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Un Livre blanc pour cinq scénarios à venir par la COMMISSION EUROPEENNE

« Ce livre blanc passe en revue les moteurs du changement au cours de la prochaine décennie et présente une série de scénarios illustrant les évolutions possibles de l'Europe d'ici à 2025. Ce faisant, il lance un débat qui devrait contribuer à cibler les réflexions et à trouver de nouvelles réponses à une question ancienne: Quel avenir voulons-nous pour nous-mêmes, pour nos enfants et pour notre Union? »

■ https://europa.eu/european-union/sites/europa.eu/files/whitepaper-future-of-europe_fr.pdf

Les dix commandements pour affirmer l'Europe, discours au PARLEMENT EUROPEEN

Le 1er septembre dernier – comme prélude à la nouvelle saison politique – Manfred Weber, le président du groupe du Parti populaire européen (PPE) au Parlement européen, a prononcé un discours très remarqué sur l'Europe à l'Académie catholique de Bavière, à Munich.

«L'unification européenne était autrefois le leitmotiv des incantations dominicales. Elle constitue aujourd'hui une réalité à succès dans de nombreux domaines. Toujours est-il que, pour l'Europe, la lune de miel est terminée. Dans de nombreux domaines, l'Union européenne fait maintenant partie du quotidien. Les citoyens européens se tournent vers Bruxelles parce qu'ils attendent qu'elle réponde aux grands problèmes qui se posent vraiment aujourd'hui. Nous ne pourrions préserver notre paix, notre prospérité, notre manière de vivre, de résoudre les problèmes, en bref le style de vie européen, que si nous parvenons à faire en sorte que l'Europe fonctionne mieux. Pour ce faire, il conviendra sans doute d'en passer par les Dix commandements suivants.

1. Réjouissez-vous enfin des réussites de l'Europe. Avant l'unification européenne, notre continent était probablement le territoire au monde où la guerre avait fait le plus de ravages. La paix règne aujourd'hui. Néanmoins, le projet pacifique européen est encore loin d'être une évidence. À la table des négociations, l'Europe mise toujours sur la négociation et la recherche de solutions. Ne nous dissimulons pas ces réussites mais ne les tenons pas pour acquises.

2. Ne vous cantonnez pas égoïstement à une perspective nationale. L'Europe est plus que la somme des intérêts nationaux. Des solutions communes ne pourront être mises au point à temps qu'à la condition d'être solidaires les uns des autres et de nous mettre à la place de nos voisins. Si, avant d'agir, nous attendons que chaque problème ait frappé l'ensemble des États membres de plein fouet, il nous faudra toujours en subir les conséquences.

3. Respectez les règles. L'Europe est une communauté fondée sur l'Etat de droit et pas un «selfservice». Les règles doivent être respectées. La confiance est le fondement de toute vie commune.

4. Soyez ouverts au changement. Seul celui qui identifie suffisamment tôt les évolutions et y fait face avec ardeur, peut également les surmonter avec succès. Il nous faut, en Europe, sortir enfin de l'attitude passive où nous nous trouvons.

5. Assumez votre responsabilité. La démocratie, c'est la prise de parole et pas l'évitement. À Bruxelles, aucune décision n'est prise si elle n'a pas été approuvée par les gouvernements nationaux. Ils ne doivent pas se contenter de lever la main lors des négociations à huis clos à Bruxelles pour, une fois rentrés à la maison, continuer de critiquer l'Europe.

6. Faites enfin de l'Europe une démocratie parlementaire pleine et entière. Des représentants politiques élus, non des technocrates, doivent décider de l'avenir de l'Europe. La capacité d'action doit être combinée à la légitimité démocratique. Cependant, cela n'est possible que si les citoyens peuvent se décider entre des options claires et bien définies.

7. Prenez la démocratie européenne au sérieux. Une démocratie parlementaire ne peut fonctionner que si elle a la capacité de travailler. Comme au Bundestag, nous devrions également éviter un fractionnement des partis au sein du Parlement européen. Nous avons aussi besoin d'un seuil électoral de 5 % accéder au Parlement européen.

8. Soyons des patriotes européens. Il n'est pas antinomique d'être un bon Bavarois, un bon Allemand ou un bon Européen, tout cela va ensemble. Il y a 40 ans déjà, Franz-Josef Strauß avait admis que l'État-nation était un anachronisme s'il ne comprenait pas que, dans un monde globalisé, c'est par l'Europe qu'il pourra rester fort.

9. Défendons les valeurs de l'Europe. Veillons à ce que l'Europe ne perde pas son âme. L'Europe est plus qu'un mariage de raison ou qu'une communauté d'intérêts née de la nécessité. L'Europe est bien plutôt une communauté de valeurs judéo-chrétiennes imprégnée de l'esprit des Lumières. Nous retirons notre véritable force de la compréhension que nous avons des valeurs liées à la conception chrétienne de l'être humain. Le modèle social européen issu de cette conception est un acquis européen unique qu'il convient de défendre.

10. Soyons fiers de l'Europe. L'Europe se caractérise par une très grande diversité culturelle, par la beauté de ses paysages et par sa créativité. Aucun autre continent n'a autant marqué l'époque actuelle dans le monde que notre Europe. La démocratie, l'État de droit et aussi notre mode de vie occidental ont des racines européennes. Plus que jamais, l'Europe garantit le maintien et le rétablissement de la souveraineté de ses citoyens et de la capacité d'action publique. L'Europe préserve l'autodétermination démocratique et l'affirmation de nos valeurs. L'Europe est notre assurance-vie dans un monde globalisé. Œuvrons ensemble pour que l'Europe et notre avenir soient une réussite. ■ <http://www.europe-infos.eu/dix-commandements-pour-leurope?ts=1483339137>

Reflecting on Europe today: the transformations of freedom of religion and belief by Silvio Ferrari

Europe is confronted with the challenge of religious and cultural diversity and does not know how to face it. Freedom of religion is at the center of the debate: some want to restrict it in the name of security and national identity, others believe that the peaceful integration of the faithful of the new and minority religious communities can be attained only if they are completely free to profess and practice their religion. I think that the problem has much deeper roots and cannot be solved focusing on freedom of religion only.

Religious freedom is part of a larger set of rights, obligations and responsibilities. Taken all together, they constitute the horizon of options that State law offers to all citizens and residents to shape their life according to their choices. Enlarging this horizon and extending the number of legal options among which people can choose on equal footing is much better than imagining a system of religiously inspired personal laws, where people of different religion can follow different rules and apply to different courts in matters concerning their personal status.

What I mean with “enlarging the horizon of options that are available to all citizens and residents” can be explained with reference to family law. In the last 30 years, family law underwent an impressive process of transformation in many European countries. In some of them this change resulted in the pluralization of the legal patterns of family formation, giving citizens the possibility to choose among opposite- and same-sex marriages, civil partnerships, domestic unions and other forms of family relationship. In different ways, the same process of pluralization affected the dissolution of marriage and adoption. Gender, rather than religion, has been at the heart of these transformations and answering gender diversity has been the goal that States pursued through the reform of family law. I wonder whether the same process can be replicated to address the issue of religious diversity, enlarging the internal pluralism of State family laws to give people of different religions the same variety of family patterns that has been granted to people of different sexual orientations.

What would be the practical implications of this choice is widely discussed. Some advocate the extension of the area of individual autonomy, allowing spouses to enter into prenuptial arrangements that can accommodate their religious demands. Others place the accent on mechanism of mediation and arbitration that grant citizens the right to choose between the jurisdiction of State courts and alternative disputes resolution procedures and institutions. A few scholars go one-step farther and are in favour of enlarging the range of marriage models offered by State law, for example ensuring the possibility to conclude covenant marriages as already happens in some parts of the United States. Each of these proposals raises a number of serious questions that concern public order, equal treatment, and the rule of law. However, the weight of these reservations should not detract from the significance of these enlargement strategy, whose main point of interest is the fact that it is not reserved for the members of a religious group but is open to all citizens. These reforms of family law aim to answer the needs of the whole society instead of those of particular groups, starting from the principle that the increasing religious diversity in Europe is not a threat to be contained through special group rights but an opportunity to build a more inclusive European public space. Here is the main difference between the notion of freedom of religion that developed in Europe, and more generally in the West, and the models of religious freedom that are prevalent in other parts of the world. Leaving aside those countries where there is little or no religious freedom, in the latter freedom of religion is granted through diversity, maintaining systems of personal laws that allow citizens to enjoy different civil (and sometimes even political) rights according to the religion they profess. In Europe, freedom of religion has been granted through equality, discarding the regimes of religiously-based personal laws that were in force until the 18th century and replacing them with a uniform legal system.

If we want to answer the challenge of religious diversity in a way that is coherent with the European legal heritage, we need to reflect on this difference. In Europe religion has become irrelevant in reference to the enjoyment of civil and political rights granted to all citizens on equal terms, while it remains fully relevant for building a lively civil society. In this context, social and legal conditions that reflect the increasing religious diversity without creating different classes of citizens are required. This means that the inclusivity of the public sphere must be assured not

through a system of personal law regimes but through reforms that grant the pluralization of the legal options offered to citizens by the States' legal systems. Some scholars have underlined that these reforms are an expression of "weak legal pluralism" as opposed to forms of deep legal pluralism where "members of certain communities function in accordance with their own legal norms". This "weak" pluralism is fully compatible with the European legal tradition and does not entail a differentiation of the rights enjoyed by citizens according to their religion. On the contrary, forms of "deep" pluralism would run against this tradition and would require a differentiation of rights and obligations based on the religion professed by each person, something that has been extraneous to the European legal systems since about two centuries.

In conclusion, the questions posed by religious diversity to our legal regulation of freedom of religion go well beyond the need to reduce the disparities between majority and minority religions and to recognize the role that religion can play in building an inclusive and cohesive society, as rightly suggested by the *Living with difference* report. They require a much deeper and extensive reconsideration of how much freedom our laws have left to individuals and communities to shape their lives according to their religious or non-religious convictions within the framework of the same legal system.

■ *Public Spirit*, Jan. 2017: <http://www.publicspirit.org.uk/?p=4604&preview=true>

Nonno, raccontami l'Europa di Paolo Rumiz

Conversazione immaginaria tra l'autore e suo nipote. Un sogno che va dalla Spagna alle porte dell'Asia. Attraverso la geografia, la storia, la religione. L'autore, Paolo Rumiz, è giornalista e scrittore triestino. Ha pubblicato questo "dialogo" sul quotidiano la Repubblica del 26 marzo 2017.

Nonno, raccontami l'Europa. - Niente di più facile, bimbo mio. L'Europa è la terra dove tramonta il sole. E' un grande, frastagliato, affascinante promontorio dove l'Asia finisce. Una terra fertile, ricca di popoli, fiumi, città, montagne e pianure, che si protende con faraglioni verso l'Occidente e il Mare di Mezzo. Ma come: nessuno te l'ha mai raccontata?

Nessuno, fallo tu, ti prego. - Per cominciare tiriamo fuori di tasca queste monetine. Guarda bene. Portano tutte il nome dell'Europa, ma sono stampate in paesi diversi: Grecia, Germania, Francia, Italia, Austria, Spagna ... paesi che fino a ieri si sparavano cannonate fra loro. Non è un miracolo? Oggi sono tutti uniti, hanno tolto i confini.

Mi racconti i tuoi viaggi? - Ho camminato sugli altipiani di Spagna sotto il volo degli avvoltoi. In Russia ho dormito in lunghi treni color verde scuro in corsa tra laghi ghiacciati. In Grecia ho navigato a vela nel mare blu scuro di Ulisse. Sulle coste rocciose del Mar d'Irlanda ho nuotato, pensa, con le foche!

Che bello, nonno. Dimmi perché tanti parlano male dell'Europa. - Ascolta, piccolino, non dimenticarlo mai. L'Europa è la madre che ti nutre. La tua patria. E se senti qualcuno che urla contro, qualcuno che dice che fa schifo, che è diventata una matrigna, arrabbiati. Non restare mai in silenzio quando senti bestemmie del genere.

Cosa devo dire, nonno? - Rispondi loro che se l'Europa gli pesa, vadano pure altrove. Troveranno solo aride steppe battute dal vento, guerre, sfruttamento.

Dicono che siamo invasi dai profughi, che ci rubano tutto. - Allora rispondi così: oltre che ciechi siete vigliacchi. Accusate i poveracci perché non avete fegato di prendervela coi ladri veri, che stanno a casa nostra. Quelli che rubano, inquinano, e obbligano i nostri figli laureati a fare i lavapiatti all'estero. E poi di' loro che anche il nonno di tuo nonno era profugo, e ha dovuto abbandonare l'Europa, quando in Europa c'era la fame. E già che ci sei, spiegagli che si può diventare profughi in un attimo. Basta una guerra.

Spiegami come succede. - Succede che tu vivi tranquillo, hai il tuo lavoro, la tua casa, il tuo orto con patate e cipolle, i tuoi figli, gli amici, pensi che nulla possa cambiare, e invece, improvvisamente il cielo diventa nero come la pece e arrivano uomini armati che ti portano via tutto. E allora devi scappare, sempre se non ti ammazzano prima.

La guerra può venire anche qui? -Vedi, l'Europa è una terra meravigliosa, ma è stata anche la grande madre di tante guerre. E quelle guerre hanno ucciso milioni di uomini e generato milioni di profughi. Ora siamo in pace, ma bisogna tenere gli occhi aperti. Dobbiamo impedire a quel demone di tornare tra noi.

Come ci si difende? - Bisogna tenere sveglia la memoria. Ricordare quante volte gli europei si sono ammazzati tra loro. Riflettere che siamo in pace da settant'anni, l'età di tuo nonno. Un tempo lunghissimo. Un miracolo. Ma ci sono degli idioti che se ne sono dimenticati e dicono che bisogna costruire muri, armare di nuovo gli eserciti.

Mi ci porti un giorno, in viaggio, con te? - Ti ci porto subito. Se chiudi gli occhi, provo a farti viaggiare nei luoghi più misteriosi, verso Est. E siccome ti piace la neve, ti faccio partire d'inverno. Da Berlino, città che fu distrutta e poi ricostruita e poi ancora divisa da un muro terribile.

I muri esistevano una volta? - Quando gli uomini hanno paura di altri uomini, tirano su muri. Ma quei muri non servono a niente. Il più grande di tutti è la Muraglia cinese. Settemila chilometri. L'hanno costruita tanti secoli fa per difendere la Cina dai barbari. Ma quei barbari sono poi passati lo stesso e sono diventati imperatori della Cina.

Come viaggeremo? - Non in aereo. L'aereo non avvicina niente e non fa conoscere niente. Il nonno ti fa viaggiare in treno. Un bel treno tedesco, pulito, puntuale, che parte da una stazione col tetto di ferro.

Come ami la tua Europa, nonno. Sai, sono così stanco delle urla di quelli che le sparano contro. E' gente che parla con la pancia, che semina odio additando nemici. Sai, è facilissimo ottenere applausi urlando contro qualcuno! Ma non si può nemmeno tacere come i vigliacchi. Oggi tacciono in troppi, e il loro silenzio mi offende più delle urla.

E allora, come combattere? - Rispondendo col cuore, col fuoco della passione. Trovare le parole giuste per cantare la magia segreta dell'Europa. Guarda fuori dal finestrino. Siamo in Moravia. Li vedi i campanili a forma di cipolla?

Nonno, non ci perderemo? - Non ti preoccupare piccino, il nonno conosce le frontiere. Ora scende la notte, il treno fa "tu-tun-tu-tun" in un turbinio bianco. Il centro d'Europa è forse qui, a due passi da un posto tremendo di nome Auschwitz. Anche lì arrivavano treni, una volta, ma erano pieni di condannati a morte. I treni hanno fatto l'Europa ma l'hanno anche distrutta. Hanno portato a morire milioni di soldati e civili. Anche bambini. Anche questo, giurami che non lo dimenticherai mai.

Te lo giuro, nonno. - Dài, continuiamo il viaggio. E' notte. Siamo nel Sud della Polonia, in una stazione c'è un tabellone luminoso che già indica il Mar Baltico, a mille chilometri di distanza.

E poi? - La sera entriamo nella pianura ungherese, stanno uscendo le stelle, fuori c'è un'orchestrina di zingari. E' notte fonda, e quando se non di notte si entra in Transilvania, la terra dei vampiri? Poi inizia una nuova, immensa pianura che ci porta verso il più grande fiume d'Europa, il Danubio.

Siamo arrivati nonno? - Non ancora. C'è la Bulgaria con le ultime montagne. Il treno fatica tra muraglie di neve, boschi di lupi e stazioni perdute.

E poi? - Poi il treno perde quota verso la Turchia, trema, si avvita su se stesso in piccole valli chiuse. E si arriva al confine turco, e la polizia turca – impara cucciolo mio – non sorride mai. Specialmente ora. C'è un brutto muro anche lì, costruito per fermare quelli senza documenti.

Cosa sono i documenti, nonno? - Pezzi di carta che dicono chi sei. Senza quei pezzi di carta non puoi viaggiare. E la polizia ti può mettere in prigione.

Io ce li ho i documenti? - Sì, sei un bambino fortunato. Ma tanti bambini non lo sono, come Aylan. Bambini profughi, che hanno perso tutto. Ma è ormai mezzogiorno. Il treno sferraglia nella neve sotto le moschee di Istanbul.

Siamo arrivati, nonno? - Sì, tesoro. Ora tramonta e ha smesso di nevicare. L'aria è purissima, e l'Asia luccica dall'altra parte. Siamo alla fine dell'Europa. Guarda bene, c'è un piccolo faro laggiù, che lancia segnali intermittenti. Da mille anni è lì, a sorvegliare una processione incessante di navi, gabbiani, uomini e delfini. Oltre, comincia un altro mondo.

EUROPE 1957 – 2017

► KEK: *Quale futuro per l'Europa?* <http://www.riforma.it/it/articolo/2017/03/22/kek-qual-futuro-leuropa>
<http://www.ceceurope.org/what-future-for-europe-nordic-baltic-churches-meet-prepare-for-cec-general-assembly/>

► Le Pape François aux Autorités de l'UE: <http://www.la-croix.com/Religion/Catholicisme/Pape/Le-pape-Francois-trace-a-lEurope-un-chemin-desperance-2017-03-24-1200834606>

► Papa Francesco ai capi di stato e di governo dell'UE, Roma, venerdì 24 marzo 2017: http://w2.vatican.va/content/francesco/it/speeches/2017/march/documents/papa-francesco_20170324_capi-unione-europea.html

► Noi siamo Chiesa: *La crisi dell'Europa va affrontata con grandi obiettivi*: <http://www.noisiamochiesa.org/la-crisi-delleuropa-deve-essere-affrontata-con-grandi-obiettivi-impegno-contro-le-disuguaglianze-per-la-pace-contro-la-disoccupazione-recuperando-il-progetto-originario/>

► *Europa, un "sogno" che deve continuare – The dream must go on*, C3DEM 20/03/2017
<https://mail.google.com/mail/u/0/?tab=wm#inbox/15aef1e318cc79a5>

► *I Trattati di Roma: un anniversario per guardare avanti* (G. Riggio), Aggiornamenti sociali, 3/2017, 181-188.

► *Un'Europa da scoprire* (D. Rosati): <http://www.settimananews.it/politica/uneuropa-da-riscoprire/>



CCEE-KEK **European Churches face up to challenge of religious illiteracy**

The current socio-political climate – marked by instability and a lack of hope – informed many of the discussions in Paris. Representatives expressed a diversity of perspectives on our current context, including the future of Europe, social and political challenges, economic uncertainty and the myriad questions associated with widespread migration. The exchange was representative of the variety of perspectives found within European churches and indeed the continent as a whole. Participants recalled the spate of terrorist attacks in Paris and across France as tragic examples of the difficulties now facing Europe. They expressed their solidarity not only with the victims of these attacks, but also with targets of recent terrorism in the Middle East, Africa, and Asia.

The Joint Committee also focused on challenges specific to churches, **including religious illiteracy** and how to bear witness to the Gospel **in an increasingly secular and pluralistic Europe**. They expressed optimism about churches' ability to offer hope and offer meaningful contributions to all aspects of life on this continent. In this view, future CCEE-CEC initiatives will be organised with a strong theological foundation, engaged in dialogue, and will also focus on witness to and proclamation of the Gospel.

For the near future, participants decided that CCEE and CEC will begin to address different themes and will prepare proposals for collaborative projects. This includes collecting the work of both bodies in the area of freedom of religion or belief as a positive response to the **challenge of religious illiteracy**.

The work took place in a spirit of cooperation and was marked by moments of prayer according to the different traditions of the Christian confessions present at the meeting.

