com/gila_stopler/12 - The ultra-Orthodox Jewish community in Israel has its own separate education system which is funded by the state and in which boys are given an exclusively religious education with almost no exposure to secular subjects or to civic education. At the same time that the Israeli Supreme Court was scheduled to rule that the state may not continue to fund ultra-Orthodox private schools that do not teach the national core curriculum the Israeli parliament passed the Unique Cultural Educational Institutions Act which upholds the right of the ultra-Orthodox community to give their boys an exclusively religious education funded by the state. Proponents of the Act claim that it is required by ultra-Orthodox community members' religious freedom and their right to multicultural accommodation. The article examines this claim from theoretical and comparative perspectives and argues that the Act is neither required theoretically nor comparable to the situation in other countries examined. It further argues that Israel's aspiration to combine a liberal democratic state structure with an extensive establishment of the Orthodox Jewish religion in the state makes the exemption of ultra-Orthodox boys from secular subjects and from civic education especially problematic. The significant control that the ultra-Orthodox community has over Israel's religious establishment and its considerable political power mean that ultra-Orthodox boys who are exposed only to radical religious education go on to become state officials who use the state's religious establishment and its coercive power to undermine the rights of others as well as Israel's already shaky liberal democratic foundations.

81. Katia STUERZENHOFECKER, *A space for 'Thinking differently': Learning and teaching practical theology in non-confessional settings*, Journal of Adult Theological Education, vol.12 (2015) 2, 94-105 - <http://www.maneyonline.com/doi/abs/10.1179/1740714115Z.00000000039> - This article develops a context-specific approach to learning and teaching of Practical Theology in non-confessional settings in higher education. Where Practical Theology is not linked to ministerial training and

exclusively Christian discipleship, the first task is to redefine its purpose for a diverse body of students and staff of all faiths and none. The classroom is conceived here as a space for ‘thinking differently’ in dialogue with alterity about contemporary issues in lived religion with the aim of shaping ethically engaged habitus. This is framed as the process of ‘becoming divine’ through self-transcendence and active contribution to this-worldly transformation. Underlying this approach is a theological anthropology of the human subject as fragment which is open to the future. The use of autoethnography is explored as a method for narrative identity formation which complements and is complemented by engagement with public debate. The non-confessional setting draws attention to fluid identities beyond the binary of ‘church’ and ‘world’, and to issues of pluralism in identity formation. Finally, questions arise regarding the role of the educator and the management of their own ‘confession’.

82. Salvatore TARANTO, *L'insegnamento religioso nella scuola pubblica è compatibile con un modello politico liberale? Uno sguardo alla legislazione italiana*, Rivista telematica www.statoechiese.it, maggio 2015, pp. 22 – Dal sommario: 1. Il problema dell'insegnamento religioso negli Stati liberaldemocratici – 2. I connotati essenziali e distintivi delle teorie liberali – 3. Neutralismo esclusivo e inclusivo. La configurabilità di una sfera sociale – 4. Sulla compatibilità dell'insegnamento religioso con i principi liberali – 5. Uno sguardo alla normativa italiana di settore.

83. Svein TUAUSTAD, *What is it like to be a student in a religious school?*, Religion & Education, abstract online 12 Oct 2015 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2015.1046796> - In many countries, religious schools are a source of political dispute. Aiming to inform this debate, this article reviews a number of studies to examine the differences between cognitive learning outcomes, civic learning, and promotion of autonomy in religious schools compared with nonreligious schools. The author concludes that students in religious schools seem to score higher on cognitive learning outcomes. Surprisingly, with respect to civic learning the finding is the same: Religious schools perform better. However with regard to promotion of private autonomy there may be grounds for the concerns of some regarding the role of particular sorts of religious schools.

