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EUROPEAN ACADEMY ON RELIGION **A confronto per 5 giorni l'Europa della cultura religiosa**

Bologna. Dal 18 al 22 giugno, studiosi provenienti da Europa, Mediterraneo, Medio Oriente, Caucaso, Russia e da altri paesi del mondo, si sono incontrati a Bologna per la Conferenza "zero" della *European Academy of Religion*: cinque giorni di seminari scientifici, lezioni e dibattiti su temi diversi legati all'esperienza religiosa in tutta la sua varietà. Un evento senza pari per quantità e qualità, partecipato da alcune fra le più grandi società scientifiche europee e mediterranee: circa mille i partecipanti accreditati per oltre 600 interventi, 7 sedi tra le più prestigiose del centro storico di Bologna, 133 panel e oltre 200 sessioni di lavoro, lezioni, dispute, per un evento unico in Europa.

Anche se ha come titolo "Ex nihilo", l'Academy sviluppa lo sforzo fatto con TRES (*Theology and Religious Studies in Europe*), un network attivo alla fine degli anni Novanta: dopo quella esperienza la Fondazione per le scienze religiose di Bologna, diretta da Alberto Melloni, ha promosso la costruzione dell'Academy per coinvolgere tutti gli studiosi di tutte le discipline che a vario titolo, attraversano o sono attraversate dalla esperienza religiosa: testi, dottrine, storie, diritti, filosofie, teologie, sociologie, ecc. con un approccio scientifico aperto. L'Academy è perciò una piattaforma scientifica inclusiva di scambio e cooperazione, sul tema dei saperi sulle culture religiose, tra accademie, società, centri di ricerca e istituzioni, laboratori universitari e cluster, riviste qualificate, editori scientifici e media.

Panel e dibattiti hanno coperto i settori più diversi: antropologia, archeologia, arte, studi biblici, studi buddhisti, diritto canonico, storia delle chiese, storia delle religioni antiche, storia e tutela del patrimonio artistico, digital humanities, scienze dell'educazione, etica, esegesi, studi di genere, ermeneutica, storia, relazioni internazionali, iranistica, studi islamici, ebraistica, scienze giuridiche, diritto, linguistica, musicologia, patristica, pedagogia, filologia, filosofia, politologia, psicologia, scienze delle religioni, studi coranici, storia della scienza, sociologia, teologia, scienza politica. In prospettiva, l'Academy organizzerà annualmente le sue conferenze maggiori, unitamente ad altre iniziative locali o settoriali (sintesi dal comunicato stampa diffuso dal portale <https://www.europeanacademyofreligion.org/program/press>).

◆ "Almost a thousand religion scholars gathered recently in Bologna, Italy, for the first conference of the newly established European Academy of Religion. Hosted by the John XXIII Foundation for Religious Studies, the conference drew attendees from around the world - mostly specialists in Christianity and Judaism, but also those who study Islam, Bahá'ism, and new religions and religious movements. The conference's title - [Ex Nihilo: Zero Conference of the European Academy of Religion](#) - reflected the aim of the gathering, namely, to create an international platform based in Europe for the study of religion. The intellectual and political potential of the initiative goes beyond the usual scope of scholarly engagement with religion in Europe. The project draws inspiration from the much larger American Academy of Religion, with which it shares some similarities. First, it wants to extend beyond the geographic boundaries of its name: "European" in this case means a core Euro-Mediterranean group of scholars and institutions reaching out to the whole world, especially past the eastern boundaries of the European Union. The notion of "religion" is similarly expansive, encompassing religious studies, the history of religions, comparative canons and ecclesiastical law, religion and politics in comparative perspectives, and religion and media. This approach is institutionally and intellectually independent from ecclesiastical and pontifical institutions (something not necessarily obvious, in light of European history). Finally, the group wants its annual gathering to become *the* meeting place for European scholars of religion; the next conference will take place in March 2018, again in Bologna (beginning in 2019 it will be held at a different location every year), with the organizing committee chaired by Frederik Pedersen of the University of Aberdeen". By *Massimo Faggioli*, *Commonweal Magazine*, June 28, 2017.

■ <https://www.commonwealmagazine.org/what-european-academy-religion-says-about-religion>

EGLISES D'EUROPE **(Re)penser l'Europe, une contribution chrétienne sur l'avenir de l'Union**

La COMECE et le Saint Siège organisent un congrès au Vatican du 27 au 29 octobre 2017 à l'occasion du 60^{ème} anniversaire des Traités de Rome. Alors que l'avenir de l'Union Européenne est incertain, la COMECE offre aux évêques et aux hauts représentants politiques, ainsi qu'à d'autres acteurs de l'Eglise, l'opportunité d'un dialogue et d'une réflexion commune avec le Pape François.

Quels sont les défis auxquels fait face l'Union Européenne ? Que voulons nous accomplir ensemble ?
Quels sont les besoins de nos populations ? Quelle référence commune est au cœur de la construction européenne ? Comment la pensée catholique peut-elle contribuer à un avenir meilleur ?

Le congrès de la COMECE est un signe de l'engagement de l'Eglise catholique à trouver de nouvelles solutions et de nouvelles voies pour le vivre ensemble sur le Continent. Les délégations nationales représenteront la majorité des 350 participants et comprendront des hauts représentants politiques, des membres des mouvements catholiques laïcs, des ordres religieux, et de la jeunesse.

[Participation sur invitation].

■ <http://www.comece.eu/site/fr/prochainsvnementscomece/calendar/67.html>

OHCHR (UN) **The Beirut Declaration 2017: Faith for Rights**

In March 2017, the Office of the UN High Commissioner for Human Rights (OHCHR) launched its initiative on *Faith for Rights* with an expert workshop in Beirut. This initiative provides space for a cross-disciplinary reflection on the deep, and mutually enriching, connections between religions and human rights. The objective is to foster the development of peaceful societies, which uphold human dignity and equality for all and where diversity is not just tolerated but fully respected and celebrated.

The *Beirut Declaration* considers that all believers –whether theistic, non-theistic, atheistic or other – should join hands and hearts in articulating ways in which “Faith” can stand up for “Rights” more effectively so that both enhance each other. Individual and communal expression of religions or beliefs thrive and flourish in environments where human rights are protected. Similarly, human rights can benefit from deeply rooted ethical and spiritual foundations provided by religions or beliefs. Rather than focusing on theological and doctrinal divides, the *Beirut Declaration* favours the identification of common ground among all religions and beliefs to uphold the dignity and equal worth of all human beings. Linked to the *Beirut Declaration* are 18 commitments on *Faith for Rights*, with corresponding follow-up actions^(*).

These include the commitments to prevent the use of the notion of “State religion” to discriminate against any individual or group; to revisit religious interpretations that appear to perpetuate gender inequality and harmful stereotypes or even condone gender-based violence; to stand up for the rights of all persons belonging to minorities; to publicly denounce all instances of advocacy of hatred that incites to violence, discrimination or hostility; to monitor interpretations, determinations or other religious views that manifestly conflict with universal human rights norms and standards; to refrain from oppressing critical voices and to urge States to repeal any existing anti-blasphemy or anti-apostasy laws; **to refine the curriculums, teaching materials and textbooks***; and **to engage with children and youth who are either victims of or vulnerable to incitement to violence in the name of religion**. Another meeting is envisaged in October 2017 on the occasion of the fifth anniversary of the *Rabat Plan of Action*, in order to determine a road map with an analysis of priority areas, outlining good practices and defining modalities of the assessment of and support to existing and new *Faith for Rights* projects at the local level.

■ <http://www.ohchr.org/Documents/Press/Faith4Rights.pdf>

* See commitment XII: *We commit to further **refine the curriculums, teaching materials and textbooks** wherever some religious interpretations, or the way they are presented, may give rise to the perception of condoning violence or discrimination. In this context, we pledge to promote respect for pluralism and diversity in the field of religion or belief as well as **the right not to receive religious instruction that is inconsistent with one’s conviction**. We also commit to defend the academic freedom and freedom of expression, in line with Article 19 of the International Covenant on Civil and Political Rights, within the religious discourse in order to promote that religious thinking is capable of confronting new challenges as well as facilitating free and creative thinking. We commit to support efforts in the area of religious reforms in educational and institutional areas.*

* *Nous nous engageons à revoir les **curriculums, matériels pédagogiques et manuels** lorsque certaines interprétations religieuses ou la manière dont elles sont présentées peuvent donner à penser qu’elles incitent à la violence ou la discrimination. Nous promettons de promouvoir le respect du pluralisme, de la diversité dans le domaine religieux ainsi que le **droit de ne pas recevoir d’instruction religieuse incompatible avec les croyances personnelles**. Nous nous engageons à défendre la **liberté académique et la liberté d’expression**, conformément à l’art. 19 du Pacte international relatif aux droits civils et politiques, et ce dans le cadre du discours religieux afin de promouvoir le fait que la pensée religieuse est capable de se confronter à de nouveaux défis, ainsi que de faciliter la pensée libre et créative. Nous nous engageons à soutenir les efforts en matière de réforme religieuse dans les domaines éducatifs et institutionnels.*

EGLISES D'EUROPE **Le rôle culturel de l'école contre l'illettrisme religieux**

Le V Forum catholique-orthodoxe européen, réuni à Paris les 9-12 janvier 2017 autour des questions concernant la violence du terrorisme et l'urgence d'un dialogue de vérité entre religions et convictions différentes, a souligné la centralité d'une information objective sur les grandes religions assurée par l'éducation scolaire publique.

« [...] Catholiques et Orthodoxes accordent une attention primordiale à l'éducation. Il est important que les élèves de toutes religions ou convictions puissent bénéficier d'une **information objective sur les grandes religions**, en particulier celles qui sont présentes dans leur pays. À côté de l'enseignement obligatoire pour tous, doit être ménagée la possibilité d'organiser des heures de catéchèse confessionnelle. Les enfants et les jeunes doivent être convenablement instruits dans leur propre religion et en même temps être éduqués au respect de la religion des autres. L'école ne doit pas être un lieu d'expérimentation de thèses anthropologiques sans fondement scientifique, comme les théories du *gender*, ou certaines idéologies écologistes qui vont jusqu'au transhumanisme.

Nous déplorons que certaines conceptions de la laïcité aient conduit des générations entières à une **forme d'illettrisme religieux** privant les citoyens des connaissances élémentaires nécessaires pour comprendre leur propre patrimoine culturel et celui des autres traditions inspirées par la religion. L'ignorance du fait religieux dans la culture humaine peut mener à des phénomènes de discrimination ou de persécution inadmissibles dans nos sociétés qui se veulent ouvertes. Le relativisme culturel sans vérité ni bien moral ne doit pas être érigé en dogme, car il conduit en réalité à la division des êtres humains. »

■ http://orthodoxie.com/wp-content/uploads/2017/01/message_final_5eforum.pdf

USCIRF **The state of Religious Freedom in selected countries. The 2017 Report**

The U.S. Commission on International Religious Freedom (USCIRF) released its [2017 Annual Report](#) on the state of religious freedom in selected countries. "Overall," said USCIRF Chair Thomas Reese sj, "*The Commission has concluded that the state of affairs for international religious freedom is worsening in both the depth and breadth of violations. In the 2017 report, the Commission calls for Congress and the administration to stress consistently the importance of religious freedom abroad, for everyone, everywhere, in public statements and public and private meetings.*" The International Religious Freedom Act requires the U.S. government to designate as a "country of particular concern," [CPC], any country whose government engages in or tolerates particularly severe religious freedom violations that are systematic, ongoing, and egregious. To fulfill USCIRF's mandate to advise the State Department on which countries should be designated as CPC, the Commission researches and monitors religious freedom conditions abroad and issues an annual report on countries with serious violations of religious freedom. *Read more:*

■ <http://www.uscifr.gov/news-room/press-releases/uscifr-releases-2017-annual-report>

ECRI **Priorité à la lutte contre les populismes et le discours de haine. Le Rapport 2016**

La forte poussée du populisme nationaliste, les efforts continus visant à intégrer des migrants et la réponse des États européens aux nouveaux attentats terroristes islamistes qui ont frappé l'Europe en 2016 sont les principales évolutions relevées par la Commission contre le racisme du Conseil de l'Europe (ECRI) dans son rapport annuel publié le 22 Juin dernier. Les recommandations de politique générale de l'ECRI sont destinées aux gouvernements de l'ensemble des États membres et portent sur des aspects particulièrement préoccupants de la lutte contre le racisme et l'intolérance. Elles proposent des lignes directrices dont les responsables de l'élaboration de stratégies, de programmes et de projets nationaux sont invités à s'inspirer. Le 21 mars 2016, l'ECRI a publié sa *Recommandation de politique générale* (RPG) no15 concernant la **lutte contre le discours de haine**. Selon cette recommandation, le discours de haine repose sur l'hypothèse injustifiée qu'une personne ou un groupe de personnes sont supérieurs à une autre personne ou un autre groupe de personnes; il incite autrui à commettre des actes de violence ou de discrimination, ce qui porte atteinte au respect des groupes minoritaires et met à mal la cohésion sociale. Dans la recommandation, l'ECRI préconise une réaction rapide des personnalités publiques face au discours de haine, la promotion de l'autorégulation des médias, la sensibilisation sur les conséquences dangereuses du discours de haine, la suppression de tout soutien public et autre des organismes publics aux partis politiques qui se livrent à un tel discours, et l'incrimination de ses manifestations les plus extrêmes, dans le respect du droit à la liberté d'expression. Les mesures de lutte

contre le discours de haine doivent être fondées, proportionnées et non discriminatoires, et ne doivent pas servir à restreindre la liberté d'expression et de réunion ou à réprimer toute critique visant des politiques officielles, l'opposition politique ou des croyances religieuses (cf artt. 40 et 41 du Rapport).

L'ECRI a produit récemment des versions abrégées contenant les points principaux de ses Recommandations de politique générale sur:

- la lutte contre l'intolérance et les discriminations envers les musulmans;
- la lutte contre l'antisémitisme;
- lutter contre le racisme et la discrimination raciale dans et à travers l'éducation scolaire;
- la lutte contre le racisme et la discrimination raciale dans les activités de la police;
- la lutte contre le discours de haine; et
- la protection des migrants en situation irrégulière contre la discrimination.

L'objectif de ces publications est de sensibiliser le public aux problèmes liés au racisme et à la discrimination raciale et de faire connaître les moyens de les prévenir et de les combattre.

Voir le Rapport intégral, 57 pages, en version française et anglaise:

■ http://www.coe.int/t/dqhl/monitoring/ecri/activities/Annual_Reports/Rapport%20annuel%202016.pdf

WCC **"We, believers for peace in time of nationalism and xenophobia..." A common Declaration**

The conference *Re: Action - believers for peace in time of nationalism and xenophobia* - organized by "Believers for Peace" and "Church and Peace" - was held in Lužnica, a centre for spiritual renewal, near Zagreb, from 30th March to 2nd April 2017. There were more than 70 participants from Bosnia and Herzegovina, Croatia, Kosovo, Montenegro, Serbia, Macedonia; Muslims and Christians of various denominations, as well as agnostic humanists. *Read the final common Declaration:*

■ <https://www.oikoumene.org/en/press-centre/news/DeclarationLuznica2017E.pdf>

COUNCIL OF EUROPE **The protection of the rights of parents and children belonging to religious minorities. The Resolution 2163/2017**

The Parliamentary Assembly of the Council of Europe ([PACE](#)) on April 27 adopted a Resolution ([full text](#)) on *The protection of the rights of Parents and Children belonging to religious minorities*. The Resolution provides in part: The landscape of religious communities in Europe is complex and evolving, with traditional beliefs spreading beyond their historical territory and new denominations emerging. Such an environment has the potential to render families belonging to religious minorities ostracized for their views and values in contexts where there is a dominant majority that holds conflicting views....[...]. The Assembly therefore calls on all member States of the Council of Europe to protect the rights of parents and children belonging to religious minorities by taking practical steps, legislative or otherwise, to:

1. affirm the right to freedom of thought, conscience and religion for all individuals, including the right not to adhere to any religion, and protect the right of all not to be compelled to perform actions that go against their deeply held moral or religious beliefs, while ensuring that access to services lawfully provided is maintained and the right of others to be free from discrimination is protected;
2. promote reasonable accommodation of the deeply held moral or religious beliefs of all individuals in cases of serious conflict to enable citizens to freely manifest their religion or belief in private or in public, within the limits defined by legislation and provided that this is not detrimental to the rights of others;
3. repeal any law or rule which establishes a discriminatory distinction between religious minorities and majority beliefs;
4. *ensure easy-to-implement options for children or parents to obtain exemptions from compulsory State religious education programmes that are in conflict with their deeply held moral or religious beliefs; such options may include non-confessional teaching of religion, providing information on a plurality of religions, and ethics programmes.*

■ http://www.eifrf-articles.org/Freedom-of-religion-prevails-again-at-Council-of-Europe_a196.html

■ <http://assembly.coe.int/nw/xml/XRef/Xref-XML2HTML-en.asp?fileid=23719&lang=en>

■ <http://hrwf.eu/council-of-europe-resolution-21632017-on-the-protection-of-the-rights-of-parents-and-children-belonging-to-religious-minorities/> (English version)

■ http://droit-tj.fr/IMG/pdf/pace_2017_resolution_2163_fr.pdf (version provisoire française)

“Il fuoco della risoluzione si concentra sulle *minoranze religiose* presenti negli stati membri del Consiglio, con una particolare attenzione alle famiglie e ai bambini per quanto riguarda l’ambito degli itinerari di formazione scolare ed educativa offerti dalle istanze pubbliche dei singoli paesi. Che sono invitati ad “annullare ogni legge o regolamentazione che stabilisce una distinzione discriminatoria fra minoranze religiose e confessioni religiose maggioritarie” (§5.3). Questo ulteriore impegno da parte dell’Assemblea parlamentare del Consiglio d’Europa, a favore di una legislazione degli stati membro che ottemperi al dovere di un’effettiva libertà religiosa delle persone, va sicuramente accolto come attenzione e consapevolezza istituzionale di rilievo nel contesto europeo contemporaneo. Rimane però aperta la questione se tra i *fenomeni di trasformazione* in atto, che sembrano trovare un loro perno intorno alla confessione religiosa delle persuasioni fondamentali dell’individuo, e *lo strumentario giuridico* di cui l’Europa oggi dispone non si dia uno scarto per cui quest’ultimo non sia realmente in grado di governare i primi; ma rappresenti semplicemente una reazione in costante ritardo sulla realtà delle cose e del sentire che attraversano attualmente la socialità europea.(Marcello Neri, *Settimana news*, 2 maggio 2017).

■ <http://www.settimananews.it/italia-europa-mondo/europa-proteggere-le-minoranze-religiose/>

PEW FORUM RESEARCH **Religious Belief and National Belonging in Central and Eastern Europe**

Roughly a quarter of a century after the fall of the Iron Curtain and subsequent collapse of the Soviet Union, a major new Pew Research Center survey finds that religion has reasserted itself as an important part of individual and national identity in many of the Central and Eastern European countries where communist regimes once repressed religious worship and promoted atheism. Today, solid majorities of adults across much of the region say they believe in God, and most identify with a religion. Orthodox Christianity and Roman Catholicism are the most prevalent religious affiliations, much as they were more than 100 years ago in the twilight years of the Russian and Austro-Hungarian empires. Some chapters of the inquiry have an evident relevance for religious teachers:

- Relatively few Orthodox parents send children to religious schools
- Substantial support for government funding for a country’s main church or religious institution
- At least a third in most countries say science and religion are generally in conflict
- Majorities in most Orthodox countries say their culture is superior to others
- People in Orthodox-majority countries more likely to see values conflict with the West
- People in Catholic-majority countries more likely to favor living in homogeneous societies
- Level of education, nationalism tied to views of minority groups. *More:*

■ <http://www.pewforum.org/2017/05/10/religious-belief-and-national-belonging-in-central-and-eastern-europe/>

§ § §

BELGIQUE **Le cours EPC aux prises avec un démarrage houleux dans le Fondamental officiel**

*Le système scolaire belge a introduit cette année, au niveau **fondamental** (ou primaire), le nouveau cours d’Education à la Philosophie et à la Citoyenneté (EPC) [voir EREnews 2016/4 et 2017/1]. En attendant le bilan documenté de ce qui s’est passé durant l’année écoulée, nous recevons de notre Correspondante depuis Bruxelles ces quelques informations essentielles, concernant surtout les aspects organisationnels, mais qui déjà peuvent bien éclairer nos lecteurs européens.*

1/ Dans l’Enseignement Officiel, avec la mise en place d’une heure de EPC à la place d’une des 2 heures de religion ou morale, on aura remarqué : • une organisation chaotique, des professeurs de religion ou de morale mécontents, devant courir d’une implantation à l’autre (parfois une dizaine !) pour assumer leur horaire complet puisque leur horaire a été réduit à 1 période par classe ; • des professeurs de religion inquiets pour l’avenir de leur cours, furieux d’être considérés par les laïcistes comme moins aptes que les professeurs de morale à donner le nouveau cours de philosophie et citoyenneté ; • moins de 10% des parents ont demandé la dispense pour le cours de religion ou de morale, et par conséquent • moins de 10 % des élèves ont 2 périodes d’EPC, cours à 2 vitesses donc, ce qui entraîne aussi des complications organisationnelles. Par contre, dans l’Enseignement catholique, où le cours EPC est introduit de façon transversale, ce fut beaucoup plus calme.

2/ **Au secondaire**, dans l’Enseignement Officiel, le nouveau cours sera introduit dès la rentrée 2017-18. Cela promet à nouveau beaucoup de perturbations. Le décret qui fixe les modalités pour la mise en place de ce cours fait l’objet de contestations portant : • sur les conditions de travail des enseignants ; • sur les

exigences de formation ; • sur le financement de la réforme entraînant des inégalités entre réseaux. Le formulaire destiné au choix des parents pour un cours de religion ou de morale ou la demande de dispense (qui dans ce cas donne lieu à 2 périodes d'EPC) a lui aussi fait l'objet de débats. Voici les programmes approuvés : <http://www.enseignement.be/index.php/index.php?page=27915&navi=4429> .

Dans l'Enseignement libre catholique, les programmes d'EPC du secondaire traversant plusieurs disciplines ont été approuvés eux aussi par la commission inter-réseaux. Les professeurs des différentes disciplines concernées seront amenés progressivement à identifier de façon plus explicite les contenus du référentiel d'EPC qui sont intégrés dans les programmes de leur discipline. Voici les programmes du Libre catholique : <http://enseignement.catholique.be/segec/index.php?id=2323> .

(de notre correspondante Myriam Gesché, Responsable du secteur religion FESeC-SeGEC, Conseillère pédagogique et inspectrice en religion. Contact : myriam.gesche@segec.be).

- Visitez le site du secteur religion: <http://enseignement.catholique.be/segec/index.php?id=945>
- A' lire également dans la *Libre Belgique* du 9 juin 2017 : <http://www.lalibre.be/actu/belgique/voici-comment-la-citoyennete-sera-enseinee-dans-les-ecoles-catholiques-59384104cd7002254348a6b1>

CATALUNYA **El lloc de les tradicions religioses i espirituals en el País que volem. Directrius**

Barcelona, 31 de maig 2017. El Consell Assessor per a la Diversitat Religiosa presenta al president Puigdemont una proposta de regulació del dret de llibertat religiosa per a un nou Estat: el document [El lloc de les tradicions religioses i espirituals en el país que volem. Directrius](#). El document consta de quatre apartats. El primer estableix els punts de partença que justifiquen la necessitat d'aquest document que ha estat elaborat a petició de la consellera de Governació, departament competent en matèria d'afers religiosos. A continuació s'enumeren les bases jurídiques internacionals per assegurar que la normativa estigui en línia amb la regulació del dret de llibertat religiosa dels països de l'entorn. El nucli del document són les dotze directrius per a un nou Estat, que es complementen amb algunes línies estratègiques a fi de potenciar l'harmonia social.

Les directrius estableixen la imparcialitat i el respecte envers les diverses tradicions, respecte en consonància amb la Declaració Universal dels Drets Humans, reconèixer les aportacions de les religions en diversos àmbits, garantir l'educació en cultura religiosa o vetllar pel reconeixement en igualtat de condicions i dignitat de totes les tradicions, entre d'altres. Aquesta proposta ha estat presentada com un document de base que pot assolir el consens social. Particularment: "*Garantir l'educació en cultura religiosa a tota la ciutadania amb la idea de garantir un coneixement de la història de les religions i de la seva aportació a la cultura universal i, particularment, a la nostra realitat catalana*" (Directrius n. 7, p. 14).