<http://www.ceceurope.org/together-to-witness-christ-in-europe-ccee-cec-joint-committee-meets-in-paris/>

ECRI **Les rapports 2016 sur Andorre, la Bosnie-Herzégovine, Islande et Luxembourg**

La Commission européenne contre le racisme et l'intolérance (ECRI) a publié, le 28 février 2017, des rapports de monitoring sur l'Andorre, la Bosnie-Herzégovine, l'Islande et le Luxembourg 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.

■ <https://mail.google.com/mail/u/0/?tab=wm#inbox/15a855df6bfcf3b6>

ANDORRE - L'ECRI souligne des progrès dans l'amélioration de sa législation pénale et la mise en place des programmes éducatifs pour lutter contre le racisme et la discrimination. Toutefois des mesures supplémentaires sont nécessaires, par exemple pour assurer la présence d'un organe spécialisé dans la lutte contre la discrimination et l'adoption d'une législation introduisant le principe du partage de la charge de la preuve dans les affaires de discrimination. [suite] Une recommandation en particulier :

(§ 37) L'ECRI recommande aux autorités de poursuivre leur(s) programme(s) éducatif(s) contribuant à lutter contre toute forme d'intolérance et à un mieux vivre ensemble tout en s'assurant de sa cohérence et de son homogénéité entre les trois systèmes éducatifs.

BOSNIE-HERZEGOVINE - Le rapport se félicite de la rapidité de réaction des représentants politiques aux agressions visant les rapatriés, et des mesures prises pour résoudre les problèmes de discrimination rencontrés par la communauté Rom. Cependant l'ECRI dénonce le manque persistant de volonté politique pour instaurer une société inclusive dans le pays. [suite] Deux recommandations en particulier :

(§ 52) L'ECRI recommande la révision du manuel d'enseignement religieux utilisé en 8^e année en RS et le retrait de tout contenu incitant à l'intolérance et à la haine à l'égard des Témoins de Jéhovah.

(§ 59) L'ECRI réitère vivement les recommandations faites aux paragraphes 68-72 de son rapport de 2010 et en particulier, celle concernant la nécessité urgente de mettre un terme à toute forme de ségrégation dans les écoles, que ce soit le système de «deux écoles sous un toit» ou les établissements mono-ethniques, ainsi que celle concernant l'application du tronc commun d'enseignement et la poursuite de son développement. Par ailleurs, l'ECRI recommande vivement aux autorités de faire en sorte que toutes les écoles offrent un environnement d'apprentissage inclusif et non-discriminatoire et de retirer des établissements scolaires tous les symboles reflétant un parti pris ethnique ou religieux.

ISLANDE - Des progrès ont été faits concernant les droits des personnes lesbiennes, gays, bisexuelles et transgenres (LGBT) avec un climat d'acceptation constructif. Toutefois, des inquiétudes subsistent concernant la montée du racisme dans le discours public et le fait qu'il n'y ait guère d'investigation et aucune poursuite et condamnation en application de la législation relative au discours de haine. [suite] En particulier :

(§ 92) ECRI encourage les autorités à conclure les travaux sur le plan d'action concernant les questions «LGBTI» et à y inclure des mesures de lutte contre le discours incitant à la haine envers cette communauté et contre les brimades et le harcèlement en milieu

scolaire.

LUXEMBOURG - L'ECRI note une approche responsable de la classe politique, une réponse ferme des instances judiciaires au discours de haine, des efforts importants qui sont déployés pour un accueil de qualité des réfugiés et des faibles taux de violence raciste et homo/transphobe. Cependant, la xénophobie est largement répandue sur internet et la Constitution n'établit le droit à l'égalité que pour les Luxembourgeois. [\[suite\]](#)

(§ 48) L'ECRI recommande aux autorités luxembourgeoises d'introduire dans tous les programmes scolaires un enseignement obligatoire sur les droits de l'homme et notamment le droit à l'égalité et l'interdiction de la discrimination. Les enseignants devraient obtenir la formation nécessaire dans ces sujets.

CEDH L'obligation de suivre des cours de natation mixtes ne viole pas la liberté de religion

A l'origine de l'affaire *Osmanoğlu et Kocabaş c. Suisse*, des parents de confession musulmane refusent que leurs deux filles mineures participent à des cours de natation mixtes dans le cadre scolaire. Dans le canton de Bâle-Ville, les cours de natation font partie des cours obligatoires dont seuls les élèves pubères peuvent être dispensés. La direction de l'école a rencontré les parents à plusieurs reprises et leur a notamment proposé le port du burkini pour leurs filles. Aucun accord n'a cependant pu être trouvé et une amende de 1.400 CHF a été infligée aux parents pour manquement à leurs responsabilités parentales. Les requérants allèguent que l'obligation pour leurs filles de suivre les cours de natation mixtes dans le cadre scolaire est contraire à leurs convictions religieuses. Ils estiment par ailleurs que le refus des autorités compétentes de leur accorder une dispense et les amendes qui leur ont été infligées constituent une ingérence dans leur droit à la liberté de religion.

La Cour européenne estime que l'on se trouve en l'espèce dans une situation où le droit des requérants de manifester leur religion est en jeu et que le refus des autorités d'exempter leurs filles des cours de natation mixtes obligatoires est une ingérence dans l'exercice de leur droit à leur liberté de religion (pt. 42). Elle juge cependant que la mesure litigieuse était fondée sur une base légale suffisante et elle «partage l'avis du Gouvernement selon lequel cette mesure avait pour but l'intégration des enfants étrangers de différentes cultures et religions, ainsi que le bon déroulement de l'enseignement, le respect de la scolarité obligatoire et l'égalité entre les sexes. La mesure visait tout particulièrement à protéger les élèves étrangers contre tout phénomène d'exclusion sociale» (pt. 64). Il s'ensuit que le refus de dispenser les filles des requérants des cours de natation obligatoires poursuivait des buts légitimes au sens de l'article 9§2 de la Convention. La Cour relève en outre que les autorités ont offert des aménagements significatifs aux requérants, dont les filles avaient notamment la possibilité de couvrir leurs corps pendant les cours de natation en revêtant un burkini. Elle note, par ailleurs, qu'elles pouvaient se dévêtir et se doucher hors de la présence des garçons. Elle considère que «ces mesures d'accompagnement étaient à même de réduire l'impact litigieux de la participation des enfants aux cours de natation mixtes sur les convictions religieuses de leurs parents» (pt. 101).

Compte tenu de ce qui précède, «la Cour estime que, en faisant primer l'obligation pour les enfants de suivre intégralement la scolarité et la réussite de leur intégration sur l'intérêt privé des requérants de voir leurs filles dispensées des cours de natation mixtes pour des raisons religieuses, les autorités internes n'ont pas outrepassé la marge d'appréciation considérable dont elles jouissaient dans la présente affaire, qui porte sur l'instruction obligatoire» (pt. 105). (par *Françoise Curtit, Eurel, 18 janvier 2017 - En savoir plus* : > <http://www.eurel.info/spip.php?article3158>). Voir aussi le point de vue allemand :

■ Europäischer Gerichtshof: Musliminnen müssen am Schwimmunterricht teilnehmen

Schulen dürfen junge muslimische Mädchen zum gemischten Schwimmunterricht verpflichten. Das entschied der Europäische Menschenrechtsgerichtshof in Straßburg. Im konkreten Fall hatten zwei muslimische Familien in Basel ihre Töchter vom gemischten Schwimmunterricht abgemeldet. Die Schulbehörden hatten den betroffenen Familien umfassende Zugeständnisse gemacht, etwa indem sie den Mädchen anboten, einen Burkini tragen zu können. Die Eltern lehnten dies jedoch ab, sodass die Behörden schließlich ein Bußgeld verhängten. Schweizer Gerichte lehnten die Klagen gegen die Bußgelder in zwei Instanzen ab. Straßburg bestätigte nun das Vorgehen. Der Staat habe das Recht, die Religionsfreiheit in diesem Falle einzuschränken, um zu garantieren, dass die Schülerinnen am Sportunterricht teilnehmen. Schule spiele im Prozess der sozialen Integration eine „herausgehobene Rolle“, besonders für Kinder mit Migrationshintergrund, heißt es in der einstimmigen Entscheidung der Straßburger Richter. www.kirchliche-dienste.de/islam, *Christen und Muslime in Niedersachsen*, 2017nr. 1.

BELGIQUE **Cours de Philosophie et de Citoyenneté : le programme à l'essai**

« La vision générale du cours de philosophie et de citoyenneté retenue, évoque une manière de choisir qui valorise une pratique réflexive, une pratique qui permet à chacun des élèves de cerner librement ce qui lui convient ou ne lui convient pas, ce qui est acceptable ou inacceptable, ce qui est souhaitable ou ne l'est pas du point de vue d'un «*être et construire ensemble*» dans une société à advenir. Cette pratique sous-tend une vision de l'enfant comme un être capable de s'affirmer, de s'impliquer, de s'engager dans son évolution, dans son émancipation personnelle, dans celle de la société et du monde auquel il appartient, sur base d'actions, de décisions, de choix étayés; comme un être capable de développer sa pensée, de prendre position de façon réfléchie sur des questions, des situations, des actions comportant des enjeux éthiques, moraux, sociaux, économiques, politiques, philosophiques... adaptées à son niveau de développement » (*Avant propos*). Voir le texte intégral, 171 pages :

■ http://www.cecp.be/refeos/wp-content/uploads/2016/10/2016.09.01.Programme.Cours_de_philosophie.et_de_citoyennet--.pdf

► **Les Belges francophones et la religion**

L'une des manières les plus efficaces d'approcher la façon dont la religion est vécue, pratiquée, perçue et expérimentée par les individus est l'enquête. ORELA, dans le cadre de "La Religion dans la Cité", et en collaboration avec *Le Soir* et la RTBF, vient ainsi de faire réaliser par IPSOS un sondage sur « Les Belges francophones et la religion ». Quels enseignements en tirer ? (commentaire de Caroline Sägesser, Jean-Philippe Schreiber et Cécile Vanderpelen-Diagre, de l'Université Libre de Bruxelles).

■ http://www.o-re-la.org/index.php?option=com_k2&view=item&id=1476:un-sondage-orela/ipsos/le-soir/rtbf-les-belges-francophones-et-la-religion&Itemid=85&lang=fr

DEUTSCHLAND **Die deutschen Bischöfe: „Die Zukunft des konfessionellen Religionsunterrichts“**

In der Erklärung *Die Zukunft des konfessionellen Religionsunterrichts* geben die deutschen Bischöfe Empfehlungen zur Sicherung und Weiterentwicklung des katholischen Religionsunterrichts angesichts der demographischen Veränderungen und der regionalen Unterschiede. Sie nehmen dabei insbesondere die Kooperation mit dem evangelischen Religionsunterricht in den Blick. Auf der Grundlage bisheriger Erfahrungen in einigen Bundesländern werden die theologischen Grundlagen der Kooperation beider Fächer dargestellt, religionspädagogische Empfehlungen gegeben und rechtliche Eckpunkte in Erinnerung gerufen. > <http://www.dbk-shop.de/de/die-zukunft-konfessionellen-religionsunterrichts.html>

■ **Der Religionsunterricht der Zukunft ist konfessionell, kooperativ, kontextuell** - 163 Religionspädagoginnen und Religionspädagogen aus Forschung und Lehre treten mit diesem Positionspapier an die Öffentlichkeit in der Absicht, Schülerinnen und Schülern trotz der Veränderungen religiöser Zugehörigkeit die Chance auf eine zeit- und kontextgemäße religiöse Bildung zu geben. Entlang der programmatischen Leitbegriffe „konfessionell, kooperativ, kontextuell“ legen sie prinzipielle Weichenstellungen eines zukunftsfähigen Religionsunterrichts vor und leiten daraus Selbstverpflichtungen für die wissenschaftliche Bildung der künftigen Religionslehrerinnen und -lehrer an den Hochschulen und Universitäten ab.

> https://www.presse.uni-augsburg.de/unipressedienst/2016/okt-dez/2016_186/

■ **Filosofia ed Etica come alternative a Religione**

La filosofia nelle scuole tedesche non è materia obbligatoria ma facoltativa, e quasi sempre in alternativa all'ora di religione. Repubblica federale, la Germania gestisce l'istruzione scolastica (programmi, testi e persino il nome di materie come filosofia, religione, etica) a seconda dei suoi 16 Stati. Nel Nordreno-Westfalia, per esempio, la filosofia si chiama *Praktische Philosophie*, ma in Bassa Sassonia si chiama *Valori e norme*. Più a sud, a Stoccarda o in Baviera, si chiama *Ethik*, mentre nel Brandeburgo è stata ribattezzata *Forme di vita*. "A lezione non usiamo manuali di storia della filosofia come da voi in Italia. Ci concentriamo infatti sulle questioni etiche o politiche più attuali più sulla storia classica del pensiero. Ad esempio, studiamo cosa significhi oggi una società più giusta, o se clonare gli animali sia eticamente accettabile. Anche nelle scuole primarie la lezione di filosofia si svolge su questioni più pragmatiche e personali, e con materiali – disegni, racconti e immagini – consoni alla fantasia dei bambini. Ma in Germania la cosiddetta *Kinderphilosophie* è un trend che non riguarda solo le lezioni sui banchi di scuola.

Nel Meclenburgo-Pomerania, il corso di filosofia è parte integrante di tutti e cinque i primi anni della scuola di base. I corsi di etica per bambini fanno ormai parte di tutti i programmi scolastici” (opinioni di Christa Runtenberg, docente di filosofia a Münster, raccolte da S. Vastano, *L'Espresso*, 26 marzo 2017).

ESPAÑA **El 63% de los alumnos reciben enseñanza religiosa católica**

Madrid, 23 de marzo de 2017 - En este curso 2016-17, según los datos recibidos de 68 diócesis, de un total de 5.689.369 alumnos escolarizados, 3.559.076 reciben enseñanza religiosa católica, lo que supone el 63 %. Los porcentajes son muy semejantes a los del curso pasado. Cabría destacar solamente el ascenso en Bachillerato y en la ESO. “Conviene recordar que la enseñanza religiosa escolar forma parte del derecho de los padres a educar a sus hijos según sus convicciones religiosas. A ellos corresponde la educación de sus hijos y no al Estado. La eliminación de este derecho o la imposibilidad de elegir libremente el centro educativo para sus hijos debilitarían significativamente nuestra democracia. En una sana democracia, las administraciones centrales y autonómicas deben favorecer dicha educación elegida por la familia o los propios estudiantes, sin intentar imponer otras concepciones éticas. Al Estado no le corresponde imponer su visión del mundo y del hombre ni una ética determinada sino servir al pueblo, formado por diversas sensibilidades, credos y formas de entender la vida. Los obispos de la C.E. de Enseñanza y Catequesis animamos a los padres cristianos a que inscriban a sus hijos en la asignatura de religión y agradecemos a los profesores de dicha asignatura su servicio a la formación integral de los alumnos”.

■ <http://www.conferenciaepiscopal.es/nota-la-c-e-ensenanza-catequesis-la-opcion-la-ensenanza-religiosa-catolica-2016-2017/>

<u>CURSO 2016-2017</u>				
CENTROS ESTATALES				
ALUMNOS	INSCRITOS	NO INSCRITOS	TOTAL	% INSCRITOS
EDUCACION INFANTIL	423.194	367.756	790.950	54%
EDUCACION PRIMARIA	1.073.165	713.690	1.786.855	60%
E.S.O.	537.876	624.846	1.162.722	46%
BACHILLERATO	129.639	219.248	348.887	37%
TOTAL	2.163.874	1.925.540	4.089.414	53%
CENTROS DE INICIATIVA SOCIAL - ENTIDAD TITULAR CANÓNICA				
ALUMNOS	INSCRITOS	NO INSCRITOS	TOTAL	% INSCRITOS
EDUCACION INFANTIL	218.541	2.063	220.604	99%
EDUCACION PRIMARIA	475.263	4.572	479.835	99%
E.S.O.	342.855	4.042	346.897	99%
BACHILLERATO	72.853	4.686	77.539	94%
TOTAL	1.109.512	15.363	1.124.875	99%
CENTROS DE INICIATIVA SOCIAL-ENTIDAD TITULAR CIVIL				
ALUMNOS	INSCRITOS	NO INSCRITOS	TOTAL	% INSCRITOS
EDUCACION INFANTIL	66.789	40.473	107.262	62%
EDUCACION PRIMARIA	139.693	71.894	211.587	66%
E.S.O.	69.021	54.299	123.320	56%
BACHILLERATO	10.187	22.724	32.911	31%
TOTAL	285.690	189.390	475.080	60%
TOTALES				
ALUMNOS	INSCRITOS	NO INSCRITOS	TOTAL	% INSCRITOS
EDUCACION INFANTIL	708.524	410.292	1.118.816	63%
EDUCACION PRIMARIA	1.688.121	790.156	2.478.277	68%
E.S.O.	949.752	683.187	1.632.939	58%
BACHILLERATO	212.679	246.658	459.337	46%
TOTAL	3.559.076	2.130.293	5.689.369	63%

Fuente: Comisión Episcopal de Enseñanza y Catequesis

Datos de 68 Diócesis. - Elaboración: Oficina de Estadística y Sociología de la CEE

>Situación de la clase de religión según un informe de la CEE

Madrid, 23 feb (EFE).- Andalucía y Canarias son las comunidades autónomas donde menos horas de religión se imparten en clase a la semana si se suman las ofertadas a los alumnos de Infantil, Primaria y Secundaria, ambas con 8,5 horas, según un informe elaborado para Conferencia Episcopal Española. Se trata del informe "Situación de la clase de religión en España", presentado ante la Comisión Permanente de la Conferencia Episcopal por el presidente del área de Enseñanza y Catequesis, César Franco, y que ha sido dado a conocer hoy 23 feb. En el extremo contrario, Navarra suma el mayor número de horas de clase semanales entre Infantil, Primaria y Secundaria con 18, seguidas de la Comunidad Valenciana, La Rioja, Murcia y Madrid, todas con 15 horas semanales. El estudio detalla las horas de religión para Infantil, Primaria y Bachillerato (con la Lomce) en las comunidades durante este curso 2016-17 y el estado de los recursos interpuestos desde 2015. *More:*

- <http://profesoradoreligion.blogspot.it/2017/02/situacion-de-la-clase-de-religion-en.html>

FRANCE **En Alsace, de nouveaux programmes pour l'enseignement des religions**

Strasbourg, le 8 mars 2017. Promulgués après six ans de travail, les nouveaux programmes officiels de l'enseignement des religions dans les collèges et lycées publics de l'Académie de Strasbourg mettent en avant le dialogue interreligieux et des pédagogies innovantes. Les groupes de recherche constitués de professeurs de religion volontaires ont finalisé les programmes pour les 7 niveaux du notre système éducatif secondaire. 70 trajectoires avec leurs compétences spécifiques et 210 exemples à développer en fonction des réalités de terrain de chacun. Ces programmes se donnent pour objectifs :

- « de répondre aux besoins actuels d'un apport culturel religieux favorisant la compréhension du monde
- de participer, à leur juste place, au développement d'un meilleur vivre et faire ensemble ;
- de donner à notre discipline une visibilité et de rendre transparents nos enseignements ;
- de cadrer la rédaction de contenus multiples au service des pratiques enseignantes ».

Ces programmes, appelés *trajectoires*, entreront en vigueur à la rentrée 2017-18. Ils concernent les 21 000 élèves de la 6^e à la Terminale que compte l'enseignement public de l'académie de Strasbourg, en sachant toutefois qu'actuellement seuls 23 % des collégiens et 13 % des lycéens suivent les cours de religions. Du fait du Concordat, cet enseignement est en effet obligatoirement proposé dans tous les établissements publics d'Alsace-Moselle, mais les parents d'élèves (dans le primaire) et les élèves eux-mêmes (dans le secondaire) sont libres de les suivre.

La centaine de professeurs de religions, diplômés au minimum d'une licence de théologie, est appelée à construire son enseignement en s'appuyant sur ces trajectoires, pensées autour de six « finalités », dont la compréhension de « son identité et celle des autres », la promotion de « l'estime et le respect de l'autre » et le développement « d'une approche critique, afin de combattre l'ignorance, les stéréotypes et l'incompréhension à l'égard des religions ».

« *Chacune de ces trajectoires se décline en 5 ou 6 séances, et est organisée autour de trois propositions pédagogiques innovantes* », développant respectivement les connaissances, les attitudes et les capacités. Et ce, en s'inspirant du pédagogue suisse Johan H. Pestalozzi (1746-1827) qui préconisait d'« *apprendre avec la tête (connaissance), avec le cœur (attitude) et avec les mains (capacité)* ».