84. Bodil TVEIT et alii, *Balancing identity and diversity in faith-based nursing education: A case study from Northern Europe*, Christian Higher Education, vol.15 (2015) 5, 283-297 - <http://www.tandfonline.com/doi/abs/10.1080/15363759.2015.1079748> - The role of faith-based nursing education is contested in today's Northern European societies, which are often described as postmodern, pluralist, or secular. Although faith-based institutions played pioneering roles in the early development of nursing education, many today downplay their religious roots and have transformed themselves into modern humanistic institutions. This article is based on a case study of three faith-based social welfare education institutions offering nursing programs. They are located in three different Northern European countries: Finland, The Netherlands, and Norway. This study investigates how the faith bases of these three institutions are recognized and understood by their students, teachers, and leaders. The study investigates the challenges these institutions face in their struggle to maintain their identity in times of diversity and pluralism. Data were collected by focus group interviews and individual interviews with leaders, teachers, and students. The analysis of the three case colleges from Northern Europe shows that the colleges, although different in foundation and strategies, face similar problems in their struggle to realize their mission in today's society. One main challenge is to maintain a Christian identity and at the same time deal with diversity both internal and external to the institution. The article suggests that diversity and heterogeneous positions can prove to be resources in both institutional and individual identity development.

85. 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) 2, 142-155 - <http://www.tandfonline.com/doi/full/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.

4. TEACHING / LEARNING TOOLS

86. *Connexions - Manuel pour la lutte contre le discours de haine en ligne par l'éducation aux Droits de l'Homme*, Ed. Conseil de l'Europe, Strasbourg 2015, pp. 112 – <http://book.coe.int/> - L'action du Conseil de l'Europe en faveur de la démocratie est fortement axée sur l'éducation : l'éducation à l'école, mais aussi l'éducation en tant que pratique de la démocratie tout au long de la vie, comme dans le cadre des activités d'apprentissage non formel. L'éducation aux droits de l'homme et l'éducation à la citoyenneté démocratique font partie intégrante du socle que nous devons bâtir pour faire de la démocratie une réalité durable. Le discours de haine est l'une des formes les plus inquiétantes de racisme et de discrimination qui sévit aujourd'hui en Europe, amplifiée par internet et les médias sociaux. Le discours de haine en ligne n'est que la partie visible de l'iceberg de l'intolérance et de l'ethnocentrisme. Les jeunes sont directement concernés, en tant qu'acteurs et victimes d'abus des droits de l'homme en ligne. L'Europe a besoin que les jeunes veillent aux droits de l'homme et les protègent : c'est là l'assurance-vie de la démocratie. Connexions vise à soutenir le Mouvement contre le discours de haine, autrement dit, la campagne de la jeunesse du Conseil de l'Europe pour les droits de l'homme en ligne. Connexions est un outil précieux pour les éducateurs qui souhaitent aborder le discours de haine en ligne sous l'angle des droits de l'homme, tant dans le système éducatif formel que dans le cadre de

l'education informelle. Ce manuel a été conçu pour travailler avec des apprenants de 13 à 18 ans, mais les activités proposées peuvent être adaptées à d'autres groupes d'âge.

87. Stephen PETT, *Religious education: the Teacher's Guide*, Nat. Association of Teachers RE, June 2015, Paperback, pages 128 - <http://shop.natre.org.uk/9781910261002> - This Teacher's Guide explores the landscape of RE in the UK, setting the context for the teacher and leader of RE. It focuses on the essential information needed by teachers of RE, and offers a wealth of practical strategies for effective subject leadership, from active learning and assessment through to visits, visitors and British values. Brief guides to religions and worldviews support teachers' subject knowledge as well as suggesting ideas for the classroom.

88. *Religion across the Disciplines, a free collection of books and articles for research and teaching*, Routledge 2015 - <http://explore.tandfonline.com/page/ah/religion-across-the-disciplines> - The study of religion and its integration into core disciplines is of significant importance to the field of humanities today. To acknowledge the interdisciplinary nature of the study of religion, Routledge has identified key research and topics for an exciting free access collection. Our Religion across the Disciplines collection covers a vast range of topics, from the correlation between higher education and the loss of religious belief to the role of religion in European immigration policy. The study of religion and its integration into core disciplines is of significant importance to the field of humanities today. To acknowledge the interdisciplinary nature of the study of religion, Routledge has identified key research and topics for an exciting free access collection. Our Religion across the Disciplines collection covers a vast range of topics, from the correlation between higher education and the loss of religious belief to the role of religion in European immigration policy.