- http://governacio.gencat.cat/web/.content/afers_religiosos/documents/CADR_Doc4_cat.pdf

DENMARK **Le rapport ECRI : Les jeunes musulmans entre inégalités et (auto)exclusion**

La Commission européenne contre le racisme et l'intolérance (ECRI) a publié aujourd'hui son [cinquième rapport sur le Danemark](#), dans lequel elle analyse les récents développements et les questions en suspens et formule des recommandations à l'intention des autorités. En ce qui concerne l'éducation, le rapport souligne en particulier les difficultés d'intégration des jeunes musulmans. Voici un extrait :

[87] À de nombreux égards, ce sont les communautés musulmanes, en particulier celles qui suivent le code religieux traditionnel, qui rencontrent le plus d'obstacles dans leur intégration. Cela s'explique notamment aussi par les doutes communément répandus sur la capacité et la volonté des musulmans de s'intégrer dans la société danoise. Ces craintes sont en outre nourries par la montée du discours politique islamophobe (voir section 1.2). Cela se traduit par une discrimination fréquente, en particulier à l'encontre des jeunes musulmans, dont beaucoup ont grandi au Danemark, maîtrisent la langue et ont terminé leur formation avec succès. L'impression qu'ils ne seront pas acceptés sur un pied d'égalité dans la société danoise au seul motif de leur religion peut facilement créer un cercle vicieux de marginalisation et de radicalisation.

Comme en 2012, l'ECRI recommande aux autorités danoises de prendre des mesures pour lutter contre la ségrégation à l'école en élaborant, en consultation avec tous les acteurs concernés et en tenant

compte de la dimension socio-économique (emploi et logement), des politiques visant à éviter, dans l'intérêt supérieur de l'enfant, la surreprésentation d'élèves issus de groupes minoritaires dans certains établissements scolaires, telles que proposées dans sa Recommandation de politique générale no 10 (*lutter contre le racisme et la discrimination raciale dans et à travers l'éducation scolaire*).

DEUTSCHLAND „Wie viel Religion verträgt die Schule?“

In Nordrhein-Westfalen herrscht ein Glaubensstreit: Bei sogenannten Bekenntnis- oder Konfessions-schulen ist die Religion ausschlaggebend dafür, ob ein Kind einen Platz bekommt. Unterrichtet wird nach den Grundsätzen des jeweiligen religiösen Bekenntnisses. Vor der Abschaffung der Grundschulbezirke in Nordrhein-Westfalen entschied der Wohnort darüber, in welche Schule ein Kind geht. In Bonn häufen sich nun die Fälle, in denen Familien Ablehnungen für die nächstgelegene Grundschule bekommen, denn: Bekenntnisschulen dürfen wohnortferne Kinder bevorzugen. Ausschlag- gebend für eine Zu- oder Absage ist oftmals die konfessionelle Zugehörigkeit, diese hat Vorrang vor dem Wohnort. Die Folge sind soziale Spaltungen und Ausgrenzung. Nicht nur das sorgt für Streit unter der Elternschaft. Bekenntnis- schulen befinden sich anders als konfessionelle Privatschulen in hundertprozentiger staatlicher oder kommunaler Trägerschaft – das gilt auch für die Finanzierung. In Bonn bildete sich daher im März 2009 eine Bürgerinitiative, die eine Umwandlung aller öffentlichen Bekenntnis- in Gemeinschaftsgrundschulen fordert. Allerdings gibt es auch viele Eltern, die dieses Vorhaben nicht unterstützen. *[Die Gesprächs- partner sollen bei der taz.meinland-Veranstaltung in Bonn zu Wort kommen und miteinander diskutieren].*

■ <http://www.taz.de/26042017/!164200/>

FRANCE **Observatoire de la laïcité. Le Rapport annuel 2016-17**

L'Observatoire de la laïcité présente son quatrième rapport annuel depuis son installation par le Président de la République le 8 avril 2013 : retour sur les avis, rappels à la loi et déclarations de l'Observatoire adoptés en 2016-2017; réactualisation des guides pratiques de l'Observatoire ; présentation d'un état des lieux du respect du principe de laïcité ; comptes rendus d'auditions ; analyses spécifiques ; jurisprudence. Des questions concernant l'éducation publique et l'enseignement du fait religieux reviennent souvent.

■ http://www.gouvernement.fr/sites/default/files/contenu/piece-jointe/2017/04/laicite_rapport_annuel_2016-2017.pdf

◆ **Adolescents et pornographie : une enquête quantitative et sa lecture**

L'Observatoire de la Parentalité & de l'Éducation Numérique (OPEN) a fait le point sur l'évolution de la consommation de pornographie chez les adolescents et son influence sur leurs comportements sexuels. Réalisée par l'IFOP auprès d'un échantillon représentatif de **1005** adolescents âgés de 15 à 17 ans, cette enquête permet d'y voir plus clair sur l'évolution et l'ampleur d'un phénomène qui suscite autant de craintes que d'idées reçues. Voir les données du sondage, publiées online au mois de mars 2017 :

Les adolescents et le porno. Etude sur la consommation de pornographie chez les adolescents et son influence sur leurs comportements sexuels :

■ http://www.ifop.fr/media/poll/3698-1-study_file.pdf

Le point de vue du directeur de l'IFOP : « Ces résultats confirment la dématérialisation croissante de l'accès aux films pour adultes – leur visionnage s'effectuant désormais principalement via des sites streaming gratuits – sous l'effet de la généralisation du très haut débit et de l'explosion due aux équipements des ados en terminaux mobiles (celui des smartphones ayant par exemple été multiplié par quatre en 5 ans). Or, en offrant un accès plus aisé, discret et bon marché à ce type de contenu, cette dématérialisation s'est accompagnée d'un accès de plus en plus précoce et prématuré aux contenus pornographiques qui renforce le rôle des films X dans la construction de leur imaginaire sexuel. En effet, si la pornographie constitue avant tout un support masturbatoire (notamment pour les garçons), elle apparaît aussi pour les deux sexes comme une source d'apprentissage des pratiques sexuelles et des techniques du corps qui favorise l'intégration des codes et scénographies de la pornographie dans le répertoire sexuel des ados ».

■ *Les ados et le porno: le x à un coup de clic... :* http://www.ifop.fr/media/poll/3698-1-annexe_file.pdf

ITALIA **Riapertura di credito sulle competenze storico-religiose**

Nel *Piano per la formazione dei docenti 2016-2019*, approvato dal Ministero dell'Istruzione, dell'Università e la Ricerca (MIUR), assume particolare rilevanza strategica l'acquisizione di "competenze di cittadinanza e di cittadinanza globale". Cf. http://www.istruzione.it/allegati/2016/Piano_Formazione_3ott.pdf - Tra i principali campi di interesse coinvolti (cap.4.7), ne sono sottolineati due, che hanno un rapporto diretto con il curriculum dell'istruzione religiosa:

- a) *Le competenze storico-religiose necessarie per comprendere ciascuna delle grandi comunità di fedi, la loro storia, la storia delle loro relazioni e dei sistemi di espressione della libertà nei diversi contesti storico-politici, che consentano di avere in ogni ambito territoriale un numero discreto di insegnanti con una formazione adeguata al paesaggio plurireligioso;*
- b) *Lo sviluppo del pensiero critico, del dialogo (interculturale e interreligioso) del rispetto e della mutua comprensione, fondamentali per contrastare l'intolleranza e gli estremismi.*

L'indicazione, ancorché generica, è promettente. A più d'un titolo:

- la scuola pubblica avverte (meglio tardi che mai) una responsabilità in fatto di competenza religiosa;
- tale competenza non è identificata con il tradizionale curriculum di istruzione confessionale, né con il suo insegnante titolare;
- l'attenzione è posta in priorità sulla formazione progressiva e continua dei docenti, sia in formazione di base che in itinere;
- il "paesaggio plurireligioso" non sembra più una inedita emergenza ma un normale, irreversibile e positivo, dato di fatto da gestire con misure di normale ma oculata e preveggenza amministrazione;
- le condizioni per implementare la formazione di "competenze storico-religiose" non potranno che fondarsi su una prospettiva di corretta laicità costituzionale, di dialogo sulle differenze e nelle differenze, di onestà intellettuale capace di prevenire e contrastare ogni tipo di radicalizzazione.

ITALIA **Verso un progetto di Legge di libertà di coscienza e di religione**

Elaborata dalla Fondazione Astrid, e inviata al Senato della Repubblica il 6 aprile 2017, la proposta di legge della ASTRID (= Fondazione per l'Analisi, gli Studi e le Ricerche sulla Riforma delle Istituzioni Democratiche) (bozza in versione provvisoria), contiene un'ipotesi di "Norme in materia di libertà di coscienza e di religione". Riportiamo, a titolo di prima conoscenza e in attesa di ulteriori necessarie verifiche e decisioni, gli artt. 6 e 7 che attengono alle libertà del minore e all'istruzione religiosa nelle scuole pubbliche. Per l'accesso alla bozza integrale: http://www.astrid-online.it/profilo/login/index.html?to=%2fstatic%2fupload%2fprotected%2fastr%2fastrid_proposta-gruppoastrid_04_04_17.pdf

Art. 6 - Libertà di coscienza e di religione del minore

1. È tutelata la libertà di coscienza e di religione del minore.
2. Il diritto-dovere dei genitori di educare la prole secondo le proprie convinzioni religiose e filosofiche è esercitato nel rispetto della personalità dei figli, della loro salute psico-fisica e comunque dell'interesse superiore del minore.
3. Il minore che abbia compiuto i 12 anni, o anche in età inferiore se riconosciuto capace di discernimento, ha diritto di essere ascoltato nelle decisioni giudiziarie che lo riguardano. A partire dall'età di 14 anni, i minori possono compiere personalmente scelte in materia di religione o credenza, salvo il rispetto delle norme sulla responsabilità genitoriale.
4. I genitori non possono rifiutare, per motivi di religione o credenza, di sottoporre il minore a trattamenti sanitari essenziali per la sua vita o per evitare danni irrimediabili alla sua integrità fisica e psichica. Nel caso di rifiuto dei genitori, il giudice adotta i provvedimenti adeguati a tutelare l'interesse superiore del minore e del suo diritto costituzionale alla salute.

Art. 7 – Istruzione [religiosa]

1. Nelle scuole di ogni ordine e grado, l'istruzione è impartita e organizzata nel rispetto della libertà di coscienza e di religione degli alunni, dei genitori e dei docenti, senza discriminazioni.
 2. La frequenza di insegnamenti religiosi è facoltativa e non può comportare alcuna forma di discriminazione.
 3. Su richiesta degli alunni e dei loro genitori, le istituzioni scolastiche possono organizzare ed accogliere attività finalizzate allo studio del fatto religioso e delle sue implicazioni e avvalersi dell'ausilio di incaricati designati dalle associazioni con finalità di religione o di culto, dalle associazioni filosofiche e non confessionali e dalle confessioni religiose iscritte nei registri di cui agli articoli 15 e 20 della presente legge.
- Tali attività rientrano nell'ambito delle iniziative integrative e di promozione culturale, sociale e civile previste dall'ordinamento scolastico.

SERBIE **Le rapport ECRI: « Une éducation scolaire fort entravée, déficitaire, discriminatoire »**

Malgré les avancées en matière de législation anti-discrimination, les importants efforts de réconciliation après la guerre et l'amélioration de la situation des Roms, beaucoup reste encore à faire en Serbie pour apporter une réponse à la montée continue des discours de haine, combattre le racisme parmi les supporters de football, protéger les Roms et les personnes LGBT et intensifier les poursuites contre les auteurs de crimes de guerre, a déclaré la commission anti-discrimination du Conseil de l'Europe dans son nouveau rapport publié le 16 Mai 2017. Pour ce qui concerne l'éducation, l'ECRI relève que 6% seulement des enfants roms âgés de 3 à 5 ans et demi sont inscrits dans des établissements d'enseignement préscolaire (contre environ 50% dans la population), ce qui est clairement en contradiction avec l'article 13 de la loi sur les établissements d'enseignement préscolaire conformément auquel les enfants des groupes vulnérables doivent être préscolarisés. Seuls 63% des enfants roms (contre 98% dans la population majoritaire) participent au programme suivant de préparation préscolaire obligatoire; parmi ceux qui vivent dans la pauvreté, ce pourcentage n'est que de 46%. S'agissant des enfants dont la langue maternelle est le romani, ce programme est de toute évidence trop court pour leur permettre de maîtriser suffisamment le serbe ou d'autres langues d'enseignement.

■ <http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Serbia/SRB-CbC-V-2017-021-FRE.pdf>

§ § §

ARGENTINA **ERE inconstitucional? Un contencioso entre el Estado y el Obispado**

Señalamos dos documentos: el Dictamen del Ministerio Público Fiscal de la Nación (10 marzo de 2017) que prueba recurso interpuesto por la "Asociación por los Derechos Civiles"(ADC) y otros ante la Corte de Justicia de la Provincia de Salta contra sentencia que confirmó la constitucionalidad de la Ley provincial que regula la enseñanza religiosa en las escuelas (<http://derechoyreligion.uc.cl/es/docman/boletin-juridico/2017-1/1065-boletin-juridico-abril-2017/file>); y el Comunicado del Arzobispado de Salta (12 abril de 2017) con motivo de la opinión del Ministerio Público ante la Corte de Justicia sobre esta demanda de inconstitucionalidad. El comunicado afirma: "Más que una garantía para quienes optan por no recibir la enseñanza religiosa, lo que está previsto, en realidad se persigue que los que mayoritariamente la solicitan no puedan recibirla". http://www.arzobispadodesalta.org.ar/novedad.php?id_noticia=88

CANADA **Ecole publique et liberté de religion dans un pays multiculturel**

L'étude scientifique de la religion et de l'éducation au Canada est un champ interdisciplinaire en croissance comprenant un éventail de sujets tels que l'enseignement religieux, les relations entre Église et État, la formation des enseignants, le contenu des programmes et les questions liées à l'enseignement au sujet de la religion comme objet d'étude. De la même manière, nombre de jugements de la Cour Suprême du Canada ont façonné et continuent de remodeler les politiques publiques autour des enjeux complexes de la religion et de l'éducation dans ce pays multiculturel. Ces jugements ont porté sur des sujets aussi divers que la liberté de religion, les associations parentales, les discriminations, le financement public, ainsi que sur des questions plus larges liées au paysage évolutif de la diversité religieuse au sein de la nation. Par exemple, dans le jugement historique *Multani c. Commission scolaire Marguerite-Bourgeoys* (2006), le refus qu'un élève sikh porte un kirpan à l'école publique a été déclaré une violation de la liberté religieuse. Dans le cas *SL c. Commission scolaire des Chênes* (2012), le programme québécois obligatoire d'éthique et de culture religieuse a été remis en cause par des parents cherchant à exempter leurs enfants de ce programme. La Cour a rejeté cette demande d'exemption au motif que l'apprentissage de la diversité religieuse ne lésait pas les élèves, et ne portait pas non plus atteinte à la liberté de religion des parents ou des enfants. Les écrits antisémites d'un professeur d'école publique dans *Ross c. Conseil scolaire du district n°15 du Nouveau Brunswick* (1996) ont attiré l'attention sur la question de la discrimination religieuse, et ont abouti au retrait de l'enseignant de sa classe. Dans une autre affaire clé, *Adler c. Ontario* (1996), les requérants, issus de traditions religieuses minoritaires, ont contesté sans succès la constitutionnalité du financement public exclusif des écoles catholiques de l'Ontario. Bien que cette liste ne soit pas exhaustive, elle met en évidence l'éventail des défis juridiques sur l'éducation et la religion qui sont parvenus jusqu'à la plus haute instance juridique canadienne. (*Christine L. Cusack*, 20 juin 2017).

■ Read more : <http://www.eurel.info/spip.php?article3237>

CHILE **Caracterización de la enseñanza de la religión en las escuelas públicas. Informe final**

Este estudio, sistemático y amplio (230 páginas), ha sido desarrollado en el contexto de colaboración entre el Ministerio de Educación de Chile y el Programa de las Naciones Unidas para el Desarrollo (PNUD) entre los meses de abril de 2016 y mayo de 2017. Licitación encargada por Centro de Estudios MINEDUC y División de Educación General y adjudicada a la Pontificia Universidad Católica de Valparaíso. Los autores: Carmen Montecinos, Loreto Moya, Francisco Vargas, Daniela Berkowitz, Pablo Cáceres. La investigación se desarrolla en seis capítulos, y este último en una perspectiva de cuatro escenarios: 1. *Algunos antecedentes de la clase de religión en los establecimientos públicos de Chile* - 2. *Metodología* - 3. *Resultados del Estudio cualitativo. Voces en torno a la clase de religión* - 4. *Resultados de la Encuesta a Directores. Las opiniones de los directores* - 5. *Análisis integrado* - 6. *Propuestas de políticas públicas en relación a la clase de religión en los establecimientos públicos de Chile. Escenarios: 1. Dos alternativas de clase: clase de religión confesional o espiritualidad y ética - 2. Una alternativa de clase: historia de las religiones - 3. Dos alternativas de clase: clase de religión confesional o historia de las religiones - 4. Dos alternativas de clase: clase de cristianismo o espiritualidad y ética – Bibliografía.*

El informe completo está disponible en el web del Centro Derecho y Religión de Chile en el siguiente link: <http://derechoyreligion.uc.cl/es/docman/documentacion/chile/otros/1083-caracterizacion-de-la-ensenanza-de-la-religion-a-partir-de-la-implementacion-del-decreto-9241983-en-las-escuelas-publicas-de-chile-informe-final-encargado-por-mineduc-y-pnud-chile-montecinos-c-moya-l-vargas-f-berkowitz-d-caceres-p/fil>

IRAN **Religious freedom in schools and in higher education**

The religious curriculum of public schools is determined by the Ministry of Education. All school curricula must include a course on Shia Islamic teachings and all pupils must pass this course in order to advance to the next educational level through university. Sunni students and students from recognized minority religious groups must also take and pass the courses on Shiism, although they may take courses on their own religions in addition. Recognized religious minority groups, except for Sunni, may operate private schools. The Ministry of Education supervises the private schools operated by the recognized minority religious groups and imposes certain curriculum requirements. The ministry must approve all textbooks used in coursework, including religious texts. These schools may provide religious instruction in non-Persian languages, but authorities must approve those texts as well. The minority communities must bear the cost of translation expenses to meet this requirement. Directors of such private schools, whether the directors are Muslim or non-Muslim in religious affiliation, must demonstrate loyalty to the official state religion (a requirement known as *gozinesh*). The law bars Bahais from founding their own educational institutions. A Ministry of Science, Research, and Technology order requires universities to exclude Bahais from access to higher education or expel them if their religious affiliation becomes known. The government instruction states Bahais are permitted to enroll in schools only if they do not identify themselves as such. To register for the university entrance examination, Bahai students must identify themselves as followers of a religion other than Bahai. To pass the entrance examination, university applicants must pass an exam on Islamic, Christian, or Jewish theology. (from *US State Department 2015 Report on religious freedom*: ■ <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm>).

ISRAEL **Faith in the classroom? An investigation on 80 textbooks**

In April, a group calling itself the Forum of Secular Parents accused the Education Ministry of introducing Jewish faith into secular elementary schools. The forum presented the Education Ministry with a long list of examples that purport to prove that religious messages appear in textbooks used to teach nonreligious subjects such as Hebrew and mathematics. The forum's investigation was based on 80 different textbooks. In response to these allegations, which sparked a public debate about supposed "religionization" in the public school system, the Education Ministry set up a committee to investigate. Last week the Education Ministry announced that a number of elementary school textbooks would be amended to remove the religious messages. *Read more:*

■ <http://www.jpost.com/Opinion/Faith-in-the-classroom-499015>

RUSSIA **Orthodox Church proposes more religion in schools**

It would be desirable to include study of the basics of the Church Slavonic language in the school curriculum in Russia, declared Alexander Volkov, the press secretary of Patriarch of Moscow and all-Rus Kirill on 24 June 2017. Church Slavonic now is the liturgical language of the Russian Orthodox Church. Before the revolution, Church Slavonic, along with the Law of God, was taught in elementary grades. Many words of this language have migrated into the modern Russian language.

"It would not be bad to study in the schools at least the basics of the Church Slavonic language—simply for a general cultural level. Even if a person never in his life crosses the threshold of a church, this still would be an important element. It would be important even from the point of view of general cultural, intellectual development of a young person," Volkov said on a VestiFM radio station broadcast. He said that Church Slavonic has "marvelous poetics," which are "very remarkable and profound and deserving of study." The patriarch's press secretary also noted that a language that is not studied in educational institutions is often not understandable for people who attend worship services. "There are people who over the course of many years have attended church but who do not bother to learn what certain Church Slavonic words and phrases mean, which they hear but simply do not even attend to and are not interested in. Unfortunately, we have such parishioners," the priest admitted.

■ <http://www2.stetson.edu/~psteeves/relnews/170624a.html>

SOUTH AFRICA **South African court bars schools from promoting any one religion**

Johannesburg (Reuters). A South African court on Wednesday (June 28) ruled that public education institutions cannot promote any one religion to the exclusion of others, saying to do so was a violation of the Schools Act, local media reported. The Organization for Religious Education and Democracy (OGOD) had argued that it was in the interest of South Africa's democracy that public schools not be allowed to favor a specific religion. OGOD asked the court to declare unconstitutional the religion policy of six public schools, accusing them of favoring Christianity over other religions. The six schools, the ministers of basic education and justice, and the National Society for School Governing Bodies were respondents, local media reported. Judge Willem van der Linde said in his ruling that religious observances may be conducted at state or state-aided institutions, as long as they are held on an equitable basis and attendance is voluntary. Basic Education Minister Angie Motshekga had supported the application, saying schools were not permitted to focus on just one religion.

■ <http://religionnews.com/2017/06/28/south-african-court-bars-schools-from-promoting-any-one-religion/>

USA **"More education equal less religion"? In US is not so simple**

The idea that highly educated people are less religious, on average, than those with less education has been a part of the public discourse for decades, but some scholars of religion have called this notion into question. And a new analysis of Pew Research Center surveys shows that the relationship between religion and education in the United States is not so simple. On one hand, among U.S. adults overall, higher levels of education *are* linked with lower levels of religious commitment by some measures, such as belief in God, how often people pray and how important they say religion is to them. On the other hand, Americans with college degrees report attending religious services as often as Americans with less education.

■ <http://www.pewforum.org/2017/04/26/in-america-does-more-education-equal-less-religion/>

INTERNATIONAL **Dove la scuola non rispetta la libertà di religione**

[...] In Malesia i corsi di religione a scuola sono vietati a tutte le religioni eccetto che all'Islam, a Cipro è obbligatorio il corso di religione greco-ortodossa nelle scuole statali elementari e secondarie. I bambini non ortodossi possono, dietro richiesta dei loro genitori, venir esentati da questi corsi, mentre i bambini ortodossi non hanno quest'opzione. Similmente in Turchia, dove Cristiani ed Ebrei possono venir esonerati dai corsi di religione, mentre i Musulmani vi sono tenuti, ed in questi corsi viene esposta solo la dottrina dominante della maggioranza sunnita. In Iran gli scolari appartenenti alle minoranze religiose riconosciute possono assolvere all'obbligo delle lezioni di religione presso una scuola privata della propria confessione, i cui programmi e libri di testo siano comunque stati approvati dal Ministero per l'Educazione. In Afghanistan sono previste nelle scuole solo lezioni di religione islamica, ma i bambini

non musulmani non sono obbligati a parteciparvi [...] In Georgia, nonostante una legge sulla laicità dell'istruzione, si hanno icone e preghiere nelle classi, e lezioni di trasmissione dei 'valori georgia-ortodossi' da parte dei docenti, e giunge notizia anche di conversioni forzate. In Grecia, poi, una preghiera il lunedì mattina è obbligatoria per tutti gli scolari. In Pakistan sono ancora in circolazione libri di testo con espressioni denigratorie verso le minoranze religiose e le altre correnti dell'Islam [...]

(da: Parlamento tedesco, XVIII Legislatura, *Rapporto del Governo federale sulla situazione mondiale della libertà di religione e di visione filosofica del mondo* (9/6/2016), cit. in R. Benigni, *Libertà religiosa, diritti umani, globalizzazione*, Roma3-Press 2017, p.117).

■ <http://romatypress.uniroma3.it/ojs/index.php/religiosa/article/view/667/663>

BREVI DALL'EUROPA E DAL MONDO

Malta - Archbishop reassures Church schools will always remain Catholic: "I want to offer a guarantee and reassure all Catholic parents that church schools would not be impoverished if they respect others, but would actually be more authentic. But the Catholic ethos is one of inclusion that respects the religious freedom of Catholic parents as well as that of parents of other faiths." http://www.maltatoday.com.mt/news/national/75533/watch_archbishop_reassures_church_schools_will_always_remain-catholic.

Paris - «Difendere e rappresentare gli interessi storici, etici e politici dell'insegnamento superiore protestante in tutte le sue diversità». È questo l'obiettivo del neonato Consiglio per l'insegnamento superiore protestante francese (Cesp), creato dalla Libera facoltà di studi politici (Flepes) e dalla Facoltà di teologia protestante di Strasburgo, e presentato a Bourg-la-Reine, 10 km a sud del centro di Parigi, lo scorso 31 marzo. La creazione del consiglio, sostenuto dalla Federazione protestante di Francia (Fpf) si iscrive nella tradizione protestante in materia di insegnamento, e marca ancora una volta la volontà da parte della Fpf e dei suoi membri di divenire attori sempre più inseriti nel tessuto sociale e politico del paese.