Il s'agit de donner aux professeurs de religion « *des orientations pédagogiques et didactiques qui répondent aux évolutions du monde de l'éducation, orientations qui ne sont pas à confondre avec la catéchèse dispensée dans les paroisses* », précisait le directeur du Secrétariat de l'ER, lors de la promulgation officielle de ces nouveaux programmes, par Mgr Jean-Pierre Grallet, archevêque émérite de Strasbourg, et les autres autorités religieuses des deux départements. (Claire Lesegretain)

- <http://www.la-croix.com/Urbi-et-Orbi/En-Alsace-nouveaux-programmes-pour-lenseignement-religions-2017-03-22>
- Voir le texte du Programme pour le Collège, 59 pages : http://www.ere-oca.com/documents/document_2508.pdf
- Voir le texte du Programme pour le Lycée, 46 pages : http://www.ere-oca.com/documents/document_2507.pdf

GREAT BRITAIN **Key recommendations for a secularist framework**

The last few decades have seen significant changes to the landscape of religion and belief in Britain. According to British Social Attitude surveys, the proportion of British adults describing themselves as having 'no religion' rose from 31% in 1983 to 48.9% in 2014. The Commission on Religion and Belief in British Public Life (CORAB) was established in 2013 by the Woolf Institute to consider the role of religion in contemporary Britain and examine ways of developing an inclusive sense of national identity. Its report, published in December 2015, made 37 recommendations for policy and public life divided into six themes: vision, education, media, dialogue, action and law. This briefing

summarises a response to the Commission's report supported by secularists from a range of spheres, including academics, activists and representatives from Britain's leading campaign groups.

§ Vision

- Efforts to establish the fundamental values underlying public life in Britain should be inclusive of the non-religious population.
- National and civil events should be conducted on secular lines to include all members of society.
- No religious organisation should have an automatic right to representation in Parliament.
- Publicly funded pastoral care posts in the NHS, prisons, armed forces and higher education should not be ring-fenced for people of certain religious beliefs.

§ Education and media

- Given its declining cultural standing, religion should not be accorded the same status in schools as core subjects such as reading and maths.
- Faith schools should be ended; they foster segregation and have a negative impact on social cohesion.
- Attempts to dictate the way that religion is reported by the press should be resisted and there should be no guidelines on minimum hours for religious broadcasts in the BBC charter.

§ Dialogue, action and law

- Public funds should not be used to promote religious viewpoints and should only be used to support interfaith dialogue where there is a clear social purpose.
- Existing exemptions from equalities legislation allowing discrimination by religious bodies on the grounds of belief should be repealed.
- Citizens who use religious tribunals should be made fully aware of their rights in civil law
 - http://www2.warwick.ac.uk/fac/soc/pais/people/kettell/a-secularist-response/a_secularist_response_policy_briefing.pdf
 - <http://www.lawandreligionuk.com/2017/01/18/corab-and-living-with-difference-a-secularist-response/>

>Boom di iscritti musulmani alle scuole cristiane – Crescono i genitori di religione musulmana che scelgono per i loro figli le scuole confessionali della Chiesa d'Inghilterra «in quanto ritengono che esse siano in grado di preparare meglio i giovani alla vita nel moderno Regno Unito». Sono parole di Nigel Genders, capo dell'ufficio Scuola anglicana. Che prosegue: «nel mezzo di un aumento dei crimini d'odio e delle tensioni razziali e culturali la chiesa offre una formazione in cui non sono necessari passaporti né altri documenti». Intervenendo su di un blog, Genders ha sottolineato come le famiglie di fede islamica vedano nelle scuole cristiane un'opzione seria in quanto capaci di aiutare i bambini ad integrarsi in una comunità più ampia, a partire dalla più giovane età. Non nasconde che «solitamente gli istituti pubblici tendono a marginalizzare nel piano di studi la questione dell'educazione religiosa, che è invece presa sul serio nelle nostre scuole, capaci di offrire uno sviluppo spirituale a fianco del tradizionale percorso accademico». L'intervento di Genders arriva dopo la pubblicazione di alcuni dati che hanno rilevato come gli alunni musulmani superino quelli cristiani in oltre 30 scuole appartenenti alla Chiesa d'Inghilterra, con una punta del 100% di bambini musulmani in un istituto. «I genitori guardano con favore all'opportunità di veder affrontato l'ampio spettro delle fedi esistenti, pur essendo loro chiara l'eredità e l'impronta cristiana delle nostre realtà» ha concluso Genders. Sono circa un milione i bambini che frequentano una delle 4.700 scuole della Chiesa d'Inghilterra, oltre la metà delle quali non compie nessuna selezione in base al credo religioso. A queste si aggiungono le scuole cattoliche in cui circa il 30% degli alunni non è per l'appunto di fede cattolica. (Claudio Geymonat, *Riforma* del 22 febbraio 2017, riduzione)
<http://www.riforma.it/it/articolo/2017/02/22/boom-di-iscritti-musulmani-alle-scuole-anglicane>

GREECE **Confessional or not confessional?**

The relations between the Government and the Church of Greece have deteriorated during the last few months, mainly because the government plans to transform the religious class given in primary and secondary education, from a course with a clear confessional character into a course in which the pupils will get acquainted with the cultural frames, value systems, and doctrines of all the world religions. This governmental plan has triggered a strong reaction from the Church of Greece, threatening the current *modus vivendi*. It is interesting to note that archbishop Hieronymus has recently started to approach the hardliners, moving away from his moderate stance into a more conservative and rigorist discourse. The late replacement of the minister of Education and Cults, Nikos Philis (4/11/2016), who was accused by archbishop Hieronymus of anti-clerical tendencies, practically marks the blocking of the neutralization

process of the religious education. Syriza party withdrew their pro-secular agenda in front of the threat to social unity at a critical time for the country's economy. The state's administration also withdrew, due to the firm reaction of the Independent Greeks party, namely the coalition partner of Syriza. By Konstantinos Papastathis, in <http://www.eurel.info/spip.php?rubrique874&lang=en>

> **New negotiations between the Church and State on RE**

The dialogue between the Church and State over the way religion is taught in schools must continue, said the Archbishop of Greece Ieronymos after a meeting of the Holy Synod. Ieronymos said the dialogue must proceed on the basis of what was agreed in October with Prime Minister Alexis Tsipras. Both the Church of Greece and Tsipras agreed to create special committees to debate the content of the texts that will be included in a new school book on religion. "The dialogue will begin and we believe it will go well," he said. The education ministry had vowed to scrap the catechistic character of religious classes, with former Education Minister Nikos Filis insisting that they should become more like religious studies, triggering a storm of protests emanating from the Church and more conservative strands of society. The controversy made Filis a persona non grata in the eyes of the Church of Greece, while Archbishop Ieronymos, described him as a "problematic person" and "inconsistent in his actions and words." <http://www.ekathimerini.com/216776/article/ekathimerini/news/archbishop-insists-dialogue-on-way-religion-is-taught-in-schools-must-continue>

IRELAND Proposals for a curriculum in Education about Religions and Beliefs (ERB) and Ethics National consultation and **Final Report**, by NCCA / National Council for Curriculum and Assessment, February 2017, pp. 117.

The focus of this consultation paper is to analyse the data generated by an online survey that targeted educators, parents and members of the general public. More specifically, the paper addresses the following research questions:

- To what extent do educators, parents and the general public agree with the proposed aims for the ERB and Ethics curriculum?
- What skills and dispositions do educators, parents and the general public expect the ERB and Ethics curriculum to develop?
- What methods and approaches are seen as most suitable for the delivery of the ERB and Ethics curriculum?
- From a policy perspective, how should the new curriculum be structured to provide pupils with the skills and dispositions needed in order to thrive in an increasingly diverse and multicultural environment?
- What challenges and opportunities does the proposed curriculum offer for the primary school sector?

The rest of this chapter places the analyses in the context of international perspectives on education about religions and ethical education (section 1.2). Section 1.3 describes Ireland in the context of social change. Section 1.4 provides an overview of the methodology used and approach to data collection, while section 1.5 describes the approaches adopted to data analysis. The final section (1.6) outlines the limitations of the study.

Consultation on the proposals for a curriculum in Education about Religions and Beliefs (ERB) and Ethics took place from 3rd November 2015 to 31st March 2016. To ensure the consultation was as far reaching and inclusive as possible, a number of formats were used such as online questionnaires, written submissions, discussion groups, school case-studies, and meetings with education partners and interest groups. The consultation was successful in gathering the views of parents, children, teachers, interest groups and members of the general public.

■ http://www.ncca.ie/en/Curriculum_and_Assessment/Early_Childhood_and_Primary_Education/Primary-Education/Primary_Developments/ERB-and-E/Developments/Consultation/Consultation-Report-February.pdf

"What emerges from the consultation is a need for responsive provision of the types of learning experience relating to ERB and Ethics that recognise the current pressures on schools in meeting the needs of their communities, while remaining compatible with the variety of school types in Ireland. Schools, when sharing examples of inclusive practice called for structured, coherent and incremental

learning for all primary school children while also providing time and space during the school day to support the inclusive practices described by ERB and Ethics. Children described experiential and inquiry-based learning opportunities, calling for learning that relates to their experience and natural curiosity. For parents, the development of children's skills and dispositions in relation to social justice, human rights, equality, empathy and the impacts of discrimination and prejudice was seen as an important feature of learning relating to ERB and Ethics" (from *Concluding remarks*, p.57). See also ESRI Report:

■ http://www.ncca.ie/en/Curriculum_and_Assessment/Early_Childhood_and_Primary_Education/Primary-Education/Primary_Developments/ERB-and-E/Developments/Consultation/ESRI-English.pdf

ITALIA **Siglato il primo "Patto" tra Stato e Islam italiano**

Roma, 2 febbraio 2017 - «**Abbiamo sfatato un pregiudizio politico e ideologico**, quello che dichiarava l'Islam italiano "impreparato e non consono per poter raggiungere un'intesa con lo Stato italiano" perché "privo di una leadership qualificata; perché i ministri di culto non parlano l'italiano; perché frammentato e sempre in lite al suo interno; perché mai si sarebbe mosso unito di fronte alle istituzioni italiane"». Questo pregiudizio «ieri è stato rimosso», ha dichiarato a *Riforma.it* il prof Paolo Naso, coordinatore del Consiglio per le relazioni con l'Islam: «abbiamo firmato un Patto coi rappresentanti delle principali comunità islamiche italiane; queste hanno saputo dialogare con un profilo e una postura assolutamente coerente con gli standard richiesti da uno Stato democratico come il nostro; lo hanno fatto con competenza e passione civile. Muovendosi e rivolgendosi alle istituzioni con spirito di riconoscenza per il ruolo che queste in Italia stanno operando rispetto a un'Europa nella quale spesso i sentimenti e le politiche stanno prendendo derive pericolose, xenofobe e islamofobiche, "merce" ormai sempre più diffusa e popolare».

Il «Patto» siglato con l'Islam italiano ha **origini lontane**. L'iter è iniziato, di fatto, con la prima Consulta del ministro Pisanu, poi è proseguito a fasi alterne nei governi successivi. Oggi è una realtà grazie all'accelerazione impressa dal ministro Alfano più di un anno fa, grazie all'istituzione di una Consulta islamica affiancata da un gruppo di esperti riuniti nel Consiglio per le relazioni con l'Islam italiano, composta da docenti di Università italiane specializzati in diverse discipline giuridiche, culturali, sociali, filologiche e politologiche, utili per comprendere la complessità dell'Islam.

Il frutto iniziale della Commissione di lavoro del Consiglio sono stati due documenti: uno, dedicato agli Imam e l'altro alle moschee, rileva Naso «nei desiderata del ministro Marco Minniti vi era quello di poter arrivare, quanto prima, a un documento quadro condiviso con le diverse realtà islamiche presenti sul nostro territorio nazionale. Dopo aver condiviso i contenuti con le associazioni islamiche, si è finalmente giunti ieri alla firma e alla presentazione del testo. Un passaggio politico e istituzionale importante, non soltanto perché nel documento sono menzionate le "Intese" con lo Stato italiano ma anche perché lo stesso ministro Minniti in conferenza stampa ha fatto esplicitamente riferimento all'Articolo 8 della nostra Costituzione, rimuovendo quel tabù che riteneva inadatto l'Islam italiano ad un riconoscimento giuridico come quello dell'Intesa, segnando così un significativo passo per la libertà religiosa».

Quattro le strutture nazionali, le comunità, i pilastri chiamati a rappresentare l'Islam italiano: il Centro culturale islamico d'Italia – Grande Moschea di Roma – che in passato aveva già ottenuto un riconoscimento giuridico dalla Stato italiano, poi l'Unione delle comunità islamiche in Italia, (Ucoii), a volte esclusa da alcuni tavoli di discussione, invece importante e rappresentativa, ed ancora la Confederazione islamica italiana, un network nazionale di moschee e centri culturali islamici e, infine, la Comunità religiosa islamica (Coreis). «*Quattro enti nazionali che, da sempre si sono contesi la rappresentanza dei quasi due milioni di musulmani presenti sul nostro territorio. Insieme alle comunità citate – dice ancora Naso –, hanno anche aderito organismi più settoriali come l'Associazione degli Imam d'Italia o la Comunità Sciita, per citarne alcune tra le 11 firmatarie*».

Due "tavole": Un patto speculare che Naso definisce simbolicamente rappresentato come due tavole: «una "tavola" è la dichiarazione delle comunità islamiche che s'impegnano a operare in modo trasparente e documentato e a qualificare i propri Imam, garantire la preghiera in italiano, facilitare le pratiche di dialogo interreligioso e contrastare i fondamentalismi e i fenomeni di ghettizzazione, adeguare i centri islamici agli standard strutturali e a concepirli come luoghi aperti, accoglienti e trasparenti. A questo "set" d'impegni delle comunità islamiche corrisponde l'altra "tavola", un altro "decalogo" d'impegni presi dal

ministero dell'Interno che garantirà procedure chiare per i riconoscimenti giuridici: come quella degli Imam come ministri di culto e la promozione nei comuni italiani di Tavoli interreligiosi. Lo farà convocando una conferenza con l'Anci proprio su un tema delicatissimo e controverso relativo ai locali di culto e di competenza degli Enti locali. Il ministro certamente, con la sua autorità e autorevolezza, ricorderà in quella sede che esistono alcune norme di governo del territorio che non rispettano i principi fondamentali dello Stato in materia di libertà religiosa» [...].

■ <http://www.riforma.it/it/articolo/2017/02/02/siglato-il-patto-tra-viminale-e-islam-italiano>

>Irc : il IV sondaggio nazionale

Una disciplina alla prova (Elledici, Torino 2017, pp. 343, a cura di Sergio Ciatelli e Guglielmo Malizia), è il titolo del rapporto dell'ultima indagine sull'Irc a 30anni dalla revisione del concordato (1984-85). Il campione indagato, limitato a 7 diocesi di media grandezza (ad eccezione di Roma), ha interessato poco meno di 3mila insegnanti, distribuiti tra primaria e secondaria, e circa 20mila studenti. Lo strumento utilizzato è stato un set di questionari online per gli insegnanti, e cartacei per gli studenti. Tra gli aspetti presi in esame l'identità dell'insegnante, la qualità della sua formazione, luci ed ombre della sua didattica, i livelli di gradimento della materia da parte degli alunni e in particolare i risultati di apprendimento verificati durante o al termine dei cicli scolastici. Gli esiti di tale verifica oscillano tra una discreta soddisfazione (alfabetizzazione biblica ed etico-antropologica) e una mal celata delusione per la mediocrità o l'insufficienza di certe competenze-base nel campo del linguaggio e dei saperi più propriamente storico-teologici. Si son voluti rilevare i punti forza non meno che i punti di criticità dell'Irc e del suo insegnante. Il campione prescelto di scuole cattoliche, limitato alla sola diocesi di Roma, difficilmente può considerarsi rappresentativo del più variegato e problematico panorama nazionale. Oltre questo tipo di indagini puntuali (che offrono una foto istantanea della situazione), meriterebbe ipotizzare una vera e propria *indagine longitudinale e progressiva* che riesca a monitorare lo stesso campione di alunni a determinate tappe (per es. biennali o triennali) dell'intera carriera scolastica.

Ancora una volta l'Italia nelle scuole statali si divide nettamente in due: il Mezzogiorno con tutte le sue regioni fa registrare complessivamente le più alte percentuali di alunni che si avvalgono dell'Irc, mentre tutte le altre regioni, con l'eccezione delle Marche e dell'Umbria, hanno fatto registrare nel 2014-15 percentuali sotto la media nazionale. Sotto la media nazionale (87,9% di alunni avvalentisi) si trova il cattolico Veneto (84,8%); in fondo a questa graduatoria nazionale la Toscana (78,8%) e l'Emilia-Romagna (79%). In testa il Molise (96,7%), seguito dalla Campania (96,6%) e dalla Puglia e Basilicata (96,4%). Un'attenzione particolare merita il settore della secondaria di II grado, dove le scelte di avvalersi sono spesso il risultato della opzione personale degli studenti anziché quella dei loro genitori. Pur confermando i livelli di scelta del 2013-14, è stata la Lombardia con oltre 109 mila opzioni negative a far registrare il più elevato numero di opzioni negative verso l'IRC negli istituti superiori, seguita dal Lazio (58.503), Toscana (57 mila), Piemonte (poco meno di 57 mila) ed Emilia Romagna (meno di 55 mila).

■ <http://www.tuttoscuola.com/>

NORVEGE **Etat – Eglise luthérienne, une séparation consensuelle**

Alors que la Norvège était l'un des derniers pays développés à avoir une religion d'État, son Parlement avait entériné en 2012 la séparation de l'Église luthérienne et de l'État après une révision constitutionnelle. Depuis le 1^{er} janvier 2017, c'est chose faite. Selon la nouvelle législation, les 1 250 prêtres et évêques norvégiens ne seront plus payés par le gouvernement ni nommés par le roi Harald V. Pour la presse locale, il s'agit du «*plus grand changement depuis la Réforme*», il y a cinq cents ans. La loi, votée au Parlement en 2008, prévoyait d'effacer de la Constitution norvégienne la phrase: «la religion luthérienne restera la religion publique d'État» au profit de: «l'Église de Norvège, une Église luthérienne, demeurera l'Église nationale et sera soutenue comme telle par l'État». Certains estiment que cette séparation ne va pas assez loin. En tout cas, elle ne devrait pas avoir d'incidence sur la pratique des fidèles. D'après l'Église norvégienne, 73 % des habitants sont baptisés, mais ils ne sont que très peu à pratiquer. En août, l'Église luthérienne de Norvège avait annoncé avoir perdu près de 15 000 de ses fidèles et ce, en l'espace de quatre jours, après la mise en ligne d'une page Internet permettant à chacun de vérifier son statut, mais aussi de s'inscrire ou de se désinscrire. En avril, l'Église avait dit «oui» au mariage entre personnes de même sexe. Elle rejoignait ainsi ses voisins, la Suède et le Danemark, où le mariage religieux pour les personnes de même sexe était déjà autorisé.

■ http://www.la-croix.com/Urbi-et-Orbi/Monde/LEglise-lutherienne-de-Norvege-et-lEtat-officiellement-separes-2017-01-04-1200814727?utm_source=Newsletter&utm_medium=e-mail&utm_content=20170104&utm_campaign=newsletter_crx_urbi&utm_term=532510&PMID=af41cc008c2d99eaaad619aea6ea80a3

SUISSE **La science des religions dans les universités suisses**

La Société suisse pour la science des religions (SSSR) informe, par une série de fiches documentaires, sur l'état des études académiques religieuses dans la Confédération. En particulier, Bâle, Berne, Fribourg, Genève, Lausanne, Luzerne, Zürich présentent leurs centres d'Etudes religieuses, souvent rattachés aux facultés de Lettres ou de Sciences sociales. La plupart décernent le titre de Bachelor et de Master en Science des religions. Les différentes facultés de théologie catholique et protestante restent exclues de ce répertoire. http://www.sgr-sssr.ch/francais/sr_universitaire.html

UK **A manifesto by National Secular Society: "Rethinking religion and belief in public life"**

"The UK today has incredible religious diversity, and, for the first time, a non-religious majority. Yet the formal relationship between religion and the state has remained basically unchanged in the past century. Reform is long overdue, and in this manifesto we set out the case for change to ensure that no one in our country faces discrimination because of their religion or lack of it, and that our political structures, education system and laws reflect our society as it is today. Secularism defends the right to practise a religion, to proselytise within the law, and to be free from religious imposition. It requires the state to be neutral in all matters of religion. Secularism defends the civil liberties of all, whatever their beliefs or worldview. In this manifesto we present our case for secular reforms in the United Kingdom today, and offer policy proposals to rethink and reform the role of religion in public life".