89. *Human Rights information* to Share [Human Rights explained in one beautiful two minute animation](http://rightsinfo.org/awesome-human-rights-animation/) . RightsInfo is about bringing human rights to life using beautiful infographics, stories and social media. A clear and reliable information about why human rights matter. <http://rightsinfo.org/awesome-human-rights-animation/>

OPINIONS

■ **I tre peccati d'origine dell'Europa moderna** – Nel secondo Novecento, dopo la catastrofe della seconda guerra mondiale, diversi filosofi hanno ripensato l'Europa; tra essi Paul Ricoeur, Karl Jaspers, Agnes Heller, Jan Patocka. Dal loro pensiero tre sembrano essere i peccati di origine dell'Europa moderna, nata all'indomani della rivoluzione francese: il radicalizzarsi dell'idea di nazione, sfociata nei miti tribali del nazionalismo; l'affermazione univoca della ragione strumentale a scapito della ragione simbolica; la distruzione dell'ethos pubblico, espressione di quel senso comune che aveva costituito nei secoli il collante della vita sociale degli Europei.

Paola Ricci Sindoni

in *L'Europa, la malata di cristianesimo*, a c. di G. Colombo, Vita e Pensiero, 2015, p. 54

■ **Trois grands événements, en 2015, ont refroidi l'enthousiasme pour le projet d'Europe sociale.** Tout d'abord, la récession économique et ses impacts extrêmement asymétriques sur la société des différents Etats membres ; deuxièmement, les problèmes non résolus provenant de l'élargissement majeur de l'Union qui s'est produit depuis 2004 ; et troisièmement, l'implosion des sociétés aux frontières extérieures de l'Union européenne et le nombre considérable de réfugiés et de migrants économiques qui viennent chercher la sécurité ou une vie nouvelle au sein de l'Union.

John Sweeney

<http://www.europe-infos.eu/lenthousiasme-sest-refroidi-pour-le-projet-deurope-sociale?ts=1450174586>

■ **La cultura umanistica sotto attacco** – In Spagna l'ultima riforma scolastica rende la filosofia materia facoltativa. In Germania da tempo tale materia si è vanificata. In Francia le ore di insegnamento sono state ridotte. In Italia non tira un'aria tanto diversa. Atteggiamento diffuso in tutta l'area dominata dal neo-liberismo “democratico”, nella quale il progetto di società è fondato sul fare, sull'efficienza, sull'idolatria del denaro, mentre Kant o Marx, ma anche Dante e Leopardi, sono considerati marginali. Inutili se non anche dannosi. Il sapere umanistico abilita al dibattito, che è inscindibile dalla democrazia. Ma lo spirito critico non è mai stato gradito da chi detiene le redini del governo. Perché si fonda sulla possibilità di controllare il potere, ed evitare che esso diventi soprano e arbitrio. Studiare filosofia e letteratura, conoscere le religioni, la musica e l'arte, non sono sfizi, ma opportunità di una formazione integrale, trincea per arginare un sapere utilitaristico, in nome della ragione pratica, tesa a ridurre ogni aspetto della vita umana a una merce.

Lorenzo Tibaldo

Riforma, n. 40, 23 ottobre 2015, p. 7

■ **Intercultura vs etnocentrismo** - Ritengo che scegliere l'intercultura è “doloroso”, perché ci spiazza in un terreno di mezzo, richiede conversione civica e religiosa. Richiede responsabilità etica consapevole per non permettere che si tradisca l'essenza della politica democratica, la ricerca del bene comune, sia a livello nazionale che mondiale. Richiede di rivedere non i contenuti della propria fede, ma l'atteggiamento esistenziale davanti ad essa, rompendo la crosta durissima del nostro dogmatismo. Significa scoprire il nostro etnocentrismo mentre criticiamo quello altrui. Soprattutto, per me, significa ritornare alla montagna delle beatitudini e all'ideale del Regno di Dio, piuttosto che alla struttura della religione.

Arnaldo De Vidi

missionario saveriano in Brasile, da una lettera del 19 novembre 2015

■ **Enseigner les religions à l'université** - L'actualité nous rappelle qu'il est très utile de former les cadres religieux à un niveau universitaire, à cause de leur rôle sur leurs fidèles. Ce discours sur l'islam comme religion n'existe pas aujourd'hui : le seul regard est celui des sciences humaines comme la sociologie, l'histoire, la politologie etc. Un enseignement universitaire - qu'il soit confessionnel (théologie) ou non-confessionnel (islamologie) - sur l'islam comme religion peut avoir un effet, certes à long terme, sur la perception qu'ont de celle-ci ses fidèles ou au moins les responsables de communautés. Si ceux-ci ne sont pas d'accord, il leur faudra argumenter, participer au débat... Cela entraînera probablement un changement de paradigme.