<http://www.riforma.it/articolo/2017/04/06/nasce-francia-il-consiglio-linsegnamento-superiore-protestante>

Athens - On April 9th, the Supreme Council of Ethnic Hellenes (YSEE), a religious organization working to restore the indigenous religion of Greece, put out a statement saying Greek polytheism has received legal status in Greece. Prior to this, Greek Pagans did not have religious freedoms such as the ability to buy land to create houses of worship nor could Pagan clergy perform marriage ceremonies.

<http://wildhunt.org/2017/04/greek-paganism-legally-recognized-as-known-religion-in-greece.h>

Québec - La Faculté de théologie et de sciences religieuses de l'Université Laval tire le diable par la queue : le doyen Gilles Routhier, prêtre catholique, a décidé de la sauver, quitte à rompre avec les traditions. Il procédera dans quelques semaines à l'embauche du premier professeur de tradition protestante évangélique. Une première en 165 ans d'enseignement universitaire de la théologie et des sciences religieuses au Québec. «*Et quant à moi – dit Routhier - la théologie n'est pas un privilège de catholiques.*»

http://www.ledevoir.com/societe/education/497023/la-theologie-de-survie?utm_source=infolettre-2017-04-22

Oslo - The [Norwegian Government prides itself on being one of the first nations to have an action plan against antisemitism](#) in Norway. A central strategy to rid us of this scourge is to have more education about Judaism and antisemitism in school, as well as dedicating more funds towards research on the subjects. It is therefore highly ironic that the national syllabus on Religious Education in secondary school does not mention Judaism even in an parenthesis.

London - Prime Minister Theresa May's Easter message instigated considerable stir and debate about the role of religion both in government and for national identity. In her address, two days before announcing a general election, she made a number of references to the importance of Christianity and Christian values, as a means of uniting the country after Brexit: "This Easter I think of those values that we share – values that I learnt in my own childhood, growing up in a vicarage. Values of compassion, community, citizenship. The sense of obligation we have to one another. These are values we all hold in common, and values that are visibly lived out everyday by Christians, as well as by people of other faiths or none." <http://www.eurel.info/spip.php?article3254&lang=en>

Geneva - International organizations are increasingly looking to develop partnerships with faith-based organizations to promote development objectives, according to a special issue of *The Ecumenical Review* presented at a World Council of Churches' (WCC) meeting in Geneva.

<http://www.oikoumene.org/en/press-centre/news/ecumenical-review-focuses-on-role-of-religion-in-development>

Madrid - Fallo del Tribunal de Justicia de Castilla y León que rechaza demanda que solicitó aumentar las horas

destinadas a clases de religión por considerar que no tenían “condiciones equivalentes” con las demás materias del currículo escolar : <http://derechoyreligion.uc.cl/es/docman/boletin-juridico/2017-1/1065-boletin-juridico-abril-2017/file#>

Moscú - Le 20 avril 2017, la Cour Suprême de Russie a prononcé une décision selon laquelle le Centre dirigeant des Témoins de Jéhovah de Russie et 395 organisations locales des Témoins de Jéhovah, enregistrées comme personnes morales, sont reconnues comme étant des organisations extrémistes. Selon cette décision, toutes ces organisations seront dissoutes, leurs activités seront prohibées et leurs biens confisqués. L'affaire a été initiée à la demande du ministère de la Justice. Le jugement sera publié prochainement. Les Témoins de Jéhovah sont principalement accusés de provocation à la haine interreligieuse et de faire la propagande de la supériorité de leur religion. L'affaire a provoqué de vifs débats dans l'opinion publique.

Johannesburg - Religion in schools breeds good morals, high court told. Even non-religious parents are attracted to a school's religion policy because it breeds good moral values, the High Court in Johannesburg has heard. Religious practices at schools exposed children to moral values which they would not have learnt otherwise. It was extremely important for pupils' moral development, Johan du Toit, for six schools and the Federation of Governing Bodies of South African Schools (Fedsas), argued, Netwerk24 reported on May 16, 2017.

Athens - A public opinion poll, conducted between 20-23 March 2017 with regard to religion, reveals that 85% of people are against the abolition of religious education at school (12 disagree, and 2% do not answer). 54% disagree with the idea of a full separation between church and state, while 42% agree (5% do not answer). 84% agree with the taxation of religious property (13% disagree, 4% do not answer).

Potsdam - The impact of Interfaith Summits has been acknowledged by G8 leaders in the past and G20 leaders of today. The Interfaith Summit will bring together experts on economy, law and politics, as well as global leaders from various religious, professional and humanitarian backgrounds to highlight the key role that religion plays in promoting aspects of achievement of the United Nation's post-2015 Sustainable Development Goals that Germany has chosen to highlight during this year's G20 Summit. Special attention will be paid to issues surrounding the refugee crisis, addressing issues of religious extremism, and addressing other issues such as the environment, where religious voices have much to contribute. <https://www.g20interfaith.org/>

Helsinki - Finnish school system facing lack of qualified teachers of Islam. The Finnish primary school system currently has just two dozen or so Islam teachers for a Muslim student population of between 8,000 and 9,000 students. One educator believes that the specialist teacher crunch is due to immigrant-background candidates lacking the Finnish language skills to be admitted to university teacher training programmes. One can study theology in three universities in Finland; the universities of Helsinki, University of Eastern Finland in Joensuu (where there is a line for Orthodox theology as well) and Åbo Akademi in Turku (for Swedish-speaking students). Study of theology in Finland is non-confessional. With studies in pedagogics you qualify as a teacher of religion. There are no specific seminaries to become a priest of Lutheran Church, instead you study specific combination of subjects to become eligible for ordination.

Curitiba – Riceviamo dal nostro corrispondente dal Brasile, prof. Sergio Junqueira: “Nossa equipe [GPER] sempre preocupada com o Ensino Religioso em dois espaços - o da escola pública e o da escola católica. Para a escola católica, temos consciência da importância de um trabalho vinculado a Igreja. Por este motivo que em nosso processo de proposição - organizamos para as escolas católicas a proposta inter-religiosa, porém construímos um processo paralelo - *pastoral escolar*, que é explicitamente confessional - ocorre em paralelo ao trabalho do ensino religioso para os alunos que desejam conhecer e aprofundar sua fé. A novidade é que hoje iniciamos para todo o país o primeiro curso na modalidade de educação a distância para formar o pastoralista escolar - com apoio da Conferência nacional dos Bispos do Brasil, da Associação de Educação Católica do Brasil e com divulgação da Conferência nacional dos Religiosos. Será um curso de especialização com 400 horas”.

Berlin - Das geplante Institut für islamische Theologie an der Humboldt-Universität könnte als „Zentrum zwischen den Fakultäten“ entstehen. Das jedenfalls hält der Gründungsbeauftragte, der HU-Historiker Michael Borgolte, für denkbar. „Da das Institut im Herbst 2018 starten soll, halte ich die Zentrumslösung für das momentan gangbarste und am wenigsten konflikträchtige Modell“, sagte Borgolte dem Tagesspiegel. <http://www.tagesspiegel.de/wissen/theologie-streit-an-der-humboldt-universitaet-gruendung-des-berliner-islam-instituts-bleibt-schwierig/19790244.html>

Mantova - On May 15 2017, the Italian Court of Cassation, the highest court of appeal, issued a verdict ruling that Sikh men in Italy cannot carry the kirpan, the sacred dagger that represents one of the five holy customs Sikhs must observe. Today, more than 60,000 Sikhs live in Italy, the second-largest community in Europe after the UK. They are mainly concentrated in Italy's northern provinces, where the hot humid climate and flat rural landscape resemble Punjab, the Indian region which most of the Sikhs come from.

Genève - L'Université de Genève devrait proposer une formation continue pour les imams en exercice en septembre prochain. En cours d'élaboration, ce projet inédit en Suisse répond à une demande émanant des communautés musulmanes. L'objectif est d'aider les imams à s'intégrer dans la société qui est basée sur des valeurs démocratiques et de pluralité. <http://www.tdg.ch/geneve/actu-genevoise/formation-inedite-imams-uni/story/18520784>

Il Cairo - Dal momento che lo studio e la conoscenza approfondita del Corano è uno degli scopi specifici dell'ateneo Al-Azhar, fino ad oggi nessuno studente cristiano ne ha frequentato le lezioni. Ora, per la prima volta, il cristiano copto Abanoub Guirguis Naeem, giovane laureato in odontoiatria, è stato ammesso ad un tirocinio. Non si tratta ancora dell'ammissione ad un intero corso di laurea, ma di un primo significativo passo, la volontà dei vertici di Al-Azhar di rispondere ai numerosi appelli al dialogo che negli ultimi periodi, caratterizzati dall'esplosione della violenza fondamentalista, sono giunti da vari organismi ecumenici e leader religiosi.

Oslo - Norway aims to ban face-covering veils in kindergartens, schools and universities, the government said on Monday. It follows other European governments in proposing restrictions on wearing the burqa and niqab. France, the Netherlands, Belgium, Bulgaria and the German state of Bavaria have all imposed restrictions on wearing full-face veils in public places (by The Associated Press June 12, 2017).

Wien - 312 Imame haben eine gemeinsame Deklaration gegen Extremismus unterschrieben. Vor der Moschee in Floridsdorf wurde sie am Mittwochvormittag präsentiert. Versammelt haben sie sich auf Initiative von Ramazan Demir, der als Seelsorger in der Justizanstalt Josefstadt tätig ist. Er wollte ein Zeichen für ein friedliches Miteinander setzen, das auch nach außen dringt. Denn innerhalb ihrer Gemeinde, in den Moscheen und beim Freitagsgebet würden sich die Imame ohnehin schon aktiv gegen extremistische Tendenzen einsetzen, so der Tenor der heute Anwesenden. In der Öffentlichkeit verpuffen diese Bemühungen aber oft ungehört. <https://www.meinbezirk.at/floridsdorf/lokales/imame-setzen-in-wien-starkes-zeichen-fuer-frieden-und-gegen-terror-d2157713.html>

Victoria - No religious discrimination where school has optional clause in creed. A recent interesting decision in the State Administrative Tribunal of Western Australia deals with the question whether it is "religious discrimination" for a school to ask students to recite a fortnightly "school creed" containing an optional line mentioning God. The Tribunal decision, *Jason Camp on behalf of Charlotte Camp v Director General, Department of Education* [2017] WASAT 79 (29 May 2017), sensibly finds that there was no such discrimination.

Ottawa - Over Half of Canadians say religion is harmful, while Ontario School Rules Students can skip religion classes. Read more at *World Religion News*: "Over Half of Canadians say Religion is Harmful, While Ontario School Rules Students Can Skip Religion Classes" <http://www.worldreligionnews.com/?p=39096>

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Key Terms Adolescent/Child 09, 31, 73, 96, 97,106,107; Bible 25; Bildung 15, 27, 35, 45, 79; Bullying victimization 09; Citizenship 54, 55, 95,104; Competences 22, 27; Dialogue 21; Discipline 35; Diversity /Pluralism 11, 13, 14, 32, 67, 77, 84, 95; Faith school 36, 71,101; Gender 40; Justice 03; Higher Education 08; Human Rights 12, 43, 66, 77, 95, 104; Identity 88; Inter-cultural /religious approach 17, 33, 45, 50, 51 ,78, 89, 97; Migration 40,55;Multi/Interfaith education 21; Laïcité/Secularism 10, 14, 19, 42, 56; Literacy (rel.) 25 ,33, 42, 62; Minorities 82, 92; Modernity 13; Posthumanism 90; Postsecularism 91; Public sphere/space 65, 77; Religion 03, 08, 11, 23, 26, 35, 60, 61, 81, 87; Religious Freedom 12, 28, 39; School /University 07, 18, 30, 37 ,80, 85, 89; Spiritualities 03,27,50,87; State 28, 66; Tolerance 23, 52; Values 20, Violence 46; Worldviews 29, 32, 73 .

REFERENCE WORKS • HANDBOOKS • REPORTS • YEARBOOKS

01. UFFICIO CENTRALE DI STATISTICA (ed.), *Annuario Pontificio 2017 e Annuario Statisticum Ecclesiae 2015*, Libreria Editrice Vaticana, Città del Vaticano 2017 - L' Annuario Pontificio 2017 contiene informazioni e gli indirizzi completi della Santa Sede, di tutte le sedi apostoliche e le istituzioni cattoliche nel mondo: gli uffici della Curia Romana, i corpi diplomatici presso la Santa Sede, gli ordini religiosi in tutto il mondo, le Accademie Pontificie e le Università, un sommario statistico e molto altro ancora. Uno strumento indispensabile per tenersi aggiornati sulla vita e l'organizzazione della Chiesa cattolica. Viene pubblicato dalla Libreria Editrice Vaticana LEV.

02. ETINED, *Council of Europe Platform on ethics, transparency and integrity in education*. Vol.2.*Ethical principles*; vol. 3.*Ethical behaviour of all actors in education*, Council of Europe Publishing, 2016, pp. 64 + 82 - <http://www.coe.int/en/web/ethics-transparency-integrity-in-education/publications> - There is today general recognition of the adverse effects of unethical behaviour in the field of education at all levels and in all countries. While the main stakeholders agree on the need to combat corruption in education, there are diverging. What are the ethical principles on which education policy in Europe today should be based? How can we achieve genuine ethics, transparency and integrity in schools and universities? What approach should be adopted to counter the various forms of corruption that affect the education sector at various levels? This publication attempts to answer these questions, setting out the 14 ethical principles for education put forward by the Council of Europe Platform on Ethics, Transparency and Integrity in Education (ETINED), along with how they were developed and where they can be applied. [vol.2] Based on detailed research in various publications, studies, codes of conduct and standards, this volume is intended as a guide to understanding the principles to be applied by education players to promote ethical behaviour, transparency and integrity in education. Citing the 14 ethical principles selected by the ETINED platform, this volume shows how they can be applied in respect of eight groups of layers ranging from teachers, parents, education system employers and managers right up to policy makers. This publication is the third volume in the ETINED series and illustrates, through practical examples, the ethical principles set out in vol. 2.

03. Beth R. CRISP (ed.), *The Routledge Handbook of Religion, Spirituality and Social Work* , Routledge 2017, 398 pp. - https://books.google.it/books?id=xOefDgAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - This international volume provides a comprehensive account of contemporary research, new perspectives and cutting-edge issues surrounding religion and spirituality in social work. The introduction introduces key themes and conceptual issues such as understandings of religion and spirituality as well as definitions of social work, which can vary between countries. The main body of the book is divided up into sections on regional perspectives; religious and spiritual traditions; faith-based service provision; religion and spirituality across the lifespan; and social work practice. The final chapter identifies key challenges and opportunities for developing both social work scholarship and practice in this area. Including a wide range of international perspectives from Australia, Canada, Hong Kong, India, Ireland, Israel, Malta, New Zealand, South Africa, Sweden, the UK and the USA, this Handbook succeeds in extending the dominant paradigms and comprises a mix of authors including major names, significant contributors and emerging scholars in the field, as well as leading contributors in other fields of social work who have an interest in religion and spirituality. This *Handbook* is an authoritative and comprehensive reference for academics and researchers as well as for organisations and practitioners committed to exploring why, and how, religion and spirituality should be integral to social work practice.

04. *Encyclopedia of Jewish History and Culture online* Edited by Dan DINER (The Hebrew University of Jerusalem), Consulting Editors for the English edition: Cornelia Aust (Leibniz-Institut für Europäische Geschichte), Philipp Lenhard (Ludwig-Maximilians-Univ. München), and Daniel Mahla (Ludwig-Maximilians-Univ. München), Brill 2017 - http://www.brill.com/products/online-resources/encyclopedia-jewish-history-and-culture-online?utm_campaign=8339780_17%20June%20Jewish%20news&utm_medium=email&utm_source=Brill&dm_i=25XA.4YR0K.JO78Y9.IVNNG.1 This online English edition is available as a set alongside the German Enzyklopädie jüdischer Geschichte und Kultur. The prices mentioned are for the combined bundle of *Encyclopedia of Jewish History and Culture Online and Enzyklopädie jüdischer Geschichte und Kultur*. The English edition will also be available in [print](#). From Europe to America to the Middle East, North Africa and other non-European Jewish settlement areas the Encyclopedia of Jewish History and Culture covers the recent history of the Jews from 1750 until the 1950s. Translated from German into English, approximately 800 keywords present the current state of international research and depict a complex portrait of Jewish life - illustrated by many maps and images. About 40 key articles convey central themes on topics like autonomy, exile, emancipation, literature, liturgy, music or the science of Judaism. The seventh volume index offers a detailed list of persons, places and subjects that creates a reliable reference for working with the encyclopedia. The encyclopedia provides knowledge in an overall context and offers academics and other interested readers new insights into Jewish history and culture. It is an outstanding contribution to the understanding of Judaism and modernity.

05. *Encyclopaedia of Islam*, Edited by Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas and Everett Rowson with a team of more than 20 section editors, Brill 2017. http://referenceworks.brillonline.com/browse/encyclopaedia-of-islam-3?utm_campaign=8231942_17%20April%20Online%20updates%20News&utm_medium=email&utm_source=Brill&dm_i=25XA.4WFT2.JO78Y9.IKIBI.1 EI-Three is the third edition of Brill's *Encyclopaedia of Islam* which sets out the present state of our knowledge of the Islamic World. It is a unique and invaluable reference tool, an essential key to understanding the world of Islam, and the authoritative source not only for the religion, but also for the believers and the countries in which they live. The Third Edition of the *Encyclopaedia of Islam* is an entirely new work, with new articles reflecting the great diversity of current

scholarship. It is published in five substantial segments each year, both online and in print. The new scope includes comprehensive coverage of Islam in the twentieth century and of Muslim minorities all over the world.

ESSAYS • MONOGRAPHS • THESES

06. Maryam AHMED, *Balancing Islamic education and liberal secular norms in the Canadian context*, A Project Report Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Education in Leadership Studies, University of Victoria, 2017, pp.52 - http://dspace.library.uvic.ca/bitstream/handle/1828/7999/Ahmed_Maryam_MEd_2017.pdf?sequence=3&isAllowed=y - Canadian Muslim schools, like many other minority organizations, attempt to find a harmony between maintaining the essential principles of Islam and offering students the important abilities required to understand and accommodate any pressures that may emerge between their religious norms and national norms. The aim of this project is to understand the nature of Islamic education in Canada with a focus on how one Islam-based school teaches Islamic values in a secular society. This qualitative research adopts an instrumental case study design to analyze documents in order to understand the nature of Islamic education as found at Al-Zahra Islamic school, as well as some challenges, within the context of Canada's multicultural society. The study recommends some strategies that will help Canadian Islamic schools find a balance between protecting students' Islamic identity and maintaining their national identity.

07. ARBEITSGEMEINSCHAFT der evangelischen ReligionslehrerInnen an Allgemeinbildenden Höheren Schulen in Österreich (Hg.), *Philosophisch-Religiöse Bildung als Aufgabe der Schule*, LIT Verlag 2017, 110 Seiten - <http://www.lit-verlag.at/isbn/3-643-99782-1> - Durch welche Schulfächer soll die religiös-ethisch-philosophische Bildungsdimension vertreten werden? Schon Jahrzehnte währt der Streit, welches Fach diese Aufgabe am besten leisten kann: Philosophie, Ethik, Religion oder ein gemeinsames Fach Philosophie - Ethik - Religion? Das vorliegende Jahreshft von Schulfach Religion stellt ein Positionspapier der Universität Wien zu dieser Thematik vor.

08. Kristin AUNE, Jacqueline STEVENSON (Eds.), *Religion and Higher Education in Europe and North America*, Routledge 2017, 226 pp - <https://www.routledge.com/Religion-and-Higher-Education-in-Europe-and-North-America/Aune-Stevenson/p/book/9781138652958> - This work 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, this book 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.

09. Shira BARZILAY et al., *Bullying victimization and suicide ideation and behavior among adolescents in Europe: A 10-Country study*, Journal of Adolescents Health, 2/2017, DOI: <http://dx.doi.org/10.1016/j.jadohealth.2017.02.002> - [http://www.jahonline.org/article/S1054-139X\(17\)30068-X/fulltext](http://www.jahonline.org/article/S1054-139X(17)30068-X/fulltext) - To examine risk and protective factors moderating the associations between three types of bullying victimization (physical, verbal, and relational bullying) with suicide ideation/attempts in a large representative sample of European adolescents. We analyzed cross-sectional data on 11,110 students (mean age = 14.9, standard deviation = .89) recruited from 168 schools in 10 European Union countries involved in the Saving and Empowering Young Lives in Europe study. A self-report questionnaire was used to measure victimization types, depression, anxiety, parental and peer support, and suicide ideation and attempts. For each outcome, we applied hierarchical nonlinear models controlling for sociodemographics. Prevalence of victimization was 9.4% physical, 36.1% verbal, and 33.0% relational. Boys were more likely to be physically and verbally victimized, whereas girls were more prone to relational victimization. Physical victimization was associated with suicide ideation, and relational victimization was associated with suicide attempts. Other associations between victimization and suicidality (ideation/attempts) were identified through analysis of interactions with additional risk and protective factors. Specifically, verbal victimization was associated with suicide ideation among adolescents with depression who perceived low parental support. Similarly, low peer support increased the associations between verbal victimization and suicide ideation. Verbal victimization was associated with suicide attempts among adolescents with anxiety who perceived low parental support. Findings support the development of prevention strategies for adolescent victims of bullying who may be at elevated risk for suicide ideation/behavior, by taking into account gender, the type of bullying, symptomatology, and availability of interpersonal support.

10. Jean BAUBEROT et Micheline MILOT, *Parlons laïcité en 30 questions*, La Documentation française, 2017, 96pp. Port de signes religieux, sécularisation de la vie publique, laïcité en entreprise et à l'école, statut spécifique en Alsace-Moselle, multiculturalisme, etc. Les deux universitaires – Milot, professeure de sociologie au Québec, et Baubérot, fondateur en 1995 du groupe Sociétés, religions, laïcités au CNRS – synthétisent les questions souvent posées autour de l'incontournable laïcité à la française. Un éclairage encore utile, malgré l'inflation incessante de ce genre de publications dans l'aire francophone.

11. Lori G. BEAMAN, *Deep equality in an era of religious diversity*, Oxford University Press, 15 June 2017, 256 pages - https://books.google.it/books?id=IDwkDwAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s - While religious conflict receives plenty of attention, the everyday negotiation of religious diversity does not. Questions of how to accommodate religious minorities and of the limits of tolerance resonate in a variety of contexts and have become central preoccupations for many Western democracies. What might we see if we turned our attention to the positive narratives and success stories of the everyday working out of religious difference? Rather than "tolerance" and "accommodation," and through the stories of ordinary people, this book traces deep equality, which is found in the respect, humor, and friendship of seemingly mundane interactions. This book shows that the telling of such stories can create an alternative narrative to that of diversity as a problem to be solved. It explores the non-event, or micro-processes of interaction that constitute the foundation for deep equality and the conditions under which deep equality emerges, exists, and sometimes flourishes. Through a systematic search for an examination of such narratives, Beaman demonstrates the possibility of uncovering, revealing, and recovering deep equality--a recovery that is vital to living in an increasingly diverse society. In achieving deep equality, identities are fluid, shifting in importance and structure as social interaction unfolds. Rigid identity imaginings, especially religious identities, block our vision to the complexities of social life and press us into corners that trap us in identities that we often ourselves do not recognize, want, or know how to escape. Although the focus of this study is deep equality and its existence and persistence in relation to religious difference, deep equality is located beyond the realm of religion. Beaman draws from the work of those whose primary focus is not in fact religion, and who are doing their own 'deep equality' work in other domains, illustrating especially why equality matters. By retelling and exploring stories of negotiation it is possible to reshape our social imaginary to better facilitate what works, which varies from place to place and time to time.

12. Rita BENIGNI (ed.), *Libertà religiosa, diritti umani, globalizzazione*, RomaTre-Press 2017, pp.245 - <http://romatrepress.uniroma3.it/ojs/index.php/religiosa> - Atti dell'omonimo convegno tenuto al Senato della Repubblica il 5 maggio 2016. Libertà religiosa e diritti umani vivono oggi una nuova stagione di crisi. Limitazioni alle libertà, violenze e persecuzioni per ragioni di fede, più numerose in Africa ed Asia, non risparmiano l'Occidente. I processi migratori e la globalizzazione sfumano infatti i confini geografici del nuovo 'martirio' che invoca attenzione e risposte. Parte da tali premesse l'analisi storico-giuridica e sociale della ascesa e del declino dei diritti umani e della libertà religiosa, con speciale attenzione all'Italia (P. Grasso, C. Cardia, A. Melloni); delle risposte date ed attese dalla comunità internazionale, dalla politica estera e dall'ordinamento italiano (G. Amato, P. Gentiloni; G. Tesaurò); dell'impegno della Chiesa Cattolica in favore della libertà religiosa, e della sua più ampia azione per il dialogo interreligioso, quale base di una prospettiva di pace (S.Em. Card. G. Betori; S.Em. Card. P. Parolin).

