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EUROPEAN ACADEMY OF RELIGION **Una nuova rete continentale per gli Studi sul Fatto religioso**

Bologna, 5 dicembre 2016 - Per iniziativa della "Fondazione per le scienze religiose Giovanni XXIII" e del suo segretario prof. Alberto Melloni, è nata a Bologna la *European Academy of Religion* *, un'istituzione che si propone di mettere in rete università, dipartimenti, centri di ricerca, associazioni, studiosi e riviste dedite alle religioni e ai molteplici temi ad esse correlate, e di farlo su scala europea. Alla [cerimonia di lancio](#) – ospitata nell'aula magna di S.Lucia dell'Università di Bologna e patrocinata dal Parlamento europeo, dai ministeri degli Esteri e dell'Istruzione – hanno preso parte oltre 400 delegati ed esperti, convenuti dai vari paesi per stringere conoscenza e tessere i primi rapporti. Nel pomeriggio, tre diversi gruppi di lavoro si sono occupati di abbozzare lo statuto dell'Accademia, di identificare comuni piattaforme di ricerca e di individuare data e compiti del prossimo incontro annuale. Riportiamo estratti dell'intervista concessa in sede di inaugurazione da Melloni all'agenzia NEV e ripresa dal settimanale evangelico Riforma: <http://www.riforma.it/it/articolo/2016/12/12/e-nata-la-european-academy-religion>

Oggi è nata un'Accademia europea delle religioni. Che cosa si propone di fare? *«Una cosa molto semplice. Si tratta di una piattaforma, una cornice, all'interno della quale offriamo e domandiamo alle numerosissime associazioni di studiosi che si occupano delle esperienze, delle dottrine e del fatto religioso con strumenti disciplinari molto diversi tra loro, di diventare gli uni il pubblico degli altri. Vogliamo creare un luogo nel quale studiosi non soltanto d'Europa e dell'Europa, ma anche di quanto le sta attorno – Nord Africa, Medioriente, Balcani, Caucaso, Russia – possano diventare sensibili gli uni agli altri».*

Un progetto enorme, a dimensione continentale, che si avvale d'importanti patrocini istituzionali italiani ed europei. Quando e come nasce l'idea di un'Accademia europea sul fatto religioso, cosa vi proponete di fare da domani? *«L'idea risale al 1996, quando creammo la TRES (Theology and Religion Studies in Europe), grazie a un progetto di ricerca che riguardava la pedagogia religiosa. Iniziativa che non residuò una struttura permanente. Un paio d'anni fa invece abbiamo deciso di raccogliere indirizzi e statuti di 2500 associazioni ed enti; ci siamo resi conto che lo spazio c'era: nel senso che esistono già società di studi che richiedono l'adesione a società nazionali, alcune delle quali pongono dei limiti confessionali; il nostro vuole invece essere uno spazio dove i contributi vengano giudicati dalla quantità di intelligenza che impiegano e producono, non dai presupposti che ciascuno può attaccare all'attaccapanni che vuole, religiosi o irreligiosi che siano».*

Un'accademia europea delle religioni presuppone un'Europa culturale, forse anche politica. Quali sono il ruolo e le prospettive delle religioni in quello spazio pubblico sovranazionale che prende il nome di Unione europea? *«Quello che per me è importante è la conoscenza dell'esperienza religiosa, delle dottrine, dei testi, non delle religioni in generale – che in realtà non esistono, perché al mondo esistono soltanto i credenti, le piante in quanto tali non sono religiose –; ci interessa mettere in campo il postulato che la conoscenza di questi fenomeni è realtà unitaria. Se voglio dare un contributo contro il radicalismo islamico, studio i padri della chiesa siriana del IV secolo; e se lo faccio bene contribuisco. Un contributo alla pace di questo continente non verrà dalla "sociologia dei buoni sentimenti", lo daremo costruendo e creando dei saperi che possano impregnare il terreno e renderlo fecondo rispetto alle idee di pace. La guerra non è un'erbaccia da sradicare, come viene suggerito con il termine "de-radicalizzazione", è un male che va evitato, e lo evita il buono che possiamo seminare con l'intelligenza, con lo studio che è passione. Se non capiamo questo non andiamo da nessuna parte».*

I gruppi di lavoro creati questo pomeriggio hanno cominciato ad occuparsi del prossimo appuntamento e anche dello statuto. Di che tipo d'organizzazione formale si doterà l'Accademia?

«La nostra idea è di far partire molto presto un appuntamento annuale, all'interno del quale società e studiosi convengano a fare insieme ciò che altrimenti farebbero comunque da sole. Non vogliamo imporre una tematica generale; vogliamo chiedere ai dipartimenti di filosofia, agli editori del corpus coranico, piuttosto che ai traduttori del Talmud, che cosa stanno facendo, e proporgli di farlo insieme. Uno statuto ci vuole, ma che metta al riparo un'istituzione come questa dai suoi nemici: il potere e il denaro. Uno statuto leggero che renda evidente che questa iniziativa non è un erogatore di fondi – raccogliere soldi va benissimo, ma per consentire a mille dottorandi di partecipare gratis, non per altro – e che non è una struttura di potere in cui ciascuno parla per rappresentanza. Ciascuno dovrà parlare per sé e basta, l'obiettivo è parlarci insieme, non nominare qualcuno che parli per gli altri. Un buono statuto prevederà il minimo che serve per far funzionare il meccanismo di raccolta idee: saranno le entità partecipanti ad avere onori e oneri. Certamente, ognuno pagherà una quota per partecipare, per rendere possibile l'incontro annuale, ma non per essere membri. L'incontro che io immagino vuole essere

un'occasione anzitutto per chi vive in contesti accademici e scientifici isolati o troppo piccoli, per chiunque desideri esercitare la grande virtù umana della curiositas in un contesto più ampio».

[* NdR – Vedi anche più avanti la notizia relativa all'analogo ente statunitense **American Academy of Religion**].

FoRB The Oslo Principles on Promotion of Freedom of Religion or Belief

In recent years, states and international organizations have given increasing attention to the international protection of Freedom of Religion or Belief (FoRB). These developments offer welcome opportunities to prevent violations of FoRB, but also raise many questions about how and why FoRB is promoted. Sometimes, FoRB is even pitted against other rights, such as freedom of speech, gender equality, and the rights of minorities. All actors, regardless of their diverse beliefs and agendas, should be encouraged to seek inclusive approaches to promote FoRB as a universal right in line with international standards. Reviewing recent developments in the field, and drawing on nearly two decades of experience since the Oslo Declaration (1998), the conference (October 2016) endorsed a new set on principles:

- [The Oslo Principles on the Promotion of Freedom of Religion or Belief](#).

EUROPEAN CENTER for LAW & JUSTICE (ECLJ) The ECHR confirms the autonomy of Churches

The ECLJ has been admitted by the Court to submit a legal memorandum in the case. The applicant, Petar Travaš, is a Croatian national (1975) and lives in Rijeka. The case concerned his dismissal from two teaching posts, on the grounds that he had entered into a second marriage. Mr Travaš is a professor of theology. He was issued with a canonical mandate to teach Catholic religious education by the Rijeka Archdiocese, and in September 2003 he was offered an indefinite contract to teach the subject in two State high schools – where his salary was paid by the State.

Mr Travaš had been married in a religious ceremony (December 2002). However, he and his former wife became divorced, and Mr Travaš married another woman in a civil ceremony (March 2006). The following month, Mr Travaš was informed by the Rijeka Archdiocese that he was now disqualified from teaching religious education, because his new civil marriage had been contrary to Christian doctrine. After considering Mr Travaš' explanation of the situation, the Archdiocese withdrew his canonical mandate (August 2006). Eight days later the schools dismissed Mr Travaš from his teaching job on the grounds that he could no longer be a teacher of Catholic religious education without a canonical mandate. Mr Travaš initiated a civil claim: on 22 February 2007 his claim was rejected by the Opatija Municipal Court, which found that the teaching of Catholic religious education without a canonical mandate was prohibited under Croatian law. Mr Travaš' appeal to the Rijeka County Court was dismissed, as was a further appeal to the Supreme Court, and an appeal to the Constitutional Court. In its judgment of 27 May 2013, the Constitutional Court held in particular that an Agreement on education and cultural affairs between the Republic of Croatia and the Holy See was an international treaty; that an act ratifying the Agreement had made it part of the internal legal order of Croatia; that it took precedence over domestic statutes; and that it required Catholic religious education to be taught only by teachers with a canonical mandate. The termination of Mr Travaš' employment contract had therefore been entirely lawful. Relying in particular on Article 8 (right to respect for private and family life), Mr Travaš complained that he had been dismissed from his teaching posts in public service solely on the grounds of an intimately personal event (his second marriage), and that this had been an extreme and disproportionate measure affecting his right to a private and family life. No violation of Article 8. Source:

- <http://eclj.org/religious-autonomy/echr/la-cedh-reconnat-le-droit-de-leglise--avoir-des-enseignants-dont-la-vie-est-conforme--la-doctrine>

CONSEIL DE L' EUROPE Un manuel de droit européen en matière de Droits de l'Enfant

Un texte de législation et jurisprudence comparées, 270 pages, disponible en ligne, en trois versions (anglais, français, portugais). Le chapitre concernant la liberté religieuse de l'enfant (pp. 37-41) porte sur trois points clés : 1/ La liberté de pensée, de conscience et de religion, telle qu'elle est garantie par la Charte des droits fondamentaux et par la CEDH, inclut le droit à changer de religion ou de conviction, ainsi que la liberté de manifester sa religion ou sa conviction par le culte, l'enseignement, les pratiques et l'accomplissement des rites. 2/ Les parents ont le droit d'assurer l'éducation et l'enseignement de leurs enfants conformément à leurs convictions religieuses, philosophiques et pédagogiques. 3/ Les parents

ont le droit et le devoir de guider l'enfant dans l'exercice de son droit à la liberté de pensée, de conscience et de religion d'une manière qui corresponde au développement des capacités de l'enfant. Dans sa jurisprudence, la CourEDH s'est penchée sur la question de la liberté de pensée, de conscience et de religion des enfants, principalement du point de vue du droit à l'éducation et du système scolaire public. La religion dans les écoles est un sujet faisant l'objet d'un débat public très animé dans les pays européens. "En vertu du droit du CdE, en particulier de l'article 2 du Protocole n° 1 de la CEDH, les États doivent tenir compte des convictions (religieuses) des parents dans l'exercice des fonctions qu'ils assument dans le domaine de l'éducation et de l'enseignement. D'après la CourEDH, ce devoir est large, car il s'applique non seulement au contenu et à l'application des programmes scolaires, mais aussi à l'exercice de toutes les fonctions dévolues à un État. Il couvre l'organisation et le financement de l'enseignement public, la définition et l'aménagement du programme des études, la diffusion d'informations ou de connaissances contenues dans le programme scolaire de manière objective, critique et pluraliste (interdisant donc l'État de poursuivre un but d'endoctrinement qui puisse être considéré comme ne respectant pas les convictions religieuses et philosophiques des parents), ainsi que l'aménagement de l'environnement scolaire, y compris la présence de crucifix dans des écoles publiques. https://book.coe.int/img/cms/FRA-CouEDH_Manuel-droit-europeen-les-droits-de-lenfant_FR.pdf

FRH/FUTURE FOR RELIGIOUS HERITAGE **La protection du patrimoine religieux en Europe**

La FRH (=Avenir du patrimoine religieux) est une association laïque sans but lucratif. C'est le seul réseau européen rassemblant des organisations caritatives, des services de conservation appartenant à des institutions gouvernementales, religieuses ou universitaires et d'autres professionnels travaillant à la protection de bâtiments du patrimoine religieux dans toute l'Europe. Le patrimoine religieux de l'Europe est l'un des piliers de l'identité culturelle européenne. On compte 400.000 bâtiments religieux (cathédrales, églises, chapelles, monastères, couvents, synagogues, mosquées) avec leur contenu (mobilier, monuments, sculptures, peintures, fresques, argenterie, habits liturgiques, bibliothèques) et tous les architectes, les artistes et les musiciens qu'ils ont inspirés au cours des siècles : ce sont les annales de diverses histoires nationales, locales et individuelles remontant à plus de 1000 ans et ces bâtiments constituent une partie essentielle et tout à fait unique de l'identité culturelle de l'Europe.

Un [rapport adopté en 2015 par le Parlement européen](#) indique que "*le patrimoine religieux constitue une part immatérielle du patrimoine culturel européen*" et que "*le patrimoine religieux historique doit être conservé pour sa valeur culturelle, indépendamment de la confession religieuse qui lui a donné naissance*". Ce dont nous avons besoin maintenant, c'est d'un véritable plan concernant le patrimoine religieux au niveau européen afin de veiller à ce que ces bâtiments historiques et leur intérieur puissent être conservés pour faire partie de notre avenir. La proposition de faire de [2018 l'Année européenne du Patrimoine culturel](#) sera l'occasion d'attirer l'attention sur l'importance économique et sociale du patrimoine religieux et aussi sur les menaces auxquelles il est confronté aujourd'hui. La FRH et ses membres associés dans toute l'Europe vont contribuer activement à cette initiative.

■ <http://www.europe-infos.eu/la-protection-du-patrimoine-religieux-en-europe?ts=1476437397>

ECRI **Les Rapports de monitoring 2016 sur la Turquie et le Royaume-Uni**

La Commission européenne contre le racisme et l'intolérance (ECRI) a publié récemment des rapports de monitoring sur la Turquie et le Royaume-Uni 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, y compris dans le domaine de l'éducation.

TURQUIE : Rapport 2016, art. 89-91 (extraits) :

89. En ce qui concerne les groupes religieux minoritaires, l'ECRI recommandait aux autorités, dans son 4^e rapport, d'enquêter sur les éventuels traitements discriminatoires, notamment pour ce qui est des questions liées au financement, aux lieux de culte et à l'éducation religieuse, et de remédier à toute discrimination constatée. Eu égard à l'importance de mettre fin à la discrimination structurelle dans ces domaines, et en particulier dans l'éducation religieuse, pour assurer l'intégration durable des groupes minoritaires, l'ECRI note avec regret que la Cour européenne des droits de l'homme a une nouvelle fois constaté de graves violations en la matière. Dans un arrêt du 16 septembre 2014, la Cour a en effet conclu que la Turquie avait agi en violation des droits des requérants alévis en obligeant leurs enfants à

suivre un enseignement religieux axé sur l'approche sunnite de l'islam. La Cour a rappelé le devoir de neutralité et d'impartialité de l'Etat dans l'exercice de son pouvoir de réglementation des questions de religion et considéré que la Turquie n'avait toujours pas établi de système pour assurer le respect des convictions des parents en matière d'enseignement du fait religieux, en dépit de précédentes décisions ayant déjà conclu à une violation. Par ailleurs, le médiateur a statué récemment que la méthode de calcul des notes pour le test d'entrée dans l'enseignement secondaire entraînait une discrimination à l'égard des élèves dispensés d'enseignement religieux. Enfin, la Cour européenne des droits de l'homme a conclu à une violation en raison d'une différence de traitement discriminatoire entre les mosquées et les cemevis (lieux de culte des Alévis) au plan financier et a constaté la violation des articles 9 et 14 de la CEDH dans une autre affaire importante portant sur la reconnaissance officielle des cemevis en tant que lieux de culte et l'embauche des membres du clergé alévi en tant que fonctionnaires est en instance.

90. Ces affaires montrent que les autorités ne respectent toujours pas l'obligation de neutralité et d'impartialité de l'Etat dans les affaires religieuses, ce qui se solde par diverses formes de discrimination structurelle à l'égard des groupes religieux minoritaires. Mettre fin à une telle discrimination structurelle étant important pour une intégration réussie, l'ECRI recommande à nouveau vivement aux autorités d'accélérer l'exécution des arrêts de la Cour de Strasbourg dans ce domaine. La restitution des biens saisis et la réparation des injustices subies dans le passé sont deux autres questions importantes à régler pour créer un environnement propice à l'intégration.

91. L'ECRI recommande aux autorités de respecter strictement leur devoir de neutralité et d'impartialité dans la réglementation des affaires religieuses, de supprimer les règles et pratiques discriminatoires en la matière et d'accélérer l'exécution des arrêts de la CEDH relatifs à ces questions.

■ <http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Turkey/TUR-CbC-V-2016-037-FRE.pdf>

UNITED KINGDOM - Le Rapport 2016 attire l'attention sur une montée de la violence raciste et du discours de haine et notamment sur la nature intolérante de nombreux discours politiques, axés en particulier sur l'immigration. Quant à la violence antisémite, par exemple, une forte augmentation a été constatée en 2014. Le Community Security Trust (CST) a signalé 81 agressions violentes, dont une classée dans la catégorie des violences extrêmes (coups et blessures susceptibles d'entraîner la mort ou mise en danger de la vie d'autrui), contre 69 en 2013, soit une augmentation de 17%. Les cas de profanation et de dégradation de biens juifs ont augmenté de 65%, passant de 49 en 2013 à 81 en 2014. Dans la catégorie des menaces, 92 incidents ont été recensés en 2014, ce qui représente une hausse de 142% par rapport à 2013 (38 cas enregistrés). L'ECRI appelle tous les partis politiques à s'opposer fermement au discours intolérant et à donner instruction à leurs représentants de s'abstenir de toute remarque péjorative à l'endroit d'un groupe de personnes en raison de leur « race », de leur religion, de leur nationalité, de leur langue, de leur origine ethnique, de leur orientation sexuelle ou de leur identité de genre. Quelques recommandations précises (articles 80, 88, 149):

[80] L'ECRI recommande de nouveau d'intensifier le recrutement d'enseignants noirs ou issus des minorités ethniques, afin que le personnel affecté à l'enseignement soit davantage à l'image des populations au service desquelles il se trouve, et de faire en sorte que les personnes restent dans le corps enseignant une fois recrutées.

[88] L'ECRI recommande vivement aux autorités d'instaurer un véritable dialogue avec les musulmans dans l'objectif de combattre l'islamophobie. Elles devraient les consulter sur toutes les politiques susceptibles d'avoir une incidence sur les musulmans.

[149] L'ECRI encourage les autorités à redoubler d'efforts pour lutter contre le harcèlement à l'égard des élèves LGBT à l'école, en prêtant une attention particulière à la formation des enseignants.