Francis Messner

Université de Strasbourg, interviewé par le quotidien *La Croix*, 19 novembre 2015

■ **Religione e autobiografia** – Quando, da adolescente, ho sviluppato il mio senso critico e la cornice religiosa dell'ambiente ha cominciato a gravarmi, l'ho subito abbandonata. Mia madre ci ha sofferto, ma mi ha capito. Perdere Dio mi ha obbligato a cercare valori morali dentro di me. Sono sufficienti a darmi forza. L'impegno etico è la sola cosa che mi ha lasciato Dio. Non ho avuto e non avrò alcun ripensamento, ma ho continuato a studiare le religioni. E' un viaggio affascinante che aiuta a capire la storia, perché le religioni sono il risultato delle circostanze e della cultura di un popolo in un determinato periodo.

Umberto Veronesi

Fondatore e direttore dell'Istituto Europeo di Oncologia, Milano, intervistato da *la Repubblica* 22/11/2015

■ **Education: Usa versus Europe** - In light of all this, it is worth asking whether this European cultural attitude which we have towards US soft power is, to a great extent, a consequence of the fact that the US has also become the world's premier force in the field of education. US universities are training grounds for elites from all over the planet; even the children of Chinese leaders attend US business schools and colleges. Fascination with the American model even prompted the EU to seek to adapt the continent's higher education model to look more like that of the Americans' under the Bologna Process of 1999. This initiative, in spite of its positive points, has devalued our own university tradition. Is there a relationship between the complex that we Europeans have when it comes to defending our cultural traditions and the degradation of our educational model? There clearly is, as the paradigmatic case of France shows [...].

Bruno Aguilera Barchet

<http://link.springer.com/article/10.1007/s12290-015-0367-1/fulltext.html>

■ **La sola guerra da combattere è quella culturale** – Nelle nostre scuole del Dio del Corano non si sa nulla, e del Signore dei Vangeli sempre meno. Cosicché, se a scuola ci viene intimato di far silenzio, obbediamo. Condizione indispensabile di ogni dialogo è che questo silenzio finisca, che riprendiamo la parola, perché non possiamo intimare quotidianamente alle comunità musulmane di parlare con noi se non siamo in grado di farlo noi stessi, se non abbiamo le certezze necessarie a definire i valori sui quali non siamo disposti a tacere. E' questa la guerra culturale che dobbiamo combattere. E la prima trincea è la scuola, l'unico luogo nel quale si può combatterla disarmati.

Antonio Polito

Corriere della sera, 6 dicembre 2015

■ **Risks and challenges of the Euro-Islam** - The present historical moment lends itself to a mature reflection on the relationship between Islam and Europe. The Arab Spring and the founding of the so-called Islamic State (ISIS) are two phenomena that are precipitating the demise of political Islam. They have both contributed, each in its own way, to demystifying a deeply ingrained belief that religion should be reduced to a state, and Islam to an Islamic state. Today, more than at any other time, we feel a strong predisposition in the Arab world to renounce one of the basic tenets of political Islam, according to which religion is about mandating a political order and a legal system. The implications of this renunciation on both Islamic religious discourse on the relationship between Europe and its citizens of Islamic origin, and on how Muslims everywhere relate to the spirit of our age, will indisputably have important consequences.

Khalid Hajji

Al Sharq Forum, 7 December 2015

■ **Quando una malintesa laicità sfiora il ridicolo** – Una recente proposta di legge in una regione della Cina Popolare prevede che gli edifici di culto siano costruiti in modo tale che non risaltino dal punto di vista architettonico e cromatico, rispetto all'edilizia circostante. Devono essere non troppo alti, con colori neutri che non li distinguano dai Palazzi vicini, e con simboli religiosi (croci, stelle di David, statue di Buddha) che non si facciano notare. La squadra del Real Madrid, forse in ossequio allo sponsor arabo, toglie la croce dallo stemma. Si vuole vietare ai giocatori di calcio di farsi il segno della croce quando entrano in campo. Si stampano biglietti augurali astratti e si chiama il Natale "festa d'inverno". Non manca nemmeno il caso dello stato di Okhlaoma, dove i seguaci di un culto satanista hanno eretto una grande scultura di Satana-Bafomet per situarla in una piazza della capitale... Siamo evidentemente di fronte a una iconoclastia laicista.