WORLD **Religion-Education : les niveaux varient selon la religion**

Le Pew Research Center a récemment publié un rapport mettant en lumière de fortes disparités en matière d'éducation entre les croyants selon leur religion. Alors que les juifs feraient en moyenne 13,4 ans d'études, les chrétiens, bouddhistes et non-affiliés étudient entre 7,9 et 9,3 ans, contre 5,6 pour les musulmans et les hindous. Ces fortes différences reflètent l'origine géographique de croyants, dont le niveau scolaire est corrélé au degré de développement socio-économique national. D'autres facteurs – historiques notamment – peuvent aussi expliquer ces écarts : c'est le cas en Afrique sub-saharienne où les chrétiens (héritiers des missionnaires) étudient deux fois plus que les musulmans. En revanche, sur un territoire donné, les minorités religieuses ont généralement un niveau d'éducation supérieur à la religion dominante. Les hindous sont les plus éduqués aux Etats-Unis, loin devant les chrétiens, pourtant majoritaires. Autre enseignement : toutes croyances confondues, le niveau d'éducation des femmes croît plus rapidement que celui des hommes. (résumé par *Le monde des religions*, mars-avril 2017, p.10).

MAROC **Vaste réforme de l'enseignement islamique**

Pour faire face à la montée de l'extrémisme religieux, le royaume marocain fait le ménage dans ses programmes d'éducation islamique. A la rentrée 2016-17, la matière a été rebaptisée « Enseignement religieux » et non « islamique ». Une précision lourde de sens dans un pays où l'islam est religion d'Etat. Les nouveaux manuels ont été expurgés de leurs contenus jugés trop extrémistes. La part belle est donnée aux passages du Coran et aux *hadiths* – actes et paroles du Prophète – prônant le respect du prochain. Les cours entendent développer l'esprit critique et invites les élèves à ne pas colporter des rumeurs. Une réforme engagée directement par le roi Mohammed VI : depuis plus de dix ans – et les attentats de Casablanca de 2003 – il souhaite faire du Maroc un modèle d' « islam du juste milieu » : Et en finir avec l'influence de l'islam rigoriste des Frères musulmans. Si le pays fait figure d'ilot de stabilité dans une région en proie au terrorisme, il fournit aussi l'un des plus gros contingents de djihadistes : plus de 1500 Marocains combattaient en Syrie et en Iraq. (v. *Le monde des religions*, janv-févr. 2017, p.8).

■ http://www.huffpostmaghreb.com/2016/02/08/education-islamique-maroc-veut-reviser-programmes-scolaires_n_9189146.html

QUEBEC **Le cours ECR toujours sous procès**

*Alain Gagné, dans le quotidien du Québec Le devoir du 28 février 2017, s'exprime sur les polémiques qui accompagnent souvent l'enseignement officiel du cours commun et obligatoire pour la totalité des élèves, introduit depuis 2008, et nommé « **Éthique et culture religieuse** »*

“Depuis l’attentat au Centre culturel islamique de Québec le 29 janvier dernier, on entend politiciens, chroniqueurs, commentateurs de tous ordres faire appel à la prévention par l’apprentissage au vivre-ensemble sur les différentes tribunes médiatiques. Avec le programme *Éthique et culture religieuse* (ECR), nous avons déjà un outil privilégié pour éduquer les jeunes à l’analyse, à l’ouverture d’esprit, au jugement critique, à l’apprentissage à la vie en société et au vivre-ensemble. Pourtant, le programme ECR est la cible de toutes les critiques depuis sa mise en place, et même avant. Paradoxalement, peu de gens connaissent les intentions pédagogiques, les thèmes, les contenus et les compétences du programme d’ECR.

Les critiques oublient, occultent ou évitent d’évoquer la première compétence que le programme d’ECR doit permettre à l’élève de développer : réfléchir sur des questions éthiques. Donc, il ne s’agit nullement d’interdire à l’élève de porter un jugement. Au contraire, l’élève doit analyser une situation d’un point de vue éthique au moyen d’une diversité de repères d’ordre culturel, moral, religieux, scientifique ou social (valeurs fondamentales, droits, faits, diversité de points de vue...) et évaluer des actions possibles. Ces mêmes intervenants parlent toujours du volet religieux de ce programme du point de vue des contenus à enseigner, à transmettre, sans jugement, sans analyse, alors que le mandat de l’enseignant relatif au contenu religieux est d’amener l’élève à « *manifester une compréhension du phénomène religieux* », deuxième compétence du programme. L’élève ne doit pas s’approprier des contenus et des croyances pour les faire siennes. Il doit faire la démonstration qu’il a compris les croyances de l’autre. Ce serait mal connaître les jeunes que de croire que cette démarche altère leur jugement critique.

De plus, jamais dans ces critiques on n’évoque les contenus prescriptifs de la troisième compétence du programme : pratiquer le dialogue. Le programme apprend aux élèves les bons outils pour interagir avec les autres, pour organiser sa pensée et pour élaborer un point de vue étayé. En suggérant de retirer le cours d’ECR, les auteurs de cette proposition considèrent-ils qu’un élève ne peut faire la part des choses et qu’il vaut mieux ne jamais aborder le phénomène religieux inhérent à l’espèce humaine, présent partout dans l’histoire de l’humanité ? Amener un élève à mieux comprendre l’expression de la dimension spirituelle des hommes et des femmes est pourtant un atout lui permettant de décoder une partie importante de l’actualité qui lui est exposée. [...] Le programme d’ÉCR est un outil unique dont s’est doté le Québec pour éduquer les jeunes à l’analyse, à l’ouverture d’esprit, au jugement critique, à l’apprentissage à la vie en société et au vivre-ensemble. Faisons confiance aux jeunes et soutenons les artisans de notre système scolaire”.

<http://www.ledevoir.com/societe/education/492782/le-programme-ethique-et-culture-religieuse-sorti-de-son-contexte>

TURKEY **Debates about constitutional changes and Islamic education**

Istanbul, 13 February 2017. With President Recep Tayyip Erdoğan’s plans for greater powers firmly on track, Turkey’s government has set about shaping the country’s future outside the halls of parliament. Last month, as parliamentarians brawled over — and finally voted for — constitutional changes designed to establish Erdoğan’s long-awaited presidential system, the ministry of education published a draft curriculum for the new school year. Some of the changes appeared innocuous: Children will be taught about renowned Turkish and Muslim scientists alongside Einstein and Newton, for instance. But secular-leaning Turks were enraged at the plan to remove classes on evolution and the country’s founding fathers, accusing the government of injecting education with its conservative-religious ideology.

Eğitim-Sen, a teachers’ union often critical of government policy, worried that the draft curriculum would encourage a “religious and nationalist” mindset, with its emphasis on “Turkishness” and Sunni Islam. Meanwhile, parliamentarians of the largest opposition party CHP condemned what they saw as the “erasure” of the Turkish republic’s founding president, Mustafa Kemal Atatürk: The education ministry wanted to cut back on classes covering him and his successor, İsmet İnönü.

The government hit back: The new syllabus would teach Turkey's history "from the perspective of a national and moral education," the education ministry declared. The aim was to "protect national values," added the undersecretary of education, Yusuf Tekin. Moreover, the ministry pledged it would alter its teaching of religion to comply with the European Court of Human Rights, replacing phrases such as "our religion" with the more neutral "Islamic religion." *Read more:*

■ <http://www.politico.eu/article/erdogan-turkey-education-news-coup-analysis-curriculum-history-istanbul/>

> **New religious class curriculum in line with European Court rulings**

Compulsory religion classes in Turkish schools will be taught in such a way to approach all religions equally while an approach that championed Sunni Islam will reportedly be eliminated in accordance with European Court of Human Rights (ECHR) rulings, Education Minister İsmet Yılmaz has said. Introducing the new curriculum to be adopted for religion classes taught in middle and high schools, Yılmaz detailed the new format of the lesson for cabinet ministers, daily Habertürk reported. According to the curriculum, the changes are based on an ECHR ruling that said it was a violation of the freedom of belief for a state to inculcate one religion even if it is the belief that the majority of that country follows. The main change in the curriculum will consist of the removal of the phrase "adopting a religion." For example, instead of "our religion," the phrase "Islamic religion" will be used. Likewise, "our prophet" will be replaced with "Prophet Muhammed" and "our belief" will be replaced with "Islamic belief." *Read more:*

■ <http://www.hurriyetdailynews.com/turkey-to-get-new-religious-class-curriculum-in-line-with-euro-court-rulings-.aspx?pageID=238&nID=109481&NewsCatID=393>

NOTIZIE IN BREVE • EN BREF

London - On 28 February, the *Daily Telegraph* carried the headline [State schools could scrap Christian assemblies after London council changes rules](#) and indicated that schools in Brent are being encouraged to scrap Christian-only worship in assemblies. Brent is thought to be the first council to be adopting this policy. It is one of the most ethnically diverse boroughs in the country, and figures in the 2011 census indicated that Brent's population was: 41 per cent Christian, 18.6 per cent Muslim and 17.8 per cent Hindu.

Genève - Un cours de théologie catholique débute, dès ce second semestre académique 2016-17, à la Faculté de théologie protestante de Genève. « Une première dans cette ville historique de la Réforme », relèvent les autorités. La mise en place de ce cours est un aboutissement et un pas œcuménique important. Il y avait des cours sur l'orthodoxie, l'islam, le judaïsme, mais pas de cours systématiques sur la théologie catholique.

Dublin - Proposals for Irish religious-teaching reform. Reforms proposed for the Irish primary-school curriculum include an option to spend more time — or less — on teaching religion. The idea, which will be brought forward for consultation in the spring with the schools, almost all of which are under Roman Catholic or Anglican patronage, has been welcomed by the main teachers' union, the Irish National Teachers' Organisation.

<https://www.churchtimes.co.uk/articles/2017/13-january/news/world/proposals-for-irish-religious-teaching-reform>

Bonn - Katholische Schulen präsentieren sich mit neuem Internetportal www.katholische-schulen.de. Die deutschlandweit über 900 Katholischen Schulen in freier Trägerschaft präsentieren sich ab sofort mit einem neuen Internetportal. Unter der Adresse www.katholische-schulen.de erscheint das Angebot in einem völlig neuen Design und ist zugleich inhaltlich deutlich umfassender als bisher.

Bern - Is a burqa ban against the Swiss constitution? How do you deal with a Muslim schoolboy who refuses to shake his female teacher's hand? Do burkinis contravene swimming pool hygiene rules? As such questions are becoming more prevalent in Switzerland, the federal government is considering setting up a new religious affairs office to help the cantons tackle the issues involved, reported Swiss media.

London - In a brief exchange in the House of Lords, Lord Singh of Wimbledon (CB) asked Her Majesty's Government "what steps they are taking to combat religious extremism and to promote a cohesive society by enhancing religious literacy at all levels of government".

London - The Archbishop of Canterbury has said he is shocked and saddened over a government decision to end a scheme to let unaccompanied migrant children in to the UK. Archbishop Justin said the UK had a "great history of welcoming those in need" and hoped the government would reconsider its decision.

Paris – Un instituteur de l'Indre a été suspendu de ses fonctions pour crime de... «lèse-laïcité». D'après une lettre anonyme (des parents d'élèves ?), il a fait étudier six pages tirées du livre de l'Exode, ainsi que plusieurs passages d'un ouvrage intitulé *Le Christianisme par les textes*, des textes que l'inspecteur de l'Education nationale a jugés «*peu accessibles littérairement et moralisateurs*». Il s'est servi à trois reprises de ces documents pour des dictées. Il a projeté un film sur la vie de Moïse, ainsi que *L'Évangile selon saint Matthieu*, de Pier Paolo Pasolini. Il a travaillé sur l'étymologie en regroupant les élèves en «tribus» sur la base des origines – notamment bibliques – de leurs prénoms... Tentatives de prosélytisme ? De quoi alerter le Ministère national ! <http://www.la-croix.com/Religion/Laicite/Un-professeur-soupconne-proselytisme-suspendu-2017-03-02-1200828895>.

Klingenthal - For the seventh time now, organized by ICCS together with CoGREE, the Klingenthal Colloquy took place near Strasbourg from 10th to 14th October 2016. At this peaceful location in Alsace representatives of member organizations of CoGREE as well as others from different European countries met to address questions regarding European integration in the future and contributions of religious education. Topics included were, for example, increasing nationalism in European member states (becoming especially apparent with Brexit), challenges due to new migration movements as well as radicalization trends in relation to young people. Regarding these topics there were also discussions with representatives of the Council of Europe (Matthew Johnson. Further information will be published via www.iccsweb.org).

München - Bayern will Burkaverbot erlassen. Bayern will für besonders sensible Bereiche des öffentlichen Lebens ein Burkaverbot im Landesrecht verankern. Das Kabinett verabschiedete in München einen entsprechenden Gesetzentwurf. Danach soll eine Gesichtverhüllung im öffentlichen Dienst, an Hochschulen, Schulen, Kindergärten, im Bereich der allgemeinen Sicherheit und Ordnung sowie bei Wahlen verboten werden.

Barcelona - Barcelona toma cartas en el asunto ante la proliferación creciente de delitos de odio y discriminación ante ciudadanos musulmanes en la ciudad. Basándose en las cifras recogidas por el Servei de Delictes d'Odi i Discriminació de la Fiscalia Provincial de Barcelona, esta tipología de infracciones ha aumentado en un 19% en 2015, con 232 casos denunciados, respecto a 2014, y se incrementaron en un 40% respecto a 2013. Los casos no denunciados pueden ser más. Ver más en: <http://www.20minutos.es/noticia/2935769/0/plan-contra-islamofobia-barcelona-pionero-espana-ajuntament-delitos-odio/#xtor=AD-15&xts=467263>

London - Government guidance on relationship and sex education (RSE) is to be updated, and the subject made mandatory in all schools in England, by September 2019, the Government has announced. The legislation that ministers expect to be achieved through an amendment to the current Children and Social Work Bill would require "age-appropriate" RSE in all schools in England. <https://www.churchtimes.co.uk/articles/2017/10-march/news/uk/relationship-and-sex-education-to-be-mandatory-in-schools> .

Ajaccio - Des questionnaires destinés à sonder les élèves corses, sur leurs pratiques religieuses et leurs origines ethniques, ont créé des polémiques avant d'être retirés. La diffusion de ce questionnaire a aussitôt soulevé des réactions d'indignation de syndicats d'enseignants, de professionnels de l'éducation, et de politiques de l'île. <http://www.la-croix.com/Urbi-et-Orbi/Les-eleves-corses-seront-questionnes-leurs-pratiques-religieuses->

Dublin - A proposal to oblige religious schools to prioritise locally-based children in their admissions has emerged as a front-runner in plans to limit or remove the "Baptism barrier" from education. At present, publicly funded schools which are oversubscribed may prioritise children of their own religion ahead of other children who live closer to the school. This has become a highly contentious issue given that more than 90 per cent of primary schools remain under the patronage of the Catholic Church or other religious organisations. <http://www.irishtimes.com/news/education/religious-schools-may-be-forced-to-prioritise-local-children-1.3018003>

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REFERENCE BOOKS • HANDBOOKS • REPORTS • YEARBOOKS

01. *Wissenschaftlich-Religionspädagogische Lexikon“ (WiReLex) im Internet* . Seit dem 2. Februar 2015 steht das **Wissenschaftlich-Religionspädagogische Lexikon (WiReLex)**, gesprochen engl. „wirelex“) online. Pro Jahr werden im Februar ca. 100 Artikel zu Stichworten der Religionspädagogik veröffentlicht. Anfang Februar 2017 folgt der dritte Jahrgang. Es ist als kostenlos zugängliches wissenschaftliches Lexikon zu Stichworten der Religionspädagogik im Internet angelegt. Die Autorinnen und Autoren sind ausgewiesene Wissenschaftler und Fachleute für das jeweilige Fachgebiet. Sie werden jeweils von den Herausgeber/innen (s.u.) berufen und die Artikel werden redigiert und formal vereinheitlicht. Dies garantiert fachliche Qualität und Vergleichbarkeit der Artikel. Das WiReLex ist ein Fachlexikon der wissenschaftlichen Religionspädagogik im Internet und wendet sich an alle Personen, die im Bereich religiöser Bildung und Erziehung tätig sind: Religionslehrerinnen und Religionslehrer, Gemeindepädagogen und Gemeindepädagoginnen, Pfarrerinnen und Pfarrern sowie deren Dozentinnen und Dozenten, Studierende der Theologie. Es bietet Schlagworte auf knappem Raum und mit alphabetischer Suchfunktion für alle wichtigen Sachgebiete der Religionspädagogik. Seine digitale Form ermöglicht eine flexible Erweiterung und fortlaufende Aktualisierung der einzelnen Artikel. Zehn Fachbereiche werden hierzu identifiziert, mit denen das Gesamtfeld der Religionspädagogik inhaltlich und methodisch abgedeckt wird: 1. Wissenschaftstheorie und Forschungsmethoden - 2. Fachdidaktische Konzepte - 3. Methoden und Medien - 4. Bibeldidaktik - 5. Kirchengeschichtsdidaktik - 6. Didaktik der Systematischen Theologie - 7. Didaktik der Religionen - 8. Lernende/Lehrende - 9. Politische und rechtliche Dimensionen religiöser Bildung - 10. Lernorte und Institutionen religiöser Bildung (M. Zimmermann, H. Lindner , Hauptherausgeberinnen).

02. *European Values. Trends and divides over thirty years*, Edited by Pierre BRÉCHON and Frédéric GONTHIER, Brill 2017, 270pp. - <http://www.brill.com/products/book/european-values> - In sharp contrast to the popular belief that values are converging and becoming increasingly standardized, this book draws on the EVS surveys to show that Europe remains very diverse in terms of values orientations toward the major issues of everyday life. It also addresses how and in what direction values are actually changing, thus emphasizing the joint influence of key factors like secularization, economic development, the rise in educational attainment levels and the welfare state. Written by the team of political scientists and sociologists who are carrying out the EVS surveys in France, this books leads to the striking conclusion that increasingly individualized value systems do not necessarily mirror a more individualistic society.

03. *Textual History of the Bible Online*, Edited by: Armin Lange (General Editor), Emanuel Tov, Matthias Henze, Russell E. Fuller and Hanna Tervanotko, Brill 2017 - http://www.brill.com/products/online-resources/textual-history-bible-online?utm_campaign=8097819_17%20March%20Biblical%20news&utm_medium=email&utm_source=Brill&dm_i=25XA,4TKBF,JO78Y,9,16MOC,1 - The *Textual History of the Bible Online* (THBO) is unique in providing, for the first time, a cross-searchable platform with all available information regarding the textual history, textual character, translation techniques, manuscripts, and the importance of each textual witness for each book of the Hebrew Bible, including its deuterocanonical scriptures. In addition, it includes articles on the history of research, the editorial histories of the Hebrew Bible, as well as other aspects of text-critical research and its auxiliary fields, such as papyrology, codicology, and linguistics. The *Textual History of the Bible Online* is also available in [print](#). Features and benefits: • Full Text Search and Advanced Search options helping you find any concept you may be looking for. • Fully cross-referenced. • Cross-searching with other Brill online products, e.g. the [Dead Sea Scrolls Online](#).

04. Nasar MEER (Ed.), *Islam and Modernity*. Vols. 4: I: *Islam and Secularism*; II: *Islam and Post-colonialism*; III: *Islam and Identities*; IV: *Islam and Innovations*, Routledge 2017, 1632 pp. - <https://www.routledge.com/Islam-and-Modernity/Meer/p/book/9781138930827> - The relationship between Islam and modernity has generated a rich but complex literature. While competing accounts sometimes appear incommensurable, there is at least some convergence on the view that Islam and modernity reflect an unsettled encounter. For some this is self-evident because the relationship rests on contested foundational questions, not least: whose modernity and which Islam? For others it is less a theoretical and more a historical issue, in so far as there has been a process underway in which Islam has proved slow in 'catching up'. This Major Work gives space to an evolving conversation between Islam and four component parts of modernity. It has a comprehensive introduction, newly written by the editor, which places the collected material in its historical and intellectual context.