■ http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/United_Kingdom/GBR-CbC-V-2016-038-FRE.pdf

EUROPEAN COUNTRIES **Several European countries have banned full-face veils**

Dutch MPs have voted overwhelmingly to ban the full-face Islamic burqa in some public places, such as schools and hospitals and on public transport. What is the situation in other European countries, since France's controversial law in 2011. Here is the status of the garment in European countries, as **Belgium, Bulgaria, France, Germany, Italy, the Netherlands, Norway, Spain, Switzerland.**

■ <http://www.independent.co.uk/news/world/europe/burqa-ban-niqab-veil-law-netherlands-france-uk-britain-germany-spain-belgium-bulgaria-switzerland-a7446246.html>

BELGIQUE Philosophie et Citoyenneté, un cours à l'épreuve

Le premier trimestre de cette année scolaire fut marqué par de nombreuses difficultés organisationnelles résultant de la mise en œuvre de deux nouveaux décrets : d'une part, la réforme des titres et fonctions pour l'ensemble des disciplines dont les cours de religion confessionnelle et de morale http://www.galilex.cfwb.be/document/pdf/42331_000.pdf , d'autre part, la mise en place à partir du 1^{er} octobre 2016 dans le fondamental du nouveau Cours de Philosophie et Citoyenneté (CPC) dans l'enseignement officiel et dans l'enseignement libre non confessionnel http://www.galilex.cfwb.be/document/pdf/41979_000.pdf . Dans l'officiel, les professeurs vivent des situations très difficiles, ballotés entre leur cours de religion ou de morale réduit de moitié et le nouveau CPC. Leurs conditions de travail se sont considérablement détériorées. Leur horaire est parfois réparti sur un nombre important d'écoles. L'enseignement libre catholique a opté pour une mise en œuvre transversale du contenu du référentiel d'Education Philosophique et Citoyenne (EPC) dans différentes disciplines. Les deux référentiels de compétences d'EPC sont maintenant adoptés par le Parlement : le référentiel des compétences socles (de l'entrée dans l'enseignement maternel à la fin du premier degré de l'enseignement secondaire, 14 ans) http://www.enseignement.be/index.php?page=26823&do_id=6159 et le référentiel des compétences terminales déclinés en unités d'acquis d'apprentissages (UAA) (de la fin du premier degré de l'enseignement secondaire à la fin du secondaire). (Le texte officiel de ce deuxième référentiel n'est pas encore disponible en ligne). Les réseaux d'enseignement officiel et libre non confessionnel ont traduit le référentiel des compétences socles dans un programme de cours d'une heure (ou de deux heures pour les élèves dispensés du cours de religion ou de morale) pour l'enseignement fondamental. <http://www.enseignement.be/index.php?page=27915&navi=4429> . L'enseignement catholique a produit un programme d'EPC transversal. Les réseaux travaillent aujourd'hui à la rédaction des programmes d'EPC pour le secondaire selon la même logique. Ces programmes entreront en application à la rentrée prochaine : septembre ou octobre 2017. Les cours de religion catholique sont impactés par ces changements de façon différenciée selon les réseaux. Dans l'enseignement officiel, le cours réduit à une heure de cours est distinct du cours de philosophie et citoyenneté (CPC). Dans l'enseignement libre catholique, les deux heures de cours sont maintenues et intègrent l'EPC. Ces changements ont amené l'Instance chargée par les évêques de veiller aux cours de religion à mettre en place une commission chargée de réfléchir aux modifications éventuelles à apporter au référentiel de compétences du cours de religion catholique et aux programmes. Le décret titres et fonctions qui concerne dorénavant aussi les cours de religion a des conséquences sur le rôle des chefs du culte pour la désignation des professeurs de religion. Le « visa » du chef du culte doit désormais être attribué en amont de toute désignation et de manière définitive. Un décret inspection pour la religion doit compléter le dispositif de manière à pouvoir intervenir en cas de manquements d'un professeur. La rédaction de ce décret inspection amène à penser des réajustements entre le rôle des chefs du culte et celui des pouvoirs publics pour encadrer les cours de religion. (par Myriam Gesché, depuis Bruxelles, le 14 déc. 2016).

■ Voir également: <http://www.lesoir.be/1384752/article/actualite/belgique/politique/2016-12-06/l-ecole-catholique-attaque-decret-du-cours-philosophie-et-citoyennete>

■ <http://www.lesoir.be/1390292/article/actualite/enseignement/2016-12-12/profs-furieux-ecrivent-marie-martine-schyns>

ESPAÑA Libertad de enseñanza religiosa en un marco de laicidad positiva

El card. Ricardo Blasquez Pérez, presidente de los obispos de España, abriendo la 107ma Asamblea general (Madrid, 18-22 de abril 2016), subrayó el vínculo jurídico entre derechos humanos, laicidad del Estado y libertad de educación, incluso religiosa.

[...] Por lo que se refiere a la educación, nuestra Constitución, teniendo en cuenta la Declaración universal de los Derechos Humanos en el artículo XXVI («Toda persona tiene derecho a la educación»; «La educación tendrá por objeto el pleno desarrollo de la persona humana y el fortalecimiento del respeto a los derechos humanos y las libertades fundamentales»; «Los padres tendrán derecho preferente de escoger el tipo de educación que habrá de darse a sus hijos»), afirma en su artículo 27: «Todos tienen el derecho a la educación. Se reconoce la libertad de enseñanza. La educación tendrá por

objeto el pleno desarrollo de la personalidad humana en el respeto a los principios democráticos y a los derechos y libertades fundamentales. Los poderes públicos garantizan el derecho que asiste a los padres para que sus hijos reciban la formación religiosa y moral que esté de acuerdo con sus propias convicciones». Según nuestra Constitución, que se remite a la Declaración Universal de los Derechos Humanos, la enseñanza religiosa no es un privilegio de la Iglesia católica que la habilitara para imponerla a los demás ciudadanos; es un derecho que asiste a los padres para elegirla para sus hijos; este derecho es un servicio a los alumnos, a las familias y a la misma sociedad. La lealtad en el cumplimiento de los derechos rige también en el derecho a la educación.

La laicidad positiva, como expresó en alguna ocasión el Tribunal Constitucional, que implica “cooperación” y “neutralidad”, se ha encauzado a través de los Acuerdos entre la Santa Sede y el Estado español (firmados el año 1979 y posteriores, por tanto, a la ratificación de la Constitución española). Hay también Acuerdos del Estado español con otras confesiones: judíos, protestantes y musulmanes. Ni en un caso ni en otro se trata de privilegios, sino de instrumentos jurídicos de armonía con el derecho a la libertad religiosa (*Julio L. Martínez*).

■ <http://www.conferenciaepiscopal.es/tema/asamblea-plenaria/>

FINLAND **Reform of general education**

The entire general education system is due for reform in terms of objectives, lesson-hour distribution, the National Core Curricula and local curricula.

- The transfer of early childhood education and care into the administrative sector of the Ministry of Education and Culture needs to be taken into account.
- The work will be carried out as a whole between 2012 and 2016/2017.
- Several core curriculum documents will be drawn up concurrently.
- Each process of drawing up a core curriculum document involves broad-based co-operation with education experts and various stakeholders, as well as support for local curriculum development efforts

■ http://www.oph.fi/download/151294_ops2016_curriculum_reform_in_finland.pdf

FRANCE **Laïcité d'intelligence ou sécularisation montante? Une enquête**

Qui sont les enfants qui vont au catéchisme? Pour la rentrée 2016, le Service national de la catéchèse et du catéchuménat a réalisé une enquête sur le taux d'enfants catéchisés du CE2 au CM2. Cette enquête a été envoyée aux Services diocésains de catéchèse en juin 2016. En ce qui concerne les résultats, 62 diocèses métropolitains ont répondu ainsi que 2 diocèses d'Outre-Mer soit environ 69% des diocèses de métropole. Certains diocèses n'ayant pas répondu, cette enquête présente donc des résultats partiels mais donnant un aperçu du taux d'enfants catéchisés en France. Sur les 34 diocèses ayant fourni des chiffres complets, il apparaît que **le taux moyen d'enfants catéchisés en France en paroisse et en école catholique entre le CE2 et le CM2 (8-11 ans) est de 17,4%** avec de grosses variations de 9% à 60% selon les diocèses. Ce chiffre moyen change beaucoup en fonction des réalités locales comme la fréquence des écoles catholiques dans le diocèse ou la présence de nombreux enfants appartenant aux autres religions.

■ http://www.eglise.catholique.fr/wp-content/uploads/sites/2/2016/09/DP_rentree_KT_septembre2016.pdf

GERMANIA **Dichiarazione del XII Sinodo della Chiesa evangelica su Cristiani ed Ebrei**

Nell'autunno 2015, prima dell'anniversario della Riforma del 2017, il Sinodo della EKD (Chiesa Evangelica di Germania) ha discusso sui rapporti stili di Martin Lutero con gli ebrei. Ha preso le distanze dalle espressioni negative di Lutero sul popolo ebraico, dichiarando che le sue valutazioni in materia di giudaismo non erano compatibili con la concezione attuale della fedeltà di Dio al suo popolo come è presentata nella Bibbia. Nella sua dichiarazione dell'11 novembre 2015 il Sinodo ha indicato la necessità di adottare ulteriori misure di pentimento e rinnovamento. Come parte di questo cammino di conversione, si discuterà la questione della cosiddetta 'missione verso gli ebrei' alla conferenza di quest'anno. Siamo consapevoli che questo argomento influisce sull'identità sia degli ebrei sia dei cristiani, sia pure in modi diversi. Per la Chiesa cristiana, questo argomento coinvolge la comprensione di se stessa come Chiesa di Gesù Cristo. Per gli ebrei, il tema è associato ad una lunga e dolorosa storia di conversioni forzate e alla disputa circa la persistenza della loro identità come popolo eletto di Dio. Il punto 6 della dichiarazione tocca anche l'impegno nell'insegnamento dell'ebraismo:

[...] Affronteremo e respingeremo le falsità nella predicazione e nell'insegnamento, nella direzione spirituale e nel ministero diaconale, ogni volta che l'ebraismo è travisato o distorto, consapevolmente o inconsapevolmente. Affermiamo la nostra opposizione e la resistenza alle vecchie e nuove forme di ostilità verso gli ebrei e di antisemitismo. Piuttosto, la cooperazione tra cristiani ed ebrei è un modo di intraprendere un viaggio insieme, assumendoci la responsabilità congiunta per la giustizia, la pace e la salvaguardia del creato.

■ <http://www.saenotizie.it/sae/attachments/article/935/Dichiarazione%202016%20EKD.pdf>

GREAT BRITAIN **Is religion disappearing entirely from Great Britain?**

The now century-old decline of religiosity in England, Scotland and Wales is often measured by indicators such as church worship, denominational identity and membership as well as Sunday school attendance. Grace Davie caused quite a stir when she proposed that more individually-constructed belief systems and spiritualities may persist among large chunks of the British and European populations, despite the decline of organized religion. Academic battle ensued: secularization researchers took it upon themselves to show that beliefs too were waning in Britain and across Europe, although usually more slowly and as a later stage of the decline process. Does this mean that religion is disappearing entirely from Great Britain in its advanced stage of secularization? In short, no. According to recent waves of the British Social Attitudes survey (BSA), an estimated 48 per cent of the population is religiously unaffiliated (2012); 36 per cent does not believe in God (2008); and 66 per cent never attends religious services (2012). Most among this non-religious population are also raising their kids with no real contact with religion. Yet, there is a substantial minority of people still actively involved with religion. The proportion of individuals who identify with a religious group and say they attend religious services at least once a month has stayed relatively stable around the 17 per cent mark since the year 2000, and around the 14 per cent mark among those born after 1960. The outflow of those letting go of their regular religious practice in the more secular context of Great Britain seems to be currently compensated by an influx of regular attenders coming from more religious areas of the world. So although the dynamics of the religious landscape are shifting, the religiously active are still very much a part of society.

■ <http://blogs.lse.ac.uk/politicsandpolicy/is-religion-disappearing-entirely/>

GREAT BRITAIN **Religion or belief: is the law working?**

This report (December 2016, 59 pages) explores whether Great Britain's equality and human rights legal framework sufficiently protects individuals with a religion or belief and the distinctiveness of religion or belief organisations, while balancing the rights of others protected under the Equality Act 2010. The assessment reflects our statutory duty to monitor the effectiveness of equality and human rights legislation and make recommendations to the government about any changes that might be necessary. Our evaluation focuses on four questions: • *Is the legal approach to defining a religion or a belief effective?* • *Are the Equality Act exceptions allowing religion or belief requirements to influence employment decisions sufficient and appropriate?* • *Does the law sufficiently protect employees wishing to manifest a religion or belief at work?* • *Does the law sufficiently protect service users and service providers in relation to religion or belief?* The report draws on our call for evidence on religion or belief in employment and service delivery, our review of the legal framework, and extensive engagement with stakeholders. Particularly, about "Employment of teachers", pp. 25-28; Religion or belief statistics, p. 52.

■ <https://www.equalityhumanrights.com/sites/default/files/religion-or-belief-report-december-2016.pdf>

ITALIA **Le minoranze religiose fra i cittadini italiani (stima CESNUR 2016)**

L'ultima ricerca CESNUR distingue tra semplici residenti e cittadini in possesso di effettiva cittadinanza. "Considerando da una parte i 55.639.398 cittadini italiani – un dato che include quanti hanno acquisito la cittadinanza, che possono essere stimati in 1.150.000, dei quali 671.394 risultavano avere ottenuto la cittadinanza alla data del censimento del 2011, mentre altri 474.017 l'hanno ottenuta nell'ultimo quadriennio (65.383 nel 2012, 100.712 nel 2013, 129.887 nel 2014, 178.035 nel 2015; per un raffronto, nel 2005 l'avevano ottenuta 28.659 persone) – e confrontandoli con il totale della popolazione residente – fissata a 60.665.551 unità, secondo i più recenti dati del bilancio demografico, resi noti nel 2016 dall'Istituto nazionale di statistica, dei quali gli stranieri sono 5.026.153, pari all'8,3% (un'incidenza

superiore alla media dell'Unione Europea, pari al 6,9%) –, siamo come si vede a una percentuale del 3,2%.” In dettaglio le stime stabilite dal CESNUR (www.cesnur.org):

Ebrei	36.256	2,0%
Cattolici “di frangia” e dissidenti	25.500	1,4%
Ortodossi	212.318	11,9%
Protestanti	450.392	25,3%
Testimoni di Geova (e assimilati)	424.259	23,8%
Mormoni (e assimilati)	26.750	1,5%
Altri gruppi di origine cristiana	6.000	0,3%
Musulmani	302.090	17,0%
Bahá'í e altri gruppi di matrice islamica	4.250	0,3%
Induisti e neo-induisti	35.672	2,0%
Buddhisti	157.011	8,8%
Gruppi di Osho e derivati	4.100	0,3%
Sikh, radhasoami e derivazioni	14.693	0,8%
Altri gruppi di origine orientale	3.530	0,2%
Nuove religioni giapponesi	3.150	0,2%
Area esoterica e della “antica sapienza”	16.450	0,9%
Movimenti del potenziale umano	30.000	1,7%
Movimenti <i>organizzati</i> New Age e Next Age	20.000	1,1%
Altri	9.386	0,5%
Totale	1.781.807	100,0%

LUXEMBOURG **Les cours « Vie et Société » ont démarré**

En septembre 2016 les cours obligatoires “Vie et Société” (VieSo) ont démarré au Grand-duché suite à la Convention signée en 2015 entre les communautés religieuses et le gouvernement. Ils remplacent déjà le choix entre cours de religion et morale au secondaire. Le démarrage au primaire est prévu pour septembre 2017. Un cycle de formation spécifique de 16 heures destiné aux enseignants ayant les titres académiques requis a déjà eu lieu en juillet et un deuxième cycle est en préparation. Le débat est très vif entre les différents courants de pensées. Le ministère a accepté entretemps un compromis dans les 4/5 écoles privés du pays. Cela a permis d'ajouter, dans le cadre de l'autonomie de chaque école, un cours de Religion, mais en partageant les heures de VieSo entre le deux cours. Les écoles catholiques comptent ainsi défendre leur spécificité tout en proposant leur apport à la société multiculturelle luxembourgeoise et au débat démocratique. Les Ecoles Européennes de Luxembourg gardent toujours le choix entre le cours de Religion et le cours de Morale non-confessionnelle (*Eva Spizzo, Luxembourg*).

■ Voir le programme ministériel VieSo : <http://www.men.public.lu/fr/actualites/grands-dossiers/systeme-educatif/vie-societe/index.html>

RUSSIA **Orthodox Church revives plans for teaching religion in all grades**

Orthodox Culture will be continuation of *Foundations of Orthodox Culture*. The new elective school course *Orthodox Culture* is a continuation of the subject "Foundations of Orthodox Culture" now being taught in the fourth grade. It already has received the approval of representatives of all traditional religions of Russia, Deacon German Demidov, the head of the section of Foundations of Orthodox Culture of the synod's Department of Religious Education and Catechesis and one of the developers of the curriculum, told *RIA Novosti*. In the Russian Academy of Education, *RIA Novosti* was told that the Federal Academic and Methodology Association for General Education received a draft of a curriculum for the class "Foundations of Orthodox Culture," which, as was noted in the academy, "is not required and is one of the classes selected by participants in the educational process." Demidov said that there exists

in the federal educational standards a subject area called "Foundations of the spiritual and moral culture of the peoples of Russia," for which thus far "contents have not been spelled out." "For this subject area, according to documents of the Ministry of Education, a logical continuation of the course Foundations of Religious Cultures and Secular Ethics is being proposed. That is, a laying out of the very same modules that are devoted to the traditional religious cultures, on the option of pupils or their legal guardians," Demidov said. In the required academic curriculum, the Foundations of Orthodox Culture module now exists as one of the modules of the Foundations of Religious Cultures and Secular Ethics course, designed for pupils of the fourth grade. The course contains six modules: *Foundations of Secular Ethics, Foundations of Orthodox Culture, Foundation of Muslim Culture, Foundations of Buddhist Culture, Foundations of Jewish Culture, and Foundations of World Religious Cultures.*

The new curriculum on Orthodox culture was prepared by the Federal Academic and Methodology Association, which includes representatives of all traditional religions of the Russian federation. "When we prepared this curriculum, before it was announced it was preliminarily sent to representatives of all traditional religious organizations, both Buddhists and representatives of Islam and of Judaism. And this curriculum was discussed fully, criticized, and supplemented, and so far as I understand our colleagues they all were concerned that the subjects and modules connected with the study of traditional religious cultures be properly developed and represented in the educational space," Demidov noted. He said that this was being done so that, among other things, "there would not be any surrogates that would periodically be introduced into the educational space, from one side or another, under the guise of religious culture or some kind of spiritual and moral education." "This is a model educational curriculum and for each grade sample contents of study are spelled out. This is a kind of alternative, and in this possibility of an alternative, it seems to me, there is real freedom. We are not talking about any kind of imposition nor any kind of resolutions and directives," the news agency's source added. (tr. by PDS, posted 30 November 2016).

■ <http://www2.stetson.edu/~psteeves/relnews/161129a.html>

UNITED KINGDOM **The Bradford Agreed Syllabus for Religious Education 2016 - 2021**

The Bradford Agreed Syllabus for Religious Education 2016 - 2021 should be used by all Bradford local authority maintained schools from September 2016. It is hoped that Academies and Free Schools will also use this syllabus in order to ensure that all pupils across the Bradford District benefit from the same high quality religious education. SACRE has ensured that the syllabus reflects good practice in contemporary education. Pupils will develop a progressive understanding of religious concepts through the investigation of deep questions. Pupils will develop the capacity to describe, explain and analyse religious concepts through structured investigation, reflection and response which will enable them to understand and appreciate the nature (what it is), significance (why it is important) and impact (what difference it makes) of religious and non-religious beliefs and worldviews. Additional support documents and professional development will be available to support teachers in the delivery of this syllabus.