13. Peter L. BERGER, *I molti altari della modernità. Le religioni al tempo del pluralismo*, Emi, Bologna 2017, pp. 208 – La nuova tesi del noto sociologo americano è che il paradigma della secolarizzazione sta lasciando il posto a quello del pluralismo. Il pluralismo delle fedi e l'incrocio tra visione secolare e prospettiva religiosa che compenetra gli stessi individui di fede: è questo l'assunto da cui parte Berger. Per comprendere l'oggi è necessario studiare ciò che è sotto gli occhi di tutti: il pluralismo, fondamento di convivenza tra i popoli. Da Aristotele in qua sappiamo che l'essere umano è in un mistero che genera meraviglia e "la religione è stato il veicolo principale di questo senso di meraviglia". E ancora, "la libertà di coltivare questo senso è diventato uno dei diritti umani fondamentali". L'edizione originale è del 2014.

14. Peter L. BERGER, Silke STEETS, Wolfram WEISSE (Hrsg.), *Zwei Pluralismen. Positionen aus Sozialwissenschaft und Theologie zu religiöser Vielfalt und Säkularität*, Waxmann 2017, *Religionen im Dialog*, Band 12, 212 Seiten - Ist es heutzutage noch sinnvoll von der Säkularisierungstheorie auszugehen oder sollte eine Theorie der Pluralisierung dieses Konzept ersetzen? Das hier diskutierte Paradigma von Peter L. Berger sieht zwei Pluralismen: zum einen im Sinne einer Diversität von Religionen, Weltanschauungen und Wertesystemen in einer Gesellschaft, zum anderen als Koexistenz von religiösen und säkularen Diskursen, ohne die eine moderne oder gar eine sich modernisierende Gesellschaft nicht existieren kann. Auf dem wissenschaftlichen Symposium der Akademie der Weltreligionen der Universität Hamburg im Oktober 2015 wurde dieser Ansatz diskutiert. Die Beiträge des Bandes nehmen aus theologischer wie auch aus soziologischer Sicht Stellung zu Bergers Grundthese. Mit Beiträgen von Peter L. Berger, Silke Steets, Wolfram Weiße, Michael von Brück, Reinhold Bernhardt, Walter Homolka, Harry Harun Behr, Perry Schmidt-Leukel, Anne Hege Grung, Grace Davie, Linda Woodhead, Detlef Pollack, Anna Körs und Michaela Pfadenhauer.

15. Reinhold BOSCHKI, Matthias GRONOVER, Monika MAROSE, Michael MEYER-BLANCK, Hanne SCHNABEL-HENKE, Friedrich SCHWEITZER (Hrsg.), *Person – Persönlichkeit – Bildung. Aufgaben und Möglichkeiten des Religionsunterrichts an berufsbildenden Schulen*, Waxmann 2017, *Glaube – Wertebildung – Interreligiosität*, Band 11, 194 Seiten - Wie lässt sich Bildung im Sinne von Persönlichkeitsbildung im Horizont zweckrationaler Ausbildung verstehen? Welchen spezifischen Beitrag kann religiöse Bildung hierzu leisten? Welche Relevanz haben dabei Leitbegriffe wie Menschenwürde, Bildung, Identität oder Beziehung? Und: Welche Praxisfelder stellen Bewährungskontexte dar, in denen sich religiöse Bildung

realisiert? Diesen Fragen gehen die Autorinnen und Autoren des vorliegenden Bandes aus verschiedenen Disziplinen (Religionspädagogik, Sozialpsychologie, Berufspädagogik, berufliche Schulen) nach. Weitere Beiträge aus kirchlicher Sicht stammen von Kardinal Karl Lehmann und Bischof Wolfgang Huber. Die Expertinnen und Experten erörtern in ihren Beiträgen die Facetten einer subjektorientierten und berufsorientierten Religionspädagogik, mit der die Bedeutung der religiösen Bildung für die Persönlichkeitsbildung und als Teil der beruflichen Bildung identifiziert wird.

16. Barry CHAZAN, Robert CHAZAN, Benjamin M. JACOBS, *Cultures and contexts of Jewish Education*, Springer 2017, pp. 159 - https://books.google.it/books?id=pyOKDgAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s - This book examines the history of Jewish education from the Biblical period to the present. It traces how Jews have formally and informally transmitted their culture and worldview over the years, with particular attention to the shift from premodernity to modernity and to the unique opportunities and challenges of contemporary American Jewish education. Its authors combine historical background and insight with educational expertise to provide a robust portrait of the cultures and contexts of Jewish education and address possibilities for the future.

17. Eugenio CIMAROSTI, Deanna CALCIOLARI, Federico ADINOLFI, Paola BUSELLI, *Educazione interreligiosa a scuola. IRC: problema o risorsa?*, volume primo, La Cittadella editrice, Mantova 2016, pp. 260 - <https://books.google.it/books?id=vJY4DQAAQBAJ&printsec=frontcover&hl=it#v=onepage&q&f=false> - Una delle contestazioni mosse all' insegnamento della religione cattolica nella scuola dello Stato laico e democratico è la sua confessionalità. Ci si chiede: può un insegnamento "confessionale" favorire la convivenza civile? Ha senso proporre una disciplina "cattolica" in una scuola nella quale sono sempre più presenti alunni di altre religioni? Le alternative non mancano: c'è chi propone storia delle religioni, chi fenomenologia del fatto religioso, oppure etica, letteratura religiosa,... L'opera, in due volumi, affronta il tema in modo interdisciplinare. Il primo volume contiene contributi di carattere fondativo; il secondo invece rifletterà sulla situazione scolastica concreta, in una città del Nord Italia di tradizioni agricole, e offrirà orientamenti pratici per una didattica che punti alla educazione interreligiosa e interculturale.

18. Xavier DELGRANGE, Luc DETROUX, Mathias EL BERHOUMI (Eds.), *Les grands arrêts du droit de l'enseignement*, Larcier, Bruxelles 2016, pp. 830 - http://editions-larcier.larciergroup.com/titres/132704_2/les-grands-arrets-du-droit-de-l-enseignement.html - Aucune matière n'est autant ancrée dans la Constitution belge que l'enseignement. Cet ancrage est le fruit de près de 150 ans de conflits idéologiques et linguistiques. Il traduit la méfiance réciproque des protagonistes des luttes scolaires. Au moment de confier l'enseignement aux communautés, ceux-ci ont non seulement bétonné dans la Constitution les règles de répartition des compétences et les principes de la paix scolaire – liberté, neutralité, gratuité, égalité, légalité –, mais ont également innové en donnant à ces principes une protection juridictionnelle. Les droits en matière d'enseignement se sont également enrichis de l'apport du droit international des droits de l'homme (Convention européenne des droits de l'homme, Pacte international relatif aux droits économiques, sociaux et culturels ou Convention relative aux droits de l'enfant). Face à tant de principes quasi inamovibles, le juge chargé d'en assurer le respect doit également veiller à ce qu'ils n'empêchent pas une adaptation de l'enseignement aux mutations de la société. Les différentes juridictions compétentes (Cour constitutionnelle, Conseil d'État, Cour européenne des droits de l'homme...) ont effectivement joué, et parfois même surjoué, ce rôle. Quoi de plus normal qu'un volume de la collection des « Grands arrêts » soit dès lors consacré à l'enseignement. Il est l'œuvre de juristes spécialistes de la matière provenant des divers horizons professionnels, idéologiques et communautaires, réunis à cet effet par le Centre interdisciplinaire de recherches constitutionnelles (CIRC) de l'Université Saint-Louis – Bruxelles. Il montre l'apport exceptionnel de la jurisprudence à la construction et à l'évolution du droit de l'enseignement.

19. Lluís DUCH, *L'exili de Déu*, Fragmenta editorial, 2017, pp. 96 - <http://www.fragmenta.cat/ca/cataleg/assaig/677142> - En el transcurs dels últims seixanta o setanta anys s'ha produït un gir copernicà en el si de les nostres cultures: el Déu «oficial» s'ha convertit en un Déu estrany, aliè, distant i, per molts, fins i tot inexistent, com si es tractés del *deus otiosus* d'algunes tradicions africanes. ¿Significa això que Déu ha deixat de tenir presència i eficàcia en la vida privada i pública de les persones al marge de les qualificacions que sovint, com gegantines lloses insuportables, s'han carregat sobre Ell, i que ja no suscita l'interès de les societats del segle XXI? Lluís Duch s'enfronta en aquest llibre a l'exili de Déu de les nostres societats contemporànies conscient de l'egocentrisme o la ingenuïtat que suposa el fet de creure que Déu només es fa present, actua i es mostra com a salvador amb el concurs dels *explícits* legalment i culturalment sancionats de la nostra religió i dels nostres codis.

20. Nigel FANCOURT, *Assessment in Ethics Education: Neoliberalism, values and alignment*, a chapter from *Assessment in Ethics Education*, edited by Olof FRANK, Springer, 2017, pp. 163-175 - http://link.springer.com/chapter/10.1007/978-3-319-50770-5_8 - This chapter presents an outsider's perspective on the issues raised by the Swedish contributors to this book. I first contextualise the Swedish situation within wider global policy tensions, identifying the three voices of conservatives, progressives and neoliberals, to argue that the demands of neoliberalism have created the desire for more effective and refined assessment across the curriculum. However, in the areas of religious education and ethics, this tendency has cut across long-standing debates between voices of conservatives and progressives. I then consider the principle of constructive alignment between curriculum, pedagogy and assessment, suggesting that many of the problems which the authors address can be framed in the light of this principle. In conclusion, the interrelationship between alignment and the different voices is outlined, suggesting that the different voices impinge on policymaking, curriculum planning and assessment design in different ways at different stages.

21. Eleazar S. FERNANDEZ, *Teaching for a Multifaith World*, Wipf Stock Publishers 2017, 248 pp - https://books.google.it/books?id=7j3dDgAAQBAJ&dq=europe+religious+studies+public+education+2011&lr=&hl=it&source=gbs_navlinks_s - When religious diversity is our reality, radical hospitality to people of other faiths is not a luxury but a necessity. More than necessary for our survival, radical hospitality to religious diversity is necessary if we are to thrive as a global society. By no means does the practice of hospitality in a multifaith world require that we be oblivious of our differences. On the contrary, it demands a respectful embrace of our differences because that's who we are. Neither does radical hospitality require that we water down our commitment, because faithfulness and openness are not contradictory. We must be able to say with burning passion that we are open to the claims of other faiths because we are faithful to our religious heritage. The essays in this book do not offer simply theological exhortations; they offer specific ways of how we can become religiously competent citizens in a multifaith world. Let's take the bold steps of radical openness with this book on our side!

22. Olof FRANK, *Varieties of conceptions of Ethical Competence and the search for strategies for assessment in Ethics Education: A critical analysis*, a chapter from *Assessment in Ethics Education*, Springer 2017, pp. 13- 50. http://link.springer.com/chapter/10.1007/978-3-319-50770-5_2 - Various conceptions of *ethical competence* are highlighted in this chapter with the aim of presenting a more or less comprehensive analysis of fundamental importance for developing the national tests in RE in Sweden. The chapter starts with an introduction where the Swedish curricula of 2011 are presented. The structure and the content of the syllabus for RE in compulsory school are analysed with reference to an interpretation of the concept of ethical competence that identifies six competences that may contribute to the meaning of the concept in question. The results of this analysis are used as a basis for a critical interpretation of how "ethical competence", mostly in an implicit way, is understood in the national tests. This interpretation is developed with regard to some perspectives within the virtue and capability approach presented by Amartya Sen and Martha Nussbaum. The chapter ends with some suggestions for developing the items on the national tests regarding ethics, in order to take into account a more complex interpretation of ethical competence and to make this interpretation transparent to pupils and teachers.

23. R. Ruud GANZEVOORT, Srdjan SREMAC, *Lived Religion and the Politics of (In)Tolerance*, Springer 2017, 261 pp - https://books.google.it/books?id=blNKDgAAQBAJ&dq=waxmann+religionpaedagogik++schule&hl=it&source=gbs_navlinks_s This volume explores the ways in which lived religion encourages and contributes to conflicts, as well as fosters tolerance, in the interlocking rural, urban, and virtual social spheres. Through ten case studies with vast geographical and religious variation, the contributors address some of the shortcomings in analyses of the relationship between religion and (in)tolerance and offers a theoretically and empirically more nuanced understanding of the micro-politics of (in)tolerance and the roles of lived religion in it. The book argues that (in)tolerance and its connection to religion cannot be fully understood unless analyzed from below, which means that the focus needs to be not only on public institutions or religio-political spaces but also on (in)tolerance of ordinary people and their performativity, practices, and interests in non-institutionalized spaces. This showcases the ambiguous interconnectedness of lived religion and (in)tolerance. *Lived Religion and the Politics of (In)Tolerance* will be of interest to students and scholars interested in lived religion, the relationship between politics and religion, and those working in cross-cultural dialogue and through an anti-racism, and anti-violence lens.

24. J. GARCIA-HUIDOBRO, *What are Catholic Schools teaching to make a difference? A literature review of curriculum studies in Catholic Schools in the US and the UK since 1993*, *Journal of Catholic Education*, 20(2017)2, <http://dx.doi.org/10.15365/joce.200203201> - This literature review sketches a landscape of scholarly debates about the curriculum in Catholic primary and secondary schools in the United States and the United Kingdom since 1993. This landscape has three main characteristics. First, scholarly debates about the curriculum in Catholic schools have been few, particularly empirically based discussions. Second, these debates have been led by U.S. scholars with theoretical approaches to the curriculum that tend to ignore the effect of current cultural and economic forces on Catholic schooling through competitiveness and effectiveness criteria. Third, there has been a disconnect between conversations about excellence and innovation, proposed mainly by U.S. scholars, and discussions about the distinctiveness of Catholic curricula, suggested primarily by scholars from the United Kingdom. This landscape poses questions about who is thinking in-depth about what is currently taught in Catholic schools, and the extent to which they offer spiritual depth or educate social-justice-oriented bridge-builders. It is suggested that approaches to these questions that only look at how teachers teach underestimate the socializing power of the curriculum. After mapping the landscape, and discussing its evolution over the last decades, its limitations, and its major silences, the review concludes by outlining five major challenges for the field.

25. Susan M. GOERS, *In God we trust: A multiple case study of the implementation of Religious and Biblical Literacy courses in public Charter Schools*, Concordia University, Portland (USA), *College Education*, Ed. D. Dissertations - <http://commons.cu-portland.edu/cgi/viewcontent.cgi?article=1011&context=edudissertations> - This study was conducted with administrators of four charter schools located in the west, the south, and southeast portions of the United States that had courses in religious and biblical literacy in each school's curricula. A multiple case study methodology was employed to describe the experiences of public charter schools implementing religious and biblical literacy courses to discover commonalities to successful implementation. The data was gathered using semi-structured interviews conducted during the summer and fall of 2016. Areas of interest were specific to course descriptions, the fit within the specific charter school vision and mission, teacher training, and resources. The most common factor supporting the implementation of the courses, revealed by all administrators, was the need for teacher training

and preparedness before taking on a specific religious or biblical literacy course. The researcher chose schools where the course fit into the mission and vision of the school, as an indicator of purpose, and where teachers used primary source documents in lesson plans. A framework of implementation strategy is provided as well as the implications needing to be addressed by staffing. The research may inform other charter schools looking to implement such coursework and the researcher outlines additional areas of study needed to investigate other specific indicators.

26. Marcos GONZÁLEZ SÁNCHEZ, *Órganos de referencia ibéricos e iberoamericanos en la gestión pública del hecho religioso*, Navarra, Thomson Reuters Aranzadi, 2017, s.i.p. - http://www.observatorioreligion.es/resenas/gonzalez_sanchez_marcos_2017_organos_de_refere - La presencia en una misma sociedad de grupos con diferentes códigos culturales y un modo distinto de entender la libre expresión del sentimiento religioso plantea la necesidad de que los poderes públicos sean consecuentes ante esta realidad y encuentren los cauces adecuados para gestionar la diversidad cultural y religiosa. El libro da cuenta de las instituciones u organismos creados por las Administraciones Públicas para gestionar el hecho religioso en España, Portugal y en los países latinoamericanos. Los países seleccionados, de gran tradición católica, no han sido inmunes a un creciente pluralismo religioso con la implantación de una gran diversidad de confesiones religiosas que van adquiriendo una mayor presencia social. El autor, movido desde hace años por la inquietud de profundizar en los estudios de derecho comparado, ha centrado gran parte de sus investigaciones en los regímenes que se han inspirado de algún modo en la experiencia ibérica. Son numerosas sus publicaciones en las que ha puesto de relieve las semejanzas y diferencias entre sistemas jurídicos europeos y latinoamericanos que cuentan con importantes afinidades en la regulación de las manifestaciones del derecho de libertad religiosa, tanto en su dimensión individual como colectiva.

27. Matthias GRONOVER (Hrsg.), *Spirituelle Selbstkompetenz. Eine empirische Untersuchung zur Spiritualität von Berufsschulreligionslehrkräften*, Waxmann 2017, 168 Seiten - https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2%5Bbuch%5D=BUC125072&tx_p2waxmann_pi2%5Baction%5D=show&tx_p2waxmann_pi2%5Bcontroller%5D=Buch&cHash=4452be0b65a81d8a03e179a308316fee - Wie prägt Spiritualität den Alltag von Religionslehrerinnen und Religionslehrern an berufsbildenden Schulen? Welches Verständnis von Spiritualität haben sie? Welche Formen von Spiritualität üben sie aus? Diese Fragestellungen standen im Fokus einer dreiteiligen Fortbildungsveranstaltung des Katholischen Instituts für berufsorientierte Religionspädagogik (KIBOR) zur spirituellen Selbstkompetenz, welche in diesem Band evaluiert wird. Über eineinhalb Jahre wurden die Teilnehmerinnen und Teilnehmer durch Interviews begleitet. Parallel dazu wurden auch Lehrkräfte befragt, die nicht an dieser Fortbildung teilnahmen. Die Interviews geben Auskunft über das spirituelle Selbstverständnis der Lehrkräfte und die Quellen, aus denen sie ihre Kraft schöpfen. An die Interviewanalysen anschließend zeigen die Leiter der Fortbildungsveranstaltung Perspektiven zu Spiritualität und spiritueller Selbstkompetenz in Bildung und Beruf auf. Abgerundet wird der Band durch eine das Fortbildungsprojekt reflektierende Schlussbetrachtung. Mit Beiträgen von Reinhold Boschki, Matthias Gronover, Jörn Hauf, Klaus Kießling, Franz Nikolaus Müller und einem Vorwort von Albert Biesinger.

28. Gábor HALMAI, *Varieties of State–Church relations and religious freedom through three case studies*, Michigan Studies Law Review 2017, 175-205 - <http://digitalcommons.law.msu.edu/cgi/viewcontent.cgi?article=1186&context=lr> - This article attempts to answer the questions: Is secularism a nonnegotiable aspect of liberal constitutionalism? And can non secular state–church relationship models guarantee freedom of religion as an indispensable condition of liberal constitutionalism? Hence this article deals with the practice of religious freedom in countries representing distinct models of state–church relations from both a normative/theoretical and an empirical perspective. The normative part of the article examines the different models of state–religion relationships, while the empirical part will compare different national constitutional regulations on religious rights in three countries: Hungary (which became a liberal democracy after 1989-90 but has been backsliding into an illiberal constitutional system since 2010); Israel (a liberal democracy with a very special accommodationist model); and Egypt (a country that between 2011 and 2013 started to build up a democratic system with an illiberal theocratic constitutionalism). The hypothesis for my project is that the model of state–religion relations determines the state of religious freedom of a given country: The secular separationist model is by definition tolerant towards all religions, while the theocratic model is necessarily intolerant towards minority religions. But the three case studies should give an answer to the question raised in the title of this panel: at least from the perspective of freedom of religion, whether secularism is a nonnegotiable aspect of liberal constitutionalism.

29. Hans-Günter HEIMBROCK, *Taking position: Empirical studies and theoretical reflections on Religious Education and worldview. Teachers Views about their personal commitment in RE teaching. International contributions*, Waxmann Verlag 2017, pp. 244 – www.waxmann.com - Religious Education is on trial in Germany and other European countries. The focal questions are whether teachers should communicate essential issues about religion and religions to their pupils in a neutral way or whether they should convey personal and individual convictions as well. How should public schools in civil societies deal with positions of truth in the context of cultural and life world conditions? Are there pedagogical concerns about professional teachers expressing an individual commitment in class? What is the significance of denomination in RE? The articles of this volume offer new perspectives by means of empirical studies and theoretical consideration.

30. Heinz Günter HOLTAPPELS, *Entwicklung und Qualität des Schulsystems: Neue empirische Befunde und Entwicklungstendenzen*, Waxmann Verlag 2017, 264 Seiten - <https://books.google.it/books?hl=it&lr=&id= pnMnDwAAQBAJ&oi=fnd&pg=PA53&ots=fiBT> - In der Zeit nach der Jahrtausendwende ist Bewegung in das deutsche Schulsystem gekommen. Dafür

haben sowohl die international vergleichenden Schulleistungsstudien als auch eine intensive Debatte um die Qualität des Schulsystems gesorgt. Vor allem die Schulstruktur erlebte durch die veränderte Entwicklung der Schulformen einen gravierenden Umbruch, vielfach mit der Tendenz zur Zwei- oder Mehrgliedrigkeit. Schulzeitveränderungen und die Inklusion führen zusätzlich zu durchgreifenden Innovationsaufgaben. Probleme der Ungleichheit von Bildungschancen scheinen ebenso ungelöst wie Fragen der Steuerung des Schulsystems. Die Zeit ist gekommen, dass die Bildungsforschung mit Zwischenbilanzen und Analysen die Entwicklung des Schulsystems kritisch begleitet. Der Band befasst sich mit aktuellen Problemstellungen und Entwicklungstendenzen im Schulsystem und legt mit den Beiträgen namhafter Autorinnen und Autoren einerseits neue Forschungsbefunde vor, andererseits werden zu zentralen Themenfeldern der Systemqualität Analysen und Bilanzierungen zu bisherigen Erkenntnissen geliefert. Die Beiträge präsentieren bedeutende Forschungsbefunde aus der deutschen und der internationalen Forschung zu ausgewählten Schulsystemfragen, wobei auf grundlegende Theorieansätze Bezug genommen wird. So bietet der Band einen Fundus an wertvollen Erkenntnissen mit Impulsen für weitergehende Theoriebildung und Forschung.

31. ISTITUTO GIUSEPPE TONIOLO (ed.), *La condizione giovanile in Italia. Rapporto Giovani 2017*, Il Mulino, Bologna 2017, pp. 248. - https://www.darwinbooks.it/doi/10.978.8815/332738?utm_source=newsletter&utm_medium=email&utm_campaign=Nuove+edizioni+digitali+online+%5B5842%5D - Il Rapporto Giovani dell'Istituto Toniolo, giunto alla quarta edizione, è diventato in questi anni un solido punto di riferimento sulla complessa e dinamica realtà giovanile. Oltre all'aggiornamento annuale sulle scelte formative, sui percorsi lavorativi, sulla progettazione di una propria famiglia, su valori, aspettative e atteggiamento verso le istituzioni delle nuove generazioni, il Rapporto 2017 contiene tre focus dedicati ad altrettanti temi chiave: il primo riguarda lo scenario post Brexit e le possibilità di rilancio di un processo in grado di superare nuovi timori e vecchi confini. Il secondo, dedicato alle nuove tecnologie di comunicazione e ai social network, analizza come stia mutando quantitativamente e qualitativamente il loro uso e quale sia l'impatto di tale mutamento sulla vita sociale e relazionale. Il terzo, infine, riguarda le condizioni di vulnerabilità e disagio, con un'analisi sia dell'aspetto emotivo sia di quello comportamentale, in connessione con il contesto familiare, sociale ed educativo. Il filo rosso che unisce i vari capitoli è il racconto di una generazione in equilibrio precario tra rischi da cui difendersi e opportunità a cui tendere, penalizzata da freni culturali e istituzionali che non permettono una piena valorizzazione di potenzialità troppo spesso misconosciute e sottoutilizzate.

32. Robert McKIM (ed.), *Religious perspectives on religious diversity, Philosophy of Religion series. World Religions*, Vol. 6, Brill 2016, Leiden and Boston 2016, IX + 258 pp.- <https://ejournals.bc.edu/ojs/index.php/scjr/article/viewFile/9952/8661> - The book crosses the boundaries, too of-ten strictly policed, that divide the philosophy of religion, theology, and interreligious learning. Robert McKim introduces the volume with questions that guide the nine essays: What do insiders to a religious tradition say about outsiders, in terms of rationality, virtue, and possible salvation? To what extent are those religions legitimate (at least for their members)? How are we to think of ourselves and our traditions in light of those other traditions, particularly when their members have in the past often been judged not entirely rational or wicked or liable to damnation? This book offers diverse responses to these questions regarding the religious other by scholars from diverse religious perspectives, including Jerome Gellman and Eugene Korn (Jewish), John Sanders, Daniel Madigan, and Diego Sarrío Cucarella (Christian), and Mohammed Khalil and Imran Aijaz (Muslim). The final essays by Paul Eddy, David Basinger, and Robert McKim are more pronouncedly philosophical, exploring how diversity is best negotiated religiously, in a way that is clear and consistent.