05. Phil ZUCKERMAN, John SHOOK (eds.), *The Oxford Handbook of Secularism*, Oxford University Press, December 2016, 752pp - https://books.google.it/books?id=XhvGDOAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - As recent headlines reveal, conflicts and debates around the world increasingly involve secularism. National borders and traditional religions cannot keep people in tidy boxes as political struggles, doctrinal divergences, and demographic trends are sweeping across regions and entire continents. And secularity is increasing in society, with a growing number of people in many regions having no religious affiliation or lacking interest in religion. Simultaneously, there is a resurgence of religious participation in the politics of many countries. How might these diverse phenomena be better understood? Long-reigning theories about the pace of secularization and ideal church-state relations are under invigorated scrutiny by scholars studying secularism with new questions, better data, and fresh perspectives. *The Oxford Handbook of Secularism* offers a wide-ranging and in-depth examination of this global conversation, bringing together the views of an international collection of prominent experts in their respective fields. This is the essential volume for comprehending the core issues and methodological approaches to the demographics and sociology of secularity; the history and variety of political secularisms; the comparison of constitutional secularisms across many countries from America to Asia; the key problems now convulsing church-state relations; the intersections of liberalism, multiculturalism, and religion; the latest psychological research into secular lives and lifestyles; and the naturalistic and humanistic worldviews available to nonreligious people.

ESSAYS • MONOGRAPHS • THESES

06. Kristin AUNE, Jacqueline STEVENSON (edd.), *Religion and higher education in Europe and North America* Routledge 2017, 226pp - <https://www.routledge.com/Religion-and-Higher-Education-in-Europe-and-North-America/Aune-Stevenson/p/book/9781138652958> - *Religion and Higher Education in Europe and North America* illuminates the experiences of staff and students in higher education as they negotiate the university environment. Religious extremism has been rising across Europe, whilst recent attacks have thrown public debate around the place of religion on campus, the role of universities in recognising and managing religious fundamentalism and freedom of speech on campus into sharper focus. Despite these debates, research exploring religion on campus has been largely absent from discourse on higher education outside of America, with policy and practices designed to deal with religion on campus largely founded on supposition rather than evidence. This book speaks into that void, including results from recent studies in the field which form an empirically grounded base from a broad variety of perspectives on religion at universities. Aiming to offer a deeper perspective, more dialogue, and engagement on the experiences of students, *Religion and Higher Education in Europe and North America* presents us not only with an opportunity to counter growing trends of intolerance, but for people to connect with the humanity of others. Focusing on what research reveals about staff and students' experiences, it incorporates research from different academic disciplines including sociology, education, social policy, theology and religious studies, and across different faith and belief groups. This thought-provoking and challenging volume features chapters written by researchers involved in informing policy and practice relating to religion and belief in higher education in the UK, US, Canada, France and the Netherlands . Spanning the academic-practitioner divide, students and academics interested in the sociology of religion and of higher education, as well as those responsible for the practical management of campus life, will find this text of particular importance.

07. Dennis BEACH, *Justice in education in the Nordic countries. Perspectives, challenges and possibilities*, a chapter from the book *The State, Schooling and Identity. Diversifying Education in Europe*, Springer 2016, 193-212. <http://link.springer.com/book/10.1007/978-981-10-1515-1> - Nordic Education Acts promote the value of justice and equal educational opportunities for all and the education systems in these countries are often described as the most equitable and socially just in the world according to recent OECD rankings. However, there is a question mark as to whether such an accolade is fully deserved. This is the main concern of the present chapter, which suggests that the justice that the Nordic countries are claimed to develop is questionable, both at the level of theories of justice and their assumptions, and in terms of practices and outcomes. Fraser's notion of a critical theory of recognition has been of importance in the analysis behind the chapter along with several important neo-Marxian concepts.

08. Bob BECKING, Anne-Marie KORTE, Lucien VAN LIERE, *Contesting Religious Identities. Transformations, disseminations and mediations*, Brill 2017 - <http://www.brill.com/> - Religion is a hot topic on the public stages of 'secular' societies, not in its individualized liberal or orthodox form, but rather as a public statement, challenging the divide between the secular neutral space and the religious. In this new challenging modus, religion raises questions about identity, power, rationality, subjectivity, law and safety, but above all: religion questions, contests and even blurs the borders between the public and the

private. These phenomena urge to rethink what are often considered to be clear differences between religions, between the public and the private and between the religious and the secular. In this volume scholars from a range of different disciplines map the different aspects of the dynamics of changing, contesting and contested religious identities.

09. Gerdien BERTAM-TROOST, Siebren MIEDEMA, *Fostering religious tolerance in education: The Dutch perspective*, a chapter from the book *Lived religion and the politics of (in)tolerance*, Springer 2017, 237-257 - http://link.springer.com/chapter/10.1007/978-3-319-43406-3_11 - Most western societies have become religiously diverse, and these differences are quite often an important aspect of tensions and conflicts regarding religious tolerance as well as intolerance (Schweitzer 2007, p. 89). How can we learn to live together in peace with people who hold opinions and beliefs which we personally and sometimes also collectively (strongly) disagree with? And how can we teach our youngsters to do so and develop a modus of behaviour that is compatible with this? Especially after the terrorist attacks in Paris in January 2015, the urgency of these questions needs to be emphasized again. As in many cases when negative things happen in society, people are inclined to underline the importance of education in general and the role of schools in particular as places where solutions can or even should be found for such societal problems. In the Netherlands the terrorist attacks in Paris were a strong trigger for the Minister of Education (Jet Bussemaker) to stress the important societal role of schools. In her view, teachers need to take their responsibility when they come across signs of radicalization among pupils in their schools. Teachers should not look away when pupils develop radical views, but they need to respond actively and take their societal role very seriously (Abels 2015). But is it realistic to think that schools can prevent pupils from radicalization? Or, to state it more positively, can schools stimulate (religious) tolerance amongst youngsters and provide an important counterweight to the possible dangers of radicalization?

10. Michael J. BREEN, *Values and Identities in Europe: Evidence from the European Social Survey*, Routledge 2017, 340pp. https://books.google.it/books?id=rwf0DQAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Contrary to what is suggested in media and popular discourses, Europe is neither a monolithic entity nor simply a collection of nation states. It is, rather, a union of millions of individuals who differ from one another in a variety of ways while also sharing many characteristics associated with their ethnic, social, political, economic, religious or national characteristics. This book explores differences and similarities that exist in attitudes, beliefs and opinions on a range of issues across Europe. Drawing on the extensive data of the European Social Survey, it presents insightful analyses of social attitudes, organised around the themes of religious identity, political identity, family identity and social identity, together with a section on methodological issues. A collection of rigorously analysed studies on national, comparative and pan-European levels, *Values and Identities in Europe* offers insight into the heart and soul of Europe at a time of unprecedented change. As such, it will appeal to scholars across the social sciences with interests in social attitudes, social change in Europe, demographics and survey methods.

11. Paul COURTADE, Isabelle SAINT-MARTIN (eds), *L'expression du religieux dans la sphère publique. Comparaisons internationales*, La Documentation française, Paris 2016, 224pp - <http://www.ladocumentationfrancaise.fr/catalogue/9782110101310/index.shtml> - 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'IESR) 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 étrangers qui proposent des modèles alternatifs (Allemagne, Angleterre, Belgique, Canada, Turquie). Ouvrage publié par le ministère de l'Intérieur et l'IESR. Textes réunis par P. Courtade et I. Saint-Martin. Préface de B. Cazeneuve. Avec les contributions de Th. Andrieu, J.-L. Bianco, G. Bouchard, L.-L. Christians, J.-P. Costa, X. Delgrange, Ph. Gaudin, A. Grosser, D. Hervieu-Léger, A. Insel, J. Ipgrave, H. des Longchamps, J.-Ch. Peaucelle, Ph. Portier, F. Robine, P. Rolland, I. Saint-Martin, A. Schaumasse, R. Schwartz, Ch. Sinclair, J.-P. Willaime.

12. Ariel ENNIS, *Teaching Religious Literacy. A guide to religious and spiritual diversity in higher education*, Routledge 2017, 110pp - https://books.google.it/books?id=HI8ZDgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Offering resources and initiatives on religious and spiritual diversity in higher education, this book describes the conceptual foundations for teaching religious literacy and provides a sample curriculum with a facilitator's guide and assessment tools needed to evaluate its development among students. With a clear understanding of the diversity of religious and spiritual experiences found on college and university campuses, Ennis offers a much-needed framework for facilitating conversations about religion and spirituality in colleges and universities. By working from a comprehensive overview of NYU's award-winning Faith Zone training program, this book breaks down the methodology and tools required to create religious literacy training curricula at campuses around the world.

13. Daniel FAAS, *Towards Multi-cultural, Multi-religious European Societies? Schooling Turkish Students in Britain and Germany*, a chapter from the book *Muslim Students, Education and Neoliberalism*, Springer 2017, pp. 85-98 - http://link.springer.com/chapter/10.1057/978-1-137-56921-9_6 - Faas sheds light on the educational experiences of Turkish Muslim students in Germany and Britain. Drawing on mainly qualitative data, the chapter argues that when the concept of Europe is allied to multi-culturalism, there is the possibility of including minority ethnic groups, like the Turkish Muslims, and giving them the opportunity of relating to the European project and identity in a positive way. If, however, Europe is framed as a

white Christian concept, then Turkish Muslim students will struggle to relate positively to Europe as a political identity. Faas theorises the education of Muslim students in European societies and, in so doing, he contributes to ongoing debates about the challenges of constructing and promoting inclusive, multi-cultural, multi-religious models of Europe and the nation-state.

14. Alessandro FERRARI (ed.), *Libertà religiosa e cittadinanza. Percorsi nella società plurale*, Marsilio, Venezia 2017, 104pp - <https://itunes.apple.com/us/book/libert%C3%A0-religiosa-e-cittadinanza/id1200865550?mt=11&ign-mpt=uo%3D4> - Intorno al nesso tra libertà religiosa e cittadinanza si gioca molto del futuro delle società plurali contemporanee. Una libertà religiosa che non si traduca in una piena partecipazione politica crea inevitabilmente una categoria di “cittadini di seconda classe”, come mostra l’esperienza di molte minoranze in Medio Oriente. Ma d’altra parte anche una cittadinanza che non tuteli la libertà religiosa, nella sua duplice dimensione personale e comunitaria, si muta in uno strumento di esclusione, in nome di una neutralità mal compresa. La sfida della cittadinanza plurale è quella del dialogo tra identità dinamiche, diverse tra loro ma comunicanti e connesse da inevitabili legami di solidarietà, nella consapevolezza che il rischio maggiore non è la politicizzazione delle identità ma, piuttosto, la loro esclusione dal circuito democratico e costituzionale. Un percorso tra Europa e mondo arabo, con attenzione ai rapporti tra culture, religioni e tradizioni giuridiche differenti. This book is available for download with iBooks on your Mac or iOS device, and with iTunes on your computer. Books can be read with iBooks on your Mac or iOS device.

15. Gerald GRUDZEN, Faith AKDOGAN, Martin OLANDO, *Burying the sword: Confronting jihadism with interfaith education*, AuthorHouse, 09 February 2017, 194 pp.- https://books.google.it/books?id=iYg8DgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - This book analyzes the historical and political context in which various forms of violent extremism (jihadism) have emerged in the Middle East, Europe, and in Africa since 9/11/2001. The growth of the jihadism can be attributed in part to the oppressive regimes of the Middle East which have curtailed the democratic impulses of their youth. Alternative youth movements such as we saw in the Arab Spring can serve as a source of inspiration and model for renewal of these regions. The book also analyzes the role that technology can play in organizing future youth movements and serve as part of an interfaith educational program that has already been initiated in Kenya. New models of interfaith education in public and private schools throughout Africa are needed to counteract the growth of extremist ideologies among the youth of this region.

16. Dobrochna HILDEBRANDT-WYPYCH, *Religious Nation or National Religion: Poland's heroes and the (re) construction of national identity in history textbooks*, a chapter from the book *Globalisation and Historiography of National Leaders*, Springer, 2016, pp. 103-121. http://link.springer.com/chapter/10.1007/978-94-024-0975-8_7 - The chapter focuses on the narratives of Saint Hedwig and Józef Piłsudski – two national heroes represented in Polish school historiography. The research aim is to analyze both the process of composing national history textbooks whose heroes represent a broader Polish ethnic-nationalist perspective and civic nationalism, as well as the symbiosis between church, education, and civil society. Critical Discourse Analysis was used to analyze semiotic data and texts related to Queen Jadwiga and Marshall Piłsudski to identify key problems of Polish discourse of national leaders in history textbooks. The concept of nationhood constructed through Jadwiga’s and Piłsudski’s heroism serves to define Polishness as a concept of a mighty, though permanently threatened nation. Two representations of Polishness seem to dominate the national discourse on heroism: one is an image of a glorious and powerful Poland, and the other is an expression of the instability and fragility of Poland’s existence. Placing both historiographical narratives in a broader context of Polish cultural and social change shows an incredible durability of the connection between national discourse and religious framework. Critical analysis also allows to speculate on the noticeable, though limited and perfunctory “Europeanization of the national heroism discourse in Poland.

17. Denis JEFFREY, David HARVENGT, *Ethique et insubordination en éducation*, PUL/Presses Université Laval, Québec 2017, 320pp. <http://www.pulaval.com/produit/ethique-et-insubordination-en-education> - L’insubordination constitue la principale cause de sanction disciplinaire chez les enseignants. Elle touche à plusieurs types de comportements considérés inacceptables dans leur milieu de travail, notamment lorsqu’un enseignant transgresse une règle institutionnelle, lorsqu’il ne respecte pas la directive de la direction scolaire ou lorsqu’il a un comportement outrancier. Dans cet ouvrage, nous discutons 24 décisions judiciaires concernant l’insubordination. L’étude de ces décisions permet de plonger dans la pratique quotidienne des enseignants, de connaître leurs responsabilités quant à la gestion de classe et au choix de l’approche pédagogique. L’analyse de ces décisions révèle clairement les limites de l’autonomie professionnelle des enseignants. Ce livre s’inscrit dans une perspective d’éthique professionnelle. Il s’adresse aux enseignants, aux directions scolaires, aux commissaires d’école, aux directions de commissions scolaires, aux syndicats de l’enseignement et à tous ceux et celles qui s’intéressent aux pratiques et aux conditions de travail des enseignants.

18. José MAPRIL, Ruy BLANES, Emerson GIUMBELLI, Erin K.WILSON (Eds.), *Secularisms in a post-secular Age? Religiosities and subjectivities in comparative perspective*, Springer 2017, 293pp - http://link.springer.com/chapter/10.1007/978-3-319-43726-2_1 - This volume ethnographically explores the relation between secularities and religious subjectivities. As a consequence of the demise of secularization theory, we live in an interesting intellectual moment where the so-called ‘post-secular’ coexists with the secular, which in turn has become pluralized and historicized. This cohabitation of the secular and post-secular is revealed mainly through political dialectical processes that overshadow the subjective and inter-subjective dimensions of secularity, making it difficult to pinpoint concrete sites, agents, and objects of expression. Drawing on cases from South America, Africa, and Europe, contributors apply key insights from religious studies debates on the genealogies and formations of

both religion and secularism. They explore the spaces, persons, and places in which these categories emerge and mutually constitute one another.

19. Kevin McCaffree, *The secular landscape. The decline of Religion in America*, Springer March 2017, 278 pp. - https://books.google.it/books?id=GEEUDgAAQBAJ&dq=learning+from+religion&lr=&hl=it&source=gbs_navlinks_s - This book proposes a comprehensive theory of the loss of religion in human societies, with a specific and substantive focus on the contemporary United States. Kevin McCaffree draws on a range of disciplines including sociology, psychology, anthropology, and history to explore topics such as the origin of religion, the role of religion in recent American history, the loss of religion, and how Americans are dealing with this loss. The book is not only richly theoretical but also empirical. Hundreds of scientific studies are cited, and new statistical analyses enhance its core arguments. What emerges is an integrative and illuminating theory of secularization

20. Petter NESSER, *Islamist Terrorism in Europe. A History*, Hurst Publisher 2015, 376pp - <http://www.hurstpublishers.com/book/islamist-terrorism-in-europe/> - The lethal attacks in Paris of January and November 2015 demonstrated the threat posed by militant Islamist extremism in Europe. While the death of Osama bin Laden and the advent of the 'Arab Spring' fed expectations that international jihadism was a spent force, Europe is still facing an increase in terrorist plotting. This has led to growing security concerns over the fallout of the Syrian conflict, and the sizeable contingents of battle-hardened European foreign fighters. This book provides a comprehensive account of the rise of jihadist militancy in Europe and offers a detailed background for understanding the current and future threat. Based on a wide range of new primary sources, it traces the phenomenon back to the late 1980s, and the formation of jihadist support networks in Europe in the early 1990s. Combining analytical rigour with empirical richness, the book offers a comprehensive account of patterns of terrorist cell formation and plots between 1995 and 2015. In contrast to existing research which has emphasized social explanations, failed immigration and homegrown radicalism, this book highlights the transnational aspects. It shows how jihadi terrorism in Europe is intrinsically linked to and reflects the ideological agendas of armed organizations in conflict zones, and how entrepreneurial jihad-veterans facilitate such transnationalization of militancy.

21. Flavio PAJER, *Dio in programma. Scuola e religioni nell'Europa unita 1957-2017*, Editrice La Scuola-Morciana, Brescia 2017, pp. 240. Così come gli Stati nazionali dell'Europa moderna si sono costruiti mediante laboriosi rapporti con i poteri religiosi delle Chiese, anche il processo di unificazione europea (giunto faticosamente al suo sessantennio) non ha potuto – e non può – far a meno dell'apporto delle religioni. Apporto che oggi non è più politico (estinzione dei partiti democristiani), né diplomatico (declino dei concordati), ma educativo – a valenza culturale, civica, etica – offerto mediante una complessa tipologia di modelli di istruzione religiosa che da un paese all'altro, da una Chiesa all'altra, da un decennio all'altro, si rivelano come la cartina di tornasole di una società europea dapprima maggioritariamente 'cristiana', poi via via secolarizzata e, infine, post-secolare. Il volume presenta così una ricognizione dei sistemi educativi del Continente, utile per rintracciare le fasi dell'evoluzione subita dagli insegnamenti in materia di religione, ma anche per individuare, oltre il mosaico dei modelli didattici, le ragioni delle politiche educative adottate da governi, chiese, associazioni filosofiche e organismi dell'Europa unita, per negoziare, promuovere, gestire una cultura religiosa a misura di scuola pubblica, chiamata oggi a educare alla nuova cittadinanza in contesti di multireligiosità.

22. Philippe PORTIER, *L'Etat et les religions en France. Une sociologie historique de la laïcité*, Presses Universitaires de Strasbourg, Rennes 2016, 368pp. - Comment faire vivre ensemble des individus égaux en droits et différents par leurs convictions? Pour répondre à ce défi venu de l'avènement de la modernité et de la déconstruction de l'unité de foi qu'elle a impliquée, la France a instauré, à partir de 1789, un régime « laïque » d'existence politique. Au cours des deux siècles qui viennent de s'écouler, tout en s'adossant, continûment, au double principe de neutralité de l'État et de liberté de conscience, la politique religieuse de la France a épousé des formes variées, sous la pression des conjonctures politiques, et, plus encore, des transformations de la figure même de la modernité. Le présent ouvrage se propose de rendre compte de ces mutations, en repérant, depuis la Révolution, trois grands moments dans l'agencement de la laïcité.

ARTICLES, JOURNALS, e-JOURNALS

23. Murat AKAN, *Diversité: Challenging or constituting laïcité?* French Cultural Studies, vol. 28 (2017) 1, first published January 2017 - <http://journals.sagepub.com/doi/abs/10.1177/0957155816678590> - The debates on *laïcité* in France have been capped by a claim that French cultural imaginary *laïcité* has reasserted itself against the 'new challenge of diversity', this new challenge explicitly being contrasted to the *old* challenge of the Catholic Church. There have been plenty of references to the French Third Republic during these debates, yet these references fail to recognise that in fact the concept of *diversité* was part of the discussions on *laïcité* during the Third Republic. This is a historical fact that questions the distinction between old and new challenges. This article locates the concept of *diversité* in the parliamentary deliberations during the making of the 'Loi du 28 Mars 1882 sur l'enseignement primaire obligatoire' and the 'Loi du 9 Décembre 1905 concernant la séparation des églises et de l'État' and then compares the relations of *diversité* and *laïcité* at that time with their relations in contemporary France. The article lays out the move of *diversité* from a constitutive premise of *laïc* institutions in the Third Republic to challenging *laïcité*, and it explores the politics behind this move. I argue that *laïcité* has not been reasserted but rather has regressed in France.