[https://bso.bradford.gov.uk/userfiles/file/Bradford%20Agreed%20Syllabus%20FINAL%202022%207%202016\(1\).pdf](https://bso.bradford.gov.uk/userfiles/file/Bradford%20Agreed%20Syllabus%20FINAL%202022%207%202016(1).pdf)

UNITED KINGDOM **Implications of Brexit campaign in the UK for Religious, Citizenship, Moral, Intercultural, Political and Human Rights Education** by Robert Jackson

The fact that the majority of young voters in the UK voted to remain in the European Union indicates some awareness of the inevitable pluralisation and globalisation of societies. It may also indicate some success from educational programmes – although the erosion of subjects like citizenship education and religious education in England through policies of the Conservative government (and largely the responsibility of Michael Gove) limits the effectiveness of such good work. I know that the quality of religious education (RE) teaching is mixed (and there are good reasons for that), but I am aware of wonderful RE secondary teaching and classroom discussion in response to incidents such as the Charlie Hebdo attacks, and of many primary schools where values relating to human dignity and care and respect for one another are fundamental to the life of the school.

The racism and xenophobia expressed during the Brexit campaign:

- Shows the need for more adult education about citizenship, politics and political discourse, human rights, and religious and cultural diversity. This needs to include education about the ethics of political

discourse (the end justified the means for key politicians), and the idea of political office being an opportunity for *service* to other citizens;

- Shows the need for collaborative and interdisciplinary work, involving educators in fields such as citizenship, religious, human rights, moral, political and intercultural education working together; Illustrates the manipulative power of the right-wing popular press (and other media) – and therefore shows the vital need for better education for critical reading of media accounts of migration, religious plurality etc (there is a chapter about this in the Council of Europe *Signposts* book; there are also some research findings on media representations of religions and recommendations from the European Commission REDCo project);
- Shows the vital need for human rights education, especially exploration of the concept of human dignity, from a variety of perspectives (including, but certainly not confined to, religions). Again, the Council of Europe has various resources relating to human rights education as well as education for democratic citizenship and for intercultural dialogue;
- Shows the need for discussion and reflection (by young people in schools, but also by adults) as well as for accurate information. From the point of view of studies of religions in schools, I have argued in various places for an inclusive form of RE in publicly funded schools, which features well prepared teacher-moderated classroom discussion/dialogue as well as the sharing of accurate and well selected information (some recent publications are listed below); I have seen some really good examples of this (and know of many others recorded through European research), which illustrate that it is possible to do it;
- Shows the importance of a collaborative, international perspective on human rights. Theresa May's remarks on human rights are *entirely* focused on the UK and see no need for collaboration and interaction with others (Magna Charta rules...). This is totally against the spirit of the Universal Declaration of Human Rights that was so strongly supported by Winston Churchill and Eleanor Roosevelt, and which still permeates the Council of Europe and its educational work. Every project I have been involved in with the Council of Europe since 2002 has involved international and often interdisciplinary teams, working closely together with common objectives. It has been a privilege to take part in this kind of activity and it should be mirrored in school education.

Further thoughts: In the Brexit campaign, we saw very little responsibility expressed towards the electorate, and a good deal of manipulation through the use of fear. There are also vital issues about funding, the supply of appropriate degree courses, teacher training (including developing skills to manage classroom dialogue), in-service training and sources of advice.

Finally, to reiterate, I am convinced of the importance of *collaborative* work across different fields and across nations. The Council of Europe and the European Wergeland Centre set a good example.

■ <http://www.theewc.org/> ; ■ <http://www.eftre.net/>

... out of Europe: some documents

PEW RESEARCH CENTER **Religion and Education around the World 2016**

[December 13, 2016] Jews are more highly educated than any other major religious group around the world, while Muslims and Hindus tend to have the fewest years of formal schooling, according to a Pew Research Center global demographic study that shows wide disparities in average educational levels among religious groups. These gaps in educational attainment are partly a function of where religious groups are concentrated throughout the world. For instance, the vast majority of the world's Jews live in the United States and Israel – two economically developed countries with high levels of education overall. And low levels of attainment among Hindus reflect the fact that 98% of Hindu adults live in the developing countries of India, Nepal and Bangladesh.

But there also are important differences in educational attainment among religious groups living in the same region, and even the same country. In sub-Saharan Africa, for example, Christians generally have higher average levels of education than Muslims. Some social scientists have attributed this gap primarily to historical factors, including missionary activity during colonial times. (For more on theories about religion's impact on educational attainment, see Chapter 7.)

Drawing on census and survey data from 151 countries, the study also finds large gender gaps in educational attainment within some major world religions. For example, Muslim women around the globe

have an average of 4.9 years of schooling, compared with 6.4 years among Muslim men. And formal education is especially low among Hindu women, who have 4.2 years of schooling on average, compared with 6.9 years among Hindu men. Yet many of these disparities appear to be decreasing over time, as the religious groups with the lowest average levels of education – Muslims and Hindus – have made the biggest educational gains in recent generations, and as the gender gaps within some religions have diminished, according to Pew Research Center's analysis. *Read more:*

■ <http://wwwrn.org/articles/46443/>

■ <http://www.pewforum.org/2016/12/13/religion-and-education-around-the-world/>

LATIN AMERICA **Declaration of the Latin American Consortium for religious liberty regarding the Inter-American Convention against all forms of discrimination and intolerance.**

The Latin American Consortium for Religious Freedom expresses its concern regarding the Inter-American Convention Against All Forms of Discrimination and Intolerance, adopted by the Organization of American States ("OAS"). The Convention has been sent for signature to countries in the region and is being considered for ratification by some signatory states. The Convention contains elements undoubtedly of great value. In relation to the main object of our concern, we appreciate that the Convention confirms the condemnation of any form of discrimination based on religion. However, we believe that this protection is overshadowed by other aspects of the Convention more difficult to accept. [...]The Convention would require States to punish any religious teaching that implies a moral judgment about human behavior, even expressed in the abstract or with respect to various religious denominations' own members. Even though the Convention may not have been intended to violate freedom of conscience and religion, or of expression, it is very likely that this will be the result of its strict application.

■ <https://mail.google.com/mail/u/0/?tab=wm#inbox/158a2b2322fe2813>

USA **American Academy of Religion (AAR)**

Mission Statement - In a world where religion plays so central a role in social, political, and economic events, as well as in the lives of communities and individuals, there is a critical need for ongoing reflection upon and understanding of religious traditions, issues, questions, and values. The American Academy of Religion's mission is to promote such reflection through excellence in scholarship and teaching in the field of religion. As a learned society and professional association of teachers and research scholars, the AAR has about 9,000 members who teach in some 900 colleges, universities, seminaries, and schools in North America and abroad. The AAR is dedicated to furthering knowledge of religion and religious institutions in all their forms and manifestations. This is accomplished through Academy-wide and regional conferences and meetings, publications, programs, and membership services. Within a context of free inquiry and critical examination, the Academy welcomes all disciplined reflection on religion—both from within and outside of communities of belief and practice—and seeks to enhance its broad public understanding.

Purpose.The purpose of the Academy derives from 2 principal goals: 1.To promote understanding of and critical reflection on religious traditions, issues, questions, values, texts, practices, and institutions. To this end, we foster communication and exchange among teachers and scholars, and the public understanding of religion. 2. To serve the professional interests of members as students, teachers, and scholars.

Values - The Academy is committed to promoting equity, responsibility, and democratic accountability within the academic study of religion and in the work of the Academy itself.

History - In 1909, Professor Ismar J. Peritz of Syracuse University conceived the idea of forming a new organization for professors and scholars. Its purpose was to stimulate scholarship and teaching in religion. From those early beginnings more than 100 years ago, the American Academy of Religion has grown to be the world's largest association of academics who research or teach topics related to religion, with some 9,000 members in North America and abroad. The AAR neither endorses nor rejects any religious belief or practice. <https://www.aarweb.org/about>

ISLAMIC WORLD **2016 Arab Human Development Report (Morocco)**

Casablanca, December 2016 - A study published by the United Nations Development Program has revealed that religion is an important factor of daily life for most young Moroccans. The [2016 Arab Human Development Report](#), released on Nov.29, surveyed Moroccans between the ages of 15 and 24 and found that more than 90 % of young Moroccans claim religion plays an important role in their daily life.

Table 1.2 Religion is an important part of your daily life (% responding 'yes')

	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Algeria	...	...	...	...	94	93	92	...	...	...
Bahrain	...	...	...	96	96	94	...	...	...	...
Comoros	...	...	...	96	99	99	97	...	...	...
Djibouti	...	...	98	98	97	91	...	...	...	...
Egypt	98	98	100	98	97	98	98	97	98	...
Iraq	...	...	81	86	85	79	84	87	90	...
Jordan	92	96	...	...	...	...	...	...	...	...
Kuwait	84	...	...	93	97	...	...	...	...	...
Lebanon	88	88	86	89	87	84	85	80	84	...
Mauritania	...	95	97	98	99	99	99	98	92	99
Morocco	...	...	...	...	93	94	99	96	...	...
Palestine	88	90	89	93	95	94	95	93	98	...
Qatar	...	...	92	95	...	98	...	...	...	...
Saudi Arabia	98	98	96	94	...	...	...	...	...	...
Somalia	...	...	...	...	...	...	...	...	95	...
Sudan	...	...	...	95	97	92	95	...	...	...
Syria	...	...	84	88	83	78	82	75	...	...
Tunisia	...	...	...	95	93	93	96	89	88	91
UAE	98	...	...	91	95	...	...	...	...	...
Yemen	96	...	...	96	96	98	98	100	99	...

Source: Gallup 2015.

Note: "..." not available

Though data for 2014 and 2015 was not made available by the study, the table below shows that in 2012, 99 percent of young Moroccans said that religion played an important role. In 2013, 96 percent said the same. "Religion," says the study "plays a major role in the lives of citizens in Arab countries, including the young (table 1.2). It affects people's sense of identity and their ideological and intellectual orientations. It influences their values a shapes their attitudes towards society and the family."

■ <https://www.morocoworldnews.com/2016/12/202851/study-moroccan-youth-attached-religion/>

BREVI

Berne - La Radio Télévision Suisse (RTS) évoque des raisons budgétaires pour expliquer la suppression, prévue pour 2017, de trois programmes religieux. Afin d'économiser 11.4 millions de CHF entre 2016 et 2018, les émissions radio *A vue d'esprit*, *Haute fréquence*, et le magazine *Faut pas croire* ne figureront plus au programme RTS. Cette décision entraîne la suppression de 50% du personnel RTS Religion, alors que les économies à réaliser ne représentent que 3% du budget total de la RTS.

Bossey (CH)- Alors que l'Institut œcuménique de Bossey célèbre 70 ans de formation, des centaines d'étudiants, d'anciens étudiants, de professeurs, de partenaires se sont rassemblés au Château de Bossey pour des journées mettant en avant le travail de l'établissement et le rôle qu'il a joué et continue de jouer dans le mouvement œcuménique. <http://www.oikoumene.org/fr/press-centre/news/news>

Bruxelles - On Friday, 2 December in Brussels the Conference of European Churches, along with the University of Groningen's Centre for Religion, Conflict and the Public Domain, and the Bahá'í International Community organised a symposium for policymakers, practitioners, and academics to discuss the role and future of religion in the European public sphere. <http://us9.campaign-archive1.com/?u=ebf90afe96f5033772b0ec5ea&id=0522253b92&e=cdeb0a8f19>

Bruxelles-Namur – Le Centre international Lumen Vitae (S.J.) a lancé une récolte de dons pour pouvoir offrir des bourses d'études à des cadres et animateurs chrétiens du Moyen Orient (Liban, Palestine, Irak, Syrie, etc.), souhaitant se former davantage auprès de cet Institut. Le Centre s'est assuré l'appui de la plateforme *crowdin* (à l'adresse <https://www.crowdin.be>).

Cairo – L'Università del Cairo sopprime la menzione dell'appartenenza religiosa dei suoi studenti. La decisione è stata presa in seguito alla denuncia di uno studente cristiano, la cui iscrizione era stata rifiutata dopo che gli era stata richiesto di precisare la sua religione.

Cyprus - In October of this year, Eliza Savvidou, the ombudswoman of Cyprus, decided to take action concerning primary and secondary school children's visits to religious events, regardless of their religious affiliation or non-affiliation. According to the Ministry of Education's policy, students of religious groups other than Greek Orthodox (i.e. Armenian, Maronite, and Latin Church) can be excused from religious education as part of their right to religious freedom. However, this right seems difficult to implement in schools of Cyprus. Regardless of their religion or ethnicity, students are pressured to attend school-organized Church services or religion classes, despite the official neutrality of the State (N. Kazarian).

The Hagues - Dutch lawmakers approve ban on Islamic full-face veils in public transport, schools, govt buildings. The lower house of the Dutch parliament has voted in favor of banning face veils and other face covering garments in certain public places such as schools, hospitals or government buildings, citing security concerns.

Moscow - MIFI Rector believes Orthodoxy is a guarantee of success for the university. Rector of the National Research Nuclear University *MIFI* Mikhail Strikhanov connects successes of the university with Orthodoxy. "The faith, which the nuclear of the university confesses, helps us to achieve success in everyday life," he said at the 4th Christmas Educational Readings of Moscow southern deanery opened in MIFI.

London - The Chief Rabbi has launched a project with the Archbishop of Canterbury aimed at promoting Christian and Jewish dialogue, as part of National Interfaith Week. "In Good Faith" aims to encourage priests and rabbis who live alongside each other to explore concerns about religious extremism, and to work together on projects over the next year.

Paris - L'Enseignement catholique scolarise en cette rentrée 2016-17 un peu plus de 2,085 millions d'élèves, soit 17 000 de plus que l'an dernier (enseignement agricole inclus). Cela représente une progression de 0,8%. La hausse est plus forte dans le second degré (+1%) que dans le primaire (+0,7%).

Paris - Pour la première fois, un projet de « charte et statuts des imams » propose un Code de déontologie à respecter par ces ministres du culte. « L'imam s'engage à avoir un comportement conforme aux règles de l'islam. Tant à l'intérieur qu'à l'extérieur de la mosquée, il représente les valeurs de l'islam », affirme le texte.

Paris - L'Assemblée du Conseil d'Etat (la plus haute juridiction administrative française) a examiné l'affaire des crèches à l'école (21/10/2016). La rapporteure, Aurélie Bretonneau, s'appuyant sur la loi de 1905 et la possibilité d'"expositions" dans les lieux publics, a plaidé pour une autorisation de principe, à condition que cette exposition soit temporaire, qu'elle ne s'accompagne d'aucune manifestation de prosélytisme religieux et enfin qu'elle ait le caractère d'une manifestation culturelle ou au moins festive.

Qayyara-Iraq -The school walls have a fresh coat of paint and classrooms are crammed, but it will take longer to undo the damage done to thousands of Iraqi children who lived under Islamic State for more

than two years. Although the school term began officially in September, only this week have pupils in the northern town of Qayyara been re-issued with standard Iraqi textbooks, which the militants replaced with their own in an attempt to brainwash a generation. <http://www.reuters.com/article/us-mideast-crisis-iraq-education-idUSKBN13D0YI>

Zagreb - Un professeur de religion croate, qui contestait son licenciement devant la Cour européenne des droits de l'homme, a été débouté mardi 4 octobre. Divorcé et remarié, il s'était vu retirer le mandat canonique diocésain lui permettant d'exercer, ce qui avait entraîné son licenciement de l'éducation nationale.

Wien – The Archbishop of Vienna has published a brochure to ask migrants and refugees to respect Christian symbols, traditions and culture. The brochure – titled "Grüß Gott in Österreich" ('God's Greetings in Austria') has been printed bilingually in German-Arabic and German-Farsi. An English language version is to follow soon. The initial circulation of the brochure is 34,000 copies.

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REFERENCE BOOKS • HANDBOOKS • REPORTS • YEARBOOKS

01. COUNCIL OF EUROPE (ed.), *European Yearbook / Annuaire Européen, volume 63 (2015)*, Brill 2016, 1150pp approx.
<http://www.brill.com/products/reference-work/european-yearbook-annuaire-europeen-volume-63-2015> - The *European Yearbook* promotes the scientific study of nineteen European supranational organisations and the Organisation for Economic Co-operation and Development (OECD). Each volume contains a detailed survey of the history, structure and yearly activities of each organisation and an up-to-date chart providing a clear overview of the member states of each organisation. Each volume contains a comprehensive bibliography covering the year’s relevant publications.

02. *Impact de la Convention européenne des droits de l’homme dans les États parties - Exemples choisis*, Editions du Conseil de l’Europe, Strasbourg 2016, 107pp - <https://book.coe.int/eur/fr/droits-de-l-homme-et-democratie/7154-impact-de-la-convention-europeenne-des-droits-de-l-homme-dans-les-etats-parties-exemples-choisis.html> - Disponible en version française et version anglaise. Les exemples donnés dans cet ouvrage montrent que la Convention et sa jurisprudence ont donné lieu à des changements s’étendant à tous les domaines de l’existence. Ils comprennent, sans s’y limiter, l’accès des citoyens à la justice, l’interdiction de la discrimination, le droit de propriété, les questions de droit de la famille telles que le droit de garde, la prévention et la répression des actes de torture, la protection des victimes de violence domestique, le respect de la vie privée des personnes dans leur correspondance et leurs relations sexuelles, ainsi que la protection des libertés religieuses et des libertés d’expression et d’association. Cette publication rassemble des exemples choisis dans les 47 États parties à la Convention, qui

illustrent de quelle manière la protection des droits de l'homme et des libertés fondamentales a été renforcée au niveau national grâce à la Convention et à la jurisprudence de la Cour de Strasbourg.

03. ***Encyclopedia on Law and Religion online***, edited by Gerhard Robbers, W. Cole Durham, Jr. and Donlu Thayer, Brill 2016 - http://www.brill.com/products/online-resources/encyclopedia-law-and-religion-online?utm_campaign=781133016%20December%20Social%20news&utm_medium=email&utm_source=Brill&dm_i=25XA,4NF9E,JO78Y9,HC7CY,1

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* • *Country-specific issues*.

04. ***Encyclopedia of Jewish History and Culture online***, edited by Dan Dwyer, Brill October 2016, e-book - <https://mail.google.com/mail/u/0/#inbox/1578e63c5ee84800> - From Europe to America to the Middle East, North Africa and other non-European Jewish settlement areas the *Encyclopedia of Jewish History and Culture* covers the recent history of the Jews from 1750's until the 1950's. Translated from German into English, approximately 800 keywords present the current state of international research and depict a complex portrait of Jewish life - illustrated by many maps and images. This English edition is only available as a set with the German *Enzyklopädie jüdischer Geschichte und Kultur*. The prices mentioned are for the combined bundle of *Encyclopedia of Jewish History and Culture online* and *Enzyklopädie jüdischer Geschichte und Kultur*.

05. ***The United Nations Convention on the Rights of the Child***, edited by Ton Liefwaard, Leiden University, and Julia Sloth-Nielsen, University of the Western Cape, Brill 2017, approx. 950pp - <http://www.brill.com/products/book/united-nations-convention-rights-child> - In 2014 the world's most widely ratified human rights treaty, one specifically for children, reached the milestone of its twenty-fifth anniversary. The UN Convention on the Rights of the Child was adopted after the fall of the Berlin Wall, and in the time since then it has entered a new century, reshaping laws, policies, institutions and practices across the globe, along with fundamental conceptions of who children are, their rights and entitlements, and society's duties and obligations to them. Yet despite its rapid entry into force worldwide, there are concerns that the Convention remains a high-level paper treaty without the traction on the ground needed to address ever-continuing violations of children's rights. This book, based on papers from the conference '25 Years CRC' held by the Department of Child Law at Leiden University, draws together a rich collection of research and insight by academics, practitioners, NGOs and other specialists to reflect on the lessons of the past 25 years, take stock of how international rights find their way into children's lives at the local level, and explore the frontiers of children's rights for the 25 years ahead.