33. Miga KIM, *An investigation of Interreligious Education in public schools*, A research paper submitted in conformity with the requirements for the degree of Master of Teaching - Department of Curriculum, Teaching and Learning, Ontario Institute for Studies in Education of the University of Toronto, April 2017, 83pp - https://tspace.library.utoronto.ca/bitstream/1807/77052/1/Kim_Miga_201706_MT_MTRP.pdf - The purpose of this study is to explore the impact of the changes in inclusive education found in Ontario's curricula, particularly in the Social Studies, History and Geography Grades 1-8 documents. The study explores the topic of interreligious education, and examines the gaps between the expectations of religious knowledge in elementary and secondary school. The findings suggest that the gaps are causing a division between the two levels of schooling. The implications of these findings are that there is a lack of religious understanding in schools, which impacts students, especially at the secondary level. Both elementary and secondary educators who participated in this study agree that interreligious education is necessary and relevant in elementary school. This study explores how to best incorporate interreligious education in public schools so this area can be properly addressed and cultivated in secondary school and beyond.

34. Anders KLOSTERGAARD PETERSEN and George VAN KOOTEN (Eds.), *Religio-philosophical discourses in the Mediterranean World. From Plato, through Jesus, to Late Antiquity*, Brill 2017, pp.400 - <http://www.brill.com/products/book/religio-philosophical-discourses-mediterranean-world-plato-through-jesus-late-antiquity> - This first volume of the new Brill series "Ancient Philosophy & Religion" is a collection of articles by scholars of Classics, Ancient Philosophy, and Ancient Judaism and Early Christianity. The articles are based on papers presented at two colloquia on the interface between Ancient Philosophy and Religion at the universities of Aarhus and Cambridge. They focus extensively on Platonic philosophy and piety and sketch an emerging religio-philosophical discourse in ancient Judaism (both in the *Sibylline Oracles* and 4 Maccabees). Furthermore, this volume studies Seneca's religio-philosophical understanding of 'consolation', compares early depictions of Jesus with those of ancient philosophers, and, finally, reconsiders responses of pagan philosophers to Christianity from the second century to Late Antiquity.

35. Thorsten KNAUTH, Maren A. JOCHIMSEN (Hrsg.), *Einschließungen und Ausgrenzungen. Zur Intersektionalität von Religion, Geschlecht und sozialem Status für religiöse Bildung*, Waxmann 2017, 206 Seiten <https://www.waxmann.com/waxmann-buecher/> - Im Zuge einer wachsenden Aufmerksamkeit für religiöse und kulturelle Heterogenität in Schule und Bildung kommt der inklusiven Gestalt einer vielfaltssensiblen religiösen Bildung eine besondere Bedeutung zu. Ausgangspunkt der Publikation ist die These, dass Geschlecht, Kultur und sozialer Status eine wichtige Rolle in religiösen Bildungsprozessen spielen und als Leitkategorien der Beschreibung und Strukturierung von Vielfalt, als Marker der Identität von Einzelnen und von Gruppen sowie als zentrale Dimensionen einer Konstruktion von Differenz verstanden werden können. Für eine Religionspädagogik der Vielfalt ist dabei insbesondere die Reflexion von Verwobenheiten und Interdependenzen zwischen den verschiedenen Formen der Differenz bedeutsam: Wie werden über Verknüpfungen von Geschlecht, Kultur und sozialem Status Einschließungen und Ausgrenzungen in Bildungsprozessen herbeigeführt? Ausgehend von der Diskussion über eine genderbewusste Religionspädagogik wird auf Grundlage des Intersektionalitätsansatzes und im Gespräch mit anderen Disziplinen aus Theologie, Erziehungs- und Sozialwissenschaft dieser Frage in ihrer Bedeutung für religionspädagogische und theologische Theoriebildung nachgegangen. Ziel ist es, Studierende religions- und bildungsbezogener Fachrichtungen sowie weitere Interessierte in Fragestellungen einer genderbewussten Religionspädagogik der Vielfalt einzuführen.

36. Robert LONG and Paul BOLTON (Eds.), *Faith Schools in England: FAQs*, Briefing Paper nr 06972, 13 March 2017, 19pp - www.parliament.uk/commons-library - The Library regularly receives enquiries from Members relating to faith schools, and the particular arrangements in place relating to them. This note provides answers to some of the most common questions raised, and also some relevant statistical information. It is not intended to be a definitive guide to faith schools, but rather to provide answers to those frequently raised issues. It deals with faith schools in the state-funded sector. This note relates to England only.

37. Marcel MAUSSEN, Floris VERMEULEN, Michael MERRY, Veit BADER (Eds.), *Religious schools in Europe. Institutional opportunities and contemporary challenges*, Routledge 2016, 160 pages - <https://www.routledge.com/Religious-Schools-in-Europe-Institutional-opportunities-and-Contemporary/Mausssen-Vermeulen-Merry-Bader/p/book/9781138888487> - This volume is about the controversies surrounding religious schools in a number of Western European countries. The introductory chapter briefly analyses the structural pressures that affect the position of religious schools, outlining the relevant institutional arrangements in countries such as Denmark, Germany, France, Ireland, the Netherlands, and Scotland. The following chapters provide a detailed analysis of the discussions and controversies surrounding faith-based schools in each country. Finally, the two concluding chapters aim to provide a bigger, comparative picture with regard to these debates about RE in democratic states and culturally pluralist societies. This book was originally published as a special issue of *Comparative Education*.

38. Francia MESSNER (ed.), *L'affiliation religieuse en Europe*, Presses Universitaires de Strasbourg, 2017, s.i.p. - <http://pus.unistra.fr/fr/livre/?GCOI=28682100280870> - L'affiliation religieuse, le fait d'être membre d'une religion, est une question complexe qui met en jeu à la fois la liberté de conscience et les représentations personnelles de l'appartenance convictionnelle, le droit étatique et les formes de régulation normative propres aux différents groupements religieux. Ces différents points de vue ne sont pas forcément convergents. En effet, la conception de l'appartenance conjointe à une religion et à une nation comme une combinaison "harmonieuse" qui a prévalu en France jusqu'à la Révolution et dans de nombreux États européens jusqu'au début du XX^e siècle a disparu avec la sécularisation progressive de la société et l'acceptation du pluralisme religieux. À l'ère de l'individualisme et du nomadisme religieux, les individus développent le plus souvent un point de vue souple et non contraignant en matière d'affiliation, tandis que le droit étatique veille à la protéger en tant qu'élément de la vie privée. Les religions, quant à elles, fixent des règles précises présidant à l'entrée et à la sortie de leurs groupements. L'objectif de cet ouvrage est de présenter ces différentes facettes de l'affiliation religieuse en privilégiant une approche comparative et internationale.

39. Luciano MUSSELLI, Claudia Bianca CEFFA, *Libertà religiosa, obiezione di coscienza e giurisprudenza costituzionale*, Giappichelli Editore, Torino 2017, pp. XII-156. Si segnalano in particolare alcuni orientamenti giurisprudenziali in materia di laicità e di pluralismo religioso nella scuola pubblica multiculturale (pp. 49-82): i principali interventi della Corte costituzionale sulla presenza dell'insegnamento religioso cattolico nella scuola statale; il crocifisso e gli altri simboli negli spazi pubblici; il crocifisso nelle aule scolastiche alla prova della laicità: il caso Lautsi; l'esposizione del crocifisso come motivo di obiezione di coscienza all'adempimento di un pubblico dovere: due celebri casi giurisprudenziali.

40. Elisa OLIVITO (ed.), *Gender and Migration in Italy. A multilayered perspective*, Routledge 2017, 244pp - https://books.google.it/books?id=ZgckDwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Recent migratory flows to Europe have brought about considerable changes in many countries. Italy in particular offers a unique point of view, since it is possible to observe not only the way migration has changed specific features of the country, but also how it is intertwined with gender relations. Considering both the type of migration that has affected Italy and the consequent measures adopted by the Government, a variety of distinctive elements may be seen. By providing a broad and more complete picture of the Italian perspective on gender and migration, this book makes a valuable contribution to the wider debate. The contributions consider the problematic linkage between gender and migration, as well as analyse particular aspects including Italian colonial past, domestic work, self-determination, access to social services, second-generation migrant women, family law, multiculturalism and religious symbols. Taking an empirical and theoretical approach, the volume underlines both the multifaceted problems affecting migrant women in Italy and the way in which questions raised in other countries are introduced and redefined by Italian scholarship. The book presents a valuable resource for researchers, academics and policy-makers working in the areas of migration and gender studies.

41. Lluís OVIEDO, *Studying Religion and trying theological applications*, Brill “Method and Theory in Study of Religion”, 2017 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15700682-12341401> - John Shook’s paper *Are People Born to be Believers?* raises many questions, for the scientific study of religion and for philosophy and theology. For reasons of convenience this response distinguishes in the target article between three quite different issues and deals with them separately: first issue concerns the supposed innateness of religious beliefs, or some precursor of them; second, the possible theological application that such thesis could entail; and third, a more general and methodological issue, concerns the feasibility of a scientific knowledge about religion that can be disentangled from other sources of religious insight.

42. Maria POLONCHEK, *In Good faith: Secular parenting in a religious world*, Rowman & Littlefield 2017, pp. 208 - https://books.google.it/books?id=U18nDwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Part memoir, part cultural exploration, this book covers the author’s journey as she grows up in an evangelical Christian home, leaves religion behind as a young adult, and goes on to raise children in a family outside of religious belief. Maria Polonchek weaves a personal story with up-to-date studies and philosophic exploration of what it means to raise secular children in an otherwise religious world. Offering careful and respectful advice for other parents who are raising their children outside of a particular religious belief system, she explores the many other ways of instilling identity, belonging, and meaning into our lives and the lives of children. Honest and irreverent, the author admits to her religious “baggage” and searches for better understanding of such topics as religious education, morality, awe, death, purpose, and meaning, and tradition from secular perspectives. She interviews experts, looks at various studies, and turns to a variety of sources for answers, while maintaining a casual and personal tone. While she ultimately argues for parents to let their children shape their own beliefs, she encourages families to tend to existential and social needs that sometimes go unnoticed or unconsidered in life outside religion.

43. Saila POULTER, Arniika KUUSISTO, Mia MALAMA, Arto KALLIONIEMI, *Examining Religious Education in Finland from a Human Rights perspective*, a chapter from the book *Religion, Education and Human Rights*, edited by Anders Sjöborg, Hans-Georg Ziebertz, Springer 2017, pp.49-61 - http://link.springer.com/chapter/10.1007/978-3-319-54069-6_4 - Religious Education (RE) has a strong potential for promoting human rights. Consequently, it is essential to consider the human rights perspective when pondering the aims, content, and practical organisation of RE. Additionally, the issue of human rights is vital in considerations related to the place of religion in the public sphere, such as the various contexts of institutional education: kindergartens, preschools and schools. Moreover, it is important from the perspective of religious minorities in particular to consider the negotiations and clashes of values encountered by children and young people whose family socialisation differs significantly from the dominant value hegemony in the social context of schools (Kuusisto 2010, 2011a). Different interpretations of religious freedom and the right to religious education are important considerations for RE. However, the complex interplay of ‘public’ and ‘private’ must be reconsidered when analysing human rights issues related to religion. Furthermore, the framework of a child’s right to religion versus that of parents’ right to education according to worldview must be scrutinised.

44. Eric RACINE, John ASPLER, *Debates about neuroethics. Perspectives on its development, focus, and future*, Springer, 2017, 263 pages - This is the first book entirely dedicated to exploring issues associated with the nature of neuroethics. It reflects on some of the underlying assumptions in neuroethics, and the implications of those assumptions with respect to training and education programs, research activities, policy engagement, public discourse, teaching, ethics consultation and mentoring, to name but a few areas of interest. Internationally respected and emerging leaders in the area have taken up the pen to express and debate their views about the development, focus and future of neuroethics. They share their analyses and make recommendations regarding how neuroscience could more effectively explore and tackle its philosophical, ethical, and societal implications.

45. André RITTER, Jörg Imran SCHRÖTER, Cemal TOSUN (Hrsg.) , *Religiöse Bildung und interkulturelles Lernen. Ein Erasmus Plus Projekt mit Partnern aus Deutschland, Liechtenstein und der Türkei*, Waxmann 2017, Studien zum interreligiösen Dialog, Band 12, 216 Seiten - https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann - “Religiöse Bildung und interkulturelles Lernen“ – so lautet der Titel und das Programm eines Erasmus Plus Projekts, welches das Europäische Institut für interkulturelle und interreligiöse Forschung mit Sitz im Fürstentum Liechtenstein zusammen mit ausgewählten Projektpartnern durchgeführt hat und dessen Erträge nun in Form dieser Publikation einer interessierten Öffentlichkeit präsentiert werden. Im Zuge der aktuellen Diskussion über Religion und Bildung geht es bei diesem Projekt einerseits um grundsätzliche religionspädagogische Belange im Kontext von Schule und Hochschule, andererseits zugleich um Anliegen und Ausrichtung interkulturellen Lernens in der Begegnung von Menschen unterschiedlicher Konfessionen und Religionen in einer zunehmend pluralen Gesellschaft. Die strategische Lernpartnerschaft von verschiedenen Institutionen und Personen in Deutschland, Liechtenstein und in der Türkei soll in exemplarischer Weise dokumentieren, dass das gemeinsame Bemühen um länderüberschreitende sowie religionsübergreifende Begegnung und Verständigung in Europa auch und gerade am Ort von Schule und Hochschule von elementarer Bedeutung ist.

46. Martin ROTHGANGEL, *Violence as a challenge for Religious Education. Psychological, theological, and educational perspectives*, a chapter from the book *Religion and Violence*, Springer 2017, 227-242 pp - http://link.springer.com/chapter/10.1007/978-3-658-18302-8_15 - This chapter consists of four sections that analyze violence as a challenge for religious Education. To begin with, there is a preliminary discussion that seeks to clarify the term “violence”. The second section presents three “classical” theories of violence drawn from psychological research.

47. Martin ROTHGANGEL, Martin JÄGGLE, Thomas SCHLAG (Hg.), *Religious Education at schools in Europe*. Part 1: *Central Europe*, 1. Auflage 2016, 310 Seiten gebunden, ISBN 978-3-8471-0513-8, Vienna University Press bei V&R unipress - http://www.v-r.de/de/religious_education_at_schools_in_europe/t-0/1038471/ - The project "Religious Education at Schools in Europe" (REL-EDU), which is divided up into six volumes (Central Europe, Western Europe, Northern Europe, Southern Europe, South-Eastern Europe, Eastern Europe), aims to research the situation with regard to religious education in Europe. This volume outlines the organisational form of religious education in the countries of Central Europe (Austria, Croatia, Czech Republic, Germany, Hungary, Poland, the Principality of Liechtenstein, Slovakia, Slovenia and Switzerland). This is done on the basis of thirteen key issues, which allows specific points of comparison between different countries in Europe. Thereby the volume focuses the comparative approach and facilitates further research into specific aspects of the comparison.

48. Mark R. ROYCE, *The political theology of European integration: Comparing the influence of religious histories on European policies*, Springer 2017, 310 pages - This book traces the connections between diverging postwar European integration policies and intra-Christian divisions to argue that supranational integration originates from Roman Catholic internationalism, and that *resistance* to integration, conversely, is based in Protestantism. Royce supports this thesis through a rigorously supported historical narrative, arguing that sixteenth-century theological conflicts generated seventeenth-century constitutional solutions, which ultimately effected the political choices both for and against integration during the twentieth century. Beginning with a survey of all ecclesiastical laws of seventeen West European countries and concluding with a full discussion of the Brexit vote and emerging alternatives to the EU, this examination of the political theology surrounding the European Union will appeal to all scholars of EU politics, modern theology, religious sociology, and contemporary European history.

49. Yasar SARIKAYA, Franz-Josef BÄUMER (Hrsg.), *Aufbruch zu neuen Ufern: Aufgaben, Problemlagen und Profile einer Islamischen Religionspädagogik im europäischen Kontext*, Waxmann Verlag 2017, 332 Seiten - Die konzeptionelle Grundlegung einer Islamischen Religionspädagogik und Fachdidaktik steht als essenzielle Aufgabe der in Deutschland errichteten islamisch-theologischen und islamisch-religionspädagogischen Zentren und Professuren noch bevor. Die Fachtagung mit dem Titel 'Aufbruch zu neuen Ufern. Aufgaben, Problemlagen und Profile einer Islamischen Religionspädagogik im europäischen Kontext', die im September 2015 an der Universität Gießen ausgerichtet wurde, hatte zum Ziel, vor diesem Hintergrund einen wichtigen Beitrag zur Etablierung der Islamischen Religionspädagogik als universitäres Fach in Deutschland zu leisten. Mit Blick auf die wissenschaftliche Grundlegung des Fachs sollten von der Tagung Impulse für neue Forschungsfragen und Zielperspektiven ausgehen. Damit diese Ergebnisse und Anregungen nachhaltige Wirkung entfalten können, wurde ein Großteil der vorgetragenen Beiträge in diesem Tagungsband zusammengetragen und um weitere Aufsätze ergänzt, die unter folgende Schwerpunktthemen subsumiert werden können: Genese der Islamischen Religionspädagogik als Disziplin, theologische und anthropologische Grundlagen religiösen Lernens, Modelle und Erfahrungen islamischer Bildung aus internationaler Perspektive, gendersensibler Religionsunterricht sowie praktische Dimensionen des Islamischen Religionsunterrichts. Der Band richtet sich an Interessierte und Vertreter der Islamischen Theologie und Religionspädagogik sowie benachbarter Disziplinen.

50. Anthony SAVARY RAJ, *Cosmic confidence in interreligious spirituality*, Annals of the University of Bucharest-Philosophy, vol. 66 (2017) 1, 59-70 - http://scholar.google.it/scholar_url?url=http://annals.ub-filosofie.ro/index.php/annals/article/download/234/218&hl=it&sa=X&scisig=AAGBfm2T_yg_1-fx9wUGVEwGAXwDdh5GwA&nossl=1&oi=scholaralt - This paper presents and examines the interreligious philosopher-theologian Raimon Panikkar's proposal of 'Cosmic Confidence' in interreligious spirituality and another dialogue theologian Paul Knitter's critique on it. Their conversation is to be situated in a wider issue of the relation between pluralism and justice. The paper proceeds in three parts. The first part summarily presents the context and direction of Panikkar's pluralistic vision, particularly with a focus on his central insight of cosmic confidence. The second part indicates a challenge to Panikkar's cosmic confidence in terms of a preferential option for the poor – a spirit, of course, of liberation theology, but also that gets reflected in the challenge thrown by Knitter. And the final part deals with some implications of their mutual dialogue for the issue of pluralism, justice and reconciliation.

51. Friedrich SCHWEITZER, Magda BRÄUER, Reinhold BOSCHKI (Hrsg.), *Interreligiöses Lernen durch Perspektivenübernahme. Eine empirische Untersuchung religionsdidaktischer Ansätze*, Waxmann 2017, *Glaube – Wertebildung – Interreligiosität*, Band 10, 264 Seiten - Interreligiöses Lernen ist ein Schlüsselthema, das nicht nur für Religionsunterricht und Religionspädagogik eine zentrale Bedeutung gewonnen hat, sondern für Bildung und Schule insgesamt. Dabei wird erwartet, dass Wissen über verschiedene Religionen erworben und die Fähigkeit zu einer religionsbezogenen Perspektivenübernahme ausgebildet wird. Doch welche Ziele lassen sich durch interreligiöses Lernen in der Schule tatsächlich erreichen? Der vorliegende Band stellt die Frage nach der Wirksamkeit interreligiösen Lernens ins Zentrum. Dazu werden verschiedene didaktische Realisierungsformen mithilfe von Methoden der Empirischen Bildungsforschung am Beispiel des Religionsunterrichts im beruflichen Bildungswesen untersucht. Der entsprechende Unterricht bezieht sich auf die Themen „Religionen und Gewalt“ sowie „Islamic Banking“. Die Befunde eröffnen zugleich Perspektiven für die Gestaltung von Religionsunterricht und tragen damit zur Weiterentwicklung der schulischen Praxis auch in anderen Schularten bei.

52. Theodora VON BOVEN, *Religious Education for tolerance. An exploratory study of the policies and practices of religious education in Public, Christian and Islamic secondary schools in the Netherlands and Indonesia*, These, Radboud Universiteit

Njimegen, 2016, pp.59 - This study focusses on analysing the field of religious education in the Netherlands and Indonesia on a macro-, meso-and micro-level. We have applied a qualitative, descriptive research design that contains of a review study of legal documents, policy statements and exploratory interviews with scholars, administrators and teachers in the educational field. By mapping the status quo of religious education in public and religiously-affiliated secondary schools, this study aims to provide insights in possibilities and different ways to further stimulate the development of education that contributes to the elimination of negative stereotypes and the dissemination of religious literacy. The value of this exploratory research lies in the fact that it sheds light on similarities and differences between the two countries and contributes to a higher degree of understanding of the social reality in the different national contexts. We conclude that while the link between religious education and religious tolerance in educational practices in both countries is seldom utilized, opportunities and possibilities to effectuate religious tolerance through religious education are not fully seized.

ARTICLES • JOURNALS • e-JOURNALS

53. Wanda ALBERTS, *Reconstruction, critical accommodation or business as usual? Challenges of criticisms of the World Religions paradigm to the design of teaching programmes in the study of religions*, Method & Theory in the Study of Religion, available online May 2017 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15700682-12341404> - This article discusses the challenge of criticisms of the world religions paradigm to the design of teaching programmes in the academic Study of Religions, in general and with a particular focus on didactics-related courses as part of teacher training programmes. It uses the design of a particular Bachelor programme at a German university as an example for the general challenge of teaching about religion in an emancipatory framework that critically reflects its own presuppositions, both at university and school levels. Taking seriously recent criticisms of the world religions paradigm, it is argued, involves a shift of focus from the communication of supposedly given knowledge about religions to the communication of critical competences in analysing different types of discourse about religion, religions or “world religions.”

54. Zvi BEKERMAN, Michalinos ZEMBYLAS, *Engaging with religious epistemologies in the classroom: Implications for civic education*, Research in Comparative and International Education, vol. 12 (2017) 1 -First published March 28, 2017 - <http://journals.sagepub.com/doi/abs/10.1177/1745499917698311> - Our point of departure in this paper is the observation that in many secular societies—which may be so in variable degrees, especially in the West—as well as in societies emerging out of religious conflict, there may be the perception that educational systems ought to promote civic values while sidestepping religious or cultural values. This entanglement, in our view, presents a challenge that is deeply *political*, because effective participation in a society is directly relevant to ideals about equity, social justice, power relations, and the common good. We suggest that when religious and cultural affiliations are excluded from such ideals, this makes effective participation more possible or perhaps less so, especially for certain social groups such as minority and marginalized groups or groups that have been victimized in a conflict situations.

55. Jenny BERGLUND, *Education policy – A Swedish success story? : Integration of newly arrived students into the Swedish school system*. Berlin, Friedrich-Ebert-Stiftung. (International Policy Analysis ; February 2017), pp. 13, available: <http://library.fes.de/pdf-files/id/ipa/13259.pdf> - “The large influx of refugees in 2015 triggered a political debate about immigration. The Migration Agency, schools and social services found it difficult to take care of the refugees in the manner required by national standards, and border controls were enforced in November 2015. In July 2016 the Swedish parliament adopted a new law limiting the rights of asylum seekers to obtain residence permits and be reunited with their families. Under the new law asylum-seekers who are entitled to full protection receive temporary residence for three years, and those who are given the status of »subsidiary protection« receive a permit for thirteen months. To receive Swedish citizenship a person needs to have lived in Sweden legally for five years with good conduct. While naturalization in most European countries is contingent upon meeting certain criteria, this trend has not taken hold in Sweden. For instance, unlike many other European countries Sweden does not require proficiency in the national language [...].

56. Olga BRESKAYA, *Path of Belarusian secularism: Public debates on Religious Education*, a chapter from the book *Religion, Education and Human Rights*, edited by Anders Sjöborg and Hans-Georg Zieberts, Springer 2017, pp. 31-47 - http://link.springer.com/chapter/10.1007/978-3-319-54069-6_3 - This article presents an in-depth description of the attempts to implement religious education in secondary schools in Belarus. The focus on this sphere reveals the mode of Belarusian secularism as the practise of civil rights application, and historically grounded features of the Church-state relationship gain their sharp forms here. The sphere of tensions in realisation of individual civil rights and interests of parents and pupils along with legal regulations for the secondary school system regarding religious subjects in school curricula are examined in this paper in the framework of Alfred Stepan’s “twin tolerations” principle and in the context of “multiple secularism” paradigm. It is emphasised that the “sufficient space from religion to function” is used by the Belarusian state for the separation in one sense (prohibition of religious knowledge transmission) and integration in another (binding religion with state ideology). Prescribing the Orthodox Church and other religious organisation’s particular role in secondary schools, the state replaces one function with the other and allows no space for the realisation of particular rights of its citizens. The absence of any kind of knowledge about religion in schools protected by the state is viewed as a challenge to the secularism principle per se.