24. Abdeljalil AKKARI, *As faces ocultas da diversidade religiosa e seu uso potencial na educação intercultural* [The hidden faces of religious diversity and their potential use in intercultural education], *Forum Sociológico*, 28 (2016), 37-46 - <http://sociologico.revues.org/1406> - Este artigo oferece uma abordagem inovadora para o reconhecimento da diversidade religiosa nas escolas. Esta abordagem baseia-se numa postura dupla. Em primeiro lugar, propomos destacar a diversidade interna de cada religião para romper com a concepção essencialista usual de religião. Em segundo lugar, parece-nos importante sublinhar as ligações entre as diferentes religiões e crenças. Para permitir a consideração da religião na educação intercultural, os actores educacionais devem estar abertos ao relativismo e ao sincretismo, distanciando-se da tendência de cada religião em acreditar ser portadora da verdade espiritual absoluta.

25. Andrian ALEKSANDROV, *Religious Education and Catechisation*, *Altarul Reîntregirii*, vol. 21 (2016)1, 207-223. <https://www.cceol.com/search/article-detail?id=478722> - After 1989, the Church in Bulgaria was once again free to deliver religious education and instruction. Quite naturally, it found itself at the forefront of the fight to re-introduce the subject of religion in school. At the same time, many parish (Sunday) schools were opened. All of this necessitated the preparation of multiple documents by the Holy Synod. This article aims to present the official position of the Bulgarian Church as reflected in the synodal decisions on the subject of religious education and catechisation.

26. Marcelo ANDRADE, Pedro TEXEIRA, *School, religion and intolerance: on laic school and religious conflicts in Brazil*, a chapter from the book *Second International Handbook of Urban Education*, by William Pink & George Noblit eds., Springer 2017, pp. 585-611 - http://link.springer.com/chapter/10.1007/978-3-319-40317-5_32 - Religion is present in urban schools in Brazil, regardless of religious education. In this chapter we discuss the Brazilian context as a case of complex relationship and conflict between the conceptions of laicity (*laïcité*), tolerance, secularism and the presence of religion in urban schools. Firstly, we present some historical notes on the relationship between school and religion, focusing on religious education as a curriculum subject and its impact on Brazilian educational legislation. Secondly, we describe some recent events of religious intolerance that show the difficulties to get along with different religious beliefs and disbelief in the daily lives of urban schools. Thirdly, we explore how religious intolerance has strengthened and why it has grown in Brazilian schools. In the fourth part we analyze the challenges of the concept of laicity, its potentiality and its limits, followed by the presentation of a proposal for intercultural education. The defense of laicity is central in this analysis, as the starting point and focus on the intercultural dialogue as a possibility for overcoming intolerance in urban schools. In the next part, we discuss the concepts of “ethics of minima” as a basis for religious tolerance. The ethical-philosophical reflection, not only grounds our analysis on the presence of religion in Brazilian school, but also presents itself as a possible key for analysis and action against intolerance that challenges the urban schools today. In conclusion, we point out the characteristics of the religious phenomenon in urban public schools, particularly in multicultural societies as the Brazilian, highlighting the intercultural education as a possibility to understand the religiousness present in the school.

27. Sima AVRAMOVIĆ, *Religious Education in public schools and religious identity in Post-communist Serbia*, *Annali – Univerzitet u Beogradu*, vol. 64 (2016) 3 - <http://ojs.ius.bg.ac.rs/index.php/anali/article/view/220> - The author analyses types of religious education in European and Serbian state-run schools searching for an innovative approach to existing classifications. He suggests four criteria to differ and categorize types of religious education in public schools, claiming that the actual taxonomy is often insufficient, inconsistent or perplexed (having usually been based upon one or two elements). He proposes categorization which encompasses point of view and interests of tax payers, of the politics, of the pupils and of the religious teachers. More criteria could lead to a better assessment of particular system of religious education. He also suggests that, apart from usual categorization in confessional and non-confessional religious education, it would be useful to introduce categories like “mostly confessional” and “mostly non-confessional”, as clear-cut models are very rare. In addition to this he offers arguments why “cognitive” type of religious education would be more proper label instead of “non-confessional”. Further on the author examines controversies, disputes and manner of reintroduction of religious instruction in Serbian legislation after the fall of the communist regime in 2000 and presents the current situation, including very recent changes considering curricula. He points to some very distinctive features of religious education model in Serbia which could be of interest in comparative perspective, particularly in the time when many states in Europe tend to improve their religious education system. Finally, he points to importance of religious education in building religious identity of young generations in post-communist countries, and differs two types of religious identity – perceptive (intuitive) and cognitive (rational). He concludes that “educating into religion” has to exist for some time in post-communist countries due to historical circumstances (within more or less confessional model). Additionally, he finds that it should be only gradually transformed into “educating about religion” and “education from religion” pattern, fostering cognitive religious identity to strengthen parallel with the perceptive one.

28. Christopher BAKER and Adam DINHAM, *New interdisciplinary spaces of Religions and Beliefs in contemporary thought and practice: an analysis*, *Religion* 2017, 8(2), 16; doi:10.3390/rel8020016 - <http://www.mdpi.com/2077-1444/8/2/16/html> - This article is rooted in the observation that the 21st century has witnessed a resurgent interest in and a new visibility of religions and beliefs across a range of arts, humanities and social science disciplines, some of which have always focused on religions and beliefs, others are returning to it, while some have no previous tradition of doing so. The article reports on an analysis of these new spaces of interest in religions and beliefs, undertaken through semi-structured interviews with eighteen landmark figures in the study of religion internationally. Points of connection, disconnection and innovation are explored, and the concept of liminality is deployed to explore how understandings of religion, belief and the secular are in a process of being re-imagined

within academic disciplines. By considering new thresholds and debates as they are emerging, the article concludes that there are opportunities to research and conceive of the role of religions and beliefs as an interdisciplinary exercise, which are yet to be addressed and which reflect the need to re-imagine how religions and beliefs are broadly conceived and how different disciplines engage with each other.

29. Petra BLEISCH, Katharina FRANK, *Religionskunde-didaktische Konzeption des bekenntnisunabhängigen Religions - unterrichts im Spiegel unterrichtlicher Praxis* - [https://www.academia.edu/10392501/Religionskundedidaktische Konzeption des bekenntnisunabh%C3%A4ngigen Religionsunterrichts im Spiegel unterrichtlicher Praxis?auto=download&campaign=weekly_digest](https://www.academia.edu/10392501/Religionskundedidaktische_Konzeption_des_bekennnisunabh%C3%A4ngigen_Religionsunterrichts_im_Spiegel_unterrichtlicher_Praxis?auto=download&campaign=weekly_digest) - Der folgende Beitrag befasst sich auf verschiedenen Ebenen mit der Abgrenzung eines in der öffentlichen Schule obligatorischen religionskundlichen Unterrichts von einem konfessionellen, konfessionell kooperativen, religiösen und interreligiösen Unterricht. Zum einen entwickelt er auf der Grundlage von juristischen Überlegungen, religionssoziologischen Analysen, systematischer Unterrichtsbeobachtung sowie Erkenntnissen der kulturwissenschaftlichen und kognitiven Religionswissenschaft ein Instrumentarium, das die Unterscheidung von verschiedenen Unterrichtsformen eindeutiger und praktikabler macht, als dies die Modelle „*teaching and learning in/from/about religion*“ leisten. Darauf aufbauend schlägt der Beitrag ein religionskundliches Kompetenzmodell für einen obligatorischen Unterricht zum Thema Religion vor, der nebst empirischen Untersuchungen und religionsrechtlichen Erfordernissen auch pädagogische Überlegungen berücksichtigt.

30. German E. BOKOV, *Science and Religion in the Russian Federation nowadays: conflict or dialogue?* Russian Federation European Researcher, issued since 2010. ISSN 2219-8229E-ISSN 2224-0136 Vol. 110, Is. 9, pp. 494-499, 2016 DOI: 10.13187/er.2016.110.494 www.erjournal.ru - The article discusses the main aspects of the relationship between science and religion in the Russian Federation nowadays. It shows an official position of the Russian Orthodox Church concerning the latest scientific developments, secular culture, and education as well as separate views of different scientists, theologians, and philosophers about it. In particular, the paper examines reaction from academic community in the Russian Federation towards some attempts of introduction of theology in to secular space science and education. This article introduces different points of view about the problem of choice of the world view reference points in contemporary conditions when Christian theology substantiates the necessity of science and religion interaction. *Keywords:* science and religion, the Russian Orthodox Church, theology, religious studies, secular culture, a human being, technology, violence, atheism, ethics.

31. José CASANOVA, *Lo Stato post-secolare e il pluralismo religioso*, Vita e Pensiero, vol.100 (2017)1,15-21. Il mondo globale non ha portato a una secolarizzazione omogenea, come avevano predetto certe teorie sociologiche europee e americane, ma piuttosto a dinamiche diverse di revival religioso e di crescente pluralizzazione religiosa e ideologica. Il compito dello Stato liberal-democratico dovrebbe consistere nel creare le condizioni perché diversità qualitativa e pluralità di espressioni trovino spazio in ambito pubblico. “Sia le Chiese come comunità religiose, sia gli Stati secolari dovrebbero abbandonare le pretese di fungere come un’autoritaria *mater et magistra* di tutti i loro ‘figli’ limitandosi a promuovere un’eguale prosperità materiale e spirituale per tutti”.

32. Gunnar J GUNNARSSON, *From religious homogeneity to secularization, diversity and pluralism*, Nordidactica – Journal of Humanities and Social Science Education, ISSN 2000-9879 2017/1,1-26 - www.kau.se/nordidactica - In the article three Icelandic research projects are examined, two doctoral theses and one master’s thesis, with a view to mapping the knowledge that those projects have created while also considering what knowledge is lacking in the field of research in religious education in Iceland. The selected projects are chosen on the basis of their focus on religious education at schools, and they are examined from the perspective of what knowledge they have provided and what conclusions can be drawn from their results about the status and role of religious education in compulsory schools in Iceland. Research in the field of religious education in Iceland has been rather limited, and the question arises, what knowledge is available in that area in the country? All three projects reflect the development of Icelandic society from being relatively homogeneous in religious matters to growing secularization and increasing religious diversity and pluralism. Although their objectives are different, they clearly show how the development of the society affects emphases in the school’s religious education. Therefore their results and discussion provide a foundation of knowledge on religious education in compulsory schools in Iceland or other multicultural societies. In the first projects the historical development in Iceland is described and compared with the development in the other Nordic countries (Denmark, Norway and Sweden) and it effectively creates the background for the other projects. The development of Christian and religious education in Iceland is shaped by the development of the society. In the two other research projects the conclusion is that religious education must take into account the increasing diversity and put the students and their diverse experiences in focus. The emphasis is placed on the idea that the approach to religious education needs to be multicultural, precisely because there are students in the schools with different cultural and religious backgrounds and experiences. It is necessary to take this into account, since factors such as family, home and school affect each other.

33. Mark HILL, *The changing landscape of Law and Religion in Europe: secularism and cultural heritage*, Journal of Law and Religion, <https://www.cambridge.org/core/journals/journal-of-law-and-religion/article/div-classtitlethe-changing-landscape-of-law-and-religion-in-europe-secularism-and-cultural-heritagediv/238F5154EBD3D33D102CF3028BED8EE2> , online 17 Jan 2017 - This is a self-indulgent, and perforce idiosyncratic, excursus into some (but by no means all) of the vast body of literature that has been published in recent years touching on secularism and cultural heritage in Europe, surveyed from the vantage point of law and religion scholarship. It was commissioned by the Journal of Law and Religion as part of its ambitious project for

sharply focused and widely angled snapshots of the state of the field at the present moment.¹ And, for this English writer, with this particular topic, the moment could not be more propitious.

34. Cortney HITZEMANN, Colin WASTELL, *Are Atheists implicit Theists?* Journal of Cognition and Culture, vol. 17 (2017) 1-2, pp.27 - DOI: [10.1163/15685373-12342190](https://doi.org/10.1163/15685373-12342190) - The Cognitive Science of Religion commonly advances the view that religious beliefs emerge naturally via specific cognitive biases without cultural influence. From this perspective comes the claim that self-proclaimed atheists harbour traces of supernatural thinking. By exploring the potential influence of the cultural learning mechanism Credibility Enhancing Displays (CREDs), which affirms beliefs, current disparities between studies involved in priming the implicit theism of atheists, might be reconciled. Eighty-eight university students were randomly assigned to either a religious or control prime condition. A dictator game was completed to obtain an indication of pro-social behaviour (PSB). Lifetime theists reported significantly higher religious CREDs exposure levels than lifetime atheists, though not convert atheists. Conversely, lifetime atheists reported significantly lower CREDs exposure scores than convert atheists. Convert atheists in the prime condition were significantly more pro-social than lifetime atheists. Additionally, higher scores on the CREDs exposure measure equated to higher PSB in the religious condition than the control condition. The results are consistent with the view that supernatural belief formation is an interactive process between both context and content biases, and that in order to accurately test for implicit theism, past personal differences in exposure to religious CREDs should be considered.

35. Janine HOLC, *Poland's European Vision: Religion, Secularism, and Poland's Role in the Emergence of the Lisbon Treaty* The Polish Review, Vol. 62 (2017) 1, 93-110. Published by: [University of Illinois Press](http://www.press.uillinois.edu/) on behalf of the [Polish Institute of Arts & Sciences of America](http://www.pisa.edu.pl/) - Stable URL: <http://www.jstor.org/stable/10.5406/polishreview.62.1.0093>.

36. Nicole KARAPANAGIOTIS, (*Inadvertently*) *Instructing Missionaries in (public university) World Religions courses: examining a pedagogical dilemma, its dimensions, and a course section solution*, Teaching Theology & Religion, vol. 20 (2017) 1, 46-65. <http://onlinelibrary.wiley.com/doi/10.1111/teth.12364/full> - In this article, I explore an ethical and pedagogical dilemma that I encounter each semester in my world religions courses: namely, that a great number of students enroll in the courses as part of their missionary training programs, and come to class understanding successful learning to mean gathering enough information about the world's religious “traditions” so as to effectively seduce people out of them. How should we teach world religions – in public university religious studies courses – with this student constituency? What are/ought to be our student learning goals? What can and should we expect to accomplish? How can we maximize student learning, while also maintaining our disciplinary integrity? In response to these questions, I propose a world religions course module, the goal of which is for students to examine – as objects of inquiry – the lenses through which they understand religion(s). With a recognition of their own lenses, I argue, missionary students become more aware of the biases and presumptions about others that they bring to the table, and they learn to see the ways in which these presumptions inform what they see and know about others, and also what they do not so easily see.

37. Bernd KRUPKA, *Response: the diversity of RE as a research field and the social function of religion as a moral negotiation ground*, Norddidactica – Journal of Humanities and Social Science Education, ISSN 2000-9879, 2017/1 109-117, 109 www.kau.se/norddidactica - Present changes in religion as a school subject and Religious Education as a research field are generally, and also by most of the authors in this volume, explained by changes in the subject matter of religion, due to increasing religious pluralism. In a functional perspective, the school subject of religion contributes to the legitimizing function of school education for society and its institutions. With religion being a central moral negotiation ground in society, moral debate in society (and not only religious subject matter), and its constitutional role for Religious Education as a research field can explain further diversity of approaches to research in Religious Education. This also raises questions about the field's vulnerability to public instrumentalization and about moral negotiation and its place in religious education didactics.

38. Engjell LIKMETA, Enton DIMMI, *Historical – Legal view of the freedom of religion in Republic of Albania*, Journal on European History of Law, 7 (2016) 2, 139-149. www.ceeol.com/search/article-detail?id=463201 - The legal mechanism that provided for the protection of freedom of conscience and religion were envisaged by the first contemporary Albanian state. The first law for religious statutes of Albanian state was the legal statute of religious communities. According to this law, the freedom of conscience and faith was guaranteed. In order to guarantee the freedom of religion, despite constitutional provisions and Criminal Code, other mechanisms are ratified by law by the Albanian parliament including also the Universal Declaration of Human Rights, The Declaration on the elimination of all forms of intolerance and discrimination based on religion or belief, and the Convention for the protection of children. This paper aims to give a general overview of all the legal mechanisms in Albania that guaranteed freedom of faith during different periods and all the current mechanisms that still do guarantee it and are in force, including a short description of the punishments provided by criminal law in cases of criminal offenses against the freedom of religion. This general overview is aiming to show the importance of freedom of religion and faith, its development, as it is considered as interdependent and associated with other human rights.

38. Eduardo LOURENÇO, *Religion, religions et laïcité*, Etudes, février 2017, 53-63. « La question de la laïcité n'a pas le même profil dans les pays de tradition protestante et dans les pays de tradition catholique. Le concept de laïcité n'a d'échos polémiques ou n'engendre encore de conflits que dans les pays de tradition catholique, où le terme laïc prend une connotation différente de celle qu'il a dans les pays protestants. On ne peut pas dire que l'Allemagne ou même la Grande Bretagne sont des 'cultures'

laïques. La liberté religieuse (comme aux Usa) n'est pas une forme de liberté parmi d'autres, mais c'est le fondement de toutes les autres. Au contraire, en Italie, l'idée de laïcité contient implicitement, sur le plans religieux comme sur le plan politique, l'opposition ou la distanciation par rapport à la pensée catholique. C'est pourquoi le passage à une culture laïque, non seulement en Italie mais aussi dans les autres pays de tradition catholique (Espagne et Portugal), va être non seulement lent mais complexe. Sous de nombreux aspects, il continue sous nos yeux, comme le prouvent non seulement les querelles scolaires ou les problèmes de société qui sont encore traités en fonction d'options religieuse ou antireligieuse » (p. 58).

40. Johan LÖVGREN, *Secular youth and religious practice: candle lighting in Norwegian folk high schools*, British Journal of Religious Education, 2017, abstract online 29 Nov 2016 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1256268> Although large international studies have defined Norway as one of the most secular countries in the world, Christian folk high schools in Norway have experienced record high attendance. This paper presents case studies of the religious education (RE) and practices of two Christian folk high schools in Norway. A survey shows that students at these schools can be considered representative of the confessional backgrounds and stated values of their cohort of Norwegian youth. The studied institutions have the declared goal of offering RE, of which an on-campus worship service is a central element. A large portion of the student body attends these services. Using a reconstruction of Etienne Wenger's theory of communities of practice, the author analyses student participation in the school worship service, specifically in the act of candle lighting. Observations and student interviews indicate that the service can be described as a reflective practice representing a dialogic form of religion. This article contributes an analysis of the distinctive form of RE offered by Christian folk high schools in Norway. In a broader sense, it contributes to the understanding of secular youth and their relation to religious practice.

41. Maria Immacolata MACIOTI, Arta MUSARAJ, *Albania and the teaching of religion in schools*, Academicus International Scientific Journal, 8 (2017) issue n.15, 14-27. <https://www.ceeol.com/search/article-detail?id=469593> - Multiculturalism and the new multi religious social realities are becoming dominant dimensions of today's world. The huge changes in the social tissue of those societies, which up to now had an established dominant culture and religious affiliation, made them now face more than the effects of migrant flows, which inevitably causes confrontations of cultures and beliefs. The clash of civilizations, which have been so accurately predicted, took different forms of confrontation by giving floor to extremism into its organized form: an explosion of terrorism. By considering the strong connections between poverty and lack of education as an extremism cradle, many researchers consider the inclusion of the subjects related to the history and culture of religions as a strategy to reduce cultural and religious conflict as well as extremist behavior and the bases of terrorism, by increasing information and knowledge about religion starting from early teen years. Albania, a country known for its religious tolerance, is one of those countries which' decision makers in education actually share this point of view and is going to start a project by including a module of limited hours of teaching in medium and high school students. The paper makes an analysis of the potential effects this might have considering its application related to the initial purposes of the project, by introducing the case of Italy and its strategy of religious education over the years as a comparative tool in order to analyze and predict the potential outcomes of this intent, by considering the national background of Albania and some specific learning traits and outcomes on such topics related to age and cultural set up.

42. Kristin MATTSO, Jennifer REED-BOULEY, *Religion and Politics. Educating for Engagement*, Journal of Religion & Society. Supplement series n. 14 /2017, 19pp - space.creighton.edu:8080/xmlui/bitstream/handle/10504/109267/2017-16.pdf?sequence=1&isAllowed=y - Daily headlines confirm that when religion and politics interact, the results can be explosive. Most Catholic universities, however, count religious inquiry and political responsibility among their overall learning goals. In this paper, we explore how Catholic social teaching (CST) can inform political dialogue in ways that unite rather than divide. Specifically, we focus on the background for a collaborative project at a Catholic university to teach students to apply CST to the political dimensions of environmental sustainability. Catholic social teaching can serve three functions that are useful to Catholic universities in preparing graduates for full citizenship: 1) complicating students' habits of moral reasoning, thereby providing the condition for the possibility of moral reasoning about politics; 2) incorporating social analysis to provide a basis for non-polemical analysis of political issues; and 3) providing religious motivation and justification for active involvement in politics.