06. ***Handbook on European law relating to the Rights of the Child***, Council of Europe, PDF, 272pp, versions anglaise, française et portugaise - <https://book.coe.int/eur/en/european-court-of-human-rights/6743-pdf-handbook-on-european-law-relating-to-the-rights-of-the-child.html> - Raise awareness and improve the knowledge of the legal standards that protect and promote children's rights in Europe are the aims of this reference handbook. Children are full-fledged holders of rights. They are beneficiaries of all human and fundamental rights and subjects of special regulations, given their specific characteristics. This handbook aims to illustrate how European law and case law accommodate the specific interests and needs of children. It also illustrates the importance of parents and guardians or other legal representatives and makes reference, where appropriate, to where rights and responsibilities are most prominently vested in children's carers. This handbook is a point of reference on both European Union (EU) and Council of Europe (CoE) law related to these subjects, explaining how each issue is regulated under EU law, including the Charter of Fundamental Rights of the European Union, as well as under the European Convention on Human Rights (ECHR), the European Social Charter (ESC) and other CoE instruments. The handbook is designed for non-specialist legal professionals, judges, public prosecutors, child protection authorities, and other practitioners and organisations responsible for ensuring the legal protection of the rights of the child. It explains key jurisprudence, summarising major rulings of both the Court of Justice of the European Union (CJEU) and the European Court of Human Rights (ECtHR).

07. ***European Values in Numbers. Trends and Traditions at the Turn of the Century***, edited by Ruud LUIJKX, Loek HALMAN, Inge SIEBEN, Tilburg University; Evelyn BRISLINGER, and Markus QUANDT, *GESIS Leibniz Institute for the Social Sciences*, Brill, 2017, 300pp approx - <http://www.brill.com/products/book/european-values-numbers> - This volume presents the beliefs and values of people in European countries and the trends that appeared at turn of the century. Based on survey data from the 1981, 1990, 1999, and 2008 values studies in Europe, trends in human values are examined concerning important life domains such as religion and morality, primary relations and family life, work and leisure time, society and political culture. It shows the cultural varieties and similarities in value profiles of the Europeans at the end of the 20th and beginning of the 21st century.

08. **Brill Reformation Year E-Book Collection**, Brill 2016-17. The [Brill Reformation Year E-Book Collection](#) offers unique access to 125 carefully selected e-books, covering all aspects of the Reformation, its genesis, its context, its impact, and its aftermath. The books were published between 2006 and 2017. The collection is aimed at students and scholars in the fields of: Reformation Studies - Church History - Early Modern History - European History - Social & Cultural History - Book History - History of Art - Interfaith Relations - Christian Theology. This collection is available as an outright purchase, priced at 50% of the list price. All titles in the collection have been included in other Brill E-book collections. A full title list is available [here](#).

09. **Yearbook of Muslims in Europe volume 8**, edited by Oliver Scharbrodt, Samim Akgönül, Ahmet Alibašić, Jørgen S. Nielsen and Egdūnas Račius, Brill 2016, xx.732pp - <http://www.brill.com/products/book/yearbook-muslims-europe-volume-8> - From Volume 7 onwards, new format with a more current and topical focus on a country level. While the strength of the *Yearbook* has always been the comprehensive geographical remit, starting with volume 7 the reports primarily concentrate on more specific and topical information. The most current research available on public debates, transnational links, legal or political changes that have affected the Muslim population, and activities and initiatives of Muslim organizations from surveyed countries are available throughout the *Yearbook*. At the end of each country report, an annual overview of statistical and demographic data is presented in an appendix. By using a table format, up-to-date information is quickly accessible for each country. To see how these changes affect the articles, please read [this sample chapter about Austria](#).

ESSAYS • MONOGRAPHS • THESES

10. Jean-Claude BEACCO et aa., **Guide pour le développement et la mise en œuvre de curriculums pour une éducation plurilingue et interculturelle**, Ed. Conseil de l'Europe, Strasbourg 2015, 180pp - <http://book.coe.int> - Comprendre et vivre la diversité des langues et des cultures est à la fois un but et un moyen pour un enseignement de qualité. L'éducation plurilingue et interculturelle répond à la nécessité et aux exigences d'une éducation de qualité: acquisition de compétences, de connaissances et d'attitudes, diversité d'expériences d'apprentissage et constructions d'identités culturelles individuelles et collectives. Il s'agit de rendre plus efficaces les dispositifs d'enseignement et d'améliorer leur contribution à la réussite des élèves les plus vulnérables ainsi qu'à la cohésion sociale. Ce guide a pour objectif d'aider à une meilleure mise en œuvre des valeurs et principes de l'éducation plurilingue et interculturelle dans l'enseignement de toutes les langues: étrangères, régionales ou minoritaires, langues classiques ou langue(s) de scolarisation.

11. Jenny BERGLUND, Yafa SHANNEIK, Brian BOCKING (eds.), **Religious Education in a global-local World**, Springer 2016, s.i.p. - <http://www.springer.com/gp/book/9783319322872> - This book examines Religious Education (RE) in over ten countries, including Australia, Indonesia, Mali, Russia, UK, Ireland, USA, and Canada. Investigating RE from a global and multi-interdisciplinary perspective, it presents research on the diverse past, present, and possible future forms of RE. In doing so, it enhances public and professional understanding of the complex issues and debates surrounding RE in the wider world. The volume emphasizes a student-centred approach, viewing any kind of 'RE', or its absence, as a formative lived experience for pupils. It stresses a bottom-up, sociological and ethnographic/anthropological research-based approach to the study of RE, rather than the 'top down' approaches which often start from prescriptive legal, ideological or religious standpoints. The twelve chapters in this volume regard RE as an entity that has multiple and contested meanings and interpretations that are constantly negotiated. For some, 'RE' means religious nurturing, either tailored to parental views or meant to inculcate a uniform religiosity. For others, RE means learning about the many religious and non-religious world-views and secular ethics that exist, not promoting one religion or another. Some seek to avoid the ambiguous term 'religious education', replacing it with terms such as 'education about religions and beliefs' or 'the religious dimension of intercultural education'.

12. Pascal COURTADE, Isabelle SAINT-MARTIN, Ministère de l'Intérieur (eds.), **L'expression du religieux dans la sphère publique. Comparaisons internationales**, éd. La Documentation française, 2016, pp224 - <http://www.ladocumentationfrancaise.fr/ouvrages/9782110101310-l-expression-du-religieux-dans-la-sphere-publique> - Les questions liées à l'expression du religieux dans la sphère publique donnent lieu régulièrement à de vifs échanges dans les débats publics. Afin d'en mettre en perspective les enjeux, un colloque international (réuni sous l'égide des ministères de l'Intérieur, des Affaires étrangères en lien avec l'Institut européen en sciences des religions) a permis de préciser le cadre d'application du principe de laïcité en abordant les aspects philosophiques, juridiques et sociologiques liés à la garantie de liberté de conscience et de religion. Sont ainsi examinées : la sphère de l'État et la dimension de la neutralité dans les sociétés démocratiques ; la sphère de la société et la régulation des manifestations religieuses dans l'espace public ; la sphère de l'éducation et ses particularités. Quelques points de comparaison éclairent la diversité des pratiques de pays qui proposent des modèles alternatifs (Allemagne, UK, Belgique, Canada, Turquie).

13. Rinaldo CRISTOFORI, Silvio FERRARI (Eds.), **Religion in the Public Space**, vol. III, Routledge 2016, 560 pp - https://books.google.it/books?id=MtGoDQAAQBAJ&lr=&hl=it&source=gbp_navlinks_s - Religion in the public sphere is one of the most debated issues in the field of law and religion. This volume brings together articles which address some of the more prominent recent cases relating to religion and education, religion and the workplace, family law and religious symbols. The essays discuss the meaning of secularism today and the difficult issue of religion in the public sphere and reflect a wide variety of viewpoints. This volume maps the key elements of this multi-faceted problem, offers essential material and provides an important starting point for an understanding of the issues in this century old debate.

14. Denise CUSH, *What have we learned from four decades of Non-confessional Multi-faith Religious Education in England? Policy, curriculum and practice in English Religious Education 1969–2013*, a chapter from the book *Religious Education in a Global-Local World*, by Jenny BERGLUND, Yaya SHANNEIK, Brian BOCKING (Eds.), Springer 2016, pp.53-70. http://www.springer.com/it/book/9783319322872?wt_mc=ThirdParty.SpringerLink.3.EPR653>About_eBook - We date the beginning of non-confessional, multi-faith religious education in England to the formation of the Shap Working Party for World Religions in Education in 1969, we now have over 40 years of experience of attempting to construct policy and curricula for integrative religious education and to put these into practice in schools. Drawing upon academic research, reports from the government body responsible for inspecting schools in England (Ofsted) and other reports, and professional experience, the chapter will examine the factors leading to the introduction of this form of religious education, the aspirations of teachers in the 1970s, changes in English society and education, religious studies in universities, perceptions of the place of religions in a globalised world and consequent developments in religious education. It will examine the recent Review of Religious Education in England and National Curriculum Framework for Religious Education (October 2013) produced by the Religious Education Council for England and Wales. The author was involved in this initiative as a member of the Steering Group, representing the subject at university level. Looking back over 40 years, and at the situation in 2013, the chapter will suggest the strengths, weaknesses, challenges and opportunities for religious education in England.

15. Fred DERVIN, *Human rights education and intercultural education*, a chapter from the book *Globalisation, Human Rights Education and Reforms*, by editors Joseph Zajda, Sev Ozdowski, Springer, 2017, pp.239-249 - http://link.springer.com/chapter/10.1007/978-94-024-0871-3_14 - In the field of education Human Rights have played an important role over the past decades, especially in relation to the idea of interculturality. This chapter questions the hegemony of Human Rights discourses when dealing with intercultural dialogue and proposes ways of including this element in a counter hegemonic way in intercultural education. I argue that we need to find ways of making people aware of their current fragilities, to help them to construct strong ideas and practices of resistance and to deconstruct forms of indoctrination in relation to discussions on the intercultural and hegemonic discourses on Human Rights. The chapter also suggests including discussions on Human Duties – rather than Rights – in relation to environmental issues.

16. Marian DE SOUZA, Jane BONE, Jacqueline WATSON, *Spirituality across disciplines: Research and practice*, Springer 2016, 350pp - http://www.springer.com/us/book/9783319313788?wt_mc=ThirdParty.SpringerLink.3.EPR653>About_eBook - This book collects multiple disciplinary voices which explore current research and perspectives to discuss how spirituality is understood, interpreted and applied in a range of contexts. It addresses spirituality in combination with such topics as Christian mysticism, childhood and adolescent education, midwifery, and sustainability. It links spirituality to a variety of disciplines, including cognitive neuroscience, sociology, and psychology. Finally, it discusses the application of spirituality within the context of social work, teaching, health care, and occupational therapy. A final chapter provides an analytical discussion of the different voices that appear in the book and offers a holistic description of spirituality which has the potential to bring some unity to the meaning, expression and practice of spirituality across a variety of disciplines as well as across cultural, religious and secular worldviews. "A strength of the book is that each chapter is characterized by a fearless confronting of oppositional perspectives and use of the latest research in addressing them. The book takes the difficult topic of spirituality into almost every nook and cranny of personal and professional life. There is a persistent grasping of the contentiousness of the topic, together with addressing counter positions and utilizing updated research across a range of fields in doing this. The opening and closing chapters serve as book ends that keep the whole volume together." (T.Lovat, Univ. of Newcastle, Australia). "The interdisciplinary nature of the work is by far the strongest aspect of this volume. It has the potential to contribute to a dialogue between different professions and disciplines. This prospective publication promises to promote a more holistic approach to the study of spirituality. This volume takes into consideration a wide variety of issues. The way the editors have structured the sequence of chapters contributes to facilitate any possible dialogue between the different areas." (Adrian-Mario Gellel, University of Malta).

17. B. VAN DRIEL, M. DARMODY, J. KERZIL, *Education policies and practices to foster tolerance, respect for diversity and civic responsibility in children and young people in the EU*, NESET II report, Luxembourg: Publications Office of the European Union, 2016, 119pp. doi: 10.2766/46172 - http://ec.europa.eu/dgs/education_culture/repository/education/library/study/2016/neset-education-tolerance-2016_en.pdf - The authors wish to express their thanks to Hanna Siarova from the Public Policy and Management Institute (PPMI) for her considerable contribution to the report. The authors also gratefully acknowledge the advice and useful comments from Jana Huttova and Georgios Zarifis on earlier versions of this report. Thanks must also go to a number of colleagues with specific expertise who responded to numerous queries from the authors: Robert Jackson, Vanja Ljubic, Lucien Dubuisson, George Nikolaou, Nektaria Palaiologou, Doyle Stevick, and Maria Lucia Uribe.

18. Nicolae V. DURA, *Rules of national and international law prohibiting all forms of discrimination based on religion or religious belief*, *Annales Canonici* 12 (2016) 45-64. DOI: <http://dx.doi.org/10.15633/acan.1819> - <http://czasopisma.upjp2.edu.pl/annalescanonici/article/viewFile/1819/1791> - Over the centuries, mankind has seen many manifestations of intolerance and discrimination based on religion or religious belief, and, for this reason, the legislator of those times had to provide legal rules expressly prohibiting and eliminating them, while setting out concrete measures of legal protection against those who violated actually one of the main fundamental human rights, i.e. the right to freedom of religion or religious belief, and, ipso facto, the right to respect for human dignity. The ignorance of this fundamental human right also led to the flagrant violation of one of the

main principles of international law, namely the principle of tolerance and equality of all human beings. Therefore, in our study, we examined both the text of international instruments, with the legal force of “jus cogens,” and the national legislation, in order to reveal how the manifestations of the discrimination based on religion or religious beliefs were banned and removed from the human society, at national and international level.

19. Alon GOSHEN-GOTTSTEIN, *Sharing Wisdom. Benefits and boundaries of interreligious learning*, Lexington Books, 2016, 150pp - https://books.google.it/books?id=S29xDQAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - The essays collected here, prepared by a think tank of the Elijah Interfaith Academy, explore the challenges associated with sharing wisdom—learning, teachings, messages for good living—between members of different faith traditions. In a globalized age, when food, music, and dress are shared freely, how should religions go about sharing their wisdom? The essays, representing six faith traditions (Jewish, Christian, Muslim, Hindu, Sikh, Buddhist), explore what wisdom means in each of these traditions, why it should be shared—internally and externally—and how it should be shared. A primary concern is the form of appropriate sharing, so that the wisdom of the specific tradition maintains its integrity in the process of sharing. Authors reflect on specific wisdoms their tradition has or should share, as well as what it has to receive from other faiths. Special emphasis is placed on the themes of love and forgiveness and how these illustrate the principles of common sharing. Love and humility emerge as strong motivators for sharing wisdom and for doing so in a way that respects the tradition from which the wisdom comes as well as the recipient. This book offers a theory that can enrich ongoing encounters between members of faith traditions by suggesting a tradition-based practice of sharing the wisdom of traditions, while preserving the integrity of the teaching and respecting the identity of the one with whom wisdom is shared.

20. Stephen HEAP, *The Universities we need. Theological perspectives*, Routledge 2016, 214pp - <https://www.routledge.com/> Increasing numbers of young adults go to university. This book explores contemporary understandings of what universities are for, what impact they might be having on their students, and what visions of life and society are driving them. It criticises a narrow view of higher education which focuses on serving the economy. It argues that, for the sake of the common and individual good, universities need to be about forming citizens and societies as well as being an economic resource. It does so in the light of theological perspectives mainly from the Christian but also from the Muslim faith, and has a global as well as a British perspective. It brings together key thinkers in theology and higher education policy - including Rowan Williams, David Ford, Mike Higon, and Peter Scott - to present a unique perspective on institutions which help shape the lives of millions. Increasing numbers of young adults go to university. This book explores contemporary understandings of what universities are for, what impact they might be having on their students, and what visions of life and society are driving them. It criticises a narrow view of higher education which focuses on serving the economy. It argues that, for the sake of the common and individual good, universities need to be about forming citizens and societies as well as being an economic resource. It does so in the light of theological perspectives mainly from the Christian but also from the Muslim faith, and has a global as well as a British perspective. It brings together key thinkers in theology and higher education policy - including Rowan Williams, David Ford, Mike Higon, and Peter Scott - to present a unique perspective on institutions which help shape the lives of millions.

21. Paul KAAK, Heekap LEE, *The pedagogy of Shalom: Theory and contemporary issues of a faith-based education*, Springer 2016, 227pp - https://books.google.it/books?id=U8iWDQAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s - Based on the teachings of Jesus and a biblical foundation, this book presents a new framework for education and teaching, referred to as the shalom education model, that addresses four essential questions in education (why teach, what to teach, how to teach and who are teachers?). After explaining the theoretical background of shalom, the book investigates a range of contemporary educational issues including gender identity, bullying, disability, linguistic and cultural diversity, and social justice, and presents practical guidelines that can be applied to classroom teaching. The book also emphasizes the role of teachers as missional leaders who help students unlock their full potential.

22. Karl LEHMANN, *Tolleranza e libertà religiosa. Storia e presente in Europa*, Queriniana, Brescia 2016, 176pp - <https://www.queriniana.it/files/Books/2137/GDT0392S.pdf> - Essere tolleranti significa che niente e nessuno può pretendere di possedere la verità? E, diametralmente all'opposto di questo relativismo, esistono soltanto il fanatismo e il fondamentalismo religioso? In questo senso, il discorso sulla libertà religiosa come si pone sul terreno della vita pubblica, della convivenza civile? La tolleranza, specialmente se si parla di religione, ha dovuto – e deve tuttora – essere conquistata superando aspre resistenze, dispute e conflitti. Ancora oggi, non è ovunque un fatto scontato. Il cardinale tedesco descrive questa lotta in prospettiva interdisciplinare: egli intende delineare una concezione profonda della tolleranza – come atteggiamento di virile resistenza, come esercizio di coraggio civile, mantenendo sempre una irriducibile tensione fra verità e libertà – in grado di confrontarsi con l'attuale autocomprensione della chiesa e con i cambiamenti radicali avvenuti di recente nella società.

23. Laura LIGAZZOLO, *Culture as a priority to EU's future. A creative response to European identity-building and its impact on education*, Tesi- Corso di Laurea Magistrale in Human Rights and Multi-level Governance, Dipartimento di scienze politiche, giuridiche e studi internazionali, Università degli studi di Padova, a.a. 2015/16, pp. 190. http://tesi.cab.unipd.it/53569/1/LigazzoloLaura_tesi_magistrale.pdf - Dalla conclusione: “Providing an in-depth assessment of the cruciality of identity building and education in the European Union, the thesis argument, according to which culture is a vital resource, which should play a greater role in managing EU current pressing challenges, has been developed and supported with evidences. Europe should therefore recognise that. “Our cultural diversity and our openness are precisely some of the strongest cards we hold when it

comes to building a prosperous European future (...) culture (...) [is]at the core of our European project, precisely as a way of going beyond borders”. In this regard, culture does not and should not come after; on the contrary, it is and should be regarded as a priority. Moving beyond recognition, it is time to make further efforts and take action, for the present and future of Europe”.