Carlo Cardia

Giurista, Università statale RomaTre, *Avvenire* 9 dicembre 2015

■ **Europe and America, two different "religious" civilizations** - America has much to learn from Europe's current condition. In Europe, the decline in religious faith has led to a universal weakening of society and a loss of confidence in the value of its civilization. And the effects of this have been grave: throngs of unassimilated immigrants, unchecked military threats from abroad, and confusion about national identity threaten Europe's future. America, by contrast, still shows many signs of strength. Nonetheless, should we lose our sense of shared identity, Europe's path likely awaits.

Roger Scruton

<http://www.heritage.org/research/reports/2015/12/the-future-of-european-civilization-lessons-for-america>

CALL FOR PAPERS • FORTHCOMING CONFERENCES

CATANIA, Sicily, 17-19 March 2016 : Call for papers for the XIII Conference of the Italian Society for Middle Eastern Studies: **Migrants: communities, borders, memories, conflicts**, University of Catania, 17-19/03/2016. Info: <https://mail.google.com/mail/u/1/#inbox/150d8016819f8992>

PARIS, 23-24 mars 2016: International and interdisciplinary Colloquium on **Religious facts and media**, organized by Groupe Sociétés, Religions, Laïcités, École Pratique des Hautes Études, Paris, France. This colloquium will open for discussion the processes and issues at stake related to the mediatization of religion in a French society that largely considers itself to be secular. It will focus on the mainstream news media, both in their conventional and digital forms. It aims to encourage reflection about the mechanisms of information production on religious facts and to question the specificity of the media coverage of religious facts in France compared to foreign media practices. It is opened to researchers, post-doctoral fellows and ph. D. candidates, French and foreign, from all fields. Pour plus de renseignements, veuillez [cliquer ici](#).

FLORENCE, 7-8 April 2016: International conference on **The multicultural question in a mobile world** that will take place at the European University Institute. Scientific Organiser: Anna Triandafyllidou - Scientific Committee: Keith Banting, Queen's Univ.; Rainer Baubock, EUI; Will Kymlicka, Queen's Univ.; Geoffrey Levey, Univ. of New South Wales; Tariq Modood, Univ Bristol. <http://globalgovernanceprogramme.eui.eu/research-areas/cultural-pluralism/the-multicultural-question-in-a-mobile-world/>

PADUA, 14-15 April 2016: International conference **Religions and Human Rights**. The relationship between religion and human rights is controversial and debated. The aim of the international conference is to take stock of the complex connections between religion and HR, emphasizing that both the definition and the application of these two concepts are influenced by the different social and cultural contexts within which they are placed. Starting from the geopolitical changes which have involved contemporary society on a global scale, the conference intends to critically evaluate the two main narratives on this topic: on the one hand religions understood as an element opposing the affirmation of HR, and on the other religions considered as agencies facilitating the implementation of HR. Religious rights, understood as individual and/or collective rights, are disputed as well. How do religious traditions and new religious communities approach HR issues? How do states manage religious traditions and religious diversification? How are HR discourses and practices affected by the social context? Participants are invited to explore from different disciplinary perspectives the following topics: *Freedom of expression, speech, choice, association; non-discrimination; gender issues; religion-state relations; violence; conflict; peace*. Confirmed keynote speakers: Eileen Barker, London School of Economics, Lori Beaman, Univ. of Ottawa, Willy Fautré, Human Rights Without Frontiers International, Silvio Ferrari, Univ. of Milan, Enzo Pace, Univ. of Padua, James Richardson, Univ. of Nevada, Hans-Georg Ziebertz, Univ. of Wuerzburg. The international conference is organized by the Joint PhD Programme on "Human Rights, Society, and Multi-level Governance" (Universities of Athens, Padua, Western Sydney, Zagreb). Scientific Committee: Giuseppe Giordan, Univ. of Padua, Adam Possamai, Western Sydney Univ., Constantin Preda, Univ. of Bucharest, Siniša Zrinščak, Univ. of Zagreb. **Abstracts** (300 words) should be sent to G. Giordan (giuseppe.giordan@unipd.it) no later than January 15th, 2016. Acceptance notification will be sent by January 25th, 2016. There are no fees for attendance.