43. Jonathan MORGAN and Steven J. SANDAGE, *A developmental model of Interreligious Competence. A conceptual framework*, Archive for the Psychology of Religion, vol. 38 (2018) 2, 129-158 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15736121-12341325> - This paper articulates a developmental model for how individuals relate to religious difference. We begin by reviewing scholarly work on multicultural competencies and initial research on religious diversity. To provide a framework for our model, we explore the Developmental Model of Intercultural Sensitivity and its relationship to research within the psychology of religion. The review closes by examining and critiquing a preliminary model of interreligious sensitivity. From this multi-faceted review, we propose a developmental model of interreligious competence and suggest key psychological capacities that undergird the model. Two case studies ground the theory before we explore future directions for research. Throughout, we consider the philosophical issues of alterity that shape encounters with religious diversity. By developing this model of interreligious competence, this article aims to provide a framework to help psychologists and other human service professionals become more effective in their interactions across religious difference.

44. Melanie A. NYHOF, Carl N. JOHNSON, *Is God just a big person? Children's conceptions of God across cultures and religious traditions*, Developmental Psychology, Special Issue: *Religion, Culture, and Development*, vol. 35 (2017)1, 60-75.

<http://onlinelibrary.wiley.com/doi/10.1111/bjdp.12173/full> - The present research examines the influence of intuitive cognitive domain and religion on the God concepts of children growing up in religious traditions that present God in ways varying from abstract to concrete. In Study 1, we compared children from a Latter-Day Saints (LDS) background with those from mainstream Christian (MC) backgrounds in the United States. In contrast to MC theology that holds that God is all-knowing, all-powerful, and disembodied, LDS theology depicts God as embodied. In Study 1, 3- to 7-year-olds from LDS and MC backgrounds were asked about supernatural mental and immaterial attributes of God, a ghost, a dad, and a bug. In Study 2, children ages 3–7 from Muslim and Catholic backgrounds in Indonesia were presented with a variant of Study 1. Taken together, the two studies examine the God concepts of children raised in three different religious traditions with God concepts that range from highly abstract to concrete. Overall, we find that the youngest children, regardless of religion, distinguish God from humans and hold similar ideas of God, attributing more supernatural psychological than physical properties. Older children's conceptions of God are more in line with the theological notions of their traditions. The results suggest that children are not simply anthropomorphic in their God concepts, but early on understand supernatural agents as having special mental properties and they continue to learn about differences between agents, influenced by their religious traditions.

45. Stefania PALMISANO, Nicola PANNOFINO, *So far and yet so close: Emergent spirituality and the cultural influence of traditional religion among Italian youth*, Social Compass 2017, published online Febr 2017. 17pp - <http://journals.sagepub.com/doi/abs/10.1177/0037768616683329> - In sociological discussion the relationship between traditional religion and alternative spirituality has been variously defined on the basis of two main theoretical positions which perceive them as either mutually exclusive – according to the ‘spiritual but not religious’ formula – or as interdependent. This debate, mostly taking place in Northern Europe and the United States, does not take into account the specific characteristics of other geographical areas such as Southern Europe. The aim of this article is to fill this gap in empirical research by presenting data from a sample survey and interviews with young people in various Italian cities. A qualitative/quantitative analysis of the data shows, on one hand, that alternative spirituality is defined under the cultural influence of traditional religion, which is to say Catholicism functioning as an exemplary model of reference and, on the other hand, suggests broadening the focus of reflection to the religion-spirituality-secularism triad, interrelated fields competing to shape young Italians’ beliefs and practices.

46. Anna PARRILLI, *L’istruzione religiosa in Turchia: gli Aleviti e la Corte europea dei diritti umani*, Rivista telematica “Stato Chiese e pluralismo confessionale”, 2016; 0(0) DOI [10.13130/1971-8543/7697](https://doi.org/10.13130/1971-8543/7697) - Religious education has become a topic of great interest in the last two decades in Turkey as the result of the rulings of national and international courts and the pressure by non-Muslim communities for the recognition of their rights. The Alevi’s struggle for religious education to ensure respect for parental beliefs, in line with the European Convention on Human Rights, has attracted great attention through the applications of some Alevi citizens to the European Court of Human Rights (ECtHR), which contributed to the raising of public debate on the relationship between the State, the education system and religion. This work is aimed at understanding the position taken by the Strasbourg Court on religious education in Turkey in 2007 by analysing the pioneering case Hasan and Eylem Zengin v. Turkey, which set the case law, and reflecting on the impact that the judgment had both in Turkey and in Europe.

47. Abdullah SAHIN, *The future of Islamic education. A case for reform*, Paper online Febr.2017 : asahin@mihe.org.uk . Governments need to seriously consider the role of Islamic education, but must always approach reform through engagement with the Muslim community and allow it to grow organically. Through close co-operation with Muslim communities governments should develop a set of educational benchmarks and standards for the learning and teaching of Islam, and incorporate Islamic education institutions in wider education inspection and oversight. A specialist watchdog needs to monitor these standards, especially for the teaching of Islam in prisons.

48. Youcef SAI, *Teaching Qur’an in Irish Muslim schools – curriculum, approaches, perspectives and implications*, British Journal of Religious Education, published 07 feb 2017- <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1269723> - This article draws on ethnographic fieldwork that took place in 2014 in two primary Muslim schools based in Dublin in the Republic of Ireland. Based on observations and semistructured interviews, three teachers were observed and interviewed on how the Qur’an was taught to fourth and fifth class pupils. The research findings explore the following: the content of the Qur’an lessons; the pedagogical approaches adopted; views of the teachers as well as a description of some of the common features of the Qur’an class. The author concludes with some implications and offers some direction for future research in the field of Qur’an education in western contexts.

49. Dragos Constantin SANDA, Luana Alexandra SMARANDOIU and Costea MUNTEANU, *The dialogue between Science and Religion: A taxonomic contribution*, Religions 8(2017)3, 35; doi:[10.3390/rel8030035](https://doi.org/10.3390/rel8030035) - Many present day scientists think that religion can never come to terms with science. In sharp contrast with this widespread opinion, this paper argues that, historically, scientific reasoning and religious belief joined hands in their effort to investigate and understand reality. In fact, the present-day divorce between science and religion is nothing else than the final outcome of a gradual, long-term, and deliberately assumed process of the secularization of science. However, especially during the last two decades, we have all been equally confronted with the advance of a new concern that some contemporary scientists have, namely reviewing the sphere of problems specific to the domains of investigation in which they are involved while now facing themes that are usually addressed by theological thought. The paper describes this recent development as being captured by an emerging new field of investigation within the modern scientific epistemology, Science and Religion. Against this background, the purpose of this paper is two-fold:

firstly, to briefly look over the large number of typologies that have been suggested to classify various ways of relating science and religion; and secondly, to highlight the dual taxonomical nature of the contemporary science and religion dialogue.

50. Stefan SCHRÖDER, *Organized new atheism in Germany?* Journal of Contemporary Religion, vol. 32 (2017) 1, 33-49. <http://www.tandfonline.com/doi/full/10.1080/13537903.2016.1256646> - This article provides a comparison of the New Atheism with German organized Humanism in terms of agendas and strategies. It draws on British and American as well as German discourses on the New Atheism and fieldwork on the Giordano Bruno Foundation (*Giordano Bruno Stiftung*) and the German Humanist Association (*Humanistischer Verband Deutschlands*). With reference to Johannes Quack's nonreligion approach, contextual differences are highlighted in order to explain heterogeneities between the New Atheism and organized Humanism in Germany. However, further differences between the two organizations show that context is not everything. The article concludes by raising the question of how these differences should be interpreted: in contrast to the widespread opinion that organized nonreligion is constituted of small competing splinter groups, it suggests that we may observe the development of an international or even transnational movement, which is heckling its religious opponents from different directions.

51. Tania ap SIÒN, *Seeing how we see each other : learning from quantitative research among young people in the UK*, Journal of Beliefs and Values, Febr. 2017, ISSN 1361-7672 (In Press) - <http://wrap.warwick.ac.uk/86167/> - <http://www.tandfonline.com/toc/cjbv20/current> - The quantitative strand of the Young People's Attitudes towards Religious Diversity Project, conducted by the Warwick Religions and Education Research Unit, set out to capture data from over 2,000 students living in each of the four nations of the United Kingdom (England, Northern Ireland, Scotland, and Wales) and from London as a special case. Anonymity and confidentiality were assured. In total, nearly 12,000 students submitted thoroughly completed questionnaires. The project concentrated on schools within the state-maintained sector, but sought to obtain roughly equal numbers of students within each of the five areas attending schools with a religious character and without a religious foundation. The aim of the present paper is to collate, present and assess the findings from this survey that are relevant to the theme of this Special Issue, concerned with examining how a religion shapes the way of seeing the world and seeing other religious traditions. Highlights from the research include: students who are themselves religiously motivated hold more positive attitudes towards religious diversity; there is no evidence that schools with a religious character produce students who are less accepting of people from other religious faiths; religious education does work in the sense of leading to attitudes that promote community cohesion, lessen religious conflict, and promote the common good.

52. Geir SKEIE, *Where is Norwegian religious education research heading? A discussion based on two dissertations*. Nordidactica – Journal of Humanities and Social Science Education, 2017/1, 27-48 - www.kau.se/nordidactica - Norwegian religious education research has produced more than 30 dissertations since late 1990's and has a strong and growing research record in spite of a rather weak and vulnerable position in academic structures. In order to assess the situation and to discuss future possibilities, the article presents the research context and go on to discuss the dissertations of Geir Skeie (1998) and Bengt-Ove Andreassen (2007). It is argued that they have many similarities, but also differences in the way they address the field and discuss epistemological issues. Theory, method and effects of the dissertations in the research community are mentioned and this leads to a deliberation about the role of academic disciplines in the construction of religious education research. A final discussion concludes that systematic reviews of religious education research would be helpful in order to develop future research and to avoid less fruitful disciplinary rivalries.

53. Kirsty SMYTH, Aidan FEENEY, R. Cole EIDSON, John D. COLEY, *Development of essentialist thinking about religion categories in Northern Ireland (and the United States)*, Developmental Psychology, vol. 53(2017)3, 475-496. <http://dx.doi.org/10.1037/dev0000253> - Social essentialism, the belief that members of certain social categories share unobservable properties, licenses expectations that those categories are natural and a good basis for inference. A challenge for cognitive developmental theory is to give an account of how children come to develop essentialist beliefs about socially important categories. Previous evidence from Israel suggests that kindergarteners selectively engage in essentialist reasoning about culturally salient (ethnicity) categories, and that this is attenuated among children in integrated schools. In 5 studies (N = 718) we used forced-choice (Study 1) and unconstrained (Studies 2-4) category-based inference tasks, and a questionnaire (Study 5) to study the development of essentialist reasoning about religion categories in Northern Ireland (Studies 1-3 & 5) and the U.S. (Study 4). Results show that, as in Israel, Northern Irish children selectively engage in essentialist reasoning about culturally salient (religion) categories, and that such reasoning is attenuated among children in integrated schools. However, the development trajectory of essentialist thinking and the patterns of attenuation among children attending integrated schools in Northern Ireland differ from the Israeli case. Meta-analysis confirmed this claim and ruled out an alternative explanation of the results based on community diversity. Although the Northern Irish and Israeli case studies illustrate that children develop selective essentialist beliefs about socially important categories, and that these beliefs are impacted by educational context, the differences between them emphasize the importance of historical, cultural, and political context in understanding conceptual development, and suggest that there may be more than one developmental route to social essentialism. (PsycINFO Database Record (c) 2017 APA, all rights reserved)

54. Evanthia TSALIKI, *Religious Education in Greece under the scope of interculturalism*, Journal of Education and Training, vol. 4 (2017) 1, 15pp. - <http://www.macrothink.org/journal/index.php/jet/article/viewFile/9923/8594> - The aim of this presentation is to provide an overview of the subject of Religious Education (RE) taught in Greek primary and secondary schools

through the lens of the diversity existing in the Greek society. The presentation refers to the Christian Orthodox oriented content –and the roots of this orientation –of the school textbooks and the curriculum on the subject of RE related and compared with the Greek legislation and the European guidelines on RE in detail. The issue was explored through the phenomenological approach which illuminates the subject of RE taught in Greek schools via the method of document analysis. The document analysis showed that the Greek legislation and the curricula of RE seem to be by and large consistent with the European guidelines on the freedom of religious conscience, as this is preserved in some way. However, neither the development of inter-religious dialogue nor the encouragement of pupils to discover different religions is foreseen within school with the exemption of some lessons relevant to other religions and faiths less in primary school and high school and more in Lyceum, the attendance of which is optional. In the end, the findings are discussed and some thoughts are expressed regarding the dimension that the subject of RE should take in future in view of the present composition of the population in Greece.

55. Martin UBANI, *Contextualising the contribution of RE scholarly communities to the development of RE didactics in Finland over recent decades*, Nordidactica –Journal of Humanities and Social Science Education ISSN2000-9879 2017:1 87-108 87 - www.kau.se/nordidactica . This article will discuss the scholarly communities of religious education in Finland during the past 40 years. In this article I will use material from curricula, dissertations and some key researchers in order to describe the contribution of the scholarly communities in the field of religious education concerning RE. Finally, I point out that multicultural education seems to be beginning to constitute a scholarly community within RE research that could bring dialogue and knowledge-creation in RE research into a new phase.

56. John VALK, Aybi TOSUN, *Enhancing religious education through worldview exploration*, Discourse and Communication for Sustainable Education, vol. 7 (2016) 2, 105-117 - <https://www.degruyter.com/downloadpdf/j/dcse.2016.7.issue-2/dcse-2016-0019/dcse-2016-0019.xml> - Exploring one's worldview requires a journey into one's heart, soul and mind (Knowing Self). But Knowing Self requires Knowing Others, imperative in a global world. To what extent do schools prepare students for participation in that global world, especially when it comes to awareness of its worldview diversity, and no less its religious diversity? This paper presents the findings of two research projects highlighting knowledge, awareness and attitudes towards various worldviews. The findings of the first is rather discouraging, a result of little to no attention given to teaching about religion in the schools. The second is much more encouraging, a result of worldview education that explores both religious and secular worldviews in their impacts on individuals and society. It then gives a brief description of a worldview framework that deepens and broadens awareness and understanding of self and others, encourages questioning and openness, and develops critical thinking.

57. Lore VAN PRAAG, Orhan AGIRDAG, Peter AJ STEVENS, Mieke VAN HOUTTE, *The perceived role of Islamic religiosity in minorities' educational success in Belgium. A cure or curse?*, Social Compass, 63 (2016)4, 529-546. En Europe occidentale, l'Islam est largement perçu comme un obstacle à l'intégration des minorités immigrées dans la société dominante et à leur réussite scolaire. Cependant, le rapport entre la religiosité islamique (croyances, engagement, comportements et réseaux sociaux) et la réussite scolaire reste peu connu. Des entretiens approfondis ont été menés avec des étudiants (N=129) en Flandre dans trois écoles secondaires. Nos données indiquent que la plupart des personnes interrogées ne mentionnent pas spontanément la religiosité comme facteur important pour la réussite scolaire. Cependant, si la question est posée explicitement, un nombre important d'étudiants musulmans mentionnent comme ressources pour réussir à l'école tant la mémorisation de prières (comme compétence transférable) que les réseaux d'amis religieux et la protection fournie par la prohibition des drogues et de l'alcool. Néanmoins, quelques étudiants mentionnent également les potentielles conséquences négatives de la religiosité islamique qu'est la discrimination.

58. Francisco VARGAS-HERRERA, Loreto MOYA-MARCHANT, *Catholic religion teachers in Chile: an approach to identity building with regard to existing mission-profession tension*, British Journal of Religious Education, 2017, abstract published 04 Dec 2016 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1256267> - Religion classes are found throughout the entire school system in Chile. These are mostly conducted by Catholic teachers who form their own professional identity from internal demands (imposed by the Catholic Church) and external demands (imposed by the school culture, social media, students and their families). This paper presents a reference framework for the professional teacher identity and analyses the linguistic structures and persuasion strategies present in three documents that directly question this group of teachers, building an identity profile of them. Discursive mechanisms are identified which legitimise identity traits. The way in which said productions influence the thoughts and actions of their readership is also analysed. A documentary study design is used based on critical documentary analysis. The investigation shows breaks in the discourse and an existing tension between the mission and the profession, underlining that the Catholic religion teacher is first and foremost an evangeliser. The performance capacity of this discourse on the listeners is discussed along with the effect of the almost complete absence of references to teaching professionalism and the possible influence on the development and results of the subject.

59. Jon Magne VESTØL, *On teaching what cannot be said: Reflections on the role of the unsayable in religious education*, Nordidactica. Journal of humanities and social science education, 2016, issue 2, pp21 - <http://www.diva-portal.org/smash/get/diva2:1070371/FULLTEXT01.pdf> - This paper discusses how religious education can address the aspects of religion that transcend the limits of verbal communication. It draws on empirical data from group interviews with young Norwegian members of the Catholic and Lutheran Churches. The young informants reflect on aspects of religion that seem to exceed the limits of

language and suggest that how religious education deals with these elements needs to be improved if it is to promote respect and understanding for religion and believers. Excerpts from the material are discussed in the light of theological and philosophical perspectives on the unsayable. Finally, possible pedagogical approaches to facilitate the understanding of and dealing with the handling of non-verbal aspects of religious faith are explored, including the use of philosophical perspectives, experiences from art and music and empirical descriptions of religious experience.

60. Xiuhua WANG, Jeremy E. UECKER, *Education, religious commitment, and religious tolerance in contemporary China*, Review of Religious Research, online on 27 Febr 2017: doi:10.1007/s13644-017-0286-5 - Most existing research on education and religion has been situated in the United States, a context where it is normative for youth to receive religious socialization within families that is often thought to be challenged once they enter college. This study examines the relationship between higher education and religion in a non-Western context, China, where children are typically raised in secular contexts and anti-religious ideology permeates the education system. For Chinese youth, college is often individuals' first significant exposure to religious perspectives. Using data from the 2007 Spiritual Life Study of Chinese Residents, we find that the influence of education on religion is not a secularizing one: Although the least educated are more likely to identify themselves as members of a religious group, this is true only of older adults. People with at least some college education report similar levels of religious salience and belief in their lives compared to both the least and moderately educated. In fact, younger adults who went to college are more likely to hold a religious belief than younger adults with only a primary school education, and more likely to report religion is important to them than those with a middle or high school education. Moreover, college-educated people are more likely to tolerate religious beliefs as alternatives to communism, and younger adults who went to college are more tolerant of religion vis-à-vis science than are younger adults with middle or high school education.

61. Suzanne WILBORG, Kristina R. LARSEN, *Why school choice reforms in Denmark fail: the blocking power of the teacher union*, European Journal of Education, vol. 52 (2017)1,92-103 - <http://onlinelibrary.wiley.com/doi/10.1111/ejed.12203/full> - This article investigates why school choice is exercised to a limited degree by parents despite major government initiatives to enhance diversity, competition and choice in the Danish education system. Denmark has had 20 years of centre-right governments, promoting choice reforms perhaps even more vigorously than the other Nordic countries, yet school choice is seldom used – only 12% of parents choose a public school that differs from the one that is allocated to them. The literature on school choice in Denmark argues that this is primarily due to a general lack of parental interest because of the relatively high similarity across schools. In this article, we argue that the main reason is to be found in the politics of vested interests, namely municipalities' persistent use of pupil assignment schemes supported by powerful teacher union branches at the local level.

62. Sarah WILKINS-LAFLAMME, *Secularization and the wider gap in Values and personal Religiosity between the Religious and Nonreligious*, Journal for the Scientific Study of Religion, vol. 56 (2017) 1, abstract published online on February 17, 2017. - [http://onlinelibrary.wiley.com/journal/10.1111/\(ISSN\)1468-5906](http://onlinelibrary.wiley.com/journal/10.1111/(ISSN)1468-5906) - Increasing proportions of religious non affiliation characterize most Western societies, although the periods over which these increases have occurred and the speed in which they happen do vary. Consequently, some nations now have larger unaffiliated groups and others much smaller ones. What is less well known is if, in areas where unaffiliated groups are larger, the religious “nones” have become more distinct from the actively religious in their attitudes and behavior. In contexts of advanced secularization, to what extent is the gap greater between the actively religious and the nonreligious when it comes to their views on family life and reproduction, for example? In regards to their levels of religiosity and spirituality in their private lives? Are the unaffiliated more liberal in their attitudes and less religious in their private life? This article sheds light on these questions by analyzing data from over 200 North American, European, and Oceanic country subregions included in the 2008 International Social Survey Programme. With hierarchical linear models, I find that, in areas where the unaffiliated form a larger proportion of the population, the differences between the actively religious and the unaffiliated in family values and personal religiosity tend to be greater.