24. András MÁTÉ-TÓTH, Gergely ROSTA. *Focus on Religion in Central and Eastern Europe: A regional view*, Walter de Gruyter 2016, 215pp - https://books.google.it/books?id=ZhOyDQAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Different religious groups in Central and Eastern Europe influenced societies in the region after the fall of Communism and continue to play a crucial role in culture, politics, social networks and value transformations. In this volume, scholars from the REVACERN project analyze and discuss research on values, religions and religious communities and address theories such as secularization, nationalism, democracy and pluralism in the region.

25. Paola MATTEI, Andrew S. AGUILAR, *Cultural and religious conflicts in the history of American schools*, a chapter from the book *Secular Institutions, Islam and Education Policy. France and the US in comparative perspectives*, pp 143-164- http://www.palgrave.com/it/book/9780230284203?wt_mc=ThirdParty.SpringerLink.3.EPR653>About_eBook - In chapter 3, we discussed the historical and ideological foundations of the French republican school, identifying the main historical developments entrenched in the civic tradition and *laïcité*. The integration of localized identities in France and the political project of creating a unified national community made schools the central mechanisms of political and social change. Similarly, this chapter discusses the integrative role of schools in the U.S. from the early years of the foundation of the American Republic to more recent times. The historical analysis in the book stresses the similarities between the French and the American assimilationist projects in education that would otherwise remain more covert by the divergence in recent approaches to integration of immigrant children at schools. State policies of assimilation are not foreign to the American history of education; they are far from being merely a French phenomenon, or problem. The *exception française* does not result in a French-specific problem.

26. Philippe PORTIER, *L'État et les religions en France. Une sociologie historique de la laïcité*, Presses universitaires de Rennes, 2016, 368pp. - <http://www.pur-editions.fr/detail.php?idOuv=4175> - Cet ouvrage repère trois grands moments dans l'agencement de la laïcité en France, dont le dernier à partir des années 1960 : s'impose alors un système inédit de reconnaissance, fondé sur un partenariat implicite entre l'État et les forces religieuses, dans un contexte marqué par l'expansion croisée des revendications identitaires et des angoisses sécuritaires. Cette approche aboutit à questionner fortement les théories pérennalistes qui entendent penser la laïcité hexagonale dans la stabilité de son concept originel.

27. Bert ROEBBEN, *Schulen für das Leben. Eine kleine Didaktik der Hoffnung*, Calwer Verlag, August 2016, 176 Seiten, ePub format - http://www.calwer.com/cwv/schulen_fuer_das_leben/313089?zgb=2016 - Was macht einen guten Lehrer aus? Jemand der sein Fach beherrscht, seiner Klasse zugewandt ist und Mitverantwortung für den Schulalltag übernimmt? Kein Zweifel, das sind wichtige Kriterien – aber es zählt noch mehr als das. Das Buch beschreibt den Prozess des Lehrens in sieben Schritten. Es gibt Anregungen, wie Lehrende sich als Persönlichkeiten mit je eigener Individualität, Professionalität und Spiritualität im Unterricht selbst einbringen sollen und können. Guter Unterricht setzt eine sorgfältige Vorbereitung und Durchführung voraus, ebenso aber auch die Kunst, im rechten Moment die Planung zu ändern und loszulassen. Nur in diesem Spannungsfeld können Kinder und Jugendliche, lernen, ihren eigenen Weg zu gehen. Das Buch berücksichtigt neue Einsichten aus (Religions-) und (Religions-)Didaktik und wendet sie konkret auf die tägliche Arbeit der Lehrenden an, die Kindern und Jugendlichen Pädagogik Orientierung geben. Es ist sowohl für Lehramtsstudierende und Referendare geeignet als auch für Lehrerinnen und Lehrer, die bereits vor einer Klasse stehen und ihren Standpunkt reflektieren und (neu) bestimmen möchten. „Der Lehrerberuf ist für Roebben nicht bloß ein Beruf im Sinne eines Jobs; sondern er ist Berufung, die nicht zuletzt die Betroffenen in ihrem eigenen Mensch- bzw. Person sein beansprucht und zu ständiger Selbstreflexion anhält“ (aus dem Vorwort von Norbert Mette).

28. Bert ROEBBEN, *Theology made in dignity. On the precarious role of Theology in Religious Education*, Peeters Publishers, 2016, VIII-144pp - peeters@peeters-leuven.be - In a post-secular society contemporaries are challenged to raise and face existential questions in the midst of a plurality of (religious and non-religious) worldviews. Children, adolescents and young adults are especially eager for orientation in negotiating this plurality. Religious Education in European schools can provide them with solid insights and a safe space to accept this challenge. In this book the narrative, communicative and spiritual dimensions of religious education are discussed. In the act of theologizing with children, adolescents and young adults, “in each other’s presence” and with a view to wisdom traditions, they are empowered to patiently engage in new ways. Alternative patterns of framing identity and community, experience and interpretation, transcendence and immanence, can then emerge. The book is rooted in the teaching praxis of the author and reaches out to the centers of initial teacher education, where future leaders learn to discover the theological dignity of religious education.

29. Yaşar SARIKAYA, Adem AYGÜN (Hrsg.), *Islamische Religionspädagogik. Leitfragen aus Theorie, Empirie und Praxis*, Waxmann 2016, Studien zur Islamischen Theologie und Religionspädagogik, Band 1, 304 S. - <https://www.waxmann.com/waxmann-buecher/> - Die Islamische Religionspädagogik geht mit ihren eigenen fachwissenschaftlichen und -didaktischen Ansätzen und Methoden auf die politischen, gesellschaftlichen und wissenschaftlichen Herausforderungen der Gegenwart ein. Das religiöse Wissen des Islams wird in diesem Sinne mithilfe plausibler, islamisch-theologischer Ansätze für den sozialen und kulturellen zeitgenössischen Kontext erschlossen und erneuert. Darüber hinaus werden fachdidaktische Methoden für die

Erziehung und Bildung von muslimischen Kindern und Jugendlichen dargelegt mit dem Ziel, nicht nur konstitutiv zu ihrer Identitätsbildung beizutragen, sondern auch zur (Weiter-)Entwicklung der Normen und Werte einer offenen, freiheitlich-demokratischen Gesellschaft zu verhelfen. Dieser Band zielt nicht nur mit Blick auf Theologie und Theorie, sondern darüber hinaus auch in Bezug auf Praxis und Empirie darauf ab, jenen zu helfen, die sich in verschiedenen Handlungsfeldern der Erziehung und Bildung muslimischer Kinder und Jugendlicher widmen. Die Autorinnen und Autoren beschäftigen sich in ihren Beiträgen mit insgesamt vier Schwerpunkten: dem islamischen Formationsprozess, der Kompetenzbildung im Islamischen Religionsunterricht, empirischen Ansätzen zum Thema islamische Bildung und Erziehung sowie mit globalen Herausforderungen und neuen Perspektiven auf die Islamische Religionspädagogik. Der Band möchte einen Beitrag leisten zur Weiterentwicklung der Islamischen Religionspädagogik im europäischen Kontext.

30. Friedrich SCHWEITZER, Volker ELSNBAST, Peter SCHREINER (Hrsg.), *Religionspädagogik und evangelische Bildungsverantwortung in Schule, Kirche und Gesellschaft*, Mit Karl Ernst Nipkow weiterdenken, Waxmann 2016, 244 Seiten, broschiert, ISBN 978-3-8309-3503-2 - <https://www.waxmann.com/waxmann-buecher/> - Wie wohl kein anderer hat Karl Ernst Nipkow (1928-2014) im letzten Drittel des 20. Jahrhunderts die wissenschaftliche Religionspädagogik sowie das evangelische Bildungsdenken geprägt. Durch sein Wirken in Wissenschaft und Kirche, namentlich in Gremien der Evangelischen Kirche in Deutschland und im Vorstand des Comenius-Instituts entfaltete er eine Wirksamkeit, die sich in allen genannten Bereichen bis heute deutlich bemerkbar macht. Darüber hinaus hat er durch seine akademische Lehre sowie in zahllosen Veranstaltungen vor allem der Lehrer- und Pfarrerfortbildung, bei wissenschaftlichen Konsultationen, Symposien und Konferenzen im In- und Ausland viele Menschen dauerhaft beeindruckt und geprägt, immer auch durch seine außergewöhnliche Zugewandtheit und Freundlichkeit, seine Beziehungsstärke und Offenheit. Nipkows Werk und Wirksamkeit finden nicht nur in ihrem literarischen Niederschlag weit über seinen Tod hinaus Interesse und Beachtung. Im Jahre 2015 wurden zwei Veranstaltungen durchgeführt, die speziell dem Gedenken an K. E. Nipkow und der Würdigung seines Werkes gewidmet waren. Dieser Band ist aus den Beiträgen zu den genannten Veranstaltungen hervorgegangen. Für die Publikation wurden die Texte bearbeitet und durch weitere Beiträge ergänzt. Der Band enthält Darstellungen zu Nipkows Religionspädagogik sowie zu seinem Verständnis evangelischer Bildungsverantwortung, aber auch Nachrufe werden dokumentiert sowie persönliche Erinnerungen.

31. Alan SEARS, Lindsay HERRIOT, *The place of religion in education for citizenship and social justice*, a chapter from the book : A. Peterson, R. Hattam, M. Zembylas, J. Arthur (Eds.) , *The Palgrave International Handbook of Education for Citizenship and Social Justice*, Springer 2016, 285-304 - http://link.springer.com/chapter/10.1057/978-1-137-51507-0_14 - Sears and Herriot examine the complex interplay between and among religion, citizenship and social justice in education. Beginning with a discussion of the diverse ways individuals and groups understand these concepts, the chapter moves on to consider several key themes including: the idea that religion is a ubiquitous and persistent part of modern societies; the anomaly that religious people, groups, and institutions are sometimes the victims of social injustice and discrimination and sometimes the purveyors of those same things; and the fluid and contested nature of human rights. The chapter concludes by arguing that negotiating the complexities of the intersections between religion, citizenship and social justice requires a high degree of religious literacy

32. Ian SMITH, Tom HAMILTON, *Plate-forme du Conseil de l'Europe sur l'éthique, la transparence et l'intégrité dans l'éducation* (ETINED), *Volume 2 :Principes éthiques*, éd. Conseil de l'Europe, Strasbourg 2016, 64pp -<https://book.coe.int/eur/fr/politiques-educatives/7186-etined-plate-forme-du-conseil-de-leurope-sur-lethique-la-transparence-et-lintegrite-dans-l-education-volume-2-principes-ethiques.html> - La corruption dans l'éducation est aujourd'hui un sujet de préoccupation à l'échelle mondiale qui concerne l'ensemble des Etats membres, à tous les niveaux de l'éducation. Il y a actuellement une prise de conscience générale des effets néfastes des comportements contraires à l'éthique dans le domaine de l'éducation à tous les niveaux et dans tous les pays. Si les principales parties prenantes s'accordent sur la nécessité de combattre la corruption dans l'éducation, les avis sur les moyens à mettre en oeuvre divergent encore. Sur quels principes éthiques fonder une politique éducative dans l'Europe d'aujourd'hui ? Comment parvenir à une réelle éthique, une transparence et une intégrité au sein des établissements scolaires et des universités ? Quelle approche devrait-on favoriser pour contrer les différentes formes de corruption qui affectent, à des niveaux divers, le secteur éducatif ? Cette publication tente d'y répondre, en présentant les 14 principes éthiques pour l'éducation, proposés par la Plate-forme du Conseil de l'Europe sur l'éthique, la transparence et l'intégrité dans l'éducation (ETINED), ainsi que leurs sources et leurs champs d'application.

33. Anna STRHAN, Stephen G. PARKER, Susan RIDGELY, *The Bloomsbury Reader in Religion and Childhood*, Bloomsbury Publishing, 26 gen 2017, 408 pp - https://books.google.it/books?hl=it&lr=&id=LYCoDQAAQBAJ&oi=fnd&pg=PP1&ots=6EGDwUabED&sig=64PDhjhmZS0G_KzbAGHNVcqjY - From recent sex abuse scandals in the Catholic Church, to arguments about faith schools and religious indoctrination, this volume considers the interconnection between the actual lives of children and the position of children as placeholders for the future. Childhood has often been a particular site of struggle for negotiating the location of religion in public and everyday social life, and children's involvement and non-involvement in religion raises strong feelings because they represent the future of religious and secular communities, even of society itself. *The Bloomsbury Reader in Religion and Childhood* provides a rich resource for students and scholars of this interdisciplinary field, and addresses wider questions about the distinctiveness of childhood and its religious dimensions in historical and contemporary perspective. Divided into five thematic parts, the volume provides classic, contemporary, and specially commissioned readings from a range of perspectives, including the sociological, anthropological, historical, and theological. Case studies range from

Augustine's description of childhood in *Confessions*, the psychology of religion and childhood, to religion in children's literature, religious education, and Qur'anic schools. - Religious traditions covered include Christianity, Judaism, Islam, Hinduism, and Buddhism, in the UK and Europe, USA, Latin America and Africa - An introduction situates each thematic part, and each reading is contextualised by the editors - Guidance on further reading and study questions are provided on the book's webpage.

34. Arno TAUSCH, *Global Catholicism in the age of mass migration and the rise of populism: comparative analyses, based on recent World Values Survey and European Social Survey data*, <https://mpra.ub.uni-muenchen.de/75243/> - For a number of years now, some leading economists became interested in studying global comparative opinion data from the World Values Survey (Alesina, Algan et al, 2015; Alesina, Giuliano, et al, 2015). The interest of the economics profession in the relationship between religion and economic growth certainly is a factor contributing to the rise of the present methodological approach, also employed in this study. Following Hayek, 1998 we think that values like hard work - which brings success-, competition, which is the essence of a free market economy together with the private ownership of business, play an overwhelming role in twenty-first century capitalism and cannot be overlooked in empirical global value research. While Islam has been studied abundantly in this context in recent years, empirical, World Values Survey based evidence on Catholicism is more scattered. Our data are from two sets of such reliable and regularly repeated global opinion surveys: The World Values Survey and the European Social Survey. Our statistical calculations were performed by the routine and standard SPSS statistical program, and relied on the so-called oblique rotation of the factors, underlying the correlation matrix. In each comparison, we evaluated the democratic civil society commitment of the overall population and of the practicing Roman Catholics, i.e. those Catholics who attend Sunday Mass regularly, the so-called *dominantes*. Our main population-weighted global research results rather caution us against the view that the Catholic global rank and file will follow the Church's substantially weakened leadership in endorsing a liberal asylum and migration policy. Based on European Social Survey-based criteria that include pro-immigration attitudes, Euro-multiculturalism, the rejection of racism, personal multicultural experience, and the rejection of right-wing culturalism, it is fair to suggest that in not a single European country, practicing Catholics were more liberal in their attitudes towards immigration than overall society. The global country-based evidence based on the World Values Survey also indicates that only in a limited number of countries, Catholic dominantes are at the forefront of a democratic, open society, based on factor analytical criteria, well compatible with the theoretical literature. Our overall assessment, however, produces not only pessimistic results. One of our hypotheses is that the Catholic II Vatican Council and its commitment to inter-religious tolerance in many ways paved the way for the high degree of societal tolerance in predominantly Catholic Western countries.

35. Sébastien URBANSKI, *L'enseignement du fait religieux. École, République, Laïcité*, PUF 2016 -https://www.puf.com/content/L_enseignement_du_fait_religieux - L'unité républicaine ne saurait se réaliser aux dépens de la diversité culturelle de la nation. À cet égard, un enseignement du fait religieux est nécessaire. Pourquoi ce projet a-t-il pu être présenté comme un événement considérable, alors qu'il consiste simplement à approfondir un thème d'étude déjà traité à l'école publique ? Pourquoi est-il parfois décrit comme requérant une évolution, voire une transformation de la laïcité, alors que l'étude du fait religieux dans les disciplines scolaires n'est en rien incompatible avec la neutralité républicaine ? Pour répondre à ces questions, cet ouvrage fait apparaître la pluralité des objectifs en jeu : transmission de connaissances, éducation à la tolérance, travail sur des questions existentielles. Si cette indétermination peut constituer un atout, l'auteur plaide pour une clarification lourdement 'exagonale' : « faut-il renoncer à une conception républicaine et s'adapter à une supposée 'laïcité européenne' qui cache mal une valorisation certaine de la croyance religieuse ? ».

36. Juan Marco VAGGIONE, J. Manuel MORÁN FAÚNDES, *Laicidad and religious diversity in Latin America*, Springer 2016 182pp - https://books.google.it/books?id=xd9sDQAAQBAJ&dq=learning+from+religion&lr=&hl=it&source=gsb_navlinks_s - This book presents revealing reflections on historical, socio-political, and legal aspects, as well as their contexts, in Argentina, Bolivia, Colombia, Costa Rica, Ecuador, Mexico, and Peru. Further, it includes theoretical and empirical analyses that identify the connections between religion and politics that characterize Latin American countries in general. The individual chapters are based on a dialogue between regional and international approaches, renewing them and taking them to their limits by incorporating the Latin American experience. The book reflects the current intensification of research on religion in Latin America, the resulting reassessment of previous approaches, and the strengthening of empirical studies. It provides vital insight into the ways in which politics regulates the religious sphere, as well as how religion modulates and intervenes in politics in Latin America. In doing so it builds a bridge between the findings of researchers in the region on the one hand and the English-speaking academic public on the other, contributing to a dialogue that enriches comparative perspective.

37. Brendan WALSH (ed.), *Essays in the History of Irish Education*, Springer 2016, 381pp - https://books.google.it/books?id=E-0qDQAAQBAJ&lr=&hl=it&source=gsb_navlinks_s - This book provides a complete overview of the development of education in Ireland including the complex issue of how religion can coexist with education (see pp.11-12), and how a national identity can be aided through Irish language teaching. It also offers a comprehensive exploration of the development, issues, challenges and future of education in Ireland within the context of historical studies. This book provides a complete overview of the development of education in Ireland including the complex issue of how religion can coexist with education and how a national identity can be aided through Irish language teaching. It also offers a comprehensive exploration of the development, issues, challenges and future of education in Ireland within the context of historical studies.

38. Susanna WRIGHT, *Morality and Citizenship in English Schools. Secular approaches 1897-1944*, Springer 2016, 251pp - <http://link.springer.com/book/10.1057/978-1-137-39944-1> - The introduction sets out a context of early twentieth-century efforts in England and elsewhere in Europe to see that children were educated to be good citizens. For a majority this should be done on a Christian basis. However, a minority of secularists argued that moral and civic training in schools should be based on a common human morality, and Wright argues in *Morality and Citizenship in English Schools* that they deserve more attention than they have received. Through a series of interconnected case studies, she establishes that secularist campaigners had some, albeit limited, influence on educational policy and practice. They informed wider debates, forcing Christians to think carefully about their own educational programmes. Yet Christian approaches to teaching citizenship remained dominant.