57. Johannes BRONKHORST, *Can Religion be explained? The Role of Absorption in Various Religious Phenomena*, Method & Theory in the Study of Religion, Volume 29 (2017)1, 1-30pp - <http://booksandjournals.brillonline.com/content/journals/10.1163/15700682-12341375> - This article claims that the study of religion has overlooked a feature of the human mind that may yet help to explain certain aspects of religion. Awareness, it is here argued, can vary along a dimension that is characterized by the density of associations and other inputs that accompany it. The mechanism behind this is concentration, including the stronger form of concentration here called absorption. Absorption has cognitive effects, and is at least in part responsible for the human tendency to believe in a different, “higher,” reality. Various other features usually associated with religion—including ritual behavior and asceticism—also make sense in the light of this observation.
58. Mette BUCHARDT, *Religious Education research in welfare state Denmark. A historical and institutional perspective on an epistemological discussion*, Norddidactica –Journal of Humanities and Social Science Education, 2017:1, pp. 49-65. <https://www.diva-portal.org/smash/get/diva2:1079174/FULLTEXT01.pdf> - The article deals with forms of knowledge and types of research interests in scholarly work on Religious Education at the primary and lower secondary levels in Denmark throughout the heyday of the welfare state from the 1960s and up until the 2000s, when the welfare state model not least with regard to education was in transition. The point of departure is the work and oeuvre of K.E. Bugge, for many years –and remaining until now –the last professor of Religious Education in Denmark, namely at the Royal Danish School of Education (Danmarks Lærerhøjskole) which reorganized as Danish University of Education in 2000. The article situates his doctoral dissertation “The school for life. Studies concerning the pedagogical ideas of N. F. S. Grundtvig” (1965) in its institutional context and compares the forms of knowledge it produced with three PhD dissertations defended during the 2000s and thus in a changed institutional field. Drawing on the conceptual understanding of the field of educational sciences deriving from Hofstetter and Schneuwly (2002), the article analyzes ways of doing research in and related to Religious Education and the scholarly disciplines involved. Focus will be on the relation between the academic disciplines studying religion and the educational sciences in their many disciplinary forms and on the relation between the field of sciences and the field of educational practice.
59. Judith COCHRAN, *Israel: Divided by Religion and Education*, Domes-Digest of ME Studies, version of Record online: 18.4.2017 | Doi: 10.1111/dome.12106 - [http://onlinelibrary.wiley.com/journal/10.1111/\(ISSN\)1949-3606/earlyview](http://onlinelibrary.wiley.com/journal/10.1111/(ISSN)1949-3606/earlyview) - Israel is a democracy splintered by religion and education. Two of its fastest growing religious groups, ultra-Orthodox and Muslim Israeli Arabs, are not learning democratic principles or marketable skills that enable them to assist in the economic development of the country. Even Israelis who are attending secular and religious Israeli government schools are academically behind in mathematics as measured on 2011 international achievement tests of PISA and TIMSS. The history of religion and education from 1928 to 1955 built the foundation for the current divisions. The impact of the Ottoman and British occupation on citizens is particularized through the experiences of Elias Tuma, who lived under British and Israeli government systems. Today's educational system in Israel reinforces religious and sectarian conflict among its citizens. Educational and religious structural suggestions are provided for readers to consider. The implications of this work for future research are provided.
60. Mihaela CZOBOR-LUPP, *Herder on the emancipatory power of Religion and Religious Education*, The Review of Politics, vol.79 (2017) 2, 239-261- DOI: <https://doi.org/10.1017/S0034670516001054> - Published online: 12 April 2017 - Johann Gottfried Herder was both a philosopher and an active Lutheran minister, who constantly faced the difficult task of negotiating in his own work and life, in his public speeches and activities, the relationship to be established between reason and religion, both their limits and the promises they carry for each other. This article examines Herder's writings on language and reason, religion, myth, and history with the intention of putting together an account of religion and reason along lines that emphasize their continuity with each other. I argue that, in Herder's view, religion and religious education can play an active role in forming the disposition of individuals to humanity, in cultivating both their freedom and their capacity to empathize with others and love them, thus helping to materialize the emancipatory project of the Enlightenment.
61. Christopher DENNY, *Religiones Antiquae: Reviving Nostra Aetate to expand the scope of salvation “history”*, The Journal of Interreligious Studies, Issue 20, March 2017- <http://www.irstudies.org> -The Second Vatican Council’s declaration on the relation of the Church with Non-Christian Religions(*Nostra Aetate*, NA) is better understood as a document about the Catholic Church than about other religions. NA’s most important value is what its assertions mean about the Body of Christ, rather than about those who are not Christian. This does not mean that the Declaration is not a positive asset for interreligious relations. In fact, it is the ecclesiology of NA that can serve as a foundation for a more productive phase of interreligious dialogue and comparative theology in the twenty-first century. Applying the insights of Raimundo Panikkar on Hinduism and Robert Magliola on Buddhism to NA provides an opportunity to broaden the Church’s construction of salvation history. In the twenty-first century, the Catholic Church must try to forge a shared understanding of salvation history with Hindus and Buddhists.
62. Adam DINHAM and Martha SHAW, *Religious literacy through Religious Education: The future of teaching and learning about Religion and Belief*, Religions 2017, 8(7), 119; doi:[10.3390/rel8070119](https://doi.org/10.3390/rel8070119) - This article reports on research undertaken between July 2014 and November 2015 in secondary schools (for young people aged 11–16) across England to ask what young people need to know about religion and belief in schools in order to increase ‘religious literacy’ when they go in to the workplace and wider society. The research arises in the context of an urgent debate which has been underway in England about the future of RE, a subject which remains compulsory in England under the Education Act 1944, but which gives rise to widespread confusion about its purposes, content and structure, as reflected in growing criticisms of the policy muddle that frames it. The key findings

are: that there is an appetite for review and reform of teaching and learning about religion and belief in schools, inside and outside the RE space, in order to clarify confusion about its purposes, content and structure; that the key perceived purposes which are emerging are the ability to engage with diversity, and personal spiritual (but not religious) development; and that stakeholders want to learn about more religions and beliefs, and ways of thinking about them, which reflect a much broader and more fluid real contemporary religion and belief landscape of England and the world than education has reflected.

63. Giulia EVOLVI, *Hybrid Muslim identities in digital space: The Italian blog Yalla*, Social Compass, first published Avril 2017 - <http://journals.sagepub.com/doi/abs/10.1177/0037768617697911> - Islam is often regarded as being incompatible with European values. In Italy, for example, anti-Islamic points of view reiterate the religion's alleged inconsistency with Catholicism and secularism. This article argues that narrative practices can challenge this idea by articulating Muslim hybrid identities that are compatible with Italian culture and society. The second-generation blog *Yalla Italia* represents a 'third space' where young Italian Muslims contrast dominant media stereotypes, thereby creating 'disruptive flows of dissent'. A textual analysis of the blog and interviews with some of the bloggers reveal that three main topics are employed to overcome marginalization: (1) critiques of mainstream media (2) narratives about family lives and the practice of Islam, and (3) advocacy of a quicker procedure for gaining Italian citizenship. The bloggers adopt a storytelling style to press for social and institutional change and explain how they succeed in adapting Islam to Italian society. Their religious diversity is thus perceived as providing a potential for Italy, rather than being a mark of marginalization.

64. Alessandro FERRARI, *Le droit européen de liberté religieuse au temps de l'Islam*, Rivista telematica Stato, Chiesa e pluralismo confessionale n.16/2017, pp. 16 - http://www.statochiese.it/images/uploads/articoli_pdf/Ferrari.A.M_Le_droit.pdf - Afin de mieux illustrer les dynamiques du droit européen de la liberté religieuse au temps de l'Islam, j'utiliserai comme outil la distinction idéal-typique entre le modèle moderne État-centrique du droit à la liberté religieuse et le modèle contemporain individu-centrique de ce même droit, promu par le constitutionnalisme de l'après deuxième guerre mondiale dans le cadre de l'ouverture des systèmes juridiques nationaux au droit international fondé sur les "droits de l'homme". Cette distinction essentielle aidera à montrer comment la "question musulmane" révèle l'inévitable nature hybride du droit européen à la liberté religieuse (à la fois moderne et contemporain); une nature hybride dont témoignent les tensions qu'on exposera et qui constituent une dimension indépassable de la liberté religieuse en tant que droit garanti par et pour une communauté politique plurielle.

65. Inger FURSETH, *The return of religion in the public sphere? The public role of Nordic Faith Communities*, © 2017 Fredrik Engelstad, Håkon Larsen, Jon Rogstad, Kari Steen-Johnsen - <https://www.degruyter.com/downloadpdf/books/9783110546330/9783110546330-012/97831> - The public role of religion has been a recurrent topic of debate in the sociology of religion. This debate gained momentum with José Casanova's book *Public Religions in the Modern World* (1994) in which he claimed that a worldwide deprivatization of religion was taking place. Only a few years later, Peter L. Berger (1999) argued that large parts of the world were characterized by desecularization, even if Europe continued to be secular. In 2006, Jürgen Habermas labelled modern Western societies as postsecular. The question that forms the title of Titus Hjelm's (2015) book *Is God back?* is indeed pertinent in debates on the public sphere in Nordic countries. During the past decades, new interfaith infrastructures have emerged in Norway, Sweden, Finland, Denmark and Iceland that enable a great variety of faith communities to participate as civil society actors in the public sphere. Whereas the Nordic Lutheran majority churches previously had hegemonic positions in the public sphere as it related to religious issues, new channels of communication have developed that change the ways in which faith and worldview communities act in the public sphere. The emergence of the new religious infrastructure also seems to have implications for the type of religion that is present in the public sphere. This chapter will map these developments and attempt to explain them. In the following, we outline the Nordic religious landscapes and the theoretical perspectives that are used. The development of the Nordic interfaith infrastructure is then described, including some critical issues that this development has raised. We then conclude with a discussion of various explanations for the institutional changes that are outlined.

66. Andreas FOLLESDAL, *Religion and the State – the European Court of Human Rights and the 'Lautsi' case about crucifixes in Italian class rooms*, 16pp, Posted: 18 May 2017 - https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2957067 The relationship between political authorities and religious communities is complex and controversial. One area where the tensions are evident is in public education. Tensions arise when the state seeks to include or exclude contested religious symbols and teachings within the public educational system. The European Court of Human Rights' track record may seem inconsistent. It has restricted religious teaching in textbooks allowed Turkey to prohibit students from wearing religious headscarves at university, allowed Switzerland to prohibit primary school teachers from wearing headscarves, and allows Italy to require crucifixes on school walls – after first denying Italy that authority. There are several ways to try to make some sense of this cluster of decisions. The explanation which will be addressed here is the ECtHR's practice to grant states a 'Margin of Appreciation' (MA). This article seeks to bring a more precise MA doctrine to bear on the Lautsi case concerning crucifixes on school walls, to assess whether the ECtHR decision and doctrine withstands criticism that it is too vague, or that it is poorly applied in this particular case. The first section presents the Lautsi case, the following sections attend to various elements of the MA doctrine of the court. We return at the end to consider whether critics of the MA doctrine are right.

67. Leni FRANKEN, *Coping with diversity in Religious Education: an overview*, Studies in Religion & Education, 38 (2017) 1, 105 -120 - <http://www.tandfonline.com/doi/abs/10.1080/13617672.2016.1270504> - As a result of secularisation and increasing

religious diversity, several European nation have states adapted their policy with regard to the organisation of Religious Education (RE) (or its equivalent) in state schools (schools funded and established by the state). In this article, different strategies will be outlined and evaluated: (1) the shift from confessional/catechetical to semi-confessional RE; (2) the possibility of exemption; (3) the organisation of an alternative, non-confessional, subject; (4) the expansion of RE subjects (multi-religious RE); (5) the shift from confessional to non-confessional RE; (6) the integration of information about religions in other school subjects. Based on a human rights perspective, the author argues why some of these strategies are preferable to others.

68. Leni FRANKEN, *Deconfessionalising RE in Québec and Flanders: a comparative study*, British Journal of Religious Education, 39 (2017)2, first published online 28/2 2017 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2017.1292210> Inspired by the comparative method for RE as outlined by Bråten, this article elaborates on some similarities and differences between the present RE system in Flanders (Belgium) and the past RE system in Québec (Canada). After a brief outline of the societal level, the focus will be on the institutional level, where international, national and sub-national legislation will be examined. In addition, attention will be given to informal processes on the societal sub-national level, and especially to the debates with regard to the deconfessionalisation of RE in Flanders on one hand, and the debates on this issue in Québec on the other. This comparison will not only reveal important similarities, but also significant differences. Interestingly, it seems to be the case that especially these differences, and the particularities of the Flemish educational system, make the deconfessionalisation in Flanders even more complicated and difficult – but therefore not less urgent – than in Québec.

69. Teodora M. FULGA, *The assessment of Religious Education through the Toledo Guide in Romania*, Cross Cultural Management Journal (online first), May 2017, 10pp - http://seaopenresearch.eu/Journals/articles/CMJ_11_2.pdf - The main actors on the global scene, the State, the Church and society, together with their values, their identity, their faith, and democracy, are involved in a new dilemma of the individual's relationship to community, with crucial impacts on the position of universality and transcendence in society. The acute crisis in the recent history triggered a new step in the religious, intercultural or confessional education, which must generate an articulated answer in a field cleared of secularism. This is the key for the interpretation of the new State-cults partnerships in education. Thus the interest manifested by students in the non-confessional public schools reveal the need to present in a balanced way the intercultural and interreligious elements, supported in the OSCE vision by the Toledo Guide. The assessment of the religious education class from an intercultural perspective showed that the Orthodox format is quite close to the recommended principles and intercultural values. Nevertheless, in spite of the lack of intercultural education in the structure of these classes the students have a certain level of knowledge from other sources also deserving investigation.

70. Ryan S. GARDNER, Kate SOULES & John VALK, *The urgent need for Teacher preparation in Religious and Secular Worldview Education*, Religious Education, Published online: 26 Apr 2017, 1-13 - <http://www.tandfonline.com/doi/full/10.1080/00344087.2017.1309113> - In a world that is becoming increasingly globalized, it is ironic—as well as unfortunate and sometimes tragic—that secular and religious worldview education is decreasing, in the USA, Canada, and elsewhere. This article argues for the immediate need for programs that intentionally prepare teachers for all aspects of the educational workforce to reverse this trend. Teachers who are well prepared to help students understand, respect, appreciate, and learn from others with differing worldviews will help produce a generation of citizens who will promote greater respect, tolerance, harmony, and peace on school campuses (at all levels), in the workplace, in neighborhoods, within nations domestically, and in the global community.

71. Jim GLEESON & Maureen O'NEILL, *Student-teachers' perspectives on the purposes and characteristics of faith-based schools: an Australian view*, British Journal of Religious Education 39 (2017), first published online 02 March 2018, 17 pp - <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1256266> - At a time when the faith-based identity of schools is facing serious challenges, the researchers undertook a longitudinal study of the relevant opinions, beliefs and values of student-teachers at a Catholic university campus in Australia. The focus of the current paper is on the responses of first-year students to a survey regarding their choice of secondary school, the purposes of schooling and the characteristics of Catholic schools. Relevant context are addressed including global education trends, the values and characteristics of Catholic education and relevant aspects of Australian schooling and youth culture. Regardless of religious affiliation, self-reported religiosity or type of school attended, providing a 'safe and caring school environment' emerged as the most important purpose of schooling and as a key reason for choice of school, while faith-based purposes and reasons received particularly low ratings. 'Caring community' was regarded as by far the most important characteristic of the Catholic school, followed by engagement in social justice programmes. The findings are briefly compared with parallel findings for teachers in Queensland Catholic schools.

72. Stephen HAAR, *Re-imaging theological education for the church*, Lutheran Theological Journal, vol.51 (2017) 1, 47-59 - <https://search.informit.com.au/documentSummary;dn=833507147052996;res=IELHSS> - Is theological education at risk of losing its place in the life of the church? My question arises not merely from present concerns over the future viability of Australian Lutheran College (ALC) in North Adelaide, but is prompted by tendencies observed in Lutheranism worldwide. For example, the gap people perceive between academic theology and the theology lived out in the life of churches; the popular emphasis given to things practical rather than the 'theoretical'; the habit by some of using theology to control rather than critique and challenge the church; the attraction of fundamentalist viewpoints in times of change and loss; the failure of theological education to prepare people for vocation and life in an increasingly post-Christian culture.

73. Peter J. HEMMING, *Childhood, youth and non-religion: Towards a social research agenda*, Social Compass 64 (2017) 1, 113-129 - <http://journals.sagepub.com/doi/full/10.1177/0037768616683333> - Popular and academic interest in the phenomenon of 'non-religion', including atheism, humanism and agnosticism, is currently on the rise, reflected in the proliferation of social research on this important theme. Yet, despite a parallel growth in scholarship on childhood, youth and religion, little interest has so far been directed towards non-religion in this context. This article brings together these two concerns through a review of research themes concerned with non-religion and their potential relevance for childhood and youth studies. In so doing, it maps out an agenda for future social research in the field of childhood, youth and non-religion.

74. Chris HERMANS, *Good education, the good teacher, and a practical art of living a good life: a Catholic perspective*, Studies in Religion & Education, 38 (2017) 1, 77-88 - <http://www.tandfonline.com/doi/abs/10.1080/13617672.2016.1272298> - What is good education? We value education for reasons connected to the good provided by education in society. This good is connected to be the pedagogical aim of education. This article distinguishes five criteria for good education based on the concept of 'Bildung'. Next, these five criteria are used to develop the idea of the good teacher. The rationale behind the analysis is that the good teacher should be able to realise what we consider to be good education. There are different traditions of religiously affiliated schools in the world. This article gives insight into the idea of the good teacher in two documents of the Catholic Congregation of Education on the lay teacher. Finally, the article focuses on the formation of a practical art of living a good life. Again, the five characteristics of good education structure the analysis of this type of educational formation.

75. Yotam HOTAM, *Theocracy and Pedagogy: Public education in a "postsecular" Israel*, Comparative Education Review, <https://doi.org/10.1086/692502> - The return of religion and religiosity, on almost all social, cultural, and political fronts, has informed the academic agenda of the last decade. It is marked by a growing scholarly use of the concept of the "postsecular." Against this background, this article brings the concept of the postsecular to bear on the transformation of contemporary Jewish national education in Israel. Its main argument is that the arrangements currently on display between secular and sacral notions in national Jewish education illustrate the rise of a new theocratic vision for Israel. This neoreligious thrust challenges the former interplay between secular and religious notions, which has served as the basis for Jewish national (i.e., Zionist) education. The article also places the notion of a postsecular emergent society within a particular social and political context, pointing to a broader and much richer phenomenon than hitherto suggested.

76. Damian HOWARD sj, *Cristiani e Musulmani nell'Europa del futuro*, La Civiltà Cattolica, 2017 II 119-132, quad. 4004 - I musulmani e le persone di origine musulmana rappresentano oggi il 7% della popolazione europea e probabilmente sono destinati ad arrivare al 25% entro la fine del secolo. Non siamo alla vigilia di quella sorta di rovesciamento delle parti più volte minacciata in particolare da alcuni media di Oltreoceano, ma si tratta tuttavia di un cambiamento statistico sostanziale, almeno nel panorama religioso. Come si stanno preparando le Chiese a questa transizione in cui il cristianesimo europeo verrà comunque trasformato dalla presenza dell'islam? Quale alternativa al modello della 'rivalità mimetica' tra le due religioni? L'incontro-scontro con l'islam può essere vissuto dai cristiani europei anche come una sfida costruttiva.

77. Volker KAUL, *Religion, rights and public sphere*, Philosophy & Social Criticism, vol. 43 (2017) 4-5, first published online 24 May 2017 - <http://journals.sagepub.com/doi/abs/10.1177/0191453717707405> - The article introduces to the issue of religion, rights and the public sphere. It analyzes 4 challenges that the conception of the public sphere currently faces: (1) Does there exist a trade-off between the public sphere and a legal regime of civil rights? (2) Does the public sphere really require us to keep the good and religious questions outside of it? (3) To what extent is the public sphere neutral and not rather itself the outcome of a particular and contingent conception of the good? (4) Whatever might be our answers to the questions 1 to 3, does not Islam constitute a special challenge for any conception of the public sphere? The article draws following prudent conclusions: First, rights are somewhat fundamental for a democratic public sphere. Second, a democratic public sphere cannot exclude religion. Third, little indicates that the public sphere is only a western concept. On the contrary, the public sphere has a universal character. Fourth, Islam does not pose any specific challenge to the public sphere, at least no more than the other religions.

78. Nancy KLANCHER, *Public deliberation in interfaith pedagogies: Interfaith leaders in the public sphere*, The Journal of Interreligious Studies, Issue 20, March 2017, 20pp - <http://www.irstudies.org> - This article argues that as the emerging field of interfaith studies defines the skills and knowledgebase required for students to become public interfaith leaders, it must include the practice of public deliberation and collaborative problem-solving in its curricula. It begins with a delineation of fundamental questions about the place of religion in the public sphere and ways that these questions surface in interfaith studies classrooms. It then describes in detail a developmental, meta-cognitive pedagogy for engagement in interreligious deliberation at the first-year level. The article concludes with thoughts on how our students may move beyond dyadic thinking about secular and religious reasoning in public deliberation.

79. Stephanie KLEIN, *Qualitative Sozialforschung in der Religionspädagogik*, 2016, aus *Wissenschaftlich-Religionspädagogische Lexikon im Internet (WiReLex)*- <https://www.bibelwissenschaft.de/wirelex/das-wissenschaftlich-religionspaedagogische-lexikon/lexikon/sachwort/anzeigen/details/qualitative-sozialforschung-in-der-religionspaedagogik/ch/f7aa6551c2f0eb6d4d2309c7d44fc2f5/> - Qualitative Forschungsmethoden haben für die Forschung in der Religionspädagogik eine große Bedeutung erlangt. Sie vermögen Zugänge zu schaffen zum Wahrnehmen, Erfahren, Deuten und Handeln, und damit auch zu Aneignungs- und Verarbeitungsprozessen in ihren komplexen lebensgeschichtlichen und sozialen Zusammenhängen. Sie

eröffnen einen geeigneten methodischen Zugang zu Bildungsprozessen. Die Religionspädagogik ist bestrebt, die Interaktion zwischen Lehren und Lernen wahrzunehmen, zu reflektieren und sie neu zu orientieren. In der pädagogischen Praxis geschieht dies sowohl intuitiv als auch in praxisbezogener Alltagsreflexion. Die wissenschaftliche Forschung hat die Aufgabe, diese Prozesse methodisch kontrolliert zu erheben, zu reflektieren und Konzepte für die Unterstützung der Praxis zu entwickeln. Aus der Sozialforschung steht ihr dazu eine große Bandbreite an Methoden zur Verfügung. Grundsätzlich wird zwischen quantitativen und qualitativen Methoden unterschieden. Quantitative Methoden eignen sich, um die Verbreitung von Phänomenen oder die Verteilung von Merkmalen zu untersuchen. Die qualitative Forschung ist stärker explorativ angelegt. Sie eignet sich, um gerade auch unbekannte, noch kaum erforschte oder weniger verbreitete Phänomene zu entdecken und in ihren komplexen Zusammenhängen zu erforschen. Sie ist hypothesengenerierend auf Fremdverstehen ausgelegt und vermag Deutungs- und Sinnstrukturen anderer in ihrem lebensgeschichtlichen und sozialen Kontext zu erschließen. Aus diesem Grund sind qualitative Forschungsmethoden gerade auch für die Religionspädagogik von Bedeutung.

80. Kim KNOTT, *The study of religion in the UK in its institutional context*, http://eprints.lancs.ac.uk/85904/1/Revised_Knott_NTT.pdf - How has the study of religion in the UK been shaped by its institutional contexts? Consideration is given to the Christian and secular foundations of universities and higher education colleges, the relationship of theology and religious studies, and the impact of institutional structures and drivers associated with teaching and research. The formation of 'TRS' as an instrumental and contested subject area is discussed, as is the changing curriculum. Research on religion is examined in relation to new institutional pressures and opportunities: the assessment of university research and the public funding of research. The importance of the impact agenda and capacity building are illustrated.