63. Michalinos ZAMPYLAS, Loizos LOUKAIDIS, *Emerging relationships between religious education and citizenship education: teachers' perceptions and political dilemmas in Cyprus*, British Journal of Religious Education, 2017, abstract online 2016: <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1209459> - This article explores the ways in which a group of primary school teachers in Cyprus interprets the relationship between religious and citizenship education. The contextualisation of the meaning of religious education shows the extent to which social, historical and political elements shape teachers' perceptions about the entanglements between religious and citizenship education. In particular, the present study reveals two important findings – one concerning the conceptualisation of each school subject and their perceived relationship and the other concerning the contextualisation of this relationship in the cultural and political contexts of Cyprus. The findings also reveal important constraints and political dilemmas for the possible trajectories of 'religious citizenship education' in Cyprus. The article discusses the implications for curriculum and policy deliberations, as well as further research on 'religious citizenship education' in specific cultural and political settings.

64. Theodore G. ZERVAS, *From Ottoman colonial rule to nation statehood: Schooling and national identity in the early Greek school*, Espacio, Tiempo y Educación, 4 (2017) 1-21. doi: <http://dx.doi>. - Después del dominio colonial Otomano, la educación en Grecia se convirtió en una importante institución para la construcción ideológica de una identidad nacional griega. Este artículo examina la escolarización en Grecia justo antes de la Revolución griega, la escolarización en Grecia inmediatamente después de la independencia y cómo la escuela nacional griega ayudó en la construcción de una identidad nacional. La sección

introdutoria discute cómo un estado-nación griego recientemente independiente luchó en unir al pueblo alrededor de una identidad nacional colectiva. Mientras que la mayoría de la gente identificada en ese momento con sus familias, comunidades y religión ortodoxa, después de que la gente de la independencia comenzó a verse como miembros de una nación más amplia. La sección 2 proporciona una discusión sobre la educación durante el dominio colonial otomano y cómo se mantuvo un tipo de identidad griega (centrada alrededor de la fe ortodoxa) a través del hijo ortodoxo griego. Las escuelas de la Iglesia griega enseñaban a los niños cómo leer y escribir, así como las virtudes de la fe ortodoxa. La sección 3 examina la educación durante los primeros años del Estado-nación: se delinear los contornos generales del sistema educativo griego y se discute cómo la organización del sistema escolar se toma prestada de los modelos de escuela existentes encontrados en Europa occidental. La sección 4 describe el currículum nacional y cómo el plan de estudios nacional ayudaría a enseñar a las futuras generaciones lo que significaba ser griego. Esto se refuerza aún más en el libro de texto de la escuela, que es parte de la discusión en la sección 5. La sección concluye con el papel de la educación y sus implicaciones en la unificación de naciones de todo el mundo.

65. Varios, *La (no) fe de los Millennials*, pliego de "Vida Nueva", 20/01/2017. Respondiendo a la invitación del documento sinodal a leer la realidad de los jóvenes "más alejados o ajenos", *Vida Nueva* ha reunido a varios *millennials*, hijos de una sociedad de raíces cristianas pero alejados de la Iglesia, que no de los valores transversales del Evangelio. Ilusionados, tolerantes, con proyectos de futuro. No se consideran anticlericales, aunque sí tienen reticencias a todo lo que suene a institucional. Lejos de rechazar el fenómeno religioso, lo ignoran. Desde esta indiferencia, sugieren una Iglesia abierta, acogedora y flexible, que no relativista o que traicione sus principios, pero que sí anteponga la persona sobre la norma, el hombre antes que el sábado.
<http://www.vidanueva.es/2017/01/20/la-no-fe-de-los-millennials-sinodo-jovenes-2018/>

EDUCATIONAL TOOLS

66. François DESROCHES, *La voix et le calame. Les chemins de la canonisation du Coran, Leçon inaugurale prononcée le jeudi 2 avril 2015*, Collège de France, Paris 2016, 64pp - <https://books.openedition.org/cdf/4761> - Comment comprendre l'islam sans savoir comment s'est formé, puis fixé, son texte fondateur, le Coran ? La découverte d'un palimpseste à Sanaa en 1973 a confirmé l'existence d'autres recensions du texte coranique dans les premiers siècles de l'islam. Leur étude, combinée à celle des manuscrits de la transmission dominante, a permis d'identifier les différentes strates du texte et les variantes qui ont été peu à peu écartées. Cette approche inédite du Coran renouvelle profondément l'histoire intellectuelle et culturelle du monde musulman.

67. *Bibbia ieri e oggi*, edito dalla Elledici, Torino, è il nuovo bimestrale che sostituisce *Il Mondo della Bibbia*, che si è chiuso con il fascicolo n. 133. Il sottotitolo annuncia: storia, arte, archeologia, studi, attualità. Il numero zero, sett.-dic..2016, contiene un ricco dossier illustrato sul Tempio di Gerusalemme, e un secondo dossier sulla preghiera di Gesù. Può interessare insegnanti di religione, catechisti, gruppi biblici.

68. Genève, un Musée au secours de l'école : *Chasse aux trésors autour des Religions*. Dès le 1er février 2017, le Musée d'ethnographie de Genève propose un parcours interactif permettant à tout visiteur de découvrir les objets du sacré en s'amusant. Une avant-première a eu lieu en janvier, en voici le [reportage de la RTS](http://www.rts.ch/play/tv/couleurs-locales/video/ge-le-musee-dethnographie-a-presente-son-parcours-interactif?id=8306439):
<http://www.rts.ch/play/tv/couleurs-locales/video/ge-le-musee-dethnographie-a-presente-son-parcours-interactif?id=8306439>

OPINIONI

Islam in Germania: la chance di studiarlo all'università - [...] Sul versante di un riconoscimento dell'islam come religione che sia parte integrante del vissuto del paese, la Germania si è mossa con sagace anticipo rispetto al resto dell'Europa. Potendo far conto su una lunga tradizione di presenza delle teologie (cristiane) e delle scienze della religione nel contesto dell'università pubblica, nel 2010 il *Wissenschaftsrat* ha pubblicato un documento in cui si davano indicazioni per sviluppi ulteriori delle discipline inerenti le religioni nelle università tedesche. Su questa base sono stati costituiti presso le università di Münster, Osnabrück, Francoforte, Tubinga e Erlangen degli istituti di studi islamici per la formazione degli insegnanti di religione nelle scuole e del personale attivo nelle moschee e comunità islamiche. Dopo la valutazione compiuta al termine del primo quinquennio, dati i risultati positivi, lo stato tedesco ha deciso una prosecuzione per altri cinque anni, mettendo a disposizione delle università coinvolte un ulteriore finanziamento a copertura dei costi (attualmente il numero degli immatricolati si atesta nel complesso intorno ai 1.800 studenti). Si è dato così inizio a un processo, che non può essere che lento anche perché tocca dimensioni profonde dei vissuti personali e dei rapporti con la società nel suo complesso, per dare forma a un islam che son sia meramente una tautologica confessione di fede, ma possa diventare un'interrogazione critica e una mediazione culturale della religione islamica all'interno del contesto tedesco.

Marcello Neri, docente presso l'Europa-Universität Flensburg (D), *Una società stratificata*, il Mulino 1/2017, p. 81.

Un multiculturalisme pertinent - Quand je vais rencontrer les étudiants le 10 janvier pour le premier cours, je vais leur présenter le Québec d'aujourd'hui face aux défis de la diversité culturelle. L'idée, c'est d'aller voir comment la diversité

culturelle qui, pendant des années, a été très valorisée entre autres au Canada anglais, et au Québec d'une façon particulière à travers le multiculturalisme, comment ça peut aussi être pertinent pour la France, pour l'Europe qui aujourd'hui se sent ébranlée par des vagues d'immigrants et inquiète par rapport à une trop grande diversité.

Alain Gagnon, *Le Devoir*, 5 janvier 2017.

Un Irc facoltativo non educa al pluralismo - Se l'insegnamento della religione cattolica nella scuola può essere inteso come un'offerta all'interno della pluralità religiosa, lascia però anche trasparire una sottile forma difensiva della propria identità, religiosa o no. È pur vero che un'obiezione potrebbe essere che coloro i quali non desiderano frequentare l'insegnamento possono rifiutarlo e fare altro: ma è questo il pluralismo religioso che si intende costruire? O non è forse questo un modo per ri(con)durre, una volta ancora, l'identità personale alle specifiche appartenenze, facendo aggio sull'idea di una supposta libertà di scelta? Benché animato da buoni propositi e finalità, questa modalità di rapporto e comunicazione contiene il rischio di giustificare spaccature e isolamenti, adombrando la chiusura delle possibili narrazioni di sé e dell'altro, insegnando un terribile convincimento: quello di sapere chi si è.

Stefano Golasmici, <http://www.psicologiadellareligione.it>, sett-dic.2016, p.4.

The most accurate understanding, and the most consistent with the Islamic legislation and the practical way of the Prophet, peace be upon him, is that the killing of the apostate is meant for the traitor of the group, the one disclosing secrets, [...] the equivalent of treason in international law. [this document defines apostasy not as a religious issue but a political one]

The Way of the Scholars, Morocco, January 2017.

On collective school worship - The vast majority of schools in England, Northern Ireland and Wales are required by law to organise daily acts of collective worship. In England and Wales the act of worship in a school without a religious character must be 'wholly or mainly of a broadly Christian character.' *Should the State maintain a duty that compels non-religious schools to hold acts of worship on a daily basis?* The answer lies in establishing whether a convincing rationale exists for the duty. Of course, it is entirely possible to oppose a law in spite of the existence of a strong rationale for that law. However, for a State, the existence of a satisfactory rationale is an essential requirement for continuing to impose a legal duty.

Alison Mawhinney, *The law on collective school worship: The rationale then and now*, "Public Spirit", January, 2017: <http://www.publicspirit.org.uk/?p=4614&preview=true>

Muslims teach me to be a better Christian - I am a Christian who was raised, and now choose, to profess Christ as Lord and Savior. I was born into a white middle-class family in suburban Maryland. I was part of the majority of Americans who received little education on Islam. I didn't know that, in addition to sharing a common humanity, we also shared core teachings of our faith. It was not until I left home, at age 17 that I even met anyone who identified as Muslim. Now I work at Davidson College in the Chaplain's Office, as an interfaith educator. My job includes supporting students who live faithfully according to the practice and teachings of Islam. Every day, I find that students who identify as Muslim teach me to be a better Christian and a better citizen.

Elisabeth Welliver: <https://sojo.net/articles/i-m-christian-and-interfaith-educator-america-needs-islam>

Anche le religioni dovrebbero convertirsi - In questo momento le religioni, se vogliono essere in linea con il progetto europeo, si trovano a essere mobilitate per consentire la loro stessa secolarizzazione. Eppure ciò non significa che rinuncino al loro credo. Proprio in questo sta la difficoltà. La cosiddetta società «post-secolare» ci mostra una sorta di paradosso, poiché essa riposa su una seconda secolarizzazione: quella delle religioni che, senza rinnegare se stesse, dovrebbero «convertirsi» alle implicazioni criticiste, fallibiliste e prospettiviste di un «uso pubblico della loro ragione». Si parla di «secolarizzazione interna».

Jean-Marc Ferry, da Introd. a *Le Religioni nello spazio pubblico*, Edb, 2016

La mancata riforma dell'istruzione islamica in Marocco - La presenza del dogma religioso conferma la discussa centralità dell'Islam nell'istruzione del Marocco. Vedendo la nuova versione dei manuali destinati all'insegnamento dell'Educazione islamica (*tarbiya islamiyya*), gli osservatori rimangono stupiti. La tanto attesa riforma di questa materia molto controversa, dove il sacro occupa un posto privilegiato, alla fine non ha avuto luogo: la presenza del dogma religioso conferma, ancora una volta, la centralità, sempre più problematica, dell'Islam nell'istruzione marocchina. In un capitolo del manuale di educazione islamica del primo anno di liceo si legge che «chi dice cose contrarie al credo e ai precetti dell'Islam è escluso dalla comunità dei musulmani». Un altro manuale della stessa materia attacca apertamente la filosofia considerandola una «produzione del pensiero umano contrario all'Islam». Tuttavia i problemi dell'istruzione marocchina non si limitano all'insegnamento religioso.

Omar Brouksy in:

<http://www.oasiscenter.eu/it/articoli/religioni-e-spazio-pubblico/2017/02/14/marocco-dogma-istruzione-islamica>

L'Europa ridiventi arcipelago culturale - Nel recente passato l'Europa ha delegato alla potenza d'oltreoceano, insieme alla questione della stabilità mondiale, anche quella della guida culturale; ora il nuovo assetto internazionale sollecita una riappropriazione di queste due direttrici d'impegno e ripropone con urgenza la questione dell'identità europea. Il terreno sul quale agire appare quello culturale, che ha reso «questo piccolo promontorio del continente asiatico» (come disse Paul Valéry), un "arcipelago culturale" capace di elaborare categorie del pensiero divenute gli universali della contemporaneità e che hanno al loro centro la persona.

Franco Anelli, rettore dell'Università Cattolica di Milano, *Vita e Pensiero*, 2017/1, p. 8

Une déclaration conjointe - [...] Les chrétiens et les musulmans ont des traditions religieuses enracinées dans l'expérience de l'exil, et l'hospitalité de Dieu. Des attitudes hostiles envers les déplacés n'ont pas de place dans nos traditions religieuses, et manifestent un grave échec moral. Nos fois invitent toutes les personnes de bonne volonté à promouvoir partout une culture plus généreuse de l'hospitalité pour les migrants et les déplacés. Reconnaissons la dignité de chaque personne, et le droit de chaque personne de vivre en sécurité dans notre maison commune.

Imam Yahya Sergio Yahe Pallavicini Président de la Communauté religieuse islamique italienne (COREIS)

Père Thomas H. Smolich SJ Directeur international du Service Jésuite des Réfugiés (JRS)

http://fr.jrs.net/nouvelles_detail?TN=NEWS-20170206033001

CALL FOR PAPER / FORTHCOMING CONFERENCES

■ **Muslims in the UK and Europe - Postgraduate Symposium, University of Cambridge, 12-13 May 2017** - The University of Cambridge Centre of Islamic Studies invites applications from current Masters and PhD candidates to present their research on issues pertaining to Muslims in the UK and Europe, from any discipline. The postgraduate symposium, taking place from 12-13 May 2017, will be a platform for students to present and exchange current research on any topic in this field in a dynamic forum. While historical or theoretical context is valuable, we invite papers also to present, analyse or interpret research findings, data or material. cis@cis.cam.ac.uk

■ **Bibbia e predicazione in Savonarola e Lutero, Roma 12-14 maggio 2017**, Centro Congressi Augustinianum, convegno organizzato da Biblia Associazione laica di cultura biblica, da Comunità Luterana di Roma e da Facoltà Valdese di Teologia. Info: cristina@biblia.org

■ **Arguing Religion, International Conference, Trento, Italy, 6-8 June 2017**. The Center for Religious Studies (FBK-ISR) to organize international conference “Arguing Religion” in collaboration with the Humboldt-University Berlin and the University of Freiburg - In collaboration with the German research project “[Tiefe Meinungsverschiedenheiten/Deep Disagreements](#)”, 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](#)” (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 UK, Germany, the US, Canada, and Italy. <https://isr.fbk.eu/news/center-religious-studies-fbk-isr-organize-international-conference-arguing-religion>

■ **The Religious and Ethnic Future of Europe: an International Conference 12-13 June 2017**, Åbo Akademi University, Turku/Åbo, Finland Conference website: <http://www.abo.fi/refe/> Facebook event: <https://www.facebook.com/events/1684659638516383/>

■ **Ex nihilo. A “Zero Conference” on Research in the Religious Fields**, Bologna Università, 18-21 June 2017, organized by European Academy of Religion. Info: www.europeanacademyofreligion.org ; eu_are2017@fscire.it

■ **New Perspectives on Science and Religion in Society, Thursday 29th June – Saturday 1st July 2017**. Chancellors Hotel and Conference Centre, Manchester, UK. Organised in partnership between by Newman University, UK, University of Kent, UK, York University, Canada, and Kent State University, USA. For further details, visit the conference webpage at: <http://scienceligionsspectrum.org/engage/events/new-perspectives-on-science-and-religion-in-society>

■ **Meditation in Buddhist-Christian Encounter: A Critical Analysis, 29 June – 3 July 2017**, Montserrat / Barcelona, Spain, in cooperation with the Institute of Culture (IUC) of the Universitat Pompeu Fabra. Program, inscription: http://www.buddhist-christian-studies-europe.net/?page_id=197

■ **Storia del Cristianesimo: dalla formazione alla ricerca** – La Sapienza Università organizza, Roma, nell'a.a. 2017-18 Corsi di Alta Formazione sul Cristianesimo, che si propongono di realizzare un percorso formativo finalizzato a fornire strumenti, metodi e competenze utili ad affrontare in autonomia una ricerca in storia del cristianesimo, preparando alla stesura di un progetto di ricerca di dottorato o di un progetto finanziabile da istituzioni nazionali ed internazionali e alla realizzazione di articoli scientifici. Le competenze di base acquisite durante il percorso di laurea verranno messe a frutto, formando i frequentanti alla produzione di una ricerca indipendente. I frequentanti saranno attivamente coinvolti, oltre che per mezzo di seminari

monografici, anche attraverso la lettura e l'esposizione di materiale scientifico fornito durante il Corso e attività di ricerca da effettuare in autonomia. Domande di iscrizione entro il 30/11/2017. Versamento della quota (euro 500) entro l'8/01/2018.

Info: <http://www.uniroma1.it/didattica/corsiformazione/storia-del-cristianesimo-dalla-formazione-alla-ricerca>

■ **International Conference on Catholic Religious Education in Schools, 07th -10th February 2018**, at Catholic Archbishop's Seminary, Rabat, MALTA - The conference is an opportunity for Catholic Scholars around the world working in the field of Religious Education to come together to reflect on the nature and identity of Catholic Religious Education in schools. The conference will foster scholarly educational and theological dialogue on Religious Education in schools taking into consideration the evangelizing mission of the Church and plural and secular contexts. This international conference, Catholic Religious Education in Schools, is being **organized by the University of Malta and the La Salle Academy for Faith Formation and Religious Education at the Australian Catholic University with the support of the Maltese Ministry of Education.**

Details regarding the call for Papers and Workshop presentations will appear shortly. Information about the keynote speakers will appear shortly. After a sponsorship from La Salle Academy for Faith Formation and Religious Education at the Australian Catholic University and from the Maltese Ministry of Education, the fee has been reduced to approximately €350. The fee will cover: the Conference registration fee - 3 nights stay at the Seminary - 3 Breakfasts - 4 lunches - Evening social programs including 3 dinners/receptions at different venues - A pilgrimage to St Paul's Grotto where according tradition St. Paul was held captive on his journey to Rome - A pilgrimage to a Marian shrine with a fresco of Our Lady that predates the 9th century.

Further Details will be sent in the near future. Should require any clarifications please do not hesitate to contact Prof. Adrian Gellel (adrian.gellel@um.edu.mt) or Michael Buchanan (michael.buchanan@acu.edu.au)

Prof. Michael T. Buchanan
Associate Professor, Religious Education
Faculty of Education
Australian Catholic University
115 Victoria Parade
Fitzroy, Victoria, Australia, 3065
Email: Michael.Buchanan@acu.edu.au

Prof. Adrian-Mario Gellel
Associate Professor, Religious Education
Faculty of Education
Faculty of Theology
University of Malta
Msida, Malta
Email: adrian.gellel@um.edu.mt

■ **The Impact of Religion Challenges for Society, Law and Democracy** :The second international conference Uppsala University, Sweden, April 24-26th 2018 - Suggestions for special thematic sessions are welcome; please send an email to info@crs.uu.se by May 31st 2017 - Deadline for the submission of abstracts (max 200 words): October 31st 2017. <http://www.crs.uu.se/Forskning/impactofreligion?path=/>

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COUNCIL OF EUROPE (Strasbourg)

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