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39. Engy ABDELKADER, *A comparative analysis of European Islamophobia: France, UK, Germany, Netherlands and Sweden*, UCLA Journal of Islamic and Near Eastern Law, vol. 16 (2016), 34pp, forthcoming, abstract online 15 Oct 2016 - https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2844224 - A 2015 French court decision flouting Muslim dietary restrictions in public schools serves as a sobering reminder that growing Islamophobia, or anti-Muslim prejudice and discrimination, threatens religious freedom in parts of contemporary Europe. Last year, a local French mayor announced that his district's school cafeterias would no longer provide students non-pork alternatives despite rules against bringing packed lunches and a sizable Muslim population. The Islamic faith prohibits consumption of pork and its by-products or derivatives. Additionally, many Muslims follow religious standards of slaughter known as halal in the preparation of meat and poultry. Notably, non-pork lunch alternatives have been available to Muslim students throughout France since 1984. In response to the decree, a Muslim group brought a court action requesting injunctive relief to stop the discriminatory changes from taking effect. The court decided, however, that such relief was unwarranted citing procedural deficiencies. While the French minister of education denounced the decision, unjust laws and policies are nothing new to Muslims in France or other parts of Europe. The minority faith group continues to grapple with increased bias, prejudice and discrimination perpetrated by individuals, groups and institutions in a variety of contexts including in schools, at work and on the street. Moreover, from banned burkinis, or modest swimwear, on French beaches to banning Muslim children from praying in German schools, anti-Muslim sentiment often victimizes the most vulnerable members of the minority faith community. This article engages in a descriptive, normative and comparative analysis of contemporary religious freedom challenges, measured by official restrictions and social hostilities, confronting Muslim minority communities in five European countries: France, UK, Germany, Netherlands and Sweden. Interdisciplinary in nature, this inquiry will initially contextualize the subject matter in Part II by surveying relevant public opinion research toward Islam and Muslims as well as prevailing social, economic and political conditions. Part III explores from a historical and legal vantage point the role of religion and protections extended to freedom of religion, at least in theory.

40. Orhan AGIRDAG, Geert DRIESSEN and Michael S. MERRY, *The Catholic school advantage and common school effect examined: a comparison between Muslim immigrant and native pupils in Flanders*, School Effectiveness and School Improvement, Routledge 2016, 14pp online - <http://dx.doi.org/10.1080/09243453.2016.1251469> - This study investigates the impact of Catholic schooling on academic achievement of native Belgian and Muslim immigrant pupils. The distinctive characteristics of Catholic schools in Belgium (Flanders) form an exceptionally suitable context to study this. Multilevel latent growth curve analyses are conducted with data from approximately 5,000 pupils across 200 primary schools. No support was found for the Catholic school advantage hypothesis as the overall achievement growth for math and reading was not significantly better in Catholic schools than in public schools. Likewise, no evidence was found for the so-called "common school effect" hypothesis: The learning growth of Muslim pupils was not significantly better in Catholic schools. In fact, the initial achievement gap was found to be higher in Catholic schools than in public schools. Implications of these findings are discussed

41. Francesco ALICINO, *Religions and ethno-religious differences in Bosnia and Herzegovina. From laboratories of hate to peaceful reconciliation*, Stato, chiese e pluralism confessionale, rivista telematica, n. 37/2016, 21 nov2016 – www.statochiese.it - The misfortunes that occurred in the region during the first half of 1990s was in many respects the result of the abuse of the people's religious identity, relieved through myth and tradition that even today remain important inspirations for the future³. In this article I will first analyse the genesis of this situation and, in particular, the radical nationalism of BiH, which since the collapse of socialist Yugoslavia has been strictly related to the processes of politicization of religion and religious creeds. This will make it easier to understand the place and the role of religion and confession in the Country's current legal system. For this purpose, it will be worth focusing the attention on concrete issues, like those referring to the constitutional right to freedom of religion, the principle of secularism, the ethnic-religious oriented tripartite structure of BiH's political institutions, the education system, and the legal status of Churches and religious communities. It is undeniable that religion and religious actors contributed largely to the bloodshed in the former Yugoslavia. For the same reasons, though, it is also unquestionable that, either for the better or worse, they have an important part to play in the existing reconstruction process. See pp.12-14: The Education system and Religious Education.

42. Adam ANCZYK, Johanna GRZYMAŁA-MOSZCZYŃSKA, *Religious discrimination discourse in the mono-cultural school: the case of Poland*, British Journal of Religious Education, vol.38 (2016)?, abstract online 02 Sept 2016, pp.1-12 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1209457> - The article forms an analysis of the religious discrimination discourse in Polish public schools, with special attention paid to the culturally specific, Polish understanding of the notion of religious discrimination. The introductory part presents the concept of religious discrimination as present in anti-

discriminatory policies. The following part outlines the Polish system of religious education and its relation to the religious discrimination. Studies on religious discrimination in Poland are presented and discussed. Important context is supplied by a presentation of two recent cases of religious discrimination in Polish public schools, and the actions undertaken by the Freedom from Religion Foundation. Authors of the article point out the important influence of cultural context on the perception of religious discrimination. The attention is drawn to the seemingly homogenous environment of the Polish school and of the discriminative discourse used in political and social debates. The analysis shows that the presence of religion as a subject in Polish schools remains a cause of conflict between the religious and atheist citizens, a conflict in which concepts of religious discrimination and religious freedom are used as arguments by both sides.

43. Daniel H. BOWEN, Albert CHENG, *Losing my religion? The impact of spiritual cues on non-cognitive skills*, Journal of Catholic Education, 20 (2016) 1, 150-176 - <http://dx.doi.org/10.15365/joce.2001072016> - Studies consistently show that Catholic schools produce positive impacts on educational outcomes. Many charter school networks in the United States now provide, what are essentially, secularized versions of the Catholic education model. However, charter schools cannot legally replicate the overt religious curriculum and mission of Catholic schools. Although difficult to disentangle its impacts from confounding variables, research suggests that religiosity is a positive predictor of educational outcomes. This relationship might suggest that religious-based education produces effects on outcomes of public value that could be difficult to replicate in secularized contexts. To examine this question we conducted an experiment where 180 secondary school students were randomly assigned to a priming task with religious, secularized, or neutral cues. We find that religious cues increase students' self-regulatory capacities, a predictor of educational attainment, and boost political tolerance. These findings provide preliminary evidence to suggest that religious-based education provides benefits that secularized equivalents cannot fully emulate

44. Nicholas DAVEY, *Hermeneutics: between Faith and Reason*, Culture and Dialogue, vol. 4 (2016) 2, 225-245. <http://booksandjournals.brillonline.com/content/journals/10.1163/24683949-12340013> - Using the notion of the “in-between (*Ins-Zwischen*)” as its primary focus, this paper argues that whereas hermeneutic practice has customarily been deployed to better understand the claims of religious texts, once hermeneutic practice itself becomes the object of understanding, then the practice emerges in its own right as a discipline for occasioning meditative thinking. How hermeneutic practice transforms itself into such a vehicle is the subject of this paper.

45. Francisco DIEZ de VELASCO, *La enseñanza de las religiones en España: avatares del modelo de aula segregada*, Historia y Memoria de la Educación, 4 (2016), 277-306 - www.revistas.uned.es/index.php/HME/article/download/.../14442 - El modelo educativo español, tendente históricamente al singular en lo relativo a lo religioso, se redefinió desde la asunción de los valores del pluralismo, también en el campo religioso, tras la aprobación de la Constitución de 1978. Estudiar religiones presenta un destacado interés formativo en un mundo globalizado y tendente a la multirreligiosidad como es el actual, y resulta necesario que tenga cabida en la Escuela. Pero en el caso español su inclusión ha resultado un proceso conflictivo, reactivo y marcado por problemas para el diseño y puesta en práctica, y no resulta el menor el que se haya hecho desde la opción por una enseñanza segregada. Se analizan en este artículo los contextos de la puesta en marcha en España de esta materia, tanto en su vertiente confesional como en los tres intentos de desarrollar una alternativa que tratase de religiones de un modo no confesional. La propuesta que se estima que reflejaría del modo pedagógicamente más correcto la diversidad religiosa, que pasaría por configurar un aula no segregada, necesariamente habría de hacerse desde una asignatura de carácter integrador que podría tomar como modelo, con ciertas mejoras, la asignatura «Historia y Cultura de las Religiones» que se impartió entre 2007 y 2014.

46. Jaap DRONKERS, *Islamic Primary Schools in the Netherlands*, Journal of School Choice, vol. 10 (2016)1, 6-21. <http://apps.eui.eu/Personal/Dronkers/articles/schoolchoice2016.pdf> - During the last 20 years of the 20th century, Islamic primary schools were founded in the Netherlands thanks to its constitutional “freedom of education” (which allows state-funded religious schools), its voucher system (each school receives the same amount of money per pupil), and school choice by parents. This essay gives some background information about the Dutch system of religious schools and the history of Dutch Islamic schools. I address four aspects of Islamic schools: (a) contradictions around the quality of education in Islamic schools; (b) attitudes and values of pupils and parents in Islamic schools, deviating from the broader Dutch society; (c) serious administrative problems around establishing and running Islamic schools, due to the nonexistence of Islamic Dutch elites and teachers; and (d) negative relations between the current Islam religion and educational performance in modern societies.

47. Carlos ESTEBAN GARCÉS, *Otra reforma educativa en España y un nuevo currículo de Religión católica*, Sinite, 57 (2016) n.172, 299-359. “El nuevo currículo de Religión católica (BOE, 24 de febrero 2015) constituye una completa novedad en su estructura ajustándose al marco curricular de la LOMCE, pero también es una novedad en su planteamiento teológico. Incluso apunta alguna novedad significativa en sus aportaciones pedagógicas cuando propone algunas orientaciones didácticas y algunos procedimientos como propios del currículo de Religión” (p. 328).

48. Leni FRANKEN, Patrick LOOBUICK, *From confessional to non-confessional*, British Journal of Religious Education, 39 (2017) 1, editorial, 1-6. <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1218219> - Over recent decades, there has been a shift in several western nations from confessional to non-confessional religious education. This ‘paradigm shift’ (Franken and Loobuyck 2011; Franken, Leni, and Patrick Loobuyck, eds. 2011. *Religious Education in a Plural, Secularized Society: A Paradigm Shift*. Münster: Waxmann.) is the result of a changed religious landscape: due to immigration, individualisation and

secularisation, the religious landscape in Western Europe (and in several other parts of the world) changed substantively. Accordingly, the aims of religious education changed as well: for a long time, the main aim of religious education in Europe (and elsewhere) was to respond to parents' wishes to educate their children in their own denominational (Christian) tradition. Today, however, the aims of religious education are formulated in a more open and pluralistic way and accordingly, religious education classes have been deconfessionalised in several western nations (e.g. Sweden, Norway, Denmark, and in fully state funded schools in England and Wales, and Scotland) or regions (e.g. Brandenburg; most Swiss cantons; Québec).

49. Robert JACKSON & Judith EVERINGTON, *Teaching inclusive religious education impartially: an English perspective*, British Journal of Religious Education, 39 (2017) 1, 7-24. <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1165184?src=recsys> - The article draws on experience of teaching, teacher education and qualitative research related to an impartial approach to inclusive religious education (including pupils from families who identify with or do not identify with religion or belief groups), in publicly funded schools in England. Such religious education is considered to be intrinsically worthwhile and instrumentally important in contributing to pupils' personal and social development. The approach considered is hermeneutical, bringing reliable information into relationship with knowledge and experience of pupils and teacher through active learning, including dialogue. Qualitative research on student and early career teachers suggests that appropriate skills and attitudes supporting an impartial approach can be developed, facilitating a relationship of trust between teacher and students. A condition is the development of teachers' knowledge and understanding of the stances of pupils in their classes. However, some student teachers or teachers with very firmly held views find it very difficult to adopt an impartial approach. On the basis of examples from qualitative research, it is argued that good quality teacher education can assist in developing appropriate skills and attitudes for those wishing to take an impartial approach. Further research, ideally involving partnership between researchers and practitioners, is recommended.

50. Robert JACKSON, *Education about Religions and Beliefs contributing to Intercultural, Citizenship and Human Rights Education. The role of the Council of Europe*, www.teachingcitizenship.org.uk/, Autumn 2016, issue online 44, 17-19. In 2002, following discussion over some years, and focused by the events of 9/11 in the USA, the Council of Europe changed its policy decisively to include the study of religions in its educational activity, incorporated as a dimension of its on-going work on intercultural education. The intention is to develop knowledge and understanding of religions and other worldviews by introducing young people to a plurality of positions and debates in an atmosphere of mutual tolerance.

51. Sybille C. FRITSCH-OPPERMANN, *'Responsible Interim': revising Hermeneutics and Ethics in the era of globalization and religious plurality. Philosophical and sociological reflections on the modern state of religion*, Studia Humana, vol.5 (2016) 4,45-56. <https://www.degruyter.com/view/j/sh.2016.5.issue-4/sh-2016-0023/sh-2016-0023.xml> - Coming from a more comparative point of view as far as Theology of Religions and Interreligious Studies are concerned – though to a certain extent as well as a pluralist in the sense of hope for universal understanding and well-being – I want to ask how Interreligious and Intercultural Hermeneutics are a necessary tool when we try to set up minimal standards for a Global Ethics in the reality of nowadays multicultural societies. I introduce for Ethics as well as for Hermeneutics the concept of 'Responsible Interim' – the latter reflecting the fact that human beings do have universals only under the 'eschatological reserve' (in Christian terminology), as 'Suchness in Emptiness' (in Buddhist terminology). I will proceed from universal truth questions and more general questions of philosophy of religion towards questions of cultural i.e. religious contexts shaping ethical and religious view(s) and convictions. Can smallest common denominators be found? How does legal rule help to establish and keep them? How does society, how do individuals change by starting from a spiritual, creative and holistic and maybe even transpersonal point of view – a view of co-creation and incarnation continua in religious, i.e. in Christian terminology again?

52. Michal FUX, *Cultural transmission of precautionary ideas: The weighted role of implicit motivation*, Journal of Cognition and Culture, vol. 16 (2016) 5, 415- 435 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15685373-12342186;jsessionid=UKJCqkInPr4QZmVrkLVoWymN.x-brill-live-03> - Inspired by the idea that cognitive systems evoke cultural phenomena, this study tested a theory suggesting precautionary cognitive mechanisms as both a constraint and an enabler of transmission of cultural concepts such as religious rituals. Using 'restricted range of themes' as a link between precautionary cognition and religious rituals, this cross cultural study of Zulu communities in SA tested people's inferences about implications of failure to perform life-stage rituals in order to identify the nature of the presence of precautionary themes in Zulu rituals and any involvement of environmental factors. The results reflected inferences rather than echoing of formal descriptions of rituals, and revealed a consistent affinity between certain threat-domains and specific Zulu rituals: birth and early age rituals evoked the Contamination/Contagion domain, women's maturity rituals evoked the Decline in Resources domain, marital rituals evoked a mixture of Decline in Resources and Loss of Status domains, and death rituals evoked the Predation/Assault domain. This suggests that precautionary cognition effect on religious rituals is mediated by life-history strategy rather than by ecology factors, and also, that understanding precautionary cognition is crucial for uncovering the real motivations for religious behaviour, as direct reports cannot be taken at face value.

53. Philippe GAUDIN, *Neutrality and impartiality in public education: the French investment in philosophy, teaching about religions, and moral and civic education*, British Journal of Religious Education, vol.38 (2016) ?, abstract online 27 Sept. 2016 <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1218221> - In France, there is no religious education in state schools. 'Convictional education' appeared by drawing its perimeter around three educational subjects: philosophy, teaching

about religions, and moral and civic education. Today, the French school is facing new challenges in a highly secularised society on which religion is laying new claims. As an institution, it is not neutral insofar as it proceeds from a political philosophy that evolved from the French Revolution. It is within the operative framework of this philosophy and with specific teaching practices that it intends to combine unity and plurality within itself.

54. John HILTON III, et aa., *Teaching with spiritual impact. An analysis of student comments regarding high- and low-rated spiritually inspiring religion classes*, Teaching Theology and Religion, vol. 19 (2016) 4, 340-358 - <http://onlinelibrary.wiley.com/doi/10.1111/teth.12347/full> - We analyzed 2,621 written student comments to better understand themes which most contribute to religion classes being rated high or low in terms of the spiritual benefit students received from the class. From 2,448 religion classes taught from September of 2010 through April of 2014, comments from the top 61 (2.5 percent) and bottom 51 (2.1 percent) rated classes in terms of being “spiritually inspiring” were compared for emerging themes. The most frequent themes in higher-ranked spiritually inspiring courses were (1) intellectually enlightening and (2) applied religion to life. In lower-ranked spiritually inspiring courses the themes (1) class time was ineffective and (2) poor assessments were prevalent. We explore the practical implications from these and other findings.

55. Katherine JANIEC JONES, *9/11 Changed things: The (post-traumatic) Religious Studies classroom*, a chapter from the book *Post-traumatic public Theology*, edited by Stephanie N. Arel, Shelly Rambo, Springer 2016, pp.193-216. http://link.springer.com/chapter/10.1007/978-3-319-40660-2_10 - The events of September 11, 2001 brought issues of religious difference and similarity, of violence and healing, and of societal cohesion and divisiveness into sharp focus in the American religious studies classroom. This essay explores how a teacher might responsibly engage students in scholarly exploration that allows them to move across the fragile landscape between what scholars think of when they juxtapose “religious studies” and “theology,” especially in an era when more and more people are moving away from strict affiliation with a particular, institutionally inflected religious identity. A teacher must take care lest the framework of “theology,” as an exploratory lens, lead to a sense of alienation and exclusion, especially at a point when many students are in a liminal space regarding their own identity formation.

56. Carolyn M. JONES MEDINE, *Through literacy to fluency. Reading in the Religious Studies classroom*, Teaching Theology and Religion, vol. 19 (2016) 4, 359-377 - <http://onlinelibrary.wiley.com/doi/10.1111/teth.12348/full> - This paper addresses a perennial question of the religious studies and, indeed, of most liberal arts classrooms: How do I get my students to read texts thoroughly and with understanding? After briefly reviewing the National Assessment of Adult Literacy (NAAL) data, I argue that what teachers desire is not just basic literacy, but fluency, which is the capacity to read analytically (and, for me, appreciatively), deploying the strategies of reading in a high process, improvisational mode. I unpack the elements and efficacy of one close reading classroom teaching practice I use, guided annotation, as a strategy for developing fluency. I argue that close analysis of a short, intentionally chosen passage with a guiding question builds towards reading fluency. Annotating short passages, singly and then in relation to other passages, with the author's and disciplinary concerns as the foci, practices the skills that build fluency. Annotation is akin to playing scales in music, repeating a baseline task of reading; working slowly and simply at first, but then with increasing speed and complexity, moving the student towards reading whole texts well.