81. Jack LAUGHLIN, Kornel ZATHURECZKY, *Religion, Education, and Law. The convergence of normativities in the Ethics and Religious Culture Program in Québec*, *Journal of Law, Religion and State*, vol.5 (2017) 2 148-173 - <http://booksandjournals.brillonline.com/content/journals/10.1163/22124810-00502003> - Religion and state, more specifically religion and law, and religion and education are sub-fields that have received considerable scholarly attention. The interstices between these fields have been much less scrutinized, although it is within these spaces where the particular normativities produced and managed by state, law, and religion can be critically assessed, and where the nature of their interaction can be evaluated. We examine the intersecting normativities of religion with the secular public sphere, with education, and with the law, and their discursive fields with respect to the *Programme d'Éthique et culture religieuse* (ECR) of the Québec Ministry of Education. The distinct interests associated with these discursive fields meet at bases of common concern: religious pluralism, accommodation, and social cohesion. A common discourse emerges here that is informed by what critics identify as the World Religions Paradigm (WRP). Rather than examine the ECR simply with respect to its dependence on the WRP, we show how the discourses of the general public, education, and law in Québec and Canada meet to reinforce the WRP to produce a singular normativity that determines the shape of public discourses and representations of religion. In its effort to manage religious freedom and promote multiculturalism, the state (legislatively, legally, and educationally) generates the concrete terms by which citizens are to enact both. The logic of the overlapping normativities in the management of religious freedom and promotion of religious pluralism by the state creates the concrete terms by which religious identity and citizenship are defined.

82. Alberto LEPORI, *Collaborazione con le comunità minoritarie: occorre che i Cantoni assumano l'iniziativa*, *Dialoghi di riflessione cristiana*, Lugano, n. 246 aprile 2017, 15-17 – Rievocate alcune iniziative recenti che singoli Cantoni stanno mettendo in atto per il riconoscimento delle minoranze religiose, l'avvocato Lepori prefigura una legge confederale che crei e garantisca le condizioni di una "collaborazione" sistematica e organica tra le strutture amministrative cantonali e le strutture delle comunità religiose, specie islamiche. Forme prevedibili di collaborazione vanno dai contributi statali per attività sociali alla formazione di personale addetto a ospedali e carceri, dal trattamento fiscale equiparato alla disponibilità di aule per l'insegnamento religioso. E' richiamato il Patto d'intesa firmato recentemente tra il ministero degli Interni italiano e alcune associazioni musulmane, al quale poter utilmente ispirarsi per negoziare forme e metodi di una progressiva integrazione dei gruppi religiosi entro le istituzioni democratiche e plurali delle società occidentali.

83. David LEWIN, *Constructing God: Educational implications of two framings of religion*, *Philosophy of Education Society of Great Britain Annual Conference 2017*, http://strathprints.strath.ac.uk/60700/1/Lewin_PESGB_2017_Constructing_God_educational_implications - Many discussions of the relations between religion and education develop critical accounts either of certain religious ideas or educational assumptions. This paper takes a different tack by resisting assessment of particular religious views or framings of religion within education. Rather the paper attempts to elaborate some of the educational implications that certain views of religion entail. The discussion focuses on two conceptions of religion: one a propositional or worldview framing of religion, and the other characterised here as a hermeneutic or aesthetic view of religion. Many of the typical problems of religions influence on education, such as indoctrination and the competing rights between various agents, are solved if we shift from the former view of religion to the latter. Furthermore, the implications of the two are suggestive of a particular conception of subjectivity as a free agent that make choices. It is that conception of subjectivity that is influential both within religion and education: within religion as the idea of a subject who chooses to believe certain religious doctrines, and within education as the ultimate goal being understood as the development of rational autonomy.

84. Nuria LLEVOT, Carme MOLET, Jordi GARRETA, Olga BERNAD, *Análisis de la diversidad religiosa en el sistema educativo catalán*, *Orientamenti Pedagogici*, 64 (2017) 2, 323-342 – This article presents an analysis of the religious diversity of

the Catalan system and its articulation with the education laws in the fields of the Spanish state. It shows how the treatment of religion has been matched by the aims at the different education systems, related to the bipartisanship, which has been established in Spain from the advent of the democracy. There are detailed the peculiar characteristics of the education system in Catalonia, highlighting, among others, an important aspect of its education law: its consensual character. However, while an analogous agreement is not possible in Spain, the Catalan government cannot be apart from these Spanish policies party, although, if it could have developed their own policies, for guidance, training and management. For its part, also, some organizations and sectors of the Catalan educational community have bet for the interreligious dialogue, being an active part of this.

85. Cynthia LINDQUIST, *Educational Reform in Turkey*, International Journal of Progressive Education , vol. 13 (2017) 2, 133-143 - <http://web.a.ebscohost.com/abstract?direct=true&profile> - As a country seeking admission to the European Union, this paper explores educational reforms in Turkey that enhance its possible entry into the European Union and changes still needed for it to be an equal partner. An overview of the school system in Turkey is provided including information on teacher training and preparation, special education policy, and post high school participation. Its educational system still faces significant hurdles and must address human rights issues in order to provide equal access and nondiscriminatory education for all. While strides have been made to improve educational opportunities, inequality is still a reality for many females and those of lower socio-economic status. Higher education opportunities continue to improve with infrastructure problems competing to keep pace with the number of facilities available. Turkey continues to address these educational concerns while progressing toward the goal of improving its status as a European Union candidate.

86. Anders Per LUNDBERG, *Constructing the environment as a faith issue. Environmentalists at work in the Lutheran Church of Sweden*, Worldviews: Global Religions, Culture, and Ecology, volume 21 (2017) 2 , 152-174 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15685357-02102004> - This paper seeks to understand how the environment is constructed as a faith issue by environmental coordinators and activists in the Lutheran Church of Sweden. The main results are: 1. On the whole, respondents do not feel environmentalism emanates out of their religious engagement, but that it is something they brought with them. 2. Respondents emphasize instrumentality. A wealthy Church is considered to be an important resource for the sake of creating a sustainable society. Conversely, respondents emphasize environmentalism as a way of proving the relevance of the Church to an estranged society. 3. Theologically, respondents struggle to negotiate between maintaining a communitarian, anti-individualistic eco-theology, while staying within the boundaries of classic Christianity, not crossing over to pantheism. Eco-theology is felt to be stretching the boundaries, developing biblical motifs beyond what they are traditionally thought to mean. The data is analyzed using Peter Beyer's concepts of religious function and religious performance.

87. James MURPHY, *Beyond 'Religion' and 'Spirituality'. Extending a 'Meaning Systems' approach to explore lived religion*, Archive for the Psychology of Religion, vol. 39 (2017) 1, 1-26 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15736121-12341335> - A review of recent research suggests that academic and popular distinctions between "religion" and "spirituality" are unfounded. Working from a meaning systems perspective, it is argued that recognizing that "religious" and "spiritual" are part of the same broad category does not go far enough. It is argued that a wider perspective that considers the interplay of many different cultural and social factors on both beliefs and practices is more useful. This broadening of the multi-level, interdisciplinary paradigm to examine all existential cultures, including the secular and non-religious, offers the potential to better understand the complexity and diversity of lived religion. Increased use of idiographic methodologies and a more reflective approach to the constructs used in nomothetic methodologies are advocated as a way to advance the field and better explore beliefs and practices in a more ecologically valid way.

88. Rod NEILSEN, Ruth ARBER and Michiko WEINMANN, *Re-imagining Asian religious identity: Towards a critical pedagogy of religion and race in Australian schools*, Education Sciences, 7 (2017) 2, 49; doi:[10.3390/educsci7020049](https://doi.org/10.3390/educsci7020049) - This paper is drawn from a research project that investigates the relationship between teachers' understanding of the religious identity of Asian background students, and recent Australian curriculum initiatives focused on religion and religious identification. Based on responses from an Australia-wide survey, and follow-up interviews from teachers and principals in several Australian states, the project examined the ways that Australian teachers understand, respond to and talk about the religious identities of their students, and the implications of these demands for teacher practice and education. This paper is concerned with the findings from the interview phase that for a significant number of teachers, notions of religion were often elided with culture and race, and often subsumed by broader notions of a nominal 'white' Australian culture. Research conversations appeared framed by an often Christian perspective and sense of self, as opposed to a putative and Asian religious and cultural other. We argue that a better understanding of the ways that teachers participate in discourses of representations about Asian religious identities negotiated by Australian diasporic communities has direct implications for the refinement of policy and for teacher professional learning. In the light of our findings, we further argue that there is a need for curriculum, teachers and researchers to move beyond an understanding of culture and identity that is based on monolingual, monocultural and Anglocentric perspectives that frame the foreign as the 'exotic' other, and define it through references to limited, tokenistic artefacts of culture, which are reinforced by iconic use of language to talk about culture, religion and identity.

89. Eboo PATEL, Noah SILVERMAN and Kristi DEL VECCHIO, *In our time: Advancing interfaith studies curricula at Catholic colleges and universities*, Engaging Pedagogies in Catholic Higher Education, vol. 3 (2017) 1, article 1, 10pp - DOI:<http://dx.doi.org/10.18263/2379-920X.1023>. Available at: <http://journals.stmarys-ca.edu/epiche/vol3/iss1/1> - People who

orient around religion differently are interacting with greater frequency than ever before. These interactions, especially in the context of college and university campuses, require young people to grapple with their own identities in ways that previous generations could more easily avoid. Conversations about religious diversity have become elevated at colleges and universities, which has led Drs. Douglas Jacobsen and Rhonda Hustedt Jacobsen to claim that religion is “no longer invisible” in the context of American higher education. As an organization that works with hundreds of American colleges and universities every year, Interfaith Youth Core (IFYC) believes that Catholic institutions are not only well-equipped to engage in interfaith conversation, but already are on the vanguard of this work. Interfaith efforts are particularly salient within Catholic Higher Education curriculum, where Interfaith and Interreligious Studies courses and programs are being established. As these exciting academic programs continue to take shape across the country, we recommend that scholars and educators continue to consider professional applicability, attention to intersectionality, and assessment as three important practices to adopt in their Interfaith and Interreligious Studies programs.

90. Sam ROCHA, *Theological posthumanism and atheistic education*, Queens Education Letter, Spring/Summer 2017, <http://educ.queensu.ca/sites/webpublish.queensu.ca/educwww/files/files/Community/2017%20Spring%20Education%20Letter.pdf> - The digital age of education has produced posthuman projections of a future that often implies that education will go the way of the human and fade away. The fiery apocalypse or YouTube will educate us all and gone forever will be the teacher, rabbi, imam, and priest. The anxiety of this theological vision of posthumanism is in some ways understandable, but its recent popularity can only be understood when wrapped within the durable and even tragic hope that humanism in all its forms has always defended, producing an atheistic education appropriate for those of us not so willing to go extinct or become immortal just yet.

91. Vincenzo ROSITO, *Postsecolarismo. Un lessico per decodificare il fenomeno religioso oggi*, Aggiornamenti sociali 68 (2017) 5, 408-417 - www.sanfedele.net - Negli ultimi decenni l'Europa ha assistito a un vivace ritorno della religione nel dibattito pubblico. Le parole dei leader religiosi vengono condivise sui social network, la spiritualità trova spazio nelle rubriche dei giornali, in televisione fra cronaca e talk show si parla di Dio. Come interpretare questo fenomeno? Si tratta di un movimento interno alle chiese o è la società che sta mutando? Il postsecolare si propone come una categoria utile per definire e interpretare questo passaggio d'epoca. La tesi dell'a. è che “il postsecolare identificherebbe non tanto una diversa strategia comunicativa delle singole fedi, quanto una trasformazione della sfera pubblica globale sulla quale anche le fedi inevitabilmente mutano. Sono cambiati i modi, i tempi e le pratiche con cui rappresentiamo il nostro mondo e discutiamo pubblicamente di esso. Pertanto il postsecolare si presenta come un paradigma di studio e di ricerca capace di valutare criticamente le trasformazioni della discussione pubblica riguardo alla sfera comunicativa del religioso” (p.411).

92. Olga SCHIHALEJEV, Ringo RINGVEE, *Silent religious minorities in schools in Estonia*, a chapter from the book *Religion, Education and Human Rights*, edited by Anders Sjöborg and Hans-Georg Ziebertz., Springer 2017, pp. 63-76 - http://link.springer.com/chapter/10.1007/978-3-319-54069-6_5 - The article discusses how different models of learning religion promote respect for the right to freedom of religion or belief. Three different models of teaching religion are offered in Estonian schools: there are schools with no Religious Education, others have inclusive Religious Education and there are also religiously-oriented schools with a confessional approach to teaching religion. The article draws on data from research done in the framework of the REDCo project (the main project 2006–2009, replicative study in 2012) in Estonia. It studied 14–17-year-old students' views about how they see religion in education. The samples of 1,208 students from 21 schools in 2008 and 573 students from 15 schools in 2012 consist of students from different Estonian regions and with different experiences of learning about religions. Their attitudes towards three questions were studied. First, how do young people evaluate the way schools teach them about religion? Second, how do students differ in their own attitudes about the need to respect a person who is of a different religion? Third, what do young people think about religious freedoms in the school context? The results of the study call for discussion of practising religious freedom in schools and policies about Religious Education and what may best contribute to a tolerant society.

93. Gary SEHORN, *Faithful educators: Evangelism in public schools*, George Fox University, Faculty Publications - School of Education, 162, 2017. http://digitalcommons.georgefox.edu/soe_faculty/162 -Evangelicals serving in public schools share a religious mandate with fellow Evangelicals to spread the gospel. That mandate must coexist with role-based professional obligations to students, staff, and the school community. In this paper, evangelizing in public schools by teachers and administrators is explored with emphasis given to evangelistic instincts rooted in religious socialization. Christian educators generally seek to offer a Christian witness within the boundaries of the law and there is evidence that most Evangelical educators avoid overt proselytizing, however counter examples are plentiful. An analytical frame is proposed that describes common approaches to evangelism in public schools and points to important questions concerning church-based instruction in this aspect of practical theology.

94. 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, pp. 27-48 - <https://www.diva-portal.org/smash/get/diva2:1079172/FULLTEXT01.pdf> - Norwegian religious education research has produced more than 30 dissertations since late1990'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.

95. Vincenzo TURCHI, *Convivenza delle diversità, pluralismo religioso e universalità dei diritti. Modelli di approccio. Indicazioni metodologiche*, Rivista telematica Stato, Chiese e pluralismo confessionale (www.statoechiese.it), n. 16/2017, pp. 27
The paper highlights the limits of the most well-known models of approach to cultural diversities, the assimilationist one and the communitarian one, which are typical, respectively, of France and England and of their colonial history. Italy has not remarkable colonial traditions and so it can be more free from the weight of the past in developing strategies able to face up to the problems of the multi-ethnic and multi-religious societies. Starting from the basic principles of pluralism and secularism (principio supremo di laicità, according to the words of Italian Constitutional Court), are examined the “Carta dei valori della cittadinanza e dell’integrazione” (15th June 2007) and the recent “Patto nazionale per un Islam italiano” (1st of February 2017). From a more general point of view, the paper describes and supports the thesis of Jacques Maritain about the foundation of human rights, the basis of a peaceful coexistence in a pluralistic society. Finally, it deals with the issue of teaching about religion and history of religions in Italian public schools. These kinds of courses should help students to get to know the religions present in our country -both the historical ones and the “new” ones, coming from the recent processes of immigration -in order to promote and increase the mutual respect and the inter-cultural dialogue.

96. Ushe Mike USHE, *Students attitudes and perceptions towards the effectiveness and quality of Religious Education in open and distance learning in Nigeria*, Journal of Educational Policy and Entrepreneurial Research, vol. 4 (2017) 2,125-142.

Most academic programmes provided by higher institutions of learning in Nigeria, including universities and other tertiary institutions have indicated that open and distance learning(ODL) can contribute significantly towards quality of education. This paper examined student’s attitudes and perceptions towards the effectiveness and quality of religious education in open and distance learning Nigeria. The paper used survey design, which involves the use of interview, questionnaire and secondary sources. Data were collected using descriptive analysis and percentages arranged in table forms to assess the attitudes and perceptions of students towards the effectiveness and quality of religious education programme in open and distance learning in Nigeria. Findings have shown a high percentage of students enrolled in open and distance learning programmes tend to drop out before reaching the completion stage. The implications of these findings include the mind set of students about open and distance learning, less motivation and non-social life. The paper therefore, recommended quality assurance, motivation for students and provision of social activities for the students to effectively perform in the open and distance learning.

97. John C. WALDMEIR, John EBY, Samantha ECKRICH, Rebecca EDWARDS (Eds.), *Interfaith inquiry: Learning from community-based research, pluralism, and student-faculty collaboration*, Engaging Pedagogies in Catholic Higher Education, vol. 3 (2017) 1, article 3, 7pp - DOI: <http://dx.doi.org/10.18263/2379-920X.1017> . Available at: <http://journals.stmarys-ca.edu/epiche/vol3/iss1/3> -On Catholic college campuses, community outreach and inter-faith cooperation occurs most often under the direction of Student Life Offices, often with strong leadership provided by Campus Ministry. Within this more traditional approach, students learn a great deal about the value of both enterprises, though their learning remains largely undocumented, unassessed and, without the benefit of earned credit hours, unrewarded. A team of faculty and students at Loras College in Dubuque, Iowa are in the process of following a different approach. After five years of coordinating interfaith conversations and scripture study with centers of worship throughout the Dubuque area, including Christian churches, Jewish Temple, and the local mosque, faculty and student interns created a survey designed to gauge attitudes toward religion throughout the city. By working not only with places of worship but also with local government and businesses, faculty and students are collecting responses that can provide data on each site as well as information on more general, community-wide trends. At this early stage in the process, the group has completed surveys of five institutions, and although that number is too small to reveal conclusive evidence about religious attitudes in this Midwestern town of 60,000, it has been sufficient to disclose the type of learning students are experiencing throughout the project.

98. Katarzyna ZIELIŃSKA, Marcin K. ZWIERZDŻYŃSKI, *Sacred or Profane? Human rights in religious education in Poland*, a chapter from the book *Religion, Education and Human Rights*, edited by Anders Sjöborg and Hans-Georg Ziebertz, Springer 2017, pp.11-30 - http://link.springer.com/chapter/10.1007/978-3-319-54069-6_2 - Religious education, understood as education about religion and seen as part of the general educational system, is perceived as a viable vehicle for promoting democratic values via spreading knowledge on religions and promoting mutual understanding, strengthening respect for religious freedom and diversity or civic values and norms. Does confessional religious education fulfil similar functions? This will be explored in the following, especially regarding confessional religious education in Poland. An analysis of the way human rights are understood and used in selected handbooks for religious education of the Roman Catholic, Orthodox and Pentecostal Churches sheds light on this topic.

GUIDELINES

99. **WJEC GCSE in Religious Studies (short course)**

WJEC GCSE in Religious Studies approved by qualifications Wales . Guidance for Teaching (from 2017)

http://www.wjec.co.uk/qualifications/religious-studies/r-religious-studies-gcse-2017/WJEC%20GCSE%20RS%20Guidance%20for%20Teaching.pdf?language_id=1

100. Religious education in English Schools: Non-statutory Guidance 2010

https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/190260/DCSF-00114-2010.pdf

101. Guidelines on the Inclusion of Students of Other Faiths in Catholic Secondary Schools

<https://www.jmb.ie/menu.../583-students-of-other-faiths-manual>

102. Guidelines for Teaching about Religion in K-12 Public Schools in the United States

<https://www.aarweb.org/sites/default/files/pdfs/Publications/epublications/AARK-12CurriculumGuidelines.pdf>

103. Guidance from the Diocesan Board of Education (January 2015)

<http://southwell.anglican.org/wp-content/uploads/2013/05/Guidance-for-Delivering-Religious-Education-in-Church-Schools-FINAL.pdf>

104. Guide for whole school improvement based on education for Democratic Citizenship and Human Rights

<http://eng.theewc.org/Content/Library/Teacher-Training/Training-Tools/Democratic-School-Guide-for-whole-school-improvement-based-on-education-for-democratic-citizenship-and-human-rights>

EDUCATIONAL TOOLS

105. *Alternatives - Les contre-récits pour combattre le discours de haine*, par Agata de Latour, Nina Perger, Ron Salaj, Claudio Tocchi et Paloma Viejo Otero, Editions Conseil de l'Europe, Strasbourg 2017, pp. 174 - <http://book.coe.int> - Ce manuel présente des stratégies et des outils d'éducation et de communication destinés aux défenseurs des droits de l'homme qui souhaitent élaborer leurs propres contre-récits et récits alternatifs au discours de haine. Conçu pour un travail auprès de jeunes à partir de 13 ans, il repose sur les principes de l'éducation aux droits de l'homme et de la participation des jeunes. Chacun peut agir contre le discours de haine. En apportant des informations sur le discours de haine et les droits de l'homme ainsi qu'une méthode pour élaborer des contre-récits, Alternatives rend cette action plus simple, efficace et positive. Le Conseil de l'Europe a lancé le Mouvement contre le discours de haine pour mobiliser les jeunes en faveur des droits de l'homme sur internet et pour combattre le discours de haine. L'éducation est au cœur de cette campagne. Le présent manuel complète [Connexions – Manuel pour la lutte contre le discours de haine en ligne par l'éducation aux droits de l'homme](#), également paru aux éditions du Conseil de l'Europe.

106. DEPARTMENT OF EDUCATION (England), *The prevent duty. Departmental advice for schools and childcare providers*. This is departmental advice from the Department for Education. This advice is non-statutory, and has been produced to help recipients understand the implications of the Prevent duty. The Prevent duty is the duty in the Counter-Terrorism and Security Act 2015 on specified authorities, in the exercise of their functions, to have due regard to the need to prevent people from being drawn into terrorism. https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/439598/prev

107. *Universal Curriculum against radicalization in Europe (UCARE)* - UCARE is a civic and social competences curriculum for adolescents. It provides educational tools to foster citizenship and social skills in high-school students, with the aim of preventing processes of radicalization. The curriculum consists of seven consecutive workshops that can be fitted within regular classes and can be delivered by a teacher or an external trainer. The workshops can be extended to more lessons if needed. <http://www.ucr.nl/academic-program/Research/Terra%20II/Pages/U-CaRe-curriculum.aspx>

108. Jim BAGGOTT, *Origini*, Adelphi, Torino 2017, pp. 438. Ogni cultura umana ha una sua storia della creazione, e (quasi) tutte le storie della creazione si assomigliano. Perché ogni cultura si è posta le stesse domande sull'esistenza dell'uomo e della natura, e si è risposta invocando dèi onnipotenti, animali giganti, fontane primigenie, diluvi, montagne sacre, luoghi e gesti che avrebbero deciso della nascita del cielo e della terra, dell'uomo e di tutto ciò che gli sta attorno. Poi è arrivata la scienza: le domande sono rimaste le stesse, le risposte hanno preso un'altra strada. Perché la proposta della scienza è una 'creazione' senza atto creativo, senza direzione e senza scopo. La sua storia della creazione è frammentaria e non sarà mai completa. Così la pensa Jim Baggott, *science writer* inglese e saggista, che propone **una monumentale 'storia scientifica della creazione'**. Partendo da quello che oggi sappiamo sulla nascita dell'universo, il divulgatore ci conduce fino alla nascita della nostra coscienza, raccontando teorie, ipotesi, ma anche molti fatti e certezze, che costruiscono oggi la nostra visione scientifica delle cose. Oggi – ed è importante precisarlo – perché *Origini* si presenta come un lavoro provvisorio, visto che provvisorie sono le verità scientifiche (S. Bencinelli).

109. Videos, Maps, Tools for religious didactics

- L'atlante dei valori europei e la loro evoluzione: www.atlasofeuropeanvalues.eu/
- Strumenti per l'analisi del pluralismo religioso nelle società europee: http://iers.grial.eu/modules/contemporary-europe/euroindex-2_es.html

- La mappa attualizzata (2017) degli Insegnamenti in materia di religione nei singoli 28 Paesi dell'UE: <http://www.conferenciaepiscopal.es/la-situacion-laensenanza-religion-la-union-europea/>
- *Nou diccionari de les religions per a noies i nois de 10 a 14 anys* . Explica amb llenguatge entenedor els principals conceptes de les religions més nombroses presents a Catalunya. <http://governacio.gencat.cat/ca/detalls/Noticia/Nou-diccionari-infantil>
- The European Reformation Roadmap: <https://r2017.org/en/european-roadmap/>
- Hellersdorfer Schüler*innen erkunden die Weltreligionen , by Barbara Brecht-Hadraschek , April 2017 <http://www.jugendhilfe-bewegt-berlin.de/startseite/aktuelles-detailansicht/article/hellersdorfer-schuelerinnen-erkunden-die-weltreligionen.html>

OPINIONI

Les opinions exprimées appartiennent aux Auteurs et ne reflètent pas nécessairement celles de notre Rédaction

Past laïcité - Here, in France, I would say – perhaps somewhat provocatively – that *laïcité* has served its purpose. Materialistic *laïcité*, which is not *laïcité* in its original form, is not capable of dealing with the challenges of religious groups with powerful, internally coherent, albeit evil narratives that challenge entirely understanding of what a righteous and good society looks like. The same is true of many other European states, and particularly the UK, without *laïcité* but full of secularism. So it is time to offer new solutions. The values of vision of the founding fathers of the European project drew heavily on Catholic Social Teaching. Catholic Social Teaching has played a significant role in the development of my own faith. I believe that the values and vision for the 21st century need to be catholic (with a small c). By this I mean that it needs to be broad, flexible, comprehensive, with a fundamental drive towards inclusion. Inclusion refers to people but also to institutions and human gatherings and groups and communities, as such, not just as individuals.

Justin Welby, *Archbishop of Canterbury*, during a ceremony awarding the Archbishop an honorary doctorate, by Institut Catholique de Paris, 17 nov. 2016. <http://www.archbishopofcanterbury.org/articles.php/5809/archbishop-justin-welby-on-the-common-good-and-a-shared-vision-for-the-next-century>.

Dialogue islamo-chrétien - Nous sommes impatients d'établir plus de liens de coopération entre toutes les institutions religieuses, culturelles et médiatiques dans le monde arabe en vue de travailler ensemble dans les domaines de l'orientation, de l'enseignement religieux et moral, de l'éducation de la citoyenneté, et du développement de la compréhension des relations avec les institutions religieuses arabes et internationales, la consolidation du dialogue islamo-chrétien et le dialogue des civilisations.

Déclaration de coexistence réciproque islamo-chrétienne, § 5, Le Caire 1^{er} Mars 2017

Quando l'Europa ritrova speranza –. L'Europa ritrova speranza quando si apre ai giovani, offrendo loro prospettive serie di educazione, reali possibilità d'inserimento nel mondo del lavoro. Quando si apre al futuro. Quando investe nella famiglia, che è la prima e fondamentale cellula della società. Quando rispetta la coscienza e gli ideali dei suoi cittadini. Quando garantisce la possibilità di fare figli, senza la paura di non poterli mantenere. Quando difende la vita in tutta la sua sacralità.

Papa **Francesco**, 24 marzo 2017, ai capi di Stato dell'Unione Europea nel 60° dei Trattati di Roma

Il ritorno degli dèi - Da tempo atei e materialisti spirituali maneggiano lingue e testi sacri intuendo che anche qui da noi, il meno secolarizzato sta per tornare nelle mani degli dèi. Ma ora si avverte in giro qualcosa di più: una nostalgia, un bisogno crescente di sentirsi dentro progetti di ampio respiro foss'anche religiosi. E' un'urgenza di ragioni alte che se la tribuna politica non sa più offrire, be', il pulpito sta lì apposta.

Domenico Starnone, *Internazionale* n.1198, 31 marzo 2017.

Promesses oubliées - L'État, hier, proclamait ne vouloir ni soutenir, ni subjuguer le religieux. L'examen des dispositions adoptées depuis les années 1960 révèle que ces deux promesses, venues du temps – national et rationnel – de la «modernité triomphante», ont été, sous l'effet cumulé des processus d'individualisation et de mondialisation, peu à peu oubliées. **Philippe Portier**, *L'Etat et les religions en France*, Presses univ. de Rennes, 2016, p. 309.

Giovanni Miccoli (1933-2017) : la rilevanza storica del fattore religioso - [...] Nella presentazione dell'opera *Storia d'Italia* (Einaudi, Torino 1972ss), veniva chiaramente affermata la necessità di abbandonare, con la fine dell'età moderna, l'investigazione sugli aspetti religiosi dello svolgimento storico che si era prodotto nella Penisola,

in conseguenza dell'irrelevanza di tale fattore. La trattazione della sua vicenda religiosa – e non vi potevano essere molti dubbi sul fatto che, in primo luogo, il riferimento andava alla Chiesa cattolica – sarebbe stata assorbita all'interno dell'economico, del politico, del culturale ecc. Non si trattava solo della traduzione sul piano storiografico di quel paradigma della secolarizzazione di cui oggi ben conosciamo l'illusorietà, ma che in quegli anni egemonizzava la cultura italiana; giocava anche in quella dichiarazione d'intenti un più generale disconoscimento dell'autonomia del religioso nella vita sociale. Miccoli, che pure nell'impresa einaudiana era coinvolto, ha subito manifestato la sua presa di distanza da un'impostazione che si proponeva programmaticamente di trascurare la considerazione del ruolo giocato dalla religione nel farsi dei processi storici e, in particolare, di quelli relativi all'epoca contemporanea.

Daniele Menozzi, *Settimana News*, 4 aprile 2017

Il ruolo della religione in Europa - L'identità cristiana che i populistici difendono non ha nulla a che vedere con i valori cristiani, ma, utilizzando il riferimento religioso, i populistici "folclorizzano" il cristianesimo e quindi contribuiscono a secolarizzarlo, il che equivale a un abbraccio mortale". Occorre quindi una discussione seria sui valori. Soprattutto, al di là del falso dibattito fra identità cristiana e valori europei, bisogna ripensare il ruolo della religione in Europa. Infatti, promuovendo un secolarismo aggressivo per contrastare l'islam, si contribuisce a eliminare tutte le religioni (salvo, ripeto, sotto la forma folcloristica di un cristianesimo ridotto al presepe di Natale), cioè la spiritualità stessa. La laicità è un principio giuridico, non una spiritualità. Non c'è da meravigliarsi se la crisi della spiritualità lascia il posto a forme morbide come l'attentato suicida. Il dibattito sul posto che occupa la dimensione religiosa è schivato al tempo stesso dai laici (che vogliono ridurre la religione a un fatto privato), dai populistici (che vogliono l'identità senza valori) e ... da una parte della Chiesa, che non ha ancora tratto le conseguenze dalla sua condizione di minoranza in un'Europa più secolarizzata che mai.

Olivier Roy, islamista, Ist. Universitario Europeo Firenze, *Corriere della sera/La Lettura*, 19 marzo 2017.

L'Europa deve saper tramontare per poter rinascere – Questa Europa ignora l'arte del vero tramonto, quello presago dell'alba, e si arrocca invece attorno a vecchi idoli di potenza. Non si può formare in essa un *civis* europeo, ma solo una moltitudine, in cui la 'libertà' di ciascuno, del tutto formale, non dà vita ad alcun organismo politico. Così non c'è popolo, né Senato. Ci sono greggi insofferenti e pastori spogli di qualsiasi autorità. Questa è un'Europa della conservazione o della reazione, dimentica della propria stessa ragione. La ragione, il *logos* europeo è infatti scoperta, rivoluzione continua, curiosità non vana per l'altro da sé. Non potrebbe questa sua voce originaria diventare genesi della sua attuale metamorfosi in reale *confederazione*? Questo è certo: che soltanto lungo questo cammino l'Europa potrà ancora assumere un significato universale e che soltanto come autentica potenza *spirituale* essa potrà ancora contare politicamente nel futuro conflitto tra i grandi imperi.

Massimo Cacciari, filosofo, *L'Espresso* 23 aprile 2017.

The essential difference between Christianity and Islam is the difference between Jesus and Muhammad. Jesus was a spiritual leader who laid down His life to save the world. Muhammad was a spiritual leader, who became a political leader, then a violent military leader. Jesus accomplished His mission by dying on the cross. Muhammad accomplished his mission (at least in large part) by ruling by the sword.

Michael Brown, *The Christian Post*, June 26, 2017.

Islam, futuro interlocutore della teologia cristiana? – Nell'epoca moderna, il principale interlocutore della teologia cristiana è stata la modernità laico-liberale, che l'ha spinta a cercare di spiegare perché la parola di Dio sia possibile e significativa, o come la fede e la scienza possano non essere nemiche tra loro. Noi pensiamo che nel giro di pochi decenni l'islam diventerà un partner altrettanto importante del dialogo culturale. Ed esso potrebbe anche finire per prendere il posto del precedente riferimento, dato che la linfa intellettuale del laicismo non sgorga più con il vigore di una volta e che l'islam europeo si sta preparando a un serio rinnovamento intellettuale, che ruota soprattutto intorno alle Facoltà teologiche tedesche. Un cambio di interlocutori che non è da sottovalutare.

Damian Howard sj, in *La Civiltà Cattolica*, q.4004, 8-22 aprile 2017, 122-123.

¿Qué nos está pasando? - Por ley de vida, la gran generación de teólogos, que hicieron posible la renovación teológica que llevó a cabo el concilio Vaticano II, está a punto de extinguirse del todo. ¿Qué ha sucedido en la Iglesia? ¿Qué nos está pasando? Lo primero, que deberíamos tener en cuenta, es que es muy grave lo que estamos viviendo en este orden de cosas. Los demás ámbitos del saber no paran de crecer: las ciencias, los estudios históricos y sociales, las más diversas tecnologías sobre todo, nos sorprenden cada día con nuevos descubrimientos. Mientras que la teología (hablo en concreto de la católica) sigue firme, inasequible al desaliento, interesando cada día a menos

gente, incapaz de dar respuesta a las preguntas que se hacen tantas personas y, sobre todo, empeñada en mantener, como intocables, presuntas "verdades" que yo no sé cómo se pueden seguir defendiendo a estas alturas.

José María Castillo, <http://www.periodistadigital.com/religion/opinion/2017/05/15/jose-maria-castillo-en-la-iglesia-en-los-seminarios-en-los-centros-de-estudios-teologicos-hay-miedo-mucho-miedo-iglesia-religion-dios-jesus.shtml>

Il Marocco deve attendere - Vedendo la nuova versione dei manuali destinati all'insegnamento dell'Educazione islamica (*tarbiya islāmiyya*), 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.

Omar Brouksy, *Oasis*, aprile 2017

Les castes cléricales vs laïcité - On dit qu'il n'y a pas de clergé en islam, mais il y a bel et bien des castes cléricales dans le monde musulman qui ont le monopole de la décision religieuse. Ces décisions religieuses sont devenues le privilège d'une caste de juristes théologiens qui fabriquent de la légalité religieuses qui devient alors très normative et qui concourt à enfermer les consciences dans un cadre. Ce cadre est d'autant plus rigide que c'est une religion de la loi mais qui encadre et qui gouverne la totalité de l'existence (de la métaphysique à la société en passant par l'état moral). Voilà pourquoi il y a selon moi une grande difficulté à concilier la laïcité, qui est au service de la liberté de pensée, et la croyance qui peut avoir une existence de fait mais pas une existence de droit.

Abdenour Bidar, Observatoire de la laïcité, *Rapport 2016-2017*, p. 267.

« **Dio è morto** ». La *Gaia scienza* fu pubblicata nel 1882, ma quando Nietzsche (non Guccini) disse "dio è morto", un certo modo di "comprendere Dio" era già privo di senso. Sul piano scientifico nella scuola dell'obbligo odierna si dovrebbe avere una conoscenza storica che incrocia i nomi di Einstein, di Marx, di Freud. Ma i parroci lo sanno?

Giancarla Codrignani, già parlamentare indipendente, maggio 2017

□ **Religione e Spiritualità: una necessaria distinzione**

Sempre più spesso in congressi, libri, journal internazionali la psicologia della religione si intreccia con l'idea di spiritualità; come si trattasse di cose uguali, o simili, o intersecantisi in un unico campo di ricerca. Il mantra "Religione e spiritualità" ritenuto "politicamente corretto" da alcuni autori (statunitensi per lo più) è stato avallato dal recente (2011) cambio di denominazione della Div. 36 dell'APA, in *Society for the Psychology of Religion and Spirituality*, ed è ripreso dai due voluminosi manuali (2013) pubblicati dalla stessa divisione. Ad Hamar (Norvegia, 21-24 agosto 2017) un gruppo di soci SIPR (Società italiana di Psicologia della religione) sarà parte attiva e critica nella difesa della distintività della disciplina, con un panel dal titolo significativo: *La Psicologia della religione ha veramente bisogno del concetto di spiritualità?* La tesi di fondo è che la religione non è soltanto un sistema di significato, una ideologia o una spiritualità. Infatti:

■ La **spiritualità** è una caratteristica degli esseri umani che - tutti - hanno uno spirito. Anche l'ateo ha una sua spiritualità, un'esperienza dell'assoluto e spesso anche una sua mistica. Essere atei non significa negare la ricerca di risposte agli interrogativi esistenziali più profondi, né negare dei valori etici. In quanto uomini, tutti crediamo in valori, ricerchiamo un senso, costruiamo narrative e miti esplicativi. In questa prospettiva, lo "spirituale" si identifica con l'umano e specificamente, con lo psichico e la psicologia della spiritualità con la psicologia generale.

■ La **religione** invece non è una domanda, è una risposta. Se la domanda di senso è universale, la risposta religiosa è determinata, storicamente e culturalmente, nelle diverse narrazioni religiose. La religione, per come è intesa dalla gente comune, è un fenomeno storico culturale concreto: un insieme istituzionale di credenze, pratiche cultuali e comportamenti etici, tesi ad instaurare un rapporto con il Trascendente, generalmente vissuto dal credente come Persona, interlocutore di un dialogo intersoggettivo.

Questa restrizione di campo marca la distanza della psicologia della religione da una ipotetica "psicologia della spiritualità", ma ancor più nettamente la distingue dalla *mindfulness*, dal pensiero positivo, dalla ricerca di significato, dalla resilienza, ed anche dal *copying* religioso: tutti concetti (che non hanno uno statuto chiaro ed univoco nel mondo della psicologia) che, se a volte si riferiscono a dei correlati o derivati funzionali della religiosità, non la esprimono per come la gente comune la intende e la vive.

Quanto alla metodologia, il fenomeno religioso, negli ultimi venti anni, è stato studiato con nuovi modelli, teorie, processi. Correttamente: la religione non coinvolge un unico processo psichico (così come accade per il linguaggio, l'arte, la politica ...). Ma ciò che qualifica la psicologia della religione, non è l'unicità del metodo, ma l'unicità del contenuto: la relazione (sentita come reale) con il Trascendente. La comprensione psicologica del vissuto religioso dei credenti comporta la scelta di indirizzare l'osservazione empirico-fenomenologica sulle manifestazioni religiose concrete; detto metaforicamente (ma ma non troppo): entrare nelle chiese, entrare nelle sinagoghe, entrare nelle moschee.

Mario Aletti, *Notiziario della SIPR*, aprile 2017, editoriale. <http://www.psicologiadellareligione.it>

□ Eastern Orthodox churches facing their own culture wars?

Eastern Orthodoxy is often said to be resistant to the cultural and theological battles that have marked other denominations, but the familiar scenario of conflict between “traditionalists” and “progressives” on matters of sexuality, gender, and politics is increasingly evident in this tradition. In the conservative ecumenical magazine *Touchstone* (May/June), Orthodox writer and priest Alexander F. C. Webster identifies an “Orthodox left” that is mounting a “Trojan horse” strategy seeking to effect change in these conservative churches. He charges that an Orthodox “elite” are dismissing more traditional believers as “fundamentalists”—a term that has been making the rounds in Orthodox theological conferences and journals and particularly propagated by prominent Fordham University theologian Aristotle Papanikolaou. Other theologians, such as Fordham’s George Demaopoulos and St. Vladimir’s Seminary’s Peter Bouteneff, as well as Archbishop Chrysostomous of Cyprus, have targeted such “fundamentalists” as being responsible for the lack of unity evident at last year Pan-Orthodox Council in Crete (several Orthodox bodies did not participate in the council for various reasons).

Webster cites Bouteneff’s report on the council in the mainline Protestant Christian Century magazine, where the latter concludes that Orthodoxy is “lagging in its responsiveness to modern demographic realities and to modernity in general,” as an example of this attitude. Webster’s article itself—and its publication in a well-known conservative magazine—suggests that both sides in these conflicts are positioning themselves in the two-party system of American religion marked by “liberals” and “conservatives.” While some Orthodox theologians have long been open to arguments about restoring women to the diaconate and even ordaining women to the priesthood, Webster sees support for such causes as stemming from Orthodox clergy and theologians’ increasing sympathy with gender and sexual liberation ideologies, leading up to “a soft-sell of the ancient proscriptions against abortions to the latest trend, “transgenderism.”” On LGBTQ issues, Webster sees a growing mood of tolerance and downplaying of church teaching on homosexuality among these elite theologians. But they are not far ahead of Orthodox laity; surveys have shown that American Orthodox laypeople are close to mainline Protestants and Catholics in their support of same-sex marriage (54 percent).

■ <http://www.religionwatch.com/tag/june-2017/>

SOME SUMMER SCHOOLS 2017

<http://www.humanrightscareers.com/5-top-human-rights-summer-schools-2017/>

- > Summer School on Human Rights Law at the European University Institute in Florence, Italy
- > The International Summer School (ISS) at the University of Oslo, Norway
- > International Human Rights Law Summer School at Oxford University, England
- > Summer University Course on Current Issues in International Human Rights Law at Aarhus University, Denmark
- > Frontiers in Children’s Rights at Leiden University, the Netherlands
- >The International Summer School “La bellezza salverà il mondo”, by CISRECo, San Gimignano, Toscana Italy

Bando di concorso

La Scuola Internazionale di Alti Studi della *Fondazione Collegio San Carlo di Modena* bandisce, anche per l’anno accademico 2017/2018, un concorso per il **triennio di dottorato** (2017-2020) e per la **specializzazione annuale** (2018). La Scuola si caratterizza per i percorsi di ricerca in Filosofia, Scienze religiose, Antropologia e Sociologia. Il titolo rilasciato a chi frequenterà il triennio di perfezionamento è equipollente al dottorato di ricerca. Nel caso del dottorato sono banditi **cinque posti** per laureati

di cittadinanza europea. L'offerta formativa è consistente: 250 ore di seminari di alta formazione in ognuno dei primi due anni di frequenza. I posti di dottorato prevedono una borsa di studio annuale di 6.000 euro per gli allievi italiani e 7.000 per gli studenti stranieri, il soggiorno gratuito nel Collegio della Fondazione e un contributo per soggiorni di ricerca all'estero. Per il corso di specializzazione annuale sono disponibili **cinque posti** per cittadini italiani e stranieri. La specializzazione ha la durata di un semestre accademico (febbraio-giugno 2018) e prevede seminari di alta formazione in comune con i dottorandi. Gli allievi della specializzazione alloggiano gratuitamente in Collegio e usufruiscono di alcuni servizi aggiuntivi. La scadenza per la presentazione delle domande è il **29 settembre 2017**. È possibile inviare domanda di partecipazione a entrambi i concorsi. Per ulteriori informazioni sulle modalità di partecipazione al concorso si possono consultare i bandi integrali, disponibili sul sito www.fondazioneancarolo.it. Info e contatti: sas@fondazioneancarolo.it; tel. (39)059.421240.

CALL FOR PAPER

Routledge International Handbook of Religion in Global Society, Eds. Jayeel Serrano Cornelio (Ateneo de Manila), François Gauthier (Univ. de Fribourg), Tuomas Martikainen (Migration Institute of Finland) and Linda Woodhead (Lancaster University). This is a Call for Abstracts to contribute to the *Routledge International Handbook of Religion in Global Society* (target publication: 2018). “We are particularly interested in contributions from early career scholars from around the world. The study of religion is at a turning point, along with religion itself. This book will capitalise on the emergence of a new paradigm, which considers religion in the 21st century as globally interconnected and mediated by new geopolitical and market logics. This volume will showcase new approaches to religion, which work across boundaries of religious tradition, academic discipline, and region. For more information, please refer to the attached overview for details. You may send your proposed title, abstract (no more than 500 words), name, and affiliation to Jayeel Cornelio (jcornelio@ateneo.edu) by **July 15, 2017**.

International Conference on Catholic Religious Education, 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. Date: 07th -10th February 2018 - Location: Catholic Archbishop's Seminary, Rabat, Malta. “This conference will contribute to: 1. further clarify the identity of Catholic Religious Education in schools, 2. explore means of being authentic to the message received through theological and pedagogical reflection, 3. be open to dialogue, first and foremost with other Christian scholars and Religious Education colleagues as well as policy makers and practitioners, and 4. to share pedagogical approaches, good practices and discuss opportunities challenges emerging from the context”.

Call for Papers - All papers must address issues related to Catholic Religious Education within a school setting. The papers may address aspects of the conference theme or other topics. The abstracts must be written in English and should be of 250-300 words. Abstracts must be submitted by **17 July 2017**. All those who submit a proposal will receive the results of the review process by 31 July 2017. Those who wish to have their paper considered for publication should indicate their intention in the abstract form and submit a 5,000 word paper by 5 January 2017. During the conference each paper will be allocated with 20 minutes of presentation time and 10 minutes of discussion with the audience. Info: adrian.gellel@um.edu.mt

Oxford Symposium on Religious Studies : 2–4 August 2017, and 4–6 December 2017, University of Oxford. Call for papers deadline 10 July, 2017. For more information please [click here](#).

International Conference on Religious Studies: 25-26 August 2017, Warsaw, Poland. Call for papers deadline: June 10, 2017 For more information [click here](#).

The Impact of Religion Challenges for Society, Law and Democracy, is the subject of international conference - Uppsala University, Sweden, April 24-26th 2018. The Uppsala conference provides an opportunity to disseminate, share and discover a wide range of data and ideas within this expanding field. We expect contributions from lawyers, human rights experts, social scientists, specialists in social policy, health and welfare, philosophers and scientists, as well as those engaged directly in theology and religious studies. We are particularly interested in how religion (in all its diversity) influences different sectors of society and how they in turn influence religion. The conference marks the end of the 10 year research program *The Impact of Religion: Challenges for Society, Law and Democracy*, and the merging of the Impact program with Uppsala Religion and Society Research Centre. Results from the IMPACT program will be presented and discussed in joint sessions along with contributions from other researchers attending the conference. <http://www.crs.uu.se/Research/impactofreligion/international-conference-2018/>

Practical Skills for the Public Scholar : the 2017 Annual Meeting of the American Academy of Religion, Boston, Massachusetts, November 17, 2017. In this extraordinary time of political and social unrest, scholars of religion are frequently called upon – or feel compelled – to share their knowledge and perspective with those outside the academy. In this role as public scholars, they may speak with journalists, write for a broad audience, engage with policymakers or elected officials, meet with religious communities or local schools, or more. At this workshop, participants will work with professionals from government, the media, advocacy groups and others in a series of case studies, simulations, and conversations designed to hone the practical skills of the public scholar. In this three-hour workshop, participants will be given the opportunity participate in two practically-focussed sessions of 80 minutes each, following a short introductory session. A range of professionals has been invited to facilitate 5 sessions. http://www.religiousfreedomcenter.org/event/2017-11-17-p/?instance_id=97

Pratiques de philosophie et enseignement moral et civique à l'école primaire : quelles articulations (Belgique, France, Québec, Suisse) ? Revue « Spirale » n°62. Ce numéro de *Spirale* vise à recenser les recherches qui ont pris pour objet la relation entre les pratiques philosophiques à l'école primaire et l'enseignement moral et civique, aussi bien au Québec, en Suisse, en Belgique qu'en France. Une des questions, en particulier, à laquelle ce numéro voudrait apporter une réponse est celle de savoir dans quelle mesure et comment les pratiques et les dispositifs d'apprentissage de philosophie avec les enfants peuvent s'inscrire dans l'enseignement moral et civique sans perdre leur objectif – apprendre à philosopher. Projets d'article en une page à soumettre avant le 15 juin 2017. Argumentaire et infos : <http://calenda.org/405740>

Religion(s) and Power(s), Vytautas Magnus University, Kaunas, Lithuania, October 5-6, 2017. The Lithuanian Society for the Study of Religions in cooperation with Latvian Society for the Study of Religions and Estonian Society for the Study of Religions invites proposals for its upcoming international conference "Religion(s) and Power(s)". To encourage new directions in the critical research of interrelations of religion(s) and power(s) from a broad range of approaches, we are seeking proposals on a wide range of topics including: • Private and public religions • Religions and politics • Non-religion and power • Religious inequalities and discrimination • Religions, human rights and justice • Powers of/within religions • Religion and nationalism • Mythology, divine kinship and power • Religion and colonialism • Religions and education. religiousstudieslt@gmail.com

L'éthique à l'école. Où en sommes-nous ? Cet appel à contributions pour un numéro thématique de la *Revue internationale du GREE* (anciennement *Dossiers du GREE*) concerne l'éthique à l'école. Est-ce qu'elle s'enseigne ou se pratique ? Est-ce qu'elle s'apprend (par la réflexion critique, par exemple) ou s'impose-t-elle verticalement ? Est-ce qu'elle est esquivée par une vision technicienne de l'éducation ou est-elle affirmée en tant que visée de l'éducation ? Comment la reconnaître au travers de ses dénominations plurielles : éthique, morale, éducation civique, instruction civique, éducation aux valeurs, etc. Des résumés de 150 mots (en français et en anglais) à envoyer avant le 31 août 2017. Info : <http://calenda.org/405135>

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

Quelle éducation à l'école pour lutter contre les stéréotypes sur les religions ? Colloque international organisé par l'IESR, le 9 septembre 2017, 9h30 à 17h30, EPHE, Sorbonne, 17 rue de la Sorbonne, Paris 5, Escalier E, 1^{er} étage, Salle Gaston Paris. Inscription obligatoire. www.iesr.fr

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