ZADAR, Croatie, 21-24 avril 2016: 2th ISORECEA Conference and ESA RN34 Mid-term Conference, **Religion and Non-religion in contemporary societies**. This international conference would like to encourage scholars from various parts of the world to share their theoretical, empirical and methodological considerations on religion and non-religion and take part in discussion on different related topics, like: Social theory of religion and non-religion - Comparative empirical data on religion and non-religion - Methodological challenges of research on religion and non-religion - Historical development of religion and non-religion - Non/religious minority and majority - Human rights, religion and non-religion - Religion, non-religion and State - Religion, non-religion and social inclusion/exclusion - Religion and non-religion in the intersectional perspective (involving gender, age, socio-economic aspects, etc.) - Religion and non-religion in everyday life - Religious and non-religious activism Pour plus de renseignements, veuillez contacter <http://isorecea.net/>

TURKU, Finland, 11-13 May 2016: **Art approaching Science and Religion** at Åbo Akademi University. Call for Papers for the Roundtable seminar on 13 May 2016 is now open: <http://www.abo.fi/forskning/en/News/Item/item/10299>. Proposals are welcome on the interconnectedness of art, science and religion, including (but not restricted to) the following themes:- Truth claims in philosophy, art, science, and religion - Art criticism, art history, and artist research - Commerce and communication - Technology and tradition - Artefacts in science and religion - Power and politics of beauty. http://www.amoslab.fi/?page_id=214

MERSIN, Turkey, 27-29 May 2016, Congress and Exhibitions Centre: **Heritage, Religion and Travel Network Conference. Theoretical and empirical Journeys**. Call for Papers: www.heritagereligionandtravel.com

HELSINKI, Finland, 28 June – 1 July 2016: The annual conference of the European Association for the Study of Religions (EASR) that will be held at the University of Helsinki, Finland. The theme of the conference is **Relocating religion**. The

conference will offer the opportunity to explore changes and continuities in the forms, practices and implications of religion at all levels of societies and cultures, in the past as well as in the present. Information: <http://blogs.helsinki.fi/easr-2016/>

LUXEMBOURG, 29-30 September 2016: The international conference **Governance and Religion in Europe** is jointly organised by the *Eurel network* of sociologists and legal scholars of religion (www.eurel.info), and the University of Luxembourg. The Conference aims at focusing on the *role of religion in European policy-making and law*. Its approaches will be in political science, sociology, and law. Proposals for presentation fitting in one of the four panels are particularly appreciated. There will be four different thematic panels: 1. Religion, Party Discourse, and Policy-Making; 2. Religious Engagement and Political Mobilization of Minority Religious Groups; 3. Religious Groups as Actors and Objects of Local Governance; 4. Religion in Legislation and Law Enforcement. The deadline for the submission of abstracts is 31 January 2016. Julia Martínez: julia.martinez.arino@gmail.com Infos: http://www.eurel.info/IMG/pdf/2016-eurel_conference_cfp.pdf

■ Call for papers for the topical issue of *Open Theology* journal: **Religion and racism - Intercultural perspectives**
Open Theology (<http://www.degruyter.com/view/j/opth>) invites submissions for the topical issue 'Religion and Racism - Intercultural Perspectives,' under the general editorship of Dr. Daniel White Hodge (North Park University). Submissions are due January 31, 2016.

■ The University of Tartu Faculty of Law, the Chair of Public International Law and EU Law, and the International Center for Law and Religion Studies at Brigham Young University are pleased to announce the conference **Freedom of Religion or Belief in Situations of Crisis: Why Can't We Get Along?**, to be held 16-19 June 2016 in Tallinn, Estonia. For more information, contact Professor Elizabeth Clark (clarke@law.byu.edu), Associate Director, International Center for Law and Religion Studies.



*Buon Natale ♣ Happy Christmas ♣ Fröhle Weihnachten ♣ Feliz Navidad
Joyeux Noël ♣ Crăciun fericit ♣ Krismasi ♣ Bon Nadal ♣ Καλά Χριστούγεννα
Wesołych Świąt ♣ Tchestita Koleda ♣ Sretan Bozic ♣ Vrolijk Kerstfeest*

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