57. Kimberly K. ILOSVAY, Kimberly K. EdD , *Religion in schools? The importance of recognizing the impact of religious experiences*, The Journal of Faith, Education, and Community, vol. 1 (2016) 2, available at: <http://scholarworks.sfasu.edu/jfec/vol1/iss2/2> - The school environment is a place of forced contact between diverse peoples. It is the perfect environment to nurture the diverse identities present. The influences on identity (i.e., language, ethnicity, religion, etc.) shape how students perceive information and learn. Some educators use these influences to help them instruct students. However, often overlooked is the influence of religious practices on language use and behavior in classrooms. This paper argues that the significance of understanding the religious practices of students is equally as important for planning instruction as knowing any other aspect of their culture, (i.e., the students' native language(s)). Framed by principles of interfaith dialogue, the paper highlights a few examples of language use and behavior at the intersection of religion and education. The author argues that using the religious beliefs of students as strengths of their identity might eliminate some of the misunderstandings in the classroom and help establish an environment of mutual acceptance which might lead to deeper learning. Additionally, dialogue that includes aspects of religious practices might help students makes sense of the world and foster collaboration in the larger society.

58. Katharina KINDERMANN, Ulrich RIEGEL, *Experiencing churches as spiritual and religious places: a study on children's emotions in church buildings during scholastic field trips*, British Journal of Religious Education, vol.38 (2016)?, abstract online 31 Aug. 2016, pp.1-12 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1209458> - Going on a field trip to the church, pupils can experience lived religion. But how do they feel during such a church visit? In this paper, we analyse statements of 516 German third graders (about 8 years old) made after they had visited their local church on a field trip. Using affective schema theory, we develop a conceptual model of emotions in churches that serves as theoretical framework for our quantitative content analysis. All in all, the vast majority of the participants report about positive feelings during their church visit. It is one-third of the children who show spiritual or religious references in their statements. They talk about personal peace and comfort during the visit, or describe the church as a place to pray and experience the presence of God. Regression analysis identifies that it is the religiously educated children who express such references. Furthermore, children with high centrality of religiosity tend to choose traditional religious concepts, symbols and practices to express reference. These results are mostly in line with relevant theory from sociology of religion and primarily support the concept of subjective turn in religion.

59. Agnese MACALUSO, *From countering to preventing radicalization through education: Limits and opportunities*, Working Paper 18, October 2016, 17pp- The Hague Institute for Global Justice Sophialaan 10, 2514 JR The Hague, The Netherlands - <http://www.thehagueinstituteforglobaljustice.org/wp-content/uploads/2016/10/Countering-Preventing-Radicalization-Education.pdf> - In recent years, Western societies in particular are witnessing an unprecedented emphasis on the need to find sustainable and effective strategies to tackle radicalization. This has led to an increase of interventions within the framework of education. Studies have shown that the relationship between education and radicalization is ambivalent, and there is no evidence that access to education may decrease the risk of radicalization. The limited understanding of radicalization processes has so far led to ineffective and even detrimental policies. Interventions mainly at the level of secondary and higher education have primarily sought to identify early signs of radicalization and to target vulnerable individuals, who often belong to the same religious or ethnic groups. These approaches have weakened social cohesion by demonizing certain communities and underscoring stereotypes. This paper argues that schools should not be a space to enforce counter racialization measures and promote a specific set of values and beliefs, but rather the opposite. Relying on evidence identified by research in the fields of education and peace building, the paper argues that schools should be a forum in which values are questioned and openly discussed, in which critical thinking and the exchange of different ideas and perspectives are encouraged. Because education is paramount to shape values and behavior and to favor identity formation, this paper also advises shifting the focus of such preventive policies from secondary to primary education

60. Mirosława MARODY, Sławomir MANDES, *Polish religious values as reflected in the European values study*, a chapter in the book: Sabrina Ramet, Irena Borowik (eds.), *Religion, Politics, and Values in Poland*, Palgrave Macmillan US, 2017, pp. 231-255 - http://link.springer.com/chapter/10.1057/978-1-137-43751-8_11 - In this chapter, the authors analyse how the nature of Polish religiosity has changed during the last 20 years. Using the EVS (European Values Study) data they show that, although Poles have entered the period of transformation as a kind of neo-Durkheim community in which religion is central to political identity, now they are polarised in terms of their attitudes concerning the Catholic Church. In some groups, religious beliefs are becoming more and more in accordance with the official Catholic Church principles, but in others, especially among younger and better-educated people from large cities, one can see a growing distance from the Church as an institution. The analysis shows that Polish religiosity is on the verge of change and it is not clear whether Poland will follow the path of “soft secularisation”, which involves the development of individualised religiosity, or whether the emerging social, political polarisation will fossilize.

61. Paola MATTEI, Miriam BROEKS, *From multiculturalism to civic integration: Citizenship education and integration policies in the Netherlands and England since the 2000s*, Ethnicity 1468796816676845, first published on November 10, 2016 - <http://etn.sagepub.com/content/early/2016/11/09/1468796816676845.refs> - The article discusses one of the most compelling policy issues facing liberal democracies in Europe: What policy tools can be used to promote social cohesion in a pluralist multi-ethnic society with different moral and religious and ethical values, and cultural and linguistic traditions? We focus on the role that citizenship education has taken since the early 2000s in light of the integration of immigrant children in schools in the Netherlands and England. Citizenship education is designed to integrate immigrant groups socially, foster their loyalty to the state and encourage them to become engaged in democratic politics. Our empirical analysis advances our understanding of the policy ramifications of a new turn in integration policies directed towards stronger civic integration through sharing common values and moral standards

62. Norman RICHARDSON, *Issues and dilemmas in Religious education and Human rights: perspectives on applying the Toledo Guiding Principles to a divided society*, a chapter in the book: *Human rights and Religion in educational contexts*, edited by M. L. Pirner, J. Lähnemann, H. Bielefeldt, Springer 2016, pp.295-306 - <http://link.springer.com/book/10.1007/978-3-319-39351-3/page/2> - In a divided society like Northern Ireland, where religious separation in education remains effective in relation to over 90 % of the school-going population, discussion often centres on significantly divergent approaches to the place and role of religion in schools. Human rights principles are frequently used to justify the existence of faith schools but also increasingly to emphasise the importance of intercultural learning, and the significance placed on one or other of these can be the source of intense disagreement and sharp conflict. Debate focuses on the educational purposes of RE, on “faith ethos”, the place of confessional preparation in publicly funded schools, school worship, requirements for faith-based qualifications for teachers, the ethical appropriateness of withdrawal from RE classes and the possibility of creating shared schools for pupils of all backgrounds together. Many of these issues have been discussed internationally from a human rights perspective in documents such as the Toledo Guiding Principles (OSCE, *Toledo guiding principles on teaching about religions and beliefs in public schools*. Warsaw: Office for Democratic Institutions and Human Rights (ODIHR) of the Organisation for Security and Co-operation in Europe, 2007) and statements from the Council of Europe. This contribution will examine some of the contentious issues in Northern Ireland by particular reference to the Toledo document and will consider possible future options for a more inclusive approach to RE, concluding with reference to similar debate in other divided societies.

63. Brunetto SALVARANI, *L'Italia delle religioni: un pluralismo sprecato*, <http://www.settimananews.it/saggi-approfondimenti/litalia-delle-religioni/>, 14/12/2016, pp.4. Per capire qualcosa dell'odierno passaggio dalla religione degli Italiani all'Italia delle religioni occorre prendere le mosse dall'assunto che le dinamiche religiose costituiscono uno dei principali temi sociali, culturali e politici del Paese, sebbene a tutt'oggi piuttosto sottovalutato da intellettuali e media. Pluralismo sprecato, quello italiano, “nel senso che non viene ancora riconosciuto come una risorsa sociale. Il fiume della post-secolarizzazione ha

scavato il suo letto anche da noi, consegnandoci un pluralismo che cresce in condizioni culturali e politiche non favorevoli. Non solo il sistema dell'informazione e della comunicazione ma anche quello della formazione – scuola e università – e quello della politica non paiono aver colto fino in fondo la portata dei processi in atto e dei necessari corollari operativi che essi comportano”.

64. Peter SCHREINER, *Religious Education and Education Policy in a European context*, EFTRE 2016 Vienna: Theme: *Believing –Belonging –Behaving: Challenges for Religious Education in the 21st Century*. From the conclusions: RE in Europe needs collaboration of research, policy and practice in order to create empirical evidence, policy support and good quality of teaching. A Europeanisation of education influences the place and value of RE and needs further consideration in research and policy. Inclusive RE should contribute to personal development and to social development practice.
http://eftre.weebly.com/uploads/6/1/2/9/61297569/re_and_education_policy_in_a_european_context.pdf

65. Geir SKEIE, *Impartial teachers in religious education – a perspective from a Norwegian context*, British Journal of Religious Education, 39 (2017) 1, 25-39, Published online: 16 Mar 2016 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1149047?src=recsys> - The debate about Norwegian religious education, since the change towards a more multi-faith and non-confessional school subject in 1997, has often touched upon issues of impartiality, using concepts such as neutral, objective, descriptive, critical and pluralistic. Still, international Human Rights bodies have criticised Norwegian regulations for religious education and by this contributed to change of both curriculum and practice. This makes the Norwegian example interesting from an international perspective. The national debates are, however, complex and sometimes confusing. Sometimes legal and educational perspectives on religious education may seem to be incommensurable, and also pedagogical, academic and even epistemological traditions differ. The article analyses and discusses Norwegian public debate as well as religious education research in order to approach general issues of impartiality and neutrality in non-confessional religious education. It argues that these issues should be contextualised both on a national and sub-national level and discusses what this means for the work in classrooms. Research suggests that teachers struggle with complex issues related to partiality and impartiality in their teaching; but that they have little opportunity to discuss their experiences. The debate about principles therefore needs to be accompanied by more cooperation between researchers and teachers in developing good teaching and learning.

66. Hasan ÜNDER, *Education in Islam and present state of religious and moral education in Turkey*, Forum Pedagogiczne 2016, 2/2, 261-273. <http://yadda.icm.edu.pl/yadda/element/bwmeta1.element.desklight-5fab8165-6e1f-4f3b-87fa-aca2790e9eb9>
After the founding of Turkish Republic in 1923 in Turkey with the exception of 15 years radically secular period, morality and moral education were based on religion and religious education. Sunni Islam, the official religion and worldview of the state in the Ottoman Empire, was the subject and standard of formal education except military schools. In eighteenth century, westernization forced by military defeats caused to found military and vocational schools (mektep) that taught new ideas and modern sciences and lead to bifurcation of culture. In the republican period the schools (madrasas) that give transmit religious learning was abolished and mektep became the only schools. With the transition to multiparty democracy after World War II, it began religious revival and rebifurcation of schools. After 2002 when the present ruling party AKP came to power, especially 2011, increasing Islamization have been the main characteristic of education.

67. Dietmar WATERKAMP, *Europe's importance for World education*, HERJ/Hungarian Educational Research Journal, vol. 6 (2016) 3, 1-9 - <http://herj.lib.unideb.hu/file/3/582629d0cb6d2/szerzo/waterkamp.pdf> - Educational thinking has deep roots in the intellectual history of Europe. It is tightly connected with religious traditions and also with the liberation from religious constraints. We cannot but help children and youth to feel safe and secure in the world. This is the base to cope with experiences which show us that very often the world is unsafe and insecure. We must dig for basic ideas, narratives, pictures, impressions which can convey the feeling that the world is good, beautiful and true. We should not neglect or deny this when we explain scientific phenomena of nature and of history.

68. Sarah WILKINS-LAFLAMME, *Protestant and Catholic distinctions in secularization*, Journal of Contemporary Religion, vol. 31(2016)3, 165-180 - <http://www.tandfonline.com/doi/full/10.1080/13537903.2016.1152660?scroll=top&needAccess=true> - Differences between Protestants and Catholics in religious beliefs and behavior are revisited in the light of growing theoretical and empirical evidence for stages of secularization and a remaining religious core in Western societies. To what extent are remaining Protestants more religious than before and compared with remaining Catholics? Analyzing repeated cross-sectional survey data from 1985 to 2012 in the US, Canada, and Great Britain, we find that, in most cases, Protestant affiliation has declined more significantly than Catholic affiliation. Yet, individuals who declare themselves as belonging to a Protestant denomination have higher rates of regular service attendance, prayer, and Christian beliefs than those previously. They have also surpassed these same rates among Catholics in both the US and Canada and are on track to do so in Britain in the coming years.

69. Marcin K. ZWIERZDŹYŃSKI, *The Politics of Religious Education in Poland after 1990*, a chapter in the book: Sabrina Ramet, Irena Borowik (eds.), *Religion, Politics, and Values in Poland*, Palgrave Macmillan US, 2017, pp. 137-159 - http://link.springer.com/chapter/10.1057/978-1-137-43751-8_7 - The aim of the chapter is to give an overview of religious education (RE) in Poland with particular emphasis on its political context. General provisions regarding RE are laid down by the Constitution and touched upon by the numerous regulations (the Education Act, the Ordinance of the Minister of National Education, etc.), which will be analysed in the chapter. All religious organisations officially recognised by the state have the right to organise RE in schools and kindergartens under certain conditions (e.g., the minimum number of pupils and the need to

organise an alternative subject) that result in numerous controversies which will be discussed in the chapter, especially in relation to the differences between the dominant Roman Catholic Church and minority denominations. The reintroduction of RE to state schools still arouses diverse reactions, which will be discussed on the basis of the recent opinion polls.

EDUCATIONAL TOOLS

70. Videos, by Karina Weller - *66 Years of the European Convention on Human Rights* - The ECHR and its protocols protect a variety of human rights, including the [right to life](#), [freedom from torture](#), [freedom from slavery and forced labour](#), the [right to liberty](#), the [right to a fair trial](#), the right to [respect for private and family life](#), [freedom of thought, conscience and religion](#), [freedom of expression](#), [freedom of assembly](#), [freedom from discrimination](#), the [right to education](#) and the right to take part in [free and fair elections](#). - <http://rightsinfo.org/66-years-european-convention-human-rights/>

71. Video *A century of genocides: Is better accommodation of conscience an answer?*
Restoring Religious Freedom Conference: Law, Religion, Equality, and Dignity - November 6, 2016 - Emory School of Law
https://www.youtube.com/watch?v=LN4_Q9HLTKM

72. *L'enseignement morale et civique un an après* - L'enseignement moral et civique (EMC), entré en vigueur à la rentrée 2015, rejoint le projet de formation intégrale de la personne porté par l'École catholique. Partout en France, écoles, collèges et lycées ont saisi cette nouvelle occasion de réfléchir collectivement aux valeurs qui les animent. Initiation au débat philosophique, travail sur la fiabilité des sources, valorisation de la coopération entre élèves, les portes d'entrée sont nombreuses.
<http://www.enseignement-catholique.fr/wp-content/uploads/2016/09/eca374.pdf>

73. *Les fêtes d'Hanoukka et de l'Aïd à l'école?* Comment pouvons-nous faire évoluer la célébration des fêtes pour qu'elles soient plus accueillantes à ceux qui n'en font pas partie? Une chrétienne orthodoxe nous parle de l'initiative quelle a lancée en Finlande. <http://www.europe-infos.eu/dl/mnmoJMOJkoMkJqx4KJK/199DecemberFR.pdf?ts=1480685410>

74. Jared LYONS, *The effectiveness of Music in connecting Youths to Religion*, Digital Commons at Loyola Marymount University 2016: <http://digitalcommons.lmu.edu/cgi/viewcontent.cgi?article=1083&context=honors-research-and-exhibition>

FICHES DOCUMENTAIRES

d'Organisations Européennes travaillant dans le champ « Education & Religion » (1^{ère} série)

COORDINATING GROUP FOR RELIGION IN EDUCATION IN EUROPE (CoGREE)

Statements of CoGREE: <http://www.cogree.com/download/General/CoGREE%20statutes.pdf>

The following organisations are members of the CoGREE alliance. For more details about each organization, click on the link:

- [EAWRE](#): The European Association for World Religions in Education
- [EFTRE](#): European Forum for Teachers of Religious Education
- [EUFRES](#): European Forum for Religious Education in Schools
- [ICCS](#): The Intereuropean Commission on Church and School
- [IV](#): The International Association for Christian Education

TEACHING RELIGION IN A MULTICULTURAL EUROPEAN SOCIETY (TRES)

TRES is a European network of academic institutions and other professional organisations engaged in "Teaching Religion" (mainly) in an academic context. The partner institutions and organisations are confessional or non-confessional and their representatives are people with different professional and religious backgrounds. The practice of academic teaching and learning of religion (Theology/Religious Studies) implies transmission of religion ("teaching religion") in its diverse forms. Moreover, both learning and teaching religion are shaped by the multi-religious and multi-cultural society in Europe.

The strength of TRES is its broadness:

- a) The inclusion of all EU and associated countries in Europe, which makes TRES unique when compared with other networks.
- b) The inclusion of different confessions and religions: Christian, Jewish and Muslim among the participants.
- c) The pluriformity in (educational) perceptions on the theme religion.

■ Contact: Teaching Religion in a multicultural European Society, Faculty of Protestant Theology, University of Vienna
Schenkenstrasse 8-10, 5.Stock A-1010 Vienna - T: +43-1-4277-32901 <https://www.tres-network.eu/home/>

EUROPEAN ACADEMY OF RELIGION

A research initiative of Scientific Societies and Associations of Scholars, Research Centers and Departments, Media, Scientific Journals, Publishers and Scholars coming from European and Mediterranean Countries, the Middle East, Caucasus and Russia. A network of network connecting Academic Societies, Research Centers, Scientific Journals, Departments, Publishers & Media, Universities, working in the research area of Religion with the scientific instruments of Archeology, Art, Biblical Studies, Buddhist Studies, Canon Law, Church History, Classical Religions, Critical Editions, Cultural Heritage, Digital Humanities, Ethics, Exegesis, Hermeneutics, History, International Relations, Iranistics, Islamic Studies, Jewish Studies, Juridical Sciences, Musicology, Patristics, Philology, Philosophy, Politology, Psychology, Religionswissenschaft, Qur'anic Studies, Science History, Sociology, Theology, Theory of Law, etc <http://www.europeanacademyofreligion.org/> (see p. 2-3)

COMITE EUROPEEN POUR L'ENSEIGNEMENT CATHOLIQUE (CEEC)

Créé en 1974 en tant que secrétariat régional de l'Office International de l'Enseignement Catholique, le Comité Européen pour l'Enseignement Catholique (CEEC) est aujourd'hui une Association internationale sans but lucratif. Il est l'outil de coopération de 27 réseaux de l'enseignement catholique, situés dans 26 pays d'Europe Centrale, Orientale et Occidentale : Albanie, Allemagne, Angleterre & Pays de Galles, Autriche, Belgique, Bosnie-Herzégovine, Croatie, Danemark, Ecosse, Espagne, France, Grèce, Hongrie, Irlande (Eire), Italie, Lituanie, Norvège, Pays-Bas, Pologne, Portugal, Roumanie, République tchèque, Slovaquie, Slovénie, Suisse et Ukraine. Le CEEC est un carrefour de rencontre pour les dirigeants de ces réseaux, mais aussi un centre d'études et d'information. En outre, il assume le rôle de promoteur de l'enseignement libre catholique auprès des diverses instances européennes. Le CEEC représente ainsi plus de 30.500 écoles et quelque 8 millions d'élèves. Dans le but de se situer efficacement dans le domaine de l'éducation et de l'enseignement, le CEEC veut :

- promouvoir l'éducation des jeunes, en étudiant les principes fondamentaux ainsi que les problèmes que pose leur application;
- défendre et promouvoir les intérêts de l'enseignement catholique auprès des différentes instances européennes officielles et de toutes les organisations intéressées à l'enseignement au niveau européen;
- favoriser la collaboration des membres afin d'assurer le perfectionnement didactique et pédagogique de l'enseignement cath.;
- suivre les initiatives privées ainsi que les dispositions législatives ou réglementaires prises sur le plan national et sur le plan international en vue de promouvoir l'éducation sous ses différentes formes;
- promouvoir l'exercice effectif de la liberté d'enseignement comme une condition fondamentale du fonctionnement d'une société démocratique, conformément à la Déclaration universelle des Droits de l'Homme et au Protocole additionnel à la CEDH;
- aider ses membres, particulièrement les plus défavorisés, dans l'exercice de leurs droits et devoirs;
- éclairer les besoins de complémentarité des éducateurs et l'apport spécifique de l'école catholique dans le projet éducatif;
- collaborer avec d'autres organismes participant à l'enseignement catholique au niveau européen et international.

L'association européenne des parents d'élèves CEPEC (*Christian European Parents – Parents Européens Chrétiens*) est membre associé du CEEC, de même que l'association UNAEC (*Union des Anciens Elèves de l'Enseignement Catholique*).

■ **Secrétariat general** : Guy Selderslagh, secrétaire général ; Myriam Badart, directrice administrative & financière
Adresses: Avenue Emmanuel Mounier, 100 B1200 Bruxelles tél: 02 256 73 24 ceec@ceec.be Site web : <http://www.ceec.be/>

OPINIONS

► **Religione “fatto privato” ? No, grazie** – Lo Stato secolare tende a considerare la religione un fatto privato e, conseguentemente, a neutralizzare gli eventuali conflitti religiosi come un problema di sicurezza e di ordine pubblico. Oggi tale funzione non è più sufficiente. Uno Stato che voglia governare società a elevata diversità religiosa deve fornire un quadro normativo adeguato a favorire politiche di *cittadinanza attiva* per credenti di diverse fedi: questi saranno chiamati sempre più ad apprendere a credere *nel relativo, nella relazione*, nel riconoscimento reciproco; allo stesso tempo, essi diventeranno attivi nella costruzione di una società aperta al rispetto del pluralismo delle fedi.
Enzo Pace, Confronti, settembre 2016, 24

► **Les symboles religieux en public** - La controverse suscitée par le port de symboles religieux en public, qui fait rage entre une culture séculaire éclairée et l'Eglise a altéré la valeur symbolique de la chrétienté depuis le XIXe siècle, la rendant plus fondamentale. L'islam occidental devra probablement en passer par un processus similaire. En l'occurrence, ni les grandes

positions libérales, qui saluent toute forme d'expression religieuse au sein de l'islam, ni les attitudes de la droite conservatrice, qui condamnent tout ce qui est lié à l'islam comme étant incompatible avec l'Europe, ne sont particulièrement utiles. Tant que nous permettons aux personnes d'afficher leurs narines percées en public, il n'y a pas de raison de ne pas permettre également le port du voile islamique.

Christian Rutishauser, provincial des Jésuites de Suisse, *Europe-Info*, oct. 2016

► **L'Europa dei diritti umani non garantisce il diritto alla libertà religiosa** - Per la Conferenza delle Chiese europee, quando abbiamo a che fare con questioni di libertà di religione o di credo, lo facciamo tenendo ben a mente il contesto dei diritti umani in cui si sviluppano le difficoltà. Ma non dobbiamo fare finta che la situazione in Europa sia rose e fiori. E' importante iniziare a capire le criticità del nostro continente per poter al meglio rivolgere lo sguardo altrove.

Heikki Huttunen, segretario generale della Kek, *Riforma* 3 ottobre 2016

► **I deficit di libertà religiosa in Europa** – Le minoranze religiose incontrano spesso diffidenza e rifiuto. I partiti populistici alimentano i risentimenti trovano una risonanza spaventosamente ampia nella società come in Francia o in Olanda. Anche i pregiudizi antisemiti si fanno strada sempre di nuovo: i dibattiti a volte aggressivi che sono stati condotti in Germania anni fa sulla questione della circoncisione dei bambini lo ha mostrato una volta di più. Il rifiuto della solidarietà più elementare verso i profughi da parte di numerosi governi europei viene al momento fondato, per esempio in Ungheria, Polonia e Slovacchia, riferendosi alla tradizionale "impronta cristiana" di questi paesi che non si vorrebbe veder minacciata dai profughi in maggioranza musulmani. Fatti che dimostrano una sensibilità carente per ciò che significa libertà di religione.

Heiner Bielefeldt, Cattedra per i Diritti umani, Università di Erlangen, *Concilium* 2016/4, 66.

► **France needs a new legal approach** – France needs a new legal approach to its model of republican citizenship that would allow its minorities to feel much more integrated, respected, and protected by the legal system. This has to begin with identifying who those minorities are, on the basis of race, religion, language or related grounds – a message increasingly being relayed by French minority advocacy groups. The dormant constitutional principle of fraternity might hold the legal key to realising such a new departure.

<https://theconversation.com/how-french-law-makes-minorities-invisible-66723>

► **Dalle facoltà mono-confessionali di ieri alle facoltà interreligiose di domani**- Un lavoro nuovo anche per le teologie e per un *sapere pubblico* delle fedi. La storia ha segnato il suo passo, e non ha più senso relegare le teologie al mero perimetro delle proprie comunità religiose. Abbiamo bisogno di un progetto sovra-nazionale, europeo nel senso alto del termine, per portare i *saperi delle fedi* nello spazio dell'*accademia dei saperi* – perché il religioso post-moderno non è più contenibile all'interno dei confini e delle storie delle varie nazioni, e nemmeno in quelli delle singole denominazioni religiose. Ma abbiamo bisogno anche di teologie che *lavorino insieme*, gomito a gomito, quotidianamente. Anche qui superando il modello moderno delle facoltà confessionali, spingendosi verso un ambito comune dove i saperi delle teologie si intrecciano programmaticamente con altre discipline. Perché questa è la condizione effettiva dei vissuti di fede, che sono intercettabili unicamente mediante un discorso plurale ed aperto al tempo stesso.

Marcello Neri, in *Settimana news*, 24 ottobre 2016.

<http://www.settimananews.it/cultura/religioni-oggi-oltre-fondamentalismi/>

► **Creare cattedre di studi europei nel mondo arabo** - Occorre tornare a valorizzare i momenti di scambio tra Europa e Islam, e crearne di nuovi, per far crescere la conoscenza reciproca. Da solo, un intervento militare, oltretutto con le improbabili alleanze che a volte si prefigurano, potrà forse contenere i danni, ma non potrà presumere di risolvere un problema che è prima di tutto culturale. Per questo a mio avviso l'Unione Europea farebbe molto bene a promuovere nelle principali università del mondo arabo cattedre di studi europei, di relazioni euro-islamiche e - o so la provocazione - di cristianesimo. Sempre se pensiamo di avere ancora qualcosa da esportare oltre alla tecnologia, che comunque altri hanno dimostrato di saper produrre meglio di noi.

Angelo Scola, card. arcivescovo di Milano, <http://www.oasiscenter.eu/docs/tabelle/scola-confini-che-ci-cambiano.pdf>

► **Salvare, nell'Italia centrale, il dna dell'intero Occidente** - Salvare i borghi terremotati dell'Italia centrale per salvare l'identità europea? Certamente. Il monachesimo ha assunto un ruolo importante nella storia cristiana europea. Ma quel che è in discussione, più in generale, è il dna dell'intero Occidente. Le figure dell'Italia centrale che hanno fatto la storia del cristianesimo tra la fine del primo millennio e l'inizio del secondo sono riuscite a segnare in profondità i caratteri di quella che noi chiamiamo cultura occidentale.

Marc Augé, antropologo e etnologo, *la Repubblica*, 31 ottobre 2016.

► **Insegnare per passione** – La scuola dovrebbe essere un tempo sospeso, inutile nel miglior senso del termine. Non immagini, grafici, guadagni, interessi, poteri, successi, ma senso, significato della vita, del dolore che proviamo, della felicità, del perché. Bisogna ridare credibilità, dignità e persino santità alla scuola: dovrebbe insegnare solo chi ha passione, vocazione per essere "maestro" di vita oltre che di una materia.

Roberto Vecchioni, insegnante di lettere, cantautore, *La Stampa*, 12 nov. 2016

► **Qu'est-ce qui, de mon Europe, ne doit pas mourir ?** Je suis un européen. Nous portons encore la trace, je le crains, des grandes querelles qui ont empoisonné l'Occident : la Raison contre la foi, les Lumières contre la tradition, l'Etat contre les individus, et tout l'entrechoquement des *ismes* : matérialisme, idéalisme, spiritualisme, communisme, christianisme. La liste n'en finit pas. Je ne dis pas que ces combats étaient vains et sans enjeux sérieux. Mais j'ai le sentiment (ai-je raison ?) qu'il faut tourner la page, que même elle se tourne sans nous. Et le lieu où c'est particulièrement sensible est précisément la transmission.

Pour ceux qui viennent à vivre aujourd'hui, pris dans ce fantastique tourbillon qu'est devenu notre monde, menacé, consciemment ou pas, par la chute sans repère dans une déshumanisation incontrôlable, ces vieilles querelles sont querelles mortes.

Maurice Bellet, *Ce qui donne la force de vivre peut-il se transmettre ?* conférence à la Semaine sociale de France
http://www.ssf-fr.org/56_p_24603/ce-qui-donne-la-force-de-vivre-peut-il-se-transmettre.html

► **Laïcisme, héritage des Lumières** - Revenant sur plusieurs grands thèmes évoqués depuis le début de son pontificat, le pape François a, dans un entretien au magazine belge néerlandophone *Tertio* paru mercredi 7 décembre, réitéré ses propos concernant une « saine laïcité » qui ne doit pas être confondu avec le « laïcisme ». Alors que la Belgique débat actuellement de la suppression ou non des cours de religion et que certains voudraient réduire l'expression religieuse à la vie privée, le pape François a estimé qu'il s'agissait là d'« une posture antique : c'est l'héritage que nous ont laissé les Lumières –, n'est-ce pas ? – où tout phénomène religieux est une sous-culture », a relevé le pape. <http://www.la-croix.com/Urbi-et-Orbi/Vatican/Dans-un-journal-belge-le-pape-defend-la-laicite-et-pourfend-le-laicisme-2016-12-07...>

► **Chrétiens dénigrés et agressés en Europe** - Si, heureusement, l'on n'assiste pas en Europe aux brutales persécutions subies aujourd'hui par tant de chrétiens dans d'autres parties du monde, on remarque une augmentation des manifestations d'intolérance, des crimes de haine et des épisodes de vandalisme à leur encontre, ainsi que les offenses et les insultes à cause de leurs convictions. Des phénomènes qui sont souvent sous-évalués, notamment par les médias. Est tout aussi préoccupante l'agressivité de certaines campagnes de dénigrement contre les chrétiens, taxés de bigoterie et d'intolérance parce que leurs opinions ne sont pas en ligne avec les idéologies aujourd'hui en vogue. Contre ces phénomènes, le Saint-Siège demande des mesures législatives adéquates et des déclarations officielles analogues à celle adoptée en 2004 par le Conseil ministériel de l'OSCE sur la lutte contre l'antisémitisme. **Janusz Urbanczyk**, au congrès de l'OSCE, Wien 14 décembre 2016

CALL FOR PAPERS – LES PROCHAINS RENDEZ-VOUS 2017

The editors of the journal *Religion, State and Society* are pleased to invite contributions to a special issue, slated for publication in early 2018, on **Religion and the Rise of Populism: Migration, Radicalism and New Nationalisms**. The special issue will investigate the roles of religion in recent trends towards populist politics, in particular as manifested in public reactions to migration, the rise of new nationalisms, and the increasing prominence of radicalism. Please send completed papers of 6,000-8,000 words by 15 August 2017. To submit a paper, please register for an account and follow the submission instructions at the journal's portal: <http://www.edmgr.com/crss> -<http://explore.tandfonline.com/cfp/pgas/crss-call-for-papers-religion-rise-populism>

ROMA, Bando di concorso : **Master in Religioni e mediazione culturale**, presso La Sapienza Università in Roma.
Info/iscrizione: https://www.academia.edu/30335943/Bando_Master_in_Religioni_e_mediazione_culturale_-_edizione_2017

BRUSSELS, 25 January 2017, 9h00-12h00, Marriott Renaissance, rue du Parnasse 19: **European Union, United Kingdom, and Commonwealth Cooperation in the Promotion of Freedom of Religion or Belief**. <https://docs.google.com/a/lasalle.org/forms/d/e/1FAIpQLSeQ1FzjYWdmmcVjMjpe3B4rvcLNGODRvQLQBvTbGcWnkbpJjg/viewform>

CHESTER University, 11-13 April 2017, **Fourth Annual Conference of the British Association for Islamic Studies**
[Chester Centre for Islamic Studies](http://chestercentreforislamicstudies.com), University of Chester.

PADUA, 12 May 2017: International Conference **Global Orthodoxy Religion, Politics, and Human Rights**. The role and place of Orthodox Christianity in this process is still understudied, while it is affected worldwide by multifaceted societal changes during the last 30 years: the end of communism, international migration, growth of religious diversity, entering the European Union, the secularization processes, and human rights challenges. This conference intends to highlight three intertwined aspects - religion, politics, and human rights - related to the global context of Orthodox Christianity. Key Date: Jan. 15th, 2017: Abstracts (300 words) should be sent to G. Giordan (giuseppe.giordan@unipd.it) – Febr. 10th, 2017: Acceptance notification.

NEW ORLEANS, 15-17 May 2017, **Religion and Time** is the theme of the 2017 Biennial Meeting of the Society for the Anthropology of Religion, at Tulane University. Events will take place in Dinwiddie Hall, a magnificent 1923 building that is located on famed, oak-lined St Charles Avenue and is now home to the Department of Anthropology and the Middle American Research Institute. Info: Adeline Masquelier, Department of Anthropology, 101 Dinwiddie Hall, Tulane University, 6823 St. Charles Avenue, New Orleans, LA 70118 O: [504/862-3594](tel:5048623594) F: [504/865-5338](tel:5048655338).

TRENTO (Italy), 6-8 June 2017: In collaboration with the German research project “[Tiefe Meinungsverschiedenheiten/Deep Disagreements](http://www.tiefemeinungsverschiedenheiten.de)”, based at the Humboldt-Universität zu Berlin and the Albert-Ludwigs-Universität Freiburg, the Center for Religious Studies (FBK-ISR) is organizing an international conference entitled **Arguing Religion: Disagreement, Recognition, and the Reach of Argumentative Debate**. As part of the research activities under the ISR project “[Arguing Religion](http://www.arguingreligion.com)” (Boris Rähme and Paolo Costa), the co-financed conference will be hosted by FBK-ISR in Trento on 6-8 June 2017. Various internationally renowned scholars in philosophy of religion, religious studies, and philosophy of law have confirmed their

participation as speakers – making this a truly international event with participants from Finland, Sweden, Austria, the United Kingdom, Germany, the United States, Canada, and Italy.

TURKU/ABO, 12-13 June 2017, **The religious and ethnic future of Europe**: an international Conference Åbo Akademi University, Turku/Åbo, Finland . Conference website: <http://www.abo.fi/refe/> To apply, please send an abstract of approximately 150 words to the Donner Institute, donner.institute@abo.fi, no later than 31 December, 2016. Letters of acceptance will be posted no later than 31 January, 20.

HELSINKI, 12-15 June 2017: 14th Nordic Conference on Religious Education on **Dialogue cultures and religion in learning environments and beyond**. Location: School of Theology & School of Applied Sciences of Education and Teacher Education, University of Eastern Finland, Joensuu campus. <http://www.uef.fi/en/web/ncre2017> .

LAUSANNE, 4-7 Juillet 2017, Conférence **Athéismes et religions en conflit ? Croyances, trajectoires, organizations**, organisée par la SISR/Société Internationale Sociologie des Religions. La date limite de soumission est fixée au 10 janvier 2017. Les propositions (résumés de maximum 250 mots) doivent être déposées en ligne, sur le site : <https://www.sisr-issr.org/fr/conference/l-appel-a-communications-pour-la-conference-de-la-sisr-conference-religion-cooperation-et-conflits-dans-des-societes-diversifiees-qui-se-tiendra-a-lausanne-des-4-au-7-juillet-2017-est-ouvert>

+ + **Reshaping the secular in religious super-diverse societies**, by Irene Becci, Marian Burchardt, Mariachiara Giorda - The notion of religious super-diversity is based on a large understanding of religious diversity, including the set of practices and discourses labelled as spiritual. Looking at the factor of religion as a hologram, one can realize that it inflects all other status variables. There is indeed a situation of religious super-diversity in current societies and religion itself contains diversity in terms of gender, age, network relations, cultural identities and so on. Analyses of such formations of religious diversity also need to consider how the secular is redefined. Is it a normative horizon to which one grasps when it comes to gender conflicts, morality, rights, ethics, or a technical context crystallized in formal institutional agreements? This panel explores how religious expressions are linked to ethnicity, gender, age and sexuality and how these linkages play out in and affect secular contexts. We invite papers dealing with religious super-diversity on the one hand and particularly that question and reflect on the ways the secular comes in and its role in possible conflicts or convivialities. We particularly invite papers based on empirical research.

EDINBURGH, 5-7 July 2017: BRISMES Annual Conference 2017: **Movement and Migration in the Middle East: People and Ideas in Flux**, *IMES, University of Edinburgh* . In collaboration with Islamic and Middle Eastern Studies at the University of Edinburgh, the British Society for Middle Eastern Studies invites proposals for its 2017 Annual Conference on the theme of 'Movement and Migration in the Middle East: People and Ideas in Flux'. The deadline for paper and panel proposals is 17.00 GMT, 27 January 2017. Please apply via the [conference website](#). More information [here](#).

LEEDS, University of Leeds, 12 - 14 July 2017, **On the Edge? Centres and Margins in the Sociology of Religion**, by Sociology of Religion Study Group (SocRel) Annual Conference 2017. Should you have other questions about the conference please also contact the conference organizers, Dr Caroline Starkey (University of Leeds) and Dr Jasjit Singh (University of Leeds) at socrel2017@gmail.com. For further details, visit the SocRel website: www.socrel.org.uk. For further details about the BSA visit www.britsoc.co.uk. Link to : <http://socrel.org.uk/sociology-of-religion-study-group-socrel-annual-conference-2017/>

ROMA, autunno 2017 - La Comece, voce della Chiesa cattolica europea, sta preparando un congresso, che si terrà a Roma nell'autunno 2017, sul tema **Ripensare l'Europa**, con l'obiettivo di offrire un luogo di discussione dove vescovi e laici saranno invitati a ripensare, insieme ai responsabili politici, il futuro del progetto di unificazione politica e i valori cui si erano ispirati i padri fondatori. «Noi, in qualità di membri Comece, siamo chiamati a questo difficile compito, senza cercare soluzioni valide nel passato e men che meno dettate dalla nostalgia di un tempo che non ritorna, quanto piuttosto attingendo alla ricchezza del passato, per individuare soluzioni per il futuro e guardando avanti con fiducia» (Assemblea COMECE, 28 ottobre 2016